





The.holie.Bible.

conteynyng the olde
Testament and the newe.

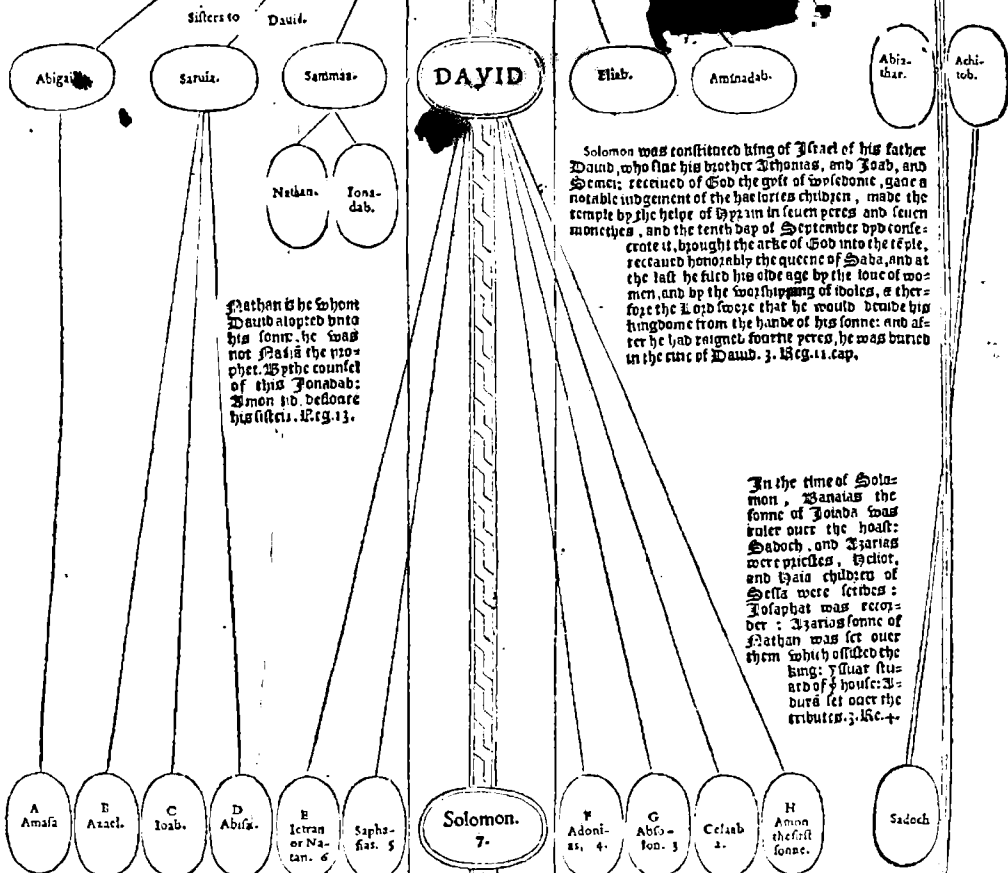


1. of 7th is the sonne of Dab, who was thir of
 David, this Dab was sonne to Dab: 2. to Dab: 3. Ruth. 4.
 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

In the time of David Joab the sonne of Serai was lieft-
 naunt upon the armie: Iohaphat secretari, that is, myter of the
 actes: Shobach and Abiathar the priests: Saraias scribe, that is,
 chancelor: Banaias ouersee of Cierie and Idherit, whiche
 were of the garde to Davids person. Nathan, and Gad were
 prophetes in his time.

David had eight wyves, Eglia, Abigail, Bathsheba, Agur, Ma-
 ach, Abigail, Idherit, which were moethers of thir children,
 in order as they go, before other concubines, and other children
 comyng.

Here at David endeth the third age, & it con-
 teyneth yerres 1020. and within this
 age in the yerre 1699. from the creatio
 of the worlde, the children of Israel
 went out of Egypt, and
 ioyning the yerres from
 Adam vnto David, there
 were 4204. yerres.



David the sonne of Jesse was anointed king of Israel
 his brethren, elected of the Lord to be king, and
 much anointed. 1. Reg. 16. after that, at which he was
 anointed upon the tribe of Juda seven yerres and five
 months, thirly upon all Israel thirte and three yerres.
 The killing of Goliath was Iohaphat heart unto him: he
 was made the sonne in lawe to the king, and having com-
 mendation of the weying in their tongues about Saul,
 suffered much enue of hym, and was pursued darthly by him
 to death, but was delivered by the fauour of God. In
 Iohab he did eate the breades appointed for the priests,
 and counterfeted a madnesse before Achis king of Geth:
 he escaped from the handes of Saul: when the Philis-
 tines came upon him, and when Saul persecuted him,
 David cut the hem of his cloke in the cave that he was in:
 he married Abigail the wyfe of Nabal the foolish, after his
 death: he toke pynly away the stone and pitcher of wa-
 ter which was at Sauls head: then Saul was dead,
 comyng from Achis in Geth, due the Iohabite the
 messenger that due Saul he executed, making a may-
 ning song for hym, after which Solomon his sonne succe-
 ded in his kingdome. 3. Reg. 1. 1. cap.

Here returneth the priest-
 hood to the thirde of E-
 lizar in the time of Solo-
 mon, who dyd eate Abi-
 athar, which was of the chie-
 ften of Ithamar, and red-
 ded to Shobach the priest-
 hood, whiche was of the
 house of Eleazar.

Solomon was constituted king of Israel of his father
 David, who slay his brother Ithamar, and Iob, and
 Semer: receiued of God the gift of wisdom, gaue a
 notable iudgement of the heathen children, made the
 temple by the helpe of Ihyun in seven yerres and seven
 monethes, and the tenth day of September dyd con-
 secrate it, brought the arke of God into the temple,
 recreated honorably the quene of Saba, and at
 the last he ruled his olde age by the loue of wo-
 men, and by the twelving of Iob, a ther-
 fore the Lord forsooke that he would breide his
 kingdome from the hande of his sonne: and af-
 ter he had reigned forty yerres, he was buried
 in the cite of David. 3. Reg. 11. cap.

In the time of Solo-
 mon, Banaias the
 sonne of Ionda was
 ruler ouer the host:
 Shobach, and Iarias
 were pyckes, Ichor,
 and Iaias children of
 Sella were scribes:
 Iohaphat was recei-
 uer: Iarias sonne of
 Nathan was set ouer
 them which offred the
 king: Ihuar was
 arde of house: Iu-
 dars set ouer the
 tributes. 3. Reg. 4.

Amaf was lieftenant ouer the battayles of David, whom
 Iob had deceyfully under the colour of iustifying hym.
 1. Regum. 20.

Azael was a man very swift in running, whom Iob
 the sonne of Ierem did kill, wherupon him selfe also was slayne.
 1. Regum. 2.

Ioab was Davids seruant, who he maptained in his
 dominion against all men, whiche killed Ithar the sonne of Ierem
 the chiefe of Sulas host. 2. Regum. 1.

Abisai went with David when he toke away the speare and
 pitcher of water from the head of Saul in his sleepe, whom he
 would have killed, but David would not suffer him. 1. Reg. 17.

Ierem was the sonne of David the virgin
 descended, as appereth: beginning from hym, & so goyng downe
 to Ihu in the right line.

Adonias was beheaded by David, because he would
 raigne, and dyd appoint Solomon, who slay him because
 he dyd alse Iudith the Summitte to wfe. 3. Reg. 1.

Abisai was a very faple man, he slay his brother I-
 mon, he had the fauour of the people, he toke from his fa-
 ther his kingdome, lay with his concubines, at last was
 slayne with thirce speares. 2. Regum. 18.

Amon did defile his sister Thamar in his fapned sick-
 nesse, doying him sentence by the counsell of Iondab, and
 Ieremie was slayne by Iob, who dyd from his fa-
 ther, and by suit of Iob was reconciled. 2. Reg. 13.

Prophees that were in the times of the kings of Iuda in this second lyce.

Abdo. Semcias. Ihu. Zacharias. Eliezer. Oziel.

Kings of Iuda. A Roboam. B Abias. C Asa. D Josaphat. E Joram. F Ochozias. G Jeroboam. H Nadab. I Baasa. K Hela. L Amri. M Achab. N Baasab. O Ioram. P Ochozias. Q Ioram.

These be the names of the kings which reigned after Solomon upon Israel, about over ten tribes, until the flood of Ezyon beyond the mountains of Ephraim. That is, beyond the mountains of Ephraim. In the time of Jeroboam the first, who was the first king of Israel, he made the golden calves, and put them in Dan and Bethel, and caused the people of Israel to commit idolatry, which was sacrifice to the calves, who hearing the threatenings of Ihu the prophet, and after his hands which he stretched against Abdo was dyed by, and by his prayer redyed againe: which prophete being slaine of a lion for that he took a dinner of the false prophete, the false Jeroboam leaving not his false crooked wayes, norwithstanding the prophetes council, and asking counsel of Achias by his wife of the recurrence of his child, and hearing the heavy sayings of his idolatry, departed, and his sonne Nadab reigned after him. 3. Reg. 11.

K Hela ruled twill, who in his tyrannousness was slaine in Charia of Samiri, being head captaine of half of his hostmen, and Samiri being besieged by Amri, was destroyed by art in Charia. 3. Reg. 16.

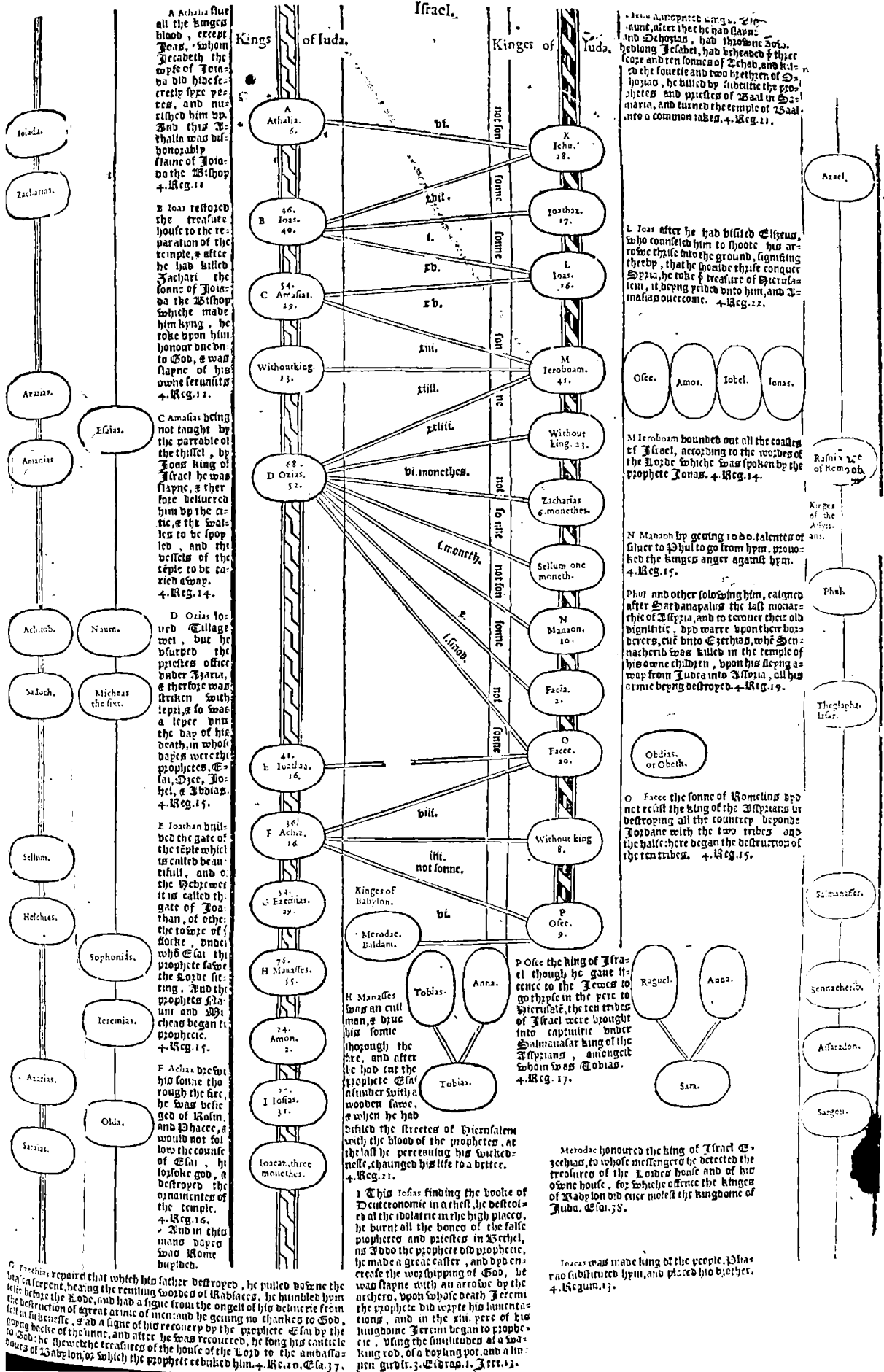
I Amri thre yeres before he dyd reigne, he dyd warre with Achidi the sonne of Omath: after he had builded Samaria dyed. 3. Reg. 16.

Kings of Syria. N Baasab. These kyn- ges of Syria were they which dyd much poynt the kyng- dome of I- rael.

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the valley of blessing: this ship (as Elias the prophete) were destroyed in Amon. 3. Reg. 22. so wife the daughter of Achab king of Irael, and dyed, and builded by againe idolatry, he killed seven of his children with an incurable disease that his bowe was: he was buried in the cite of Dauid, but not in the kings. 3. Reg. 22.





A Ioachim the first begotten sonne of Iosab being made king by Pharo king of Egypt, gaue him a great summe of money: he dyd euyl before the Lord, wherfore was the prophete dyd reuoyne hym, but he dyd thysake the prophete, & thersypon was fled into Egypt, but he returned hym agayne and slue him, to whom Ieremi sayd, that he shoud be buried lyke an asse. This Ioachim, after he had slayne Vriar, simplified Ieremi, & cut the booke of the prophete of Baruch in peeces, and woude not be shamed by the temple of the Iherosolymites: At the last was slayne of Nabuchodonosor, & thysone without the walles. 4. Reg. 24.

B Ieronias the seconde, deliuered hym selfe by the counsell of Ieremi into the handes of Nabuchodonosor when he returned from Iherusalem, in whiche transmigration befide other 2. Was Daniel, & Ezechiel, and the thre chyldren. 4. Reg. 24.

C sedechias who first was called Mathanias, being without any feare of al the warnyngs geuen vnto hym by the prophete, was besieged of Nabuchodonosor, and led blinde into Babilon, and there dyed a shameful death, and was buried. 4. Reg. 24.

Here endeth the fourth age, hauing yeres as the Hebrues write 473. after the seuentie 485. and from Adam to Sedechias tyme. 4612.

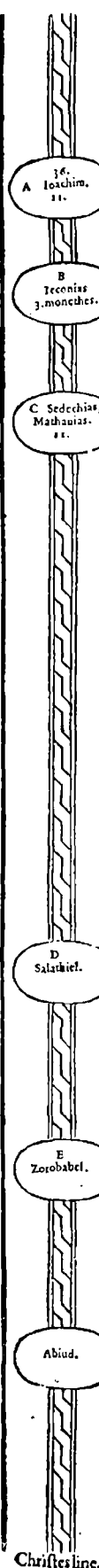
D Salathiel was sonne to Ioachim the younger, or Ieronias, nephews to Sedechias. 2. Es. 1.

E Zorobabel sonne to Salathiel byd expound the riddle of the strength of the tyme, of the king, of the women, and of the trowth, vnto Darius sonne of Daplis, for which he gaue hym rewardes, and in the seconde yere of his reigne granted to sunise the temple. 2. Es. 5. 3.

X Cyrus after he had slayne Baltasar, translated his kingdome of Babilon to hym selfe, who gaue the Jewes in captiuitie their licence to returne, the number was 50000. that departed within thre yere: this deliuerie was brought about by the request of Aggeus, Zacharie, and Zorobabel. 3. Es. 1. 2.

I Cambyses otherwyse called Nabuchodonosor, had the Monarchie of the east 12. yeres together, he toposd the bayling of the temple, he beyng desirous to be adored lyke a god in Israel: at the last was slayne. In this tyme was Holophernes his chiefe captayne, discomfited by Iudith, whose head he cut of and thersyde it openly vnto the people, and so deliuered Israel: wherupon he made a contracte of thankes for her victorie. Iudith. 13. 14.

Christes line.



F Nabuchodonosor a forreiner was entred into a wood, and nourished of a wilde goate, and brought by an Asse sitting ouer the bushes, and so a leger toke hym by. His name ritheth of that, for Nabuchodonosor, by interpretation an Asse, Cudde n goate, and Noforalepr, who afterwarde was made king of the Chaldees, and slue the king of Egypt, and afterwarde by his powerfull gate the monarchie of the Assyrians, and reigned in Babilon in the fourth yere of Ioachim king of Iudo, and in the nineteenth yere of his reigne deluged Iherusalem and toke it, & put in prison Sedechia, the two tribes and people of Israel, whose eyes he put out, and slue his chyldren, and destroyed the temple. He slue Sacen, and so vpon the prophetes of the Iozde, with diuers of the nobilitie of the Jewes. This mon at the last for his pride was turned into a wilde beast, and seven monethes together had his dwelling with them: but through the prayer of Daniel and his seven yeres penance he was restored agayne. Daniel. 4.

Nabuchodonosor the lesse, was called the sonne of the great, he did tautifie notable the temple, and repaired his princely pallace of Babilon, he made a garden whiche dyd hang, for his wponer sake. Dan. 4.

G Euilmoradæ in the tyme that his father was turned into a beall, did many wicked thynges, and for that his father kept not praiseth with hym, fearing that he woulde rise agayne, he counseled with Ioachim, and roke by his fotheres carcase agayne, and leuied it into 300. peeces, and gaue it vnto 300. butchers. His king of Babilon had thre sonnes, of the whiche one was Baltasar. 4. Regum. 15.

H Baltasar the last king of Babilon, he made a feast wherin he was drinke: he commended the vessels of the temple of God to be vnto his table, wherin he & his wyues dyne, of what tyme he saw a hand in a wall writing Mane, techel, phares, whiche Daniel byd interpret: he wrodes thus: Mane, God hath numbred thy kingdome and brought it to an end. Techel, thou art swoyed in the ballance and art founde to light. Phares, thy kingdome is dealt in peeces, and is geuen to the Medes and Persians. And that night he was slayne of Cyrus, vnto whom Susan was deliuered from the accusation of the elders. Dan. 13.

I Darius sonne of Hstragee reigned with Cyrus hye nephew, wherby Baltasar to whom Persia committed the dooynis of Babilon, and of the Medes: This Darius toke Daniel with hym into the Medes, and exalted hym aboue all his noble men, and deliuered hym from the lions denne. 1. Es. 5. 6.

Christes line.

Christes line. Kings of the Parlians.

(Eliud.

1

Antiochus magnus sent Heliodorus to Hierusalem to spoyle the treasure of the temple. wherupon he was slayne of two young men, who set at the request of Darius was raised by agaps, and sent into hie. 2. Mach. 3.

Christes line.

The children of Mathathias.

B. Judas Machabees that notable triumpher in Israel, who had never y like before nor after, whose worthen be set out in the booke of the **Machabees**, after standing in defence of the lawe of God, he was slaine, and offered him selfe as merite to the **Levite**. 1. Mach. 9.

C. Ionathas strode faithfully to the sealment of God, but at the last he was cruelly slaine with his. 1. Mach. 9.

D. Eleazar going about to supplicke the Elephant, which as he thought, carryed Antiochus, going through hisne hill, on both sides, felld the Elephant, which by oppresse him to death. 1. Mach. 6.

L. This Aristobolus overcomynge his brother Hircanus in battaile, was taken prisoner in Hierusalem of Pompeius, & brought to Rome; but he breaking prison out of Rome, with a great multitude of the Jewes, besieged Alexandria, which he would have destroyed, but Aristobolus was slain and brought agayne to Rome with his children.

M. Antigonus the sonne of Aristobolus by the helpe of hisne nephewes, promising to Pompeius hysng of the Partians. 1000. talentes and 500. virgins, to restore him into the kingdom agayne; and he having many thousand men of the Partians, besieged Hierusalem. At the last the king of the Partians constituted Antigonus hysng, and slue Hircanus after he had cut of his anes.

A. Mathathias died in Bethan, but not the hys died, after he had slaine the messengers of Antiochus, which compelled the people of Israel to commit idolatry, and after he had slaine the Jewe in the sight of them all that did sacrifice upon the altar, he set forth four of his children, and with others which feared God, and hid them selves in caves and in woodes, and by on the Sabbath daye he taught them to be armoie, and restored the lawe of the father, destroyed the altar of the idole, circumcised the children that were not circumcised, and towards his death he made a testament, recommending the lawe to be observed. 1. Mach. 2.

F. Simon a prudent man epl. his olde age, and victorious, but at the last he was slaine by the traitor of his sonne in lawe. 1. Mach. 15.

F. John Hircanus did appeare of the ephg. lochers of David, and came to Antiochus to enple by his siege from Hierusalem. 100. talentes, and to split the marmure of the people for the supplying of the grave: he was the first that builded hospitall for sick folk, which he did with the sell of the money.

G. Aristobolus after he had put his mother in prison and three of his brethren, he set the crowne on his owne head, and at the suggestio of his wife, he killed his brother Antigonus.

H. Alexander slue about 1000. of the Jewes, and he obeyng his wife gave by his Crowne.

I. Alexandra his wife promising to her sonne Hircanus the dominion, put in prison Aristobolus her other sonne.

K. Hircanus after his mothers death was chafed of his brother Aristobolus a discontented, he fled to Hierusalem, & at the last agreed that Aristobolus should be chiefe ruler, and Hircanus under him, which Hircanus went to Tereha king of Arabia to enple, to helpe him agayne to his dominion, whiche Tereha commynge into Turke, besieged Hierusalem, and should have taken it if one Scaturus duke of the Romanes had not rayped by the siege and se departed.

N. Antiochus Eupator after the taking of Bethsura and the besieging of Hierusalem, and his promise made to the Jewes of observinge their lawes, he dyed out Philip out of Antiochia. At the last he and Lysias boarde of their owne armie and let the common enemy of Demetrius sonner, the children of Seleucus were slaine. 1. Mach. 7.

O. Demetrius sonner the sonne of Seleucus returninge to Rome, due Antiochus with Lysias, & did constitute Tichonius for his bishop, with whom Antiochus was sent into Turke, & destroyed many about Hierusalem, he lost Antiochus, who was slaine by the hands of Judas, who was killed by Bachibides a Jonathan, withstanding his helpe, although he promised him many things, Alexander meeting with him, which was sonne of Euphantes, the said Bachibides was destroyed. 1. Mach. 10.

Christs line.

P. Demetrius was overcome of Antiochus the younger, by Triphon after he was returned from Arabia. 1. Mach. 10. 11.

Q. Antiochus was the last king of the Armenians, the sonne of Syria was tributary to the Romanes, and Pompeius was sent against him king of Armenia, he made Scaturus lieutenant in Syria, and then when Aristobolus & Hircanus were at debate, and being received into Hierusalem by Hircanus friends, he brake up the temple wherein Aristobolus friends were.

for, whiche cause he was neuer fortunate after as he was before: for he made the poples of the temple slaves for his hope. And after he had made Hircanus bishop, he led Aristobolus with his children captive to Rome, and here ended the kingdom of Syria, which came into the Empire of the Romanes.

R. Antiochus the younger gave the priesthood to Jonathan, and was slain by sleight of Triphon, who desired to raygne. 1. Mach. 11.

Triphon due his master Alexander, and Jonathan the Machabees with his two sonnes. 1. Mach. 1.

Q. Antiochus.

Pompeius.

Emperours of Rome.

S. Julius Cesar.

Marcus Antonius.

S. Julius Cesar in the tyme of Cassius lieutenant of Syria, warred with Pompeius, & after his victorie, held the chiefe rule. 3. yeres and 7. monethes, for before him the comon wealtly was governed under consules. 454. yeres, and from the tyme of Romulus it was governed under 7. kinges. 240. yeres, at the ende wherof succeeded the consules untill Julius Cesar dayes, who ruled alone.

T. Crassus take away almost all the golde of the temple, from the which Pompeius kept his hande cleane, he spent it upon his soldiers that he had in Parthia, wherupon he had golde examined into his money, and therof dyed.

Christs line.

Kynges of Syria.

N. Antiochus Eupator.

O. Demetrius sonner.

Alexander.

R. Antiochus the young.

Triphon.

The Prefidentes of Syria.

Scaturus.

Gabinus.

T. Crassus.

Cassius.

The newe Testament in lyke maner.

| | | | | |
|--|--|--|--|---|
| <p>Regules
as it were
here chie-
ly knowe
be expre-
sed. and
concerneth
4. booke of
Spirituall</p> | <p>Matthae.
Marke.
Luke.
John.</p> | <p>Who principally treateth of the actes of Christe.
of his humanitye, of his death, resurrection and as-
cension. Chapters. 28.
Wherin chiefly is treated the foistitude of Christe,
and doth repeat most thinges of Matthew.
Chapters. 16.
Which speaketh chiefly of the omnnitiation of the
blessed virgine, and Christes actes, death, and resur-
rection. Chapters. 24.
In whome Christes diuinitie is chiefly shewed,
and other actes of his diuine power. Chapters. 11.</p> | <p>Titus.
Philomen.
Hebre.</p> | <p>Wherin Paul both instructe Titus his disciple
of the constituting and ordering of pastores of churches,
of all spirituall conuersion, and of the excommunic-
ing of hereticks. Chapters. 3.
Wherin the Apostle commendeth Philemon of
his faith to Christe, and of his charitie to the
godly, and he prayeth him to deale gentile with
Onesimus, his seruant, and to entertaine him
friendlie. Chapter. 1.
Wherin the Apostle sheweth the weaknesse and
the abolishment of Moses lawe, and the perfec-
tion of the doctrine of the Gospell, and that Christ
is true God and man, and a mediator betwene
God and man. Chapters. 13.</p> |
| <p>Historical,
showing the actes
of the
Apostles,
and in one
booke.</p> | <p>Act. of Apo.</p> | <p>Wherin S. Luke declareth the sending of the holy
ghost after his visible ascension into heauen, & of the
actes of the Apostles, especially of Paul, wherin is
also let out as it were the young age of the Church
in her first growth. Chapters. 28.</p> | <p>Romane.</p> | <p>Wherin Paul both reuoke the Romanes from the
errorours of the Gentiles, declaring the order of their
iustification, what shoulde procede and what shoulde
followe their iustification. Chapters. 16.</p> |
| <p>Legales
also.</p> | <p>Corinth.</p> | <p>Wherin he both call backe some that were deceaued
of false Apostles & Philosophers by their eloquence,
some which were deceaued by the iudaicall obser-
uation of the lawe, he calleth them backe to true
faith, and to the wisdom of God. Chapters. 16.
Wherin Paul prayeth their conuersion and exor-
taunt, prayeth and comforteth them. Chapters. 13.</p> | <p>Legales
also.</p> | <p>Wherin James giveth exhortation vnto pe-
sant suffering, and that there is no exception of
persons before God: and both also open the hurtes
that come by an euill tongue, he forbiddeth warres
and dissensions, he rebuketh the rich that be in-
charitable, and doth shew men to vertue. Chap. 5.
Wherin Peter giveth thanks vnto God,
which by the death of his sonne did mercifully saue
all mankind, and both instruct to good life diuers
states of men. Chapters. 5.</p> |
| <p>Galath.</p> | <p>Galath.</p> | <p>Wherin Paul calleth home againe such as were
deceaued by false prophets, that they shoulde re-
turne backe to the lawe and to their ceremonies,
and wylleth them to come againe to the true faith of
the Gospell. Chapters. 6.</p> | <p>Galath.</p> | <p>Wherin Peter giveth thanks vnto God,
which by the death of his sonne did mercifully saue
all mankind, and both instruct to good life diuers
states of men. Chapters. 5.</p> |
| <p>Ephesians.</p> | <p>Ephesians.</p> | <p>Wherin the Apostle prayeth the Ephesians,
which did persist constantly in the faith of the Gos-
pell receaued. Chapters. 6.</p> | <p>Ephesians.</p> | <p>In which the Apostle vnder the beleas to
hoide the true faith, he both note and wondern
the fallencie of hereticks, and both declare the
cane coming of Christ. Chapters. 1.</p> |
| <p>Philippians.</p> | <p>Philippians.</p> | <p>Wherin the Apostle prayeth the Philippians, for
that after they had receaued the word of truth,
they did not receaued the false Apostles. Chapters. 4.</p> | <p>Philippians.</p> | <p>In which the Apostle vnder the beleas to
hoide the true faith, he both note and wondern
the fallencie of hereticks, and both declare the
cane coming of Christ. Chapters. 1.</p> |
| <p>Colossians.</p> | <p>Colossians.</p> | <p>Wherin Paul blameth the Colossians for that
they were rebued by the false Apostles, and exor-
teth them to returne to the doctrine of the Gospell.
Chapters. 4.</p> | <p>Colossians.</p> | <p>In which the Apostle vnder the beleas to
hoide the true faith, he both note and wondern
the fallencie of hereticks, and both declare the
cane coming of Christ. Chapters. 1.</p> |
| <p>Thessaloni-
ans.</p> | <p>Thessaloni-
ans.</p> | <p>Wherin he both commendeth the Thessalonians,
which receauing the word of truth though they
suffered persecution of their owne iudges, yet they
did persist in the faith, nor woulde receau the false
Apostles. Chapters. 5.</p> | <p>Thessaloni-
ans.</p> | <p>In the which the Apostle both admonish all
men of their owne saluation, and he doth bring in
by the way the alteration that was betwixt
christ and the euill, and both declare the life of the
hereticks. Chapter. 1.</p> |
| <p>Timoth.</p> | <p>Timoth.</p> | <p>Wherin Paul instructeth him of the order and
office of Bishops and Deacons, and of all eccle-
siasticall discipline. Chapters. 4.</p> | <p>Timoth.</p> | <p>Wherin Paul both exhort him to the crowne of
martyrdom and both inuolue him of all the rules
of the catholike veritie, and what shalbe done in the
last dayes, and of his owne suffering. Chapters. 4.</p> |
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tical.</p> | <p>Prophe-
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of the catholike veritie, and what shalbe done in the
last dayes, and of his owne suffering. Chapters. 4.</p> |

Faultes escaped.

In the first prologue, pag. 3. line. 25. destroyed (reade) destroyed.
27. line. neither the (reade) neither by the.
In Matthew, chap. 26. bearse. 71. (reade) this (flowe.)
In the actes, chap. 13. bearse. 4. they sealed (reade) they sayled.
Chap. 15. bearse. 3. conuersation, (reade) conuersion.
Romanes, chap. 11. bearse. 9. in the margent write. Psal. 68.
Colossians, chap. 3. bearse. 16. the worde of God, (reade) the worde of Christ.
Hebrewes, chap. 1. bearse. 8. righteousness, (reade) rightnesse.

Here is to be noted, that such partes and chapters which be marked and noted with such femy circles at the head of the
yearle or line, with such other texts, may be left vntread in the publique reading to the people, that thereby other chap-
ters and places of the scripture making more to their edification and capacite may come in their roomes. And here let the
minister of Christ and dispenser of the misteries of God, haue a due and weightie consideration, to reade this his treasure
of Gods worde with all reuerence and grauitie, truly, distinctly, and sensibly: for it is the mightie power of God to saluation
to euery one that beleueth: So let the hearers also with all mekenesse and lowlinesse, receaue this worde that is thus grafted
grounded amongst them by the great mercie of God, which worde is able to saue their soules faith the holy Apostle saunt
James. For as both the reader and hearer be pronounced blessed by Christes owne mouth, who heare the worde
of God and do fullyll it: So be they pronounced both reader and hearer by the holy prophete Ieremie
accursed, which do the worke of God fraudulently, and negligently: From the which he defende vs
who bought vs with his most precious blood, To whom with the father and the
holy ghost be all honour and glorie. Amen.

A Preface into the Byble

folowyng.



*F*all the sentences pronounced by our sauour

Christe in his whole doctrine, none is more serious or more worthy to be borne in remembrance, then that which he spake openly in his Gospell, saying: *Scrutamini scripturas, quia vos putatis in ipsis vitam eternam habere, et ille sunt que testium dunt perhibent de me.* Search ye the scriptures, for in them ye thinke to haue eternall lyfe, and those they be which beare witnes of me. These wordes were first spoken vnto the Iewes by our sauour, but by hym in his doctrine ment to all: for they concerne all, of what nation, of what tongue, of what profession (ouer any man be. For to all belongeth it to be called vnto eternall life, so many as by the witnes of the scriptures desire to finde eternall life. No man, woman, or chylde, is excluded from this saluation, and therefore to euery of them is this spokē proportionally yet, and in their degrees and ages, and as the reason and congruities of their vocation may alke. For not so lyeth it in charge to the worldly artificer to searcke, or to any other priuate man so exquisitely to studie, as it lyeth to the charge of the publike teacher to searcke in the scriptures, to be the more able to

Iohn.v.

i.Tim.iii.

Deut.xvii.

Iosue.i.

i.Pet.v.
Ephc.vi.
i.Tim.ii.
Ioh.xiiii.

Math.xvii.

walke in the house of God (which is the Church of the luying God, the pyller and ground of trueth) to the establishing of the true doctrine of the same, and to the impugning of the false. And though whatsoeuer difference there may be betwixt the preacher in office, and the auditor in his vocation, yet to both it is said, **Search ye the scriptures**, whereby ye may fynde eternall lyfe, and gather witness of that saluation which is in **Christe Iesus** our Lorde. For although the prophete of God Moyse, byddeth the kyng when he is once set in the throne of his kingdome, to describe before his eyes the volume of Gods lawe, according to the example whiche he shoulde receaue of the priestes of the leuiticall tribe, to haue it with him, and to reade in it all the dayes of his life, to the end that he might learne to feare the Lorde his God, and to obserue his lawes, that his heart be not aduanced in pryde ouer his brethren, not to swaue eyther on the ryght hande or on the left: yet this reason of this precept for that it concerneth all men; may reasonably be thought to be commaunded to all men, and all men may take it to be spoken to them selfe in their degree. Though almighty God him selfe spake to his caprayne Iosue in precise wordes, *Non recedat volumen legis huius ab ore tuo, sed meditaberis in eo diebus ac noctibus etc.* Let not the volume of this booke depart from thy mouth, but muse therein both dayes and nyghtes, that thou mayest kepe and perourme all thinges which be written in it, that thou mayest direct well thy way and vnderstande the same: yet aswell spake almighty God this precept to all his people in the directions of their wayes to himwarde, as he ment it to Iosue: For that he hath care of all, he accepteth no mans person, his wyll is that all men shoulde be saued, his wyll is that all men shoulde come to the way of trueth. Howe coulde this be more conueniently declared by God to man, then when Christe his welbeloued sonne our most louing sauour, the way, the trueth, and the lyfe of vs all, dyd hyd vs openly **Search the scriptures**, assuring vs herein to finde eternall life, to finde full testification of all his graces and benefites towards vs in the treasure thereof? Therefore it is most conuenient that we shoulde all suppose that Christe spake to vs all in this his precept of searching the scriptures. If this celestially doctour (so authorisid by the father of heauen, and commaunded as his only sonne, to be hearde of vs all) biddeth vs busily to **Search the scriptures**: of what spirite can it proceede to forhid the reading and studying of the scriptures? If the grosse Iewes vsed to reade them, as some men thinke that our sauour Christ dyd shew by such kynd of speaking, their vsage, with their opinion they had therein to finde eternall lyfe, and were not of Christe rebuked or disproued, either for their searching, or for the opinion they had, howe superstitiously or superficially fouer some of them vsed to expende the scriptures? Howe much more vnaduisedly do suche as bothe them selfe to be either Christes vicars, or be of his garde, to lothe christen men from reading, by their couert slanderous reproches of the scriptures, or in their authoritie by lawe or statute to contract this libertie of studying the worde of eternall saluation? Christe calleth them not onely to the single readyng of scriptures (saith Chrysostome) but sendeth them to the exquisite searching of them, for in them is eternall lyfe to be founde, and they be (saith hym selfe) the witness of me: for they declare out his office, they commend his beneuolence towards vs, they recorde his whole workes wrought for vs to our saluation. Antechriste therefore he must be, that vnder whatsoeuer colour woulde geue contrary precept or counsaile, so that whiche Christe dyd geue vnto vs. Very litle do they resemble Christes louing spirite mouing vs to searcke for our comfort, that wyll discourage vs from suche searching, or that woulde wishe ignorance and forgetfulness of his benefite to raigne in vs, so that they might by our ignorance raigne the more frankly in our consciences, to the danger of our saluation. VWho can take the light from vs in this miserable vale of blindness, and meane not to haue vs stumble in the pathes of perdition to the ruine of our soules? who wyll enuie vs this bread of lyfe prepared and set on the table for our eternall sustenance, and meane not to famishe vs, or in steede thereof with their corrupt traditions and doctrines of man, to infect vs? All the whole scripture, saith the holy apostle Saint Paul inspired from God aboue, is profitable to reache, to reprove, to refoorme, to instruct in righteousnesse, that the man of God may be founde and perfect, instructed to euery good worke.

Search the therefore good reader (on Gods name) as Christe byddeth thee the holy scripture, wherein

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thou mayest finde thy saluation : Let not the volume of this booke (by Gods owne warrant) depart from thee, but occupie thy selfe therein in the whole iourney of this thy worldly pilgrimage, to vnderstande thy way howe to walke rightly before hym all the dayes of thy lyfe. Remember that the prophete Dauid pronounceth hym the blessed man whiche wyll muse in the lawe of God both day and night, remember that he calleth him blessed whiche walketh in the way of the Lorde, whiche wyll searche diligently his testimonies, and wyll in their whole heart seeke the same. Let not the couert suspitious insinuations of the aduersaries driue thee from the searche of the holy scripture, either for the obscuritie whiche they say is in them, or for the inscrutable hidden misteries they talke to be comprised in them, or for the straungnes and homlynnes of the phrases they woulde charge Gods booke with. Christe exhorteth thee therefore the rather for the difficultie of the same, to searche them diligently. Saint Paul wyllteth thee to haue thy senses exercised in them, and not to be a chylde in thy senses, but in malice. Though many thinges may be difficult to thee to vnderstande, impute it rather to thy dull hearing and reading, then to thinke that the scriptures be insuperable, to them which with diligent searching labour to discerne the euill from the good. Only searche with an humble spirite, aske in continuall prayer, seeke with puritie of life, knocke with perpetuall perseuerance, and crye to that good spirite of Christe the comforter: and surely to euery suche asker it wyll be geuen, such searchers must nedes finde, to them it wylbe opened. Christe him selfe wyll open the sense of the scriptures, not to the proude, or to the wyse of the worlde, but to the lowly and contrite in heart: for he hath the key of Dauid, who openeth and no man shutteth, who shutteth and no man openeth. For as this spirite is a bening and liberrall spirite, and wyll be easly founde of them whiche wyll early in carefulnesse ryle to seeke hym, and as he promyseth he wyll be the comforter from aboue to teache vs, and to leade vs into all the wayes of tructh, if that in humillitie we bowe vnto hym, denyng our owne naturall senses, our carnall wittes and reasons: so is he the spirite of puritie and cleannes, and will recede from him, whose conscience is subiect to filthynesse of lyfe. Into suche a soule this heauenly wysdome wyll not enter, for all peruerse cogitations wyll separate vs from God: and then howe busily soeuer we searche this holy table of the scripture, yet wyll it then be a table to suche to their owne snare, a trap, a stumbling stocke, and a recompence to them selfe. VVe ought therefore to searche to finde out the tructh, not to oppresse it, we ought to seeke Christe, not as Herode did vnder the pretence of worshipping hym to destroy hym, or as the Pharisees searched the scriptures to disproue Christe, and to diseredite him, and not to folowe him: but to embrace the saluation whiche we may learne by them. Nor yet is it inough so to acknowledge the scriptures as some of the leues dyd, of the holycst of them, who vsed suche diligence, that they could number precisely, not only euery verse, but euery word and fillable, how oft euery letter of the alphabete was repeated in the whole scriptures: they had some of them suche reuerence to that booke, that they woulde not suffer in a great heape of bookes, any other to lay ouer them, they woulde not suffer that booke to fall to the grounde as nye as they coulde, they woulde costly bynde the bookes of holy scriptures, and cause them to be exquisitely and ornately wrytten. VVhiche deuotion yet though it was not to be discomended, yet was it not for that intent, why Christe comended the scriptures, nor they therof allowed before God: For they did not call vpon God in a true fayth, they were not charitable to their neighbours, but in the middes of all this deuotion, they did scale, they were adulterers, they were slanderers and backbiters, euen muche like many of our christian men and women nowe a dayes, who glory much that they reade the scriptures, that they searche them and loue them, that they frequent the publique sermons in an outwarde shewe of all honestie and perfection, yea they can pike out of the scriptures vertuous sentenses and godly preceptes to lay before other men. And though these maner of men do not muche erre for such searching and studyng, yet they see not the scope and the principall state of the scriptures, which is as Christe declareth it, to finde Christe as their sauour, to cleaue to his saluation and merites, to be brought to the lowe repentance of their liues, and to amende them selfe, to rayse vp their fayth to our sauour Christe, so to thinke of him as the scriptures do testifie of hym. These be the principall causes why Christe did sende the Iewes to searche the scriptures: for to this ende were they wrytten, saith Saint Iohn, *Hec scripta sunt ut credatis, et ut credentes vitam habeatis eternam*. These were wrytten to this intent, that ye shoulde beleue, and that through your beliefe ye shoulde haue euerlasting life.

And here good reader, great cause we haue to extoll the wonderous wildome of God, and with great thanks to prayse his providence, considering howe he hath preserved and renewed from age to age by specicall miracle, the incomparable treasure of his Church. For first he did inspire Moyses, as Iohn Christo some doth testifie, to wryte the stonie tables, and kept him in the mountayne fourtie dayes to geue him his lawe: after him he sent the prophetes, but they suffered many thousande aduersities, for battayles did folowe, all were slayne, all were destroyed, bookes were brent vp. He then inspired agayne another man to repayre these miraculous scriptures, Elidas I meane, who of their leauinges set them agayne together: after that, he provided that the seuentie interpreters shoulde take them in hande: at the last came Christe him selfe, the Apostles did receaue them, and spread them throughout all nations, Christe wrought his miracles and wonders: and what folowed: after these great volumes the Apostles also did wryte as Saint Paul doth say, These be wrytten to the instruction of vs that be come into the ende of the worlde: and Christe doth say, Ye therefore erre, because ye knowe not the scriptures nor the power of God: and Paul dyd say, Let the worde of Christe be plentifull among you: and agayne saith Dauid, Oh howe swete be thy wordes to my throte: he saide not to my hearing, but to my throte, aboute the hony or the hony combe to my mouth. Yea Moyses saith, Thou shalt meditate in them euermore when thou risest, when thou sittest downe, when thou goest to sleepe, continue in them he saith: and a thousande places more. And yet after so many testimonies thus spoken, there be some persons that do not yet so much as knowe what the scriptures be: wherevpon nothing is in good state amongst vs, nothing worthily is done amongst vs: In this whiche pertaine to this lyfe, we make very great haste, but of spirituall goodes we haue no regarde. *Tus farrt Iohn Christ*. It must nedes signifie some great thing to our vnderstanding, that almightie God hath had such care to prescribe these bookes thus vnto vs: I say not prescribe them only, but to maintaine them and defende them against the malignitie of the deuill and his ministers, who alway went about to destroy them: and yet could these neuer be so destroyed,

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but that he woulde haue them continue whole and perfect to this day, to our singuler comfort and instruction, where other bookes of mortall wile men haue perished in great numbers. It is recorded that Ptolomeus Philadelphus kyng of Egypt, had gathered together in one librarie at Alexandria by his great cost and diligence, seuen hundred thousand bookes, wherof the principall were the bookes of Moyles, whiche referred not much more, then by the space of two hundred yeres, were all brent and consumed in that battayle, when Caesar restored Cleopatra agayne after her expulsion. At Constantinople perished vnder Zenon by one common fire, a hundred and twentie thousande bookes. At Rome when Lucius Aurel Antonius dyd raigne, his notable librarie by a lightning fro heauen was quite consumed: yea it is recorded that Gregorie the first, did cause a librarie of Rome cotayning only certayne Paynims workes to be burned, to thintent the scriptures of God should be more read and studied. VVhat other great libraries haue there ben cōsumed but of late daies? And what libraries haue of olde throughout this realme almost in euery abbey of the same, ben destroyed at sundry ages, besides the losse of other mens priuate studies, it were to long to rehearse. VVherevpon seying almightie God by his deuine pouidence, hath preferred these bookes of the scriptures safe and sounde, and that in their native languages they were first written, in the great ignorance that reigned in these tongues, and contrary to all other casualties, chaunced vpon all other bookes in mauer of all worldly wittes, who would so sayne haue had them destroyed, and yet he by his mightie hande, would haue them extant as witnessnes and interpreters of his will toward mankind: we may soone see cause most reuerently to embrace these deuine testimonies of his wyll, to studie them, and to search them, to instruct our blinde nature so fore corrupted and fallen from the knowledge in whiche first we were created. Yet hauing occasion geuen somewhat to recouer our fall, and to returne agayne to that deuine nature wherein we were once made, and at the last to be inheritous in the celestiall habitation with God almightie, after the ende of our mortalitie here brought to his dust agayne: These bookes I say beyng of suche estimation and auctoritie, so muche reuerenced of them who had any meane taste of them, coulede neuer be put out of the way, neither by the spyte of any tiraunt, as that tiraunt Maximian destroyed all the holy scriptures whercofer they coulede be founde, and burnt them in the middes of the market, neither the hatred either of any Porphyrian philosopher or Rhetorician, neither by the enuie of the romanystes, and of such hypocrites, who from tyme to time did euer harke against them, some of them not in open sort of condemnation: but more cunningly vnder futtle pretences, for that as they say, they were so harde to vnderstande, and specially for that they affirme it to be a perilous matter to translate the text of the holy scripture, and therefore it can not be well translated. And here we may beholde the endeour of some mens cauillations, who labour all they can to slander the translators, to finde fault in some wordes of the translation: but them selfe will neuer set pen to the booke, to set out any translation at al. They can in their constitutions prouinciall vnder payne of excommunication, inhibite al other men to translate them without the ordinaries or the prouinciall counsaile agree thereto: But they will be well ware neuer to agree or to geue counsaile to set them out. VVhiche their futtle compassse in effect, rendereth but to bewray what inwardly they meane, if they coulede bring it about, that is, vterly to suppress them: being in this their iudgement, farre vnlike the olde fathers in the primatiue Church, who hath exhorted indifferently all persons, as well men as women, to exercise them selues in the scriptures, which by Saint Hieroms auctoritie bethe scriptures of the people. Yea they be farre vnlike their olde forefathers that haue ruled in this realme, who in their times, and in diuers ages did their diligence to translate the whole bookes of the scriptures, to the erudition of the laytie, as yet at this day be to be seene diuers bookes translated into the vulgar tongue, some by kynges of the realme, some by bishoppes, some by abbottes, some by other deuout godly fathers: so desirous they were of olde tyme to haue the lay sort edified in godlynes by reading in their vulgar tongue, that very many bookes be yet extant, though for the age of the speache and straungenesse of the charect of many of them almost worne out of knowledge. In whiche bookes may be seene evidently howe it was vsed among the Saxons, to haue in their Churches read the foure gospels, so distributed and piked out in the body of the euangelistes bookes, that to euery Sunday and festiual day in the yere, they were forced out to the common ministers of the Church in their common prayers to be read to their people. Nowe as of the most auncient fathers the prophetes, Saint Peter testifieth that these holy men of God had the impulsio[n] of the holy ghost, to speake out these deuine testimonies: so it is not to be doubted but that these latter holy fathers of the englishe Church, had the impulsio[n] of the holy ghost, to set out these sacred bookes in their vulgar language, to the edification of the people, by the helpe whereof they might the better folowe the example of the godly Christians, in the begining of the Church, who not only receaued the worde withall redinesse of heart, but also did seache diligently in the scriptures, whether the doctrine of the Apostles were agreeable to the same scriptures. And these were not of the rascall sort (saith the deuine storie) but they were of the best and of most noble byrth among the Thessalonians, Birrhenses by name. Yea the prophetes them selues in their dayes, writeth S. Peter, were diligent searchers to inquire out this saluatiō by Christe, searching when and at what article of time this grace of Christes dispensation should appeare to the world. VVhat ment the fathers of the Church in their writings, but the aduancing of these holy bookes, where some do attribute no certaintie of vndoubted veritie, but to the canonically scriptures. Some do affirme it to be a foolishse rashe boldnesse to beleue hym, who proueth not by the scriptures that whiche he affirmeth in his worde. Some do accurse all that is deliuered by tradition, not founde in the legall and euangelicall scriptures. Some say that our sayth must needs stagger, if it be not grounded vpon the auctoritie of the scripture. Some testifieth that Christe and his Church ought to be aduouched out of the scriptures, and do contend in disputation, that the true Church can not be knowne, but only by the holy scriptures: For all other things (saith the same author) may be founde among the heretikes. Some affirme it to be a sinfull tradition that is obtruded without the scripture. Some playnely pronounce, that not to knowe the scriptures, is not to knowe Christe. VVherefore let men extoll out the Church practises as hyghly as they can, and let them set out their traditions and customes, their decisions in synodes and counsailes, with vaunting the prefence of the holy ghost among them really, as some doth affirme it in their writing, let their groundes and their demonstrations, their foundations be as stable and as strong as they blasse them

Iohannes
Sinsberi,
In polica-
tico. lib. 8.
cap. 19.
VV. de re-
gibus.

Galfride
mon.

Tho. arūdel.
in concilio
apud oxon.
an 1407. ar-
tudo. 7.

i. Pet. i.

A. A. xvii.

i. Pet. i.

Ang. contra
epistolam
periclini.
Hieroni-
mus.
Tertullian.
de doctrina
christiana.
Christi in
Mat. Ho. 2
Basilus.
Hier.
i. P.

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them out : Yet wyll we be bolde to say with Saint Peter, *Flabenus uos firmatorem sermonum propheticum.* VVe haue for our part a more stable grounde, the propheticall wordes (of the scriptures) and doubt not to be commended therefore of the same Saint Peter with these wordes : *Cui dum attenditis et lucerne apparenti in obscuro loco, recte facitis dante dicta illuc, sicut, &c.* VVherevnto sayth he, whyle ye do attende as to a light shining in a darke place, ye do well vntill the day light appeare, and till the bright starre do arise into our heates. For this we know, that al the propheticall scripture standeth not in any priuate interpretation of vayne names, of seuerall Churches, of catholique and vniuersall seas, of singuler and wyllfull heades, whiche wyll chalenge by custome all decision to pertayne to them only, who be working so muche for their vayne superioritie, that they be not ashamed now to be of that number, *Qui dixerunt linguam nostram magnificabimus, labia nostra a nobis sunt, quis noster dominus est : VV*hiche haue sayd, with our tongue wyll we preuayle, we are they that ought to speake, who is lorde ouer vs. And whyle they shall thus contende for their straunge claymed authoritie, we will proceede in the reformation begun, and doubt no more by the helpe of Christe his grace, of the true vnitie to Christes catholique Church, and of the vprightnesse of our fayth in this prouince, then the spanishe cleargie once gathered together in counsaile (only by the commaundement of their king, before whiche tyme the Pope was not so acknowledged in his authoritie which he now claymerh) I say as surely dare we trust, as they dyd trust of their fayth and vnitie. Yea no lesse confidence haue we to professe that, which the fathers of the vniuersall counsaile at Carthage in Affrike as they wryte them selfe did professe in their epistle writtē to Pope Celestine, laying before his face, the foule corruption of him selfe (as two other of his predecessours did the like error) in falsifying the canons of Nicen counsaile, for his wrong chalenge of his newe claymed authoritie : Thus wrytyng, *Prudentissime enim iussistis, utque prouiderunt (Nicaea et Africana decreta) quaeque negotia in suis locis (ubi orta sunt) finiende, nec vnicuique prouinciae gratiam suorum spiritus defuturam, qua equitas a Christi sacerdotibus et prudenter videatur, et constantissime tentatur, maxime, quia vnicuique concessum est, si iudicio offensus fuerit cognitorum, ad concilia suae prouinciae, vel etiam vniuersale provocare.* That (the Nicen and Affrican decrees) haue most prudently and iustly provided for all maner of matters to be ended in their territories where they had their beginning, and they trusted that not to any one prouince shoulde want the grace of the holy ghost, wherby both the truth or equitie might prudently be scene of the christian prelates of Christe, and might be also by them most constantly defended, specially for that it is graunted to euery man (if he be greued) by the iudgement of the cause once knowen, to appeale to the counsailes of his owne prouince, or els to the vniuersall. Except there be any man, which may beleue that our Lorde God would inspire the righte counsell of examination, to any one singular person, and to denie the same to priestes gathered together into counsaile without number, &c. And there they do require the bishop of Rome to send none of his clarkes to execute such prouinciall causes, lest els say they, might be brought in the vayne pride of the worlde into the Church of Christe. In this antiquitie may we in this christian catholique Church of Englande, repose our selfe, knowing by our owne annales of aunient recorde, that kyng Lucius whose conscience was muche touched with the miracles whiche the seruantes of Christe wrought in diuers nations, therupon beyng in great loue with the true fayth, sent vnto Eleutherius then byshop of Rome, requiring of hym the christian religion. But Eleutherius did redyly geue ouer that care to kyng Lucius in his epistle, for that the king as he wryteth, the vicar of God in his owne kingdome, and for that he had receaued the faith of Christe : And for that he had also both testaments in his realme, he wyllid him to drawe out of them by the grace of God, and by the counsaile of his wisemen, his lawes, and by that lawe of God to gouerne his realme of Britanie, and not so muche to desire the Romane and Emperours lawes, in the which some default might be founde faith he, but in the lawes of God nothing at all. VVith which aunswere the kinges legates, Eluanus and Medwinus sent as messengers by the king to the Pope, returned to Britanie agayne, Eluanus beyng made a byshop, and Medwine allowed a publike teacher : who for the eloquence and knowledge they had in the holy scriptures, they repayred home agayne to kyng Lucius, and by their holy preachings, Lucius and the noble men of the whole Britanie receaued their baptism, &c. Thus farre in the storie. Nowe therefore knowing and beleuing with Saint Paul, *Quod quaecunque praescripta sunt, ad nostram doctrinam praescripta sunt, ut per pacem et consolationem scripturarum spem habeamus :* VVhatsoever is afore writtē, is written before for our instruction, that we through the patience and comfort of scriptures might haue hope, the only suretie to our fayth and conscience, is to sticke to the scriptures. VVhereupon whyle this eternall worde of God be our rocke and anker to sticke vnto, we will haue patience with all the vayne inuentions of men, who labour so highly to magnifie their tongues, to exalt them selues aboue al that is God. VVe wil rake comfort by the holy scriptures against the maledictions of the aduersaries, and doubt not to nourishe our hope continually therewith, so to liue and dye in this comfortable hope, and doubt not to pertayne to the elect number of Christes Church, howe farre soeuer we be excommunicated out of the sinagoge of such who suppose them selues to be the vniuersall lordes of all the world, Lordes of our fayth and consciences, at pleasure. Finally to commend further vnto thee good reader the cause in part before intreated, it shalbe the lesse needefull, hauing so nyc following that learned preface, whiche sometime was set out by the diligence of that godly father Thomas Cranmer, late byshop in the see of Canterburie, whiche he caused to be prefixed before the translation of that Byble that was then set out. And for that the copies thereof be so wasted, that very many Churches do want their conuenient Bybles, it was thought good to some well disposed men, to recognisfe the same Byble againe into this fourme as it is nowe come out, with some further diligence in the printing, and with some more light added, partly in the translation, and partly in the order of the text, not as condemning the former translation, whiche was folowed mostly of any other translation, excepting the originall text from whiche as litle variance was made as was thought meete to such as toke paynes therein : desiring thee good reader if ought be escaped, cyther by such as had the expending of the bookes, or by the oversight of the printer, to correct the same in the spirite of charitie, calling to remembrance what diuersitie hath ben scene in mens iudgements in the translation of these bookes before these dayes, though all directed their labours to the glory of God, to the edification of the Church, to the comfort of their christian brethren, and alwayes as God dyd further open vnto them, so euer more desirous they were to reforme their former humaine oversights, rather then in a stubborne wyllfulnesse to resist the gyft of the holy ghost, who from tyme to tyme is resident as that hea-

uely

Pl. xi.

Concilium
braccar. se-
cundum.

Inter leges
Edwardi.

Ex archiuis
de statu
landauenfis
ecclie, in vi-
ta archie-
piscopi du-
britii & in
I. capreau.
Rom xv.
And yet may
it be true that
xx. of thall-
berie consisteth,
that Chaga-
nus and Des-
runtius
were sent after
(as Eadwin-
toun) with
these learned
men to the
preaching of
the Gospell,
whiche was
newer exten-
guished in
Britanie, and
Joseph of Sa-
ramathia his
came, as to St.
Julien the
first bishop of
Canter. they
do opene as
usually.

The Preface.

uenly teacher and leader into all trueth, by whose direction the Church is ruled and gouerned. And let all men remember in them selfe how error and ignorance is created with our nature: let frayle man confesse with that great wyse man, that the cogitations and inuentions of mortall men be very weake, and our opinions sone deceaued: For the body so subiect to corruptiō doth oppresse the soule, that it can not aspire so hye as of dutie it ought. Men we be all, and that which we know, is not the thousand part of that we knowe not. VVhereupon faith saint Austen, otherwyse to iudge then the truth is, this temptation ryseth of the frailtie of man. A man so to loue and sticke to his owne iudgement, or to enuie his brothers, to the perill of dissoluing the christian communion, or to the perill of schisme, and of heresie, this is diabolically presumption: but so to iudge in euery matter as the truth is, this belongeth onely to the angelicall perfection. Norwithstanding good reader, thou mayst be well assured nothing to be done in this translation eyther of malice or wyllfull meaning in altering the text, eyther by putting more or lesse to the same, as of purpose to bryng in any private iudgement by falsification of the wordes, as some certaine men hath ben ouer bolde so to do, little regarding the maiestie of God his scripture: but so to make it serue to their corrupt error, as in alleaging the sentence of saint Paule to the Romaines the .6. one certaine wryter to proue his satisfaction, was bold to turne the word of *Satisfactiōem* into the word of *Satisfactiōem*, Thus: *Sicut exhibuimus antea membra nostra seruire immunditie et iniquitati ad iniquitatem, ita deinceps exhibemus membra nostra seruire iustitie in satisfactiōem*. That is, as we haue geuen our members to vncleanness, from iniquitie to iniquitie: euen so from hencefoorth let vs geue our members to seruicereousnesse into satisfaction: where the true worde, is into sanctification. Euen so likewise for the aduantage of his cause, to proue that men may haue in their prayer sayth ypon saintes, corruptly alleagerh saint Pauls text, *Ad pbilemonem*, Thus: *Fidem quam habet in domino Iesu & in omnes sanctos*, leauing out the worde *Charitatem*, which would haue rightly ben distributed vnto *Omnes sanctos*. As *fidem vnto in domino Iesu*. VVhere the text is, *Audiens charitatem tuam & fidem quam habes in domino Iesu & in omnes sanctos*. It were to long to bryng in many examples, as may be openly founde in some niens wrytynge in these dayes, who would be counted the chiefe pillars of the Catholique sayth, or to note how corruptly they of purpose abuse the text to the comoditie of their cause. VVhat maner of translation may men thinke to looke for at their hands, if they should translate the scriptures to the comfort of Gods elect, whiche they neuer did, nor be not like to purpose it, but be rather studious only to seeke quarrels in other mens well doynge, to picke fault where none is: And where any is escaped through humane negligence, there to crye out with their tragicall exclamations, but in no wyse to amende by the spirite of charitie and lenitie, that whiche might be more aply set. VVherupon for frayle man (compassed hym selfe with infirmities) it is most reasonable not to be to seuer in condemning his brothers knowledge or diligence where he doth erre, nor of malice, but of simplicitie, and specially in handling of these so deuine bookes so profounde in sence, so farre passing our naturall vnderstanding. And with charitie it standeth, the reader not to be offended with the diuersitie of translatours, nor with the ambiguitie of translations: For as saint Austen doth witnesse, by Gods prouidence it is brought about, that the holy scriptures whiche be the salues for eucry mans sore, though at the first they came from one language, and thereby might haue ben spread to the whole worlde: nowe by diuersitie of manye languages, the translatours shoulde spreade the saluation (that is contayned in them) to all nations, by suche wordes of vtterance, as the reader might perceau the minde of the translatour, and so consequently to come to the knowledge of God his wyll and pleasure. And though many rashe readers be deceaued in the obscurities and ambiguities of their translations, whyle they take one thing for another, and whyle they vse muche labour to extricate them selues out of the obscurities of the same: yet I thinke (saith he) this is not wrought without the prouidence of God, both to tame the proude arrogancie of man by his suche labour of searching, as also to keepe his minde from lothfomnesse and contempt, where if the scriptures vniuersally were to ease, he would lesse regarde them. And though (saith he) in the primatiue Church the late interpreters whiche did translate the scriptures, be innumerable, yet wrought this rather an helpe, then an impediment to the readers, if they be not to negligent. For saith he, diuers translations haue made many tymes the harder and darker sentences, the more open and playne: So that of congruence, no offence can iustly be taken for this newe labour, nothing preiudicing any other mans iudgement by this doynge, nor yet hereby professing this to be so absolute translation, as that hereafter might folowe no other that might see that which as yet was not vnderstanded. In this poynt it is conuenient to consider the iudgement that Iohn, once bishop of Rocheffer was in, who thus wrote: It is not vnknown, but that many thinges hath ben more diligently discussed, and more clearly vnderstanded by the wittes of these latter dayes, as well concerning the gospels as other scriptures, then in olde tyme they were. The cause whereof is (saith he) for that to the olde men the yse was not broken, or for that their age was not sufficient exquisitely to expende the whole mayne sea of the scriptures, or els for that in this large field of the scriptures, a mā may gather some eares vntouched after the haruest men, howe diligent soeuer they were. For there be yet (saith he) in the gospels very many darke places, whiche without all doubt to the posteritie shalbe made much more open. For why should we dispayre herein, seeing the gospell (wryteth he) was deliuered to this intent, that it might be vtrly vnderstanded of vs, yea to the very inche. VVherfore, forasmuche as Christe sheweth no lesse loue to his Church now, then hitherto he hath done, the auctoritie wherof is as yet no whit diminished, and forasmuch as that holy spirite the perpetuall keper and gardian of the same Church, whose gyftes and graces do flowe as continually and as abundantly as from the begining: who can doubt, but that such thinges as remayne yet vnknown in the gospell, shalbe hereafter made open to the latter wittes of our posteritie, to their cleare vnderstanding. (Thus farre this wryter.) Only good readers let vs ofte call vpon the holy spirite of God our heavenly father, by the mediation of our Lorde and sauiour, with the wordes of the octonary psalme of David, who did so importunately craue of God to haue the vnderstanding of his lawes and testament: Let vs humblye on our knees pray to almighty God, with that wyse kyng Solomon in his very wordes, saying thus.

Eccle.xi.
Sapientia.

De doctr.
christia.

Hofius in
confessione
catholice fi-
di de Sacro
penitentia.
Idem Hofius
de Spe. &
oratione.

De doctr.
christia lib.
cap. 5.

Articuli
contra Luth.

Psalm. cxix.

The Preface.

Sap. ix.



God of my fathers, and Lorde of mercies (thou that hast made all thynges with thy worde, and didst ordayne man through thy wisdom, that he shoulde haue dominion ouer thy creatures which thou hast made, and that he shoulde order the worlde according to holinesse and righteousnesse, and that he shoulde execute iudgement with a true heart) geue me wisdom whiche is euer about thy seate, and put me not out from among thy chyl dren : For I thy seruaunt and sonne of thy handmayden am a feeble person, of a short time, and to weake to the vnderstanding of thy iudgementes and lawes. And though a man be neuer so perfect among the children of men, yet if thy wisdom

be not with him, he shalbe of no value. O sende her out therefore from thy holy heauens, and from the throne of thy maiestie, that she may be with me, and labour with me, that

I may knowe what is acceptable in thy sight : for she knoweth and vnderstandeth all thinges, and she shall leade me soberly

in my workes,
and pre-

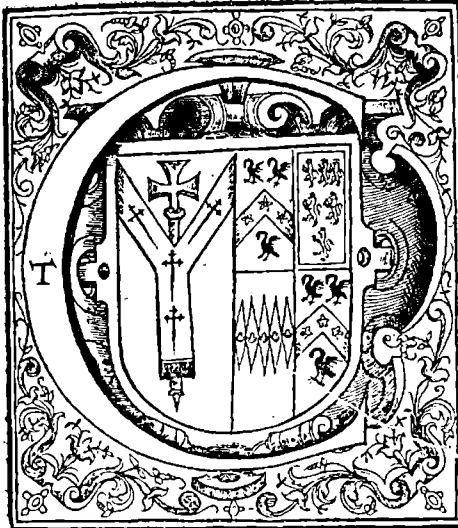
serue me in her power. So shall my workes be acceptable by Christe our Lorde, To whom with the father and the holy ghost, be all honour and glorie, worlde without ende.

Amen.

The prologue.

A prologue or preface made by

Thomas Cranmer, late Archbishop of
Canterburie.



Concernyng two sundry sortes of people, it seemeth much necessarie that some thyng be sayde in the entrie of this booke by the way of a preface or prologue, wherby hereafter it may be both the better accepted of them which hitherto coulde not well beare it, and also the better bled of them which heretofore haue misused it. For truly some there are that be to slowe and neede the spurte, some other seme to quicke, and neede moze of the bydle: some lose their game by short shotyng, some by ouer shotyng, some walke to much on the left hande, some to much on the ryght. In the former sort be all they that refuse to reade, or to heare redde the scripture in the bulgar tongue, much worse they that also let or discourage the other from the readeyng or hearpyng thereof. In the latter sort be they which by their inordinate readeyng, indiscrete speakyng, contentious disputyng, or other wise by their licentious lypnyng, flander and hynder the worde of God most of all other, wherof they woulde seme to be greatest furtherers. These two sortes, albeit they be most farre vnlyke the one to the other, yet they boch deserue in effect lyke reproofe. Neither can I well tell whether of them I may iudge the more offendour, hym that doth obstinately refuse to godly and goodly knowlege: or hym that so vngodly and so vngoodly doth abuse the same. And as touchyng the former, I woulde maruaile much that any man shoulde be so mad, as to refuse in darknesse, lyght: in hunger, foode: in colde, fire: for the worde of God is lyght: *Lucerna pedibus meis, verbum tuum.* Thy worde is a lanterne vnto my feete. It is foode: *Non in solo pane viuit homo, sed in omni verbo dei.* Man shall not lyue by bread only, but by every worde of God. It is fire: *Ignem veni mittere in terram, & quid volo nisi vt ardeat.* I am come to sende fire on the earth, and what is my desire but that it be kindled? I woulde maruaile (I say at this) saue that I consider how much custome a blage may do. So that if there were a people as some write, de Cymeriis, which neuer sawe the sunne, by reason that they be situated farre towarde the North pole, and be inclosed and ouershadowed with hye mountaynes: it is credible and lyke ynough, that yf by the power and wyll of God, the mountaynes shoulde synke downe and geue place, that the lyght of the sunne myght haue entraunce to them, at the first some of them woulde be offended therewith. And the olde prouerbe affirmeth, that after tillage of coyne was first founde, many delited moze to see de of mass and acornes wherwith they had ben accustomed, then to eate bread made of good coyne. Such is the nature of custome, that it causeth vs to beare all thynges well and easly wherewith we haue ben accustomed, and to be offended with all thynges therunto contrary. And therfore I can well thinke them worthy pardon, which at the comyng abrode of scripture doubted and dyeme backe. But such as wyll persiste styll in their wilfulnesse I must needes iudge not only foolishe, srowarde, and obstinate: but also puerishe, puerishe, and indurate. And yet, if the matter shoulde be tryed by custome, we myght also to aleage custome for the readeyng of the scripture in the bulgar tongue, and prescribe the moze auncient custome. For it is not muche aboue one hundred yeres ago, since scripture hath not ben accustomed to be read in the bulgar tongue within this realme, and many hundred yeres before that, it was translated and red in the Sarones tongue, which at that time was our mother tongue, wherof there remaine yet diuers coppies founde lately in olde abbaies, of suche antique maner of wytyng and speakyng, that fewe men now ben able to reade and vnderstand them. And when this language wared olde and out of common blage, because folke shoulde not lacke the fruite of reading, it was againe translated into the newe language, wherof yet also many coppes remaine and be daply founde. But nowe to let passe custome, and to way as wise men cuer shoulde, the thyng in his owne nature: let vs here discusse what it auayleth scripture to be had and redde of the lay and bulgar people. And to this question I intende here to say nothyng: but that was spoken and wrytten by the noble doctour and most morall diuine, saint John Chrysostome in his third sermon de Lazaro, albeit, I wyll be some thing shorter, and gather the matter into fewer wordes and lesse come then he doth there, because I woulde not be tedious. He exhorteth there his audiance, that every man shoulde reade by him selfe at home in the meane dayes and time, betweene sermon and sermon, to the intent they might both moze profoundly fixe in their mindes and memories that he had saide before vpon such textes, wherupon he had alredie preached: and also that they might haue their mindes the moze redie and better prepared to receaue and perceaue that which he shoulde say from thencefoorth in his sermons, vpon such textes as he had not yet declared and preached vpon, therfore saith he there: *By comon blage is to geue you warning before what matter I intende after to entreate vpon, that you pour selues in the meane dayes may take the booke in hand, reade, waye, and perceaue the summe and effect of the matter, and marke what hath ben declared and what remaineth yet to be declared, so that thereby your minde may be the moze furnished to heare the rest that shalbe saide.*

*Psal. cix. a.
Math. xiii. a.
Luk. xii. g.*

*S. Christo.
Rome.*

And

The prologue.

And that I exhort you (saith he) and euer haue a will exhort you, that you (not only here in the Church) geue care to that that is sayd by the preacher: but that also when ye be at home in your houses, ye apply your selues from tyme to tyme to the reading of holy scriptures: which thing also I neuer lin to beate into the eares of them that be my familiers, and with whom I haue priuate acquaintance and conuersation. Let no man make excuse and say (saith he) I am busied about matters of the common wealch, I beare this office, or that, I am a craftes man, I must applie mine occupation, I haue a wyfe, my chyldren must be fed, my houlsholde must I prouide for: Briefly, I am a man of the worlde, it is not for me to reade the scriptures, that belongeth to them that haue bidden the worlde farwell, which lyue in solitarie and contemplation, and haue ben brought up and continually nosilled in learning and religion. To this aunsweryng: what sayest thou man (saith he) is it not for thee to study and to reade the scripture, because thou art encumbred and distract with cares and busynesse? So much the more it is behouefull for thee to haue defence of scriptures, howe much thou art the more distressed in worldly daungers. They that be free and farre from trouble and entremedylng of worldly thynges, lyue in safegarde and tranquillitie, and in the calme, or within a sure haven. Thou art in the myddest of the sea of worldly wickednesse, and therfore thou needest the more of ghostly succour and comfort: They sit farre from the strokes of battayle, and farre out of gunne shoote, and therfore they be but selddome wounded. Thou that standest in the forefront of the host, and next to thine enemies, must needs take noye and then many strokes, and be greuously wounded, and therfore thou hast most neede to haue thy remedies and medicines at hande. Thy wyfe prouoketh thee to anger, thy chyldre geueth thee occasion to take sorowe and pensiuenesse, thine enemies lye in wayte for thee, thy friends (as thou takest hym) sometyme enuieyth thee, thy neyghbour misreporteth thee or picketh quarrels agaynst thee, thy mate or partener undermineth thee, thy lord, iudge, or iudice, threathneth thee, pouertie is paynfull vnto thee, the losse of thy deare and welbeloued causeth thee to mourne, prosperitie exalteth thee, aduertitie bringeth thee lowe: Briefly, so diuers and so manifold occasions of cares, tribulations, and temptations, beset thee and besiege thee rounde about. Where canst thou haue armour or fortresse agaynst thine assautes? Where canst thou haue salues for thy sores, but of holy scripture: Thy fleshe must needs be prone and subiect to fleshy lustes, which daily walkest and art conuersant among women, seekest their beauties set forth to the eye, hearest their nice and wanton wordes, smellst their haultme, ciuet, and muske, with many other lyke prouocations and stirrings: except thou hast in a rednesse wherewith to suppress and auoyde them, which can not elswhere be had, but only out of the holy scriptures. Let vs reade and seke all remedies that we can, and all shalbe litle ynough. Howe shall we then do, yf we suffer and take daily woundes, and when we haue done, wyl we sit still and searche for no medicines? Doest thou not marke and consider howe the smith, mason, or carpenter, or any other handy craftesman, what neede soeuer he be in, what other spyt so euer he make, he wyl not sell nor lay to pledge the tooles of his occupation: for then howe shoulde he worke his feate, or get his lyuynge thereby? Of lyke mynde and affection ought we to be towarde holy scripture, for as smallts, hammers, sawes, chisels, axes, and hatchets, be the tooles of their occupation: So be the bookes of the prophetes, and Apostles, and all holy writers inspired by the holy ghost, the instrumentes of our saluation. wherfore let vs not sliche to bye and prouide vs the Byble, that is to say, the bookes of holy scripture: and let vs thinke that to be a better ieiwell in our house then either golde or siluer. For lyke as theues be loth to assault an house where they knowe to be good armour and artillerie: so whersoeuer these holy and ghostly bookes be occupied, there neither the deuyl nor none of his angels dare come neare. And they that occupy them be in much safegarde, and haue a great consolation, and be the redier vnto all goodnesse, the slower vnto all euyl: and yf they haue done any thyng amysse, anon euen by the sight of the bookes their consciences be admonished, and they ware soye and ashamed of the fact. Peraduenture they wyl say vnto me: howe and yf we vnderstande not that we reade, that is conteyned in the bookes: what then? Suppose thou vnderstande not the deepe and profounde misteries of scriptures, yet can it not be but that much fruite and holinesse must come and growe vnto thee by the reading: for it can not be that thou shouldest be ignorant in all thynges a lyke. For the holy ghost hath so ordered and attempted the scriptures, that in them as well publicanes, sithers, and shepheardes, may fynde their edification, as great doctours their erudition, for those bookes were not made to bayne glorie, lyke as were the wytynges of the gentile Philosophers and Rethoricians, to the intent the makers shoulde be had in admiration for their hie styles and obscure manner and wytyng, wherof nothing can be vnderstanded without a maister or an expositour: But the Apostles & prophetes wrote their bookes so, that their speciall intent and purpose myght be vnderstanded and perceaued of every reader, whiche was nothing but the edification of amendement of the lyfe of them that reade or heare it. who is it that readeing or hearyng read in the Gospell, Blessed are they that be mecke, Blessed are they that be mercifull, Blessed are they that be of cleane heart, and such other lyke places, can perceauie nothing except he haue a maister to teache hym what it meaneth? Likewyse the signes & miracles with all other histories of the doynges of Christe or his Apostles, who is there of so simple wit & capacite, but he may be able to perceauie and vnderstande them? These be but excuses and clothes for the rayne, & coveringes of their owne idle slouthfulnesse: But still ye wyl say I can not vnderstande it, what maruayle? Howe shouldest thou vnderstande, yf thou wylt not reade, nor loke vpon it? Take the bookes into thine handes, reade the whole story, and that thou vnderstandest, kepe it well in memorie: that thou vnderstandest not, reread it agayne, and agayne: yf thou can neither so come by it, counsaile with some other that is better learned. Go to thy curate & preacher, shewe thy self to be desirous to know & learne: and I doubt not but God seying thy diligence and readynesse (if no man els teache thee) wyl hym selfe boughsale with his holy spirite to illuminate thee, & to open vnto thee that which was locked fro thee.

Remember

The prologue.

Remember the Eunuch of Candace Quene of Ethiopia, which albeit he was a man of a wyld and barbarous countrey, and one occupied with worldly cares and busynesse, yet rydyng in his charret, he was readyng the scripture. Some consider, yf this man passyng in his iourney was so diligent as to letteyth not to reade, albeit he dyd not bnderstande: what dyd he then trowest thou, after that when he had learned and gotten bnderstandyng: for that thou mayest wel knowe that he bnderstoode not what he redde: hearken what philip there saith vnto hym, vnderstandest thou what thou redest? And he nothyng ashamed to confesse his ignorance, answered: Some shoulde I bnderstande haueyng no body to shewe me the way? Lo, when he lacked one to shewe hym the way, and to expounde to hym the scriptures, yet dyd he reade: and therefore God the rather provided for hym a guide of the way, that taught hym to bnderstande it. God perceaued his wplyng and towarde mynde, and therefore he sent hym a teacher by a by. Therefore let no man be negligent about his owne health and saluation: Though thou haue not philip alwayes when thou wouldest, the holy ghost which then moued and stirred by philip, wyl be redy and not sayle thee yf thou do thy diligence accordyngly. All these thynges be wyitten vnto vs for our edification and amendement, which be borne towardes the latter ende of the worlde. The readdyng of the scriptures is a great and strong bulwarke or fortrese agaynst synne: the ignorance of the same, is a greater ruine and destruction of them that wyl not knowe it. That is the thyng that bynggeth in herisie, that is it that causeth all corrupt and peruerse lpyng, that is it that bynggeth all thynges out of good order. Witherto all that I haue sayde, I haue taken and gathered out of the foresayde sermon of this holy doctour saint John Chrysostome: Some yf I shoulde in lyke maner byryng sooth what the selfe same doctour speaketh in other places, and what other doctours and wyllers say concernyng the same purpose, I myght seeme to you to write another Byble, rather then to make a peface to the Byble. Wherefore in fewe wordes to comprehend the largenesse and btilitie of the scripture, howe it containeth fruitfull instruction and erudition for euery man, yf any thyng be necessary to be learned, of the holy scripture we may learne it. If falshood shalbe reproued, therof we may gather wherewithall. If any thyng be to be corrected and amended, yf there neede any exhortation or consolation, of the scripture we may well learne. In the scriptures be the fat pastures of the soule, therein is no venimous meate, no vnholosome thyng, they be the very daintie and pure feedyng. He that is igno:ant, shall fynde there what he shoulde learne. He that is a peruerse sinner, shall there fynde his dampnation to make hym to tremble for feare. He that laboureth to serue God, shall fynde there his glorie, and the promissions of eternall lyfe, exhortyng hym moze diligently to labour. Herein may princes learne howe to gouerne their subiectes: Subiectes obedience, loue, and dreed to their princes: Husbandes howe they shoulde behaue them vnto their wyues, howe to educate their chyldren and seruauntes: And contrary the wyues, chyldren, and seruauntes, may knowe their duetie to their husbandes, parentes, and maisters. Here may all maner of persons, men, women, yong, olde, learned, vnlearned, riche, poore, priestes, lay men, lordes, ladyes, officers, tenauntes, and meane men, birgins, wyues, widowes, lawyers, marchauntes, artificers, husbandmen, and all maner of persons of what estate or condition soeuer they be, may in this booke learne all thynges what they ought to beleue, what they ought to do, & what they shoulde not do, as well concernyng almighty God, as also concernyng them selues and all other. Briefly, to the readdyng of the scripture none can be enemye, but that either be so sicke that they loue not to heare of any medicine, or els that be so igno:ant that they knowe not scripture to be the most healthfull medicine. Therefore as touchyng this former part, I wyl here conclude, and take it as a conclusion: sufficiently determined & appointed that it is conuenient and good the scriptures to be redde of al sortes and kyndes of people, and in the vulgar tongue, without further allegations or probations for the same, which shall not neede, since that this one place of John Chrysostome is inough and sufficient to perswade all them that be not frowardy & peruerfly set in their owne wylfull opinion. specially nowe that the kynges highnesse beinge supreme head next vnder Chy:lle of this Church of Englande, hath approued with his royal assent the settinge sooth hereof, which only to all true & obedient subiectes ought to be a sufficient reason for the allowaunce of the same, without further delay, reclamation, or resistance, although there were no peface nor other reason herein expessed. Therefore nowe to come to the seconde and latter part of my purpose: here is nothinge so good in this worlde, but it may be abused, and turned from vnhurtfull & wholsome, to hurtfull and noysome. What is there aboute better then the sunne, the moone, and the starres? Yet was there that toke occasion by the great beautie and vertue of them, to dishonour God, and to defile them selues with idolatrie, geuyng the honour of the lpyng God and creatour of all thynges, to such thynges as he had created. What is there here beneath better then fire, water, meates, drynkes, metals of golde, siluer, iron, and Steele? Yet we see dayly great harme and much mischiefe done by euery one of these, as well for lacke of wisdome & prouidence of them that suffer euill, as by the malice of them that worke the euill. Thus to them that be euill of them selues, euery thyng setteth forwarde and increaseth their euill, be it of his owne nature a thyng neuer to good: lyke as contrarily, to them that studie and endeouore them selues to goodnesse, euery thyng prouayleth them, and profiteth vnto good, be it of his owne nature a thyng neuer so bad, as St. Paul sayd, His qui diligunt deum, omnia cooperantur in bonum, All thynges do byryng good successe, to such as do loue God, euen as out of most venimous wormes is made triacle, the most soueraigne medicine for the preseruatiō of mans health in tyme of daunger. Wherefore I would aduise you al that come to the readdyng or hearing of this booke, which is the worde of God, the most precious iewel and most holy relique that remaineth vpon earth: that ye byryng with you the feare of God, and that ye do it with all due reuerence, & wylle your knowledge therof, not to bayne glorie of triuolous disputation: but to the honour of God, encrease of vertue, and edification both of your selues and other. And to the intent that my wordes may be the

The con
clusion.

The kynges
highnesse hath
allowed the
scripture as
necessary for
vs.

There is no
thyng but it
may be abused

Rom. viii.

The prologue.

more regarded, I wyll be in this part the authoritie of saint Gregorie Nazianzen, like as in the other I dyd of saint John Chylostome. It appeareth that in his tyme there were some (as I feare me there be also now at these dayes a great number) which were idle bablers, and talkers of the scripture out of season and all good order, and without any increase of vertue, or example of good lpyng: to them he wytteth all his first booke, de theologia. wherfore I shall briefly gather the whole effect, and recite it here vnto you. There be some (saith he) whose not only eares and tongues, but also their liffes be whetted and redy bent all to contention and vnprofitable disputation, whom I woulde wishe as they be behement and earnest to reason the matter with tongue, so they were all redy and practice to do good deedes. But forasmuch as they subuerting the order of all godlinesse, haue respect only to this thyng, howe they may bynde and loose subtil questions, so that now euerie market place, euery alchouse and tauerne, euery feast house, briefly euery company of men, euery assembly of women, is fylled with such talke: Since the matter is so (saith he) and that our sayth and holy religion of Christe begynneth to ware nothing els but as it were a sophistrie or a talking craft, I can no lesse do but say some thyng therunto. It is not fyt (saith he) for euery man to dispute the hygh questions of diuinitie, neither is it to be done at all tymes, neither in euery audience must we discusse euery doubt: but we must knowe when, to whom, and howe farre we ought to enter into such matters. First it is not for euery man, but it is for such as be of exact and exquisite iudgements, and such as haue spent their tyme before in studie and contemplation, and such as before haue clenched them selues aswell in soule as body, or at the least endeouored them selues to be made cleane. For it is dangerous (saith he) for the vnclene to touche that thyng that is most cleane, lyke as the foie eye taketh harme by loking vpon the sunne. Secondarily, not at all tymes, but when we be reposed, and at rest from all outwarde dregges and trouble, and when that our heades be not encumbered with other worlde and wanderyng imaginations; as yf a man shoulde mingle balme and dirt together. For he that shall iudge and determine such matters and doubtess of scriptures, must take his tyme when he may apply his wittes therunto, that he may therby the better see and discerne what is truth. Thirdly, where, and in what audience. There and among those that haue ben studious to learne: And not among such as haue pleasure to trifle with such matters, as with other thynges of pastime, which repute for their chiefe delicacies, the disputation of hygh questions, to shewe their wittes, learning, and eloquencie in reasoning of hygh matters. Fourthly, it is to be considered howe farre to wade in such matters of difficultie. No further (saith he) but as euery mans owne capacitie wyll serue hym, and agayne no further then the weaknesse or intelligence of the other audience may beare. For lyke as to great noyse hurteth the eare, to much meate hurteth the mans body, heauy burthens hurt the bearers of them, to much rayne doth more hurt then good to the grounde, briefly in all thynges, to much is noyous: eten so, weakie wittes and weakie consciences may soone be oppressed with ouer harde questions. I say not this to diswade men from the knowledge of God, and reading or studing of the scripture: for I say that it is as necessarie for the lyfe of mans soule, as for the body to breathe. And yf it were possible so to liue, I woulde thinke it good for a man to spende all his life in that, and to do none other thyng. I commend the lawe which biddeth to meditate and studie the scriptures alwayes both nyght and day, and sermons a peache thynges to be made both moynyng, noone, and euentide, and God to be lauded and blessed in all tymes, to bed warde, from bed, in our iourneys, and all our other workes. I forbode not to reade, but I forbode to reason. Neither forbode I to reason so farre as is good and godly: but I alowe not that is done out of season, and out of measure and good order. A man may rate to much of honye be it neuer so swete, and there is tyme for euery thyng, and that thyng that is good, is not good yf it be vngodly done. Euen as a slowe in wynter is out of season, and as a womans apparell becommeth not a man, neither contrarily, the mans the woman, neither is weeping conuenient at a bridle, neither laughing at a burfall. Howe yf we can obserue and kepe that is comely and tymely in all other thynges: Shall not we then the rather do the same in the holy scriptures? Let vs not runne forth as it were wilde horses, that can suffer neither bridle in their mouthes, nor sitters on their backs. Let vs kepe vs in our houses, and neither let vs go to farre on the one side lest we retorne into Egypt, neither to farre ouer the other, lest we be carped away to Babylon. Let vs not syng the song of our Lorde in a straunge lande, that is to say, let vs not dispute the worde of God at all aduentures, aswell where it is not to be reasoned, as where it is, and aswell in the eares of them that be not fyt therfore, as of them that be. If we can in no wyse forbear but that we must needs dispute, let vs forbear thus much at the least, to do it out of tyme and place conuenient: And let vs entreate of those thynges which be holy, holpy: and vpon those thynges that be mislicall, mislically: and not to vtter the deuine miseries in the eares vnworthy to heare them, but let vs knowe what is comely, aswell in our science and calling, as in our garments wearyng, in our seedyng, in our gesture, in our goynges, in all our other behauryng. This contention and debates about scriptures and doubtess therof (specially when such as do pretende to be the fauourers and students therof can not agree within them selues) doth most hurt to our selues, and to the furthering of the cause and quarrels that we woulde haue furthered aboue all other thynges. And we in this (saith he) be not unlike to them that being mad, set their owne houses on fire, and that slay their owne chyldren, or beate their owne parentes. I maruaile much (saith he) to recount wherof cometh all this desire of bayne glorie, wherof cometh all this tongue itche, that we haue so much delygght to talke and clatter? And wherin is our communication? Not in the commendation of vertuous and good deedes, of hospitalitie, of loue betwene christian brother and brother, of loue betwene man and wyfe, of virginitie and chastitie, and of almes to warde the poore: Not in psalmes and godly songes, not in lamenting for our synnes, not in repressing the afflictions of the body, not in prayers to God, we talke of scripture, but in the meane tyme we subdue

The prologue.

not our fleſhe by ſleeping, watching, and weeping, we make not this life a meditation of death, we do not ſtrive to be lordes ouer our appetites and affections, we go not about to pull downe our proude and hygh myndes, to abate our ſumme and rancorous ſtomaches, to reſtrayne our luſtes and bodily delectations, our indiſcrete ſorrowes, our laſcious mirth, our inordinate loſing, our inſatiable hearing of vanities, our ſpeaking without meſure, our inconuenient thoughtes, and briefly, to reſourme our life and maners: but all our holineſſe conſiſteth in talking. And we pardon eche other from all good ſleeping, ſo that we may ſticke faſt together in argumentation, as though there were no mo wayes to heauen but this alone, the way of ſpeculation and knowledge (as they take it) but in very deepe it is rather the way of ſuperfluous contention and ſophiſtication. Hitherto haue I recited the mynde of Gregorie Nazianzene in that booke whiche I ſpake of before. The ſame aucthour ſayth alſo in another place, that the learning of a chriſtian man ought to begyn of the feare of God, to ende in matters of hye ſpeculation: and not contrarily to begyn with ſpeculation, and to ende in feare. For ſpeculation (ſaith he) either hie cunning or knowledge, yf it be not ſtayed with the bridle of feare to offende God, is dangerous, and inough to tumble a man headlong downe the hell. Therefore ſaith he, the feare of God muſt be the firſt begynnyng, and as it were an A. B. C. or an introduction to all them that ſhall enter into the very true and moſt fruitful knowledge of holy ſcriptures. Where as is the feare of God, there is (ſaith he) the keeping of the commaundementes: and where as is the keeping of the commaundementes, there is the cleaſing of the fleſhe: which fleſhe is a cloude before the ſoules eye, and ſuffereth it not purely to ſee the beame of the heauenly lyght. Where as is the cleaſing of the fleſhe, there is the illumination of the holy ghoſt, the ende of all our deſires, and the very lyght whereby the veritie of ſcriptures is ſcene and perceaued. This is the mynde and almoſt the wordes of Gregorie Nazianzene doctour of the Greeke Church, of whom ſaint Ierome ſaith: that vnto his tyme the latine Church had no writer able to be compared and to make an euen matche with hym. Therefore to conſide this latter part, every man that cometh to the reading of this holy booke, ought to begin with hym firſt and to ſet this feare of almighty God, and then next, a firme and ſtable purpoſe to reſourme his owne ſelfe accordyng therunto, and ſo to continue, proceede, and proſper from tyme to tyme, ſhewing hym ſelfe to be a ſober & fruitfull hearer and learner: which yf he do, he ſhall proue at the length well able to teache, though not with his mouth, yet with his living and good example, which is ſure the moſt lively and effectuous ſourme and maner of teaching. He that otherwiſe intermedleth with this booke, let hym be aſſured that once he ſhall make a count therefore, when he ſhall haue ſayde to hym as it

is written in the prophete Dauid, Peccatori dicit deus. &c. Unto the vngodly ſayde God:

Why doeſt thou preache my lawes, and takeſt my teſtament in thy mouth: whereas thou

hateſt to be reſourmed, and haſt ben partaker with adulterers. Thou haſt let thy

mouth ſpeake wickedneſſe, and with thy tongue thou haſt ſet forth

deceit. Thou ſatteſt and ſpakeſt agaynſt thy brother, and haſt

ſlandered thine owne mothers ſonne. Theſe thynges

haſt thou done, and I helde my tongue, and

thou thoughteſt wickedly that I am

euen ſuch a one as thy ſelfe:

But I wyll reprove

thee, and ſet

before

thee the thynges that thou haſt done. O conſider this ye

that forget God, leſt I plucke you away, and there

be none to deliuer you, who ſo offereth me

thankes and prayſe, he honoureth me:

and to hym that ordereth his

conuerſation right, wyll

I ſewe the ſal-

uation of

God.

Phil. 30.

¶ Prayſe be to God.

A description of the yerres from the

creation of the worlde, vntill this present yere of 1568. drawn for the most part out of the holy Scripture, with declaration of certayne places, wherein is certayne difference of the reckening of the yerres.

The yerres from the creation of the worlde.

1945.

WE reckon from Adam vntill the flood, a thousand sixe hundred fiftie and sixe yerres. Genesis. 5. and 6. and from the flood vntill Abraham. 292. yerres. Genesis. 11.

2308.

* From Abraham vntill Isahac, a hundred yerres. Gen. 17. From Isahac vntill Iacob, fixtie. Gen. 25. And fro Iacob to Ioseph. 90. yerres. Ioseph liued afterward. 110. yerres. Gen. 50.

2448.

From the death of Ioseph vntill Moyfes, there is (according to Philo) fixtie yerres. And from Moyfes till the departure of the children of Israel out of Egypt. 80. yerres. Actes. 7.

2520.

* The people remayned in the wilderness. 40. yerres. Deu. 29. And then were brought into the land of Chanaan by Iosuah, who was gouernour ouer the said people after Moyfes. 32. yerres.

2688.

After Iosuah Orthoniel gouerned. 8. yerres. Iud. 9. then Aod. 80. Iud. 3. After Aod, Debora fourtie. Iudges. 4. Then Gedeon other fourtie yetes. Iudges. 8.

2732.

Abimelech gouerned after Gedeon three yerres. Iud. 9. then Thola. 23. yerres. Iud. 10. Thola being deccallied, the people were. 18. yerres vnder the tyranny of the Ammonites. Iud. 10.

2755.

Iephth deliuered the people from the hands of the Ammonites, & gouerned. 6. yerres. Iud. 12. After Iephth, Abeslan gouerned. 7. yerres. Iud. 12. Then Elon. 10. yerres. Iud. 12.

2833.

Abdon gouerned after Elon cyght yerres. Iud. 12. Then Sampson. 20. yerres. Iud. 13. Then Eli fourtie yerres. 1. Sam. 4.

2863.

After Eli, Samuel and Saul gouerned fourtie yerres: but the scripture, because of Sauls royall dignitie, attribureth all this gouernment to him. Actes. 7.

2943.

Dauid reigned after Saul. 40. yerres. 2. Sam. 5. Solomon his sonne reigned three yerres before the building of the temple, which is, 480. yerres after the departure out of Egypt. 3. Kinges. 6. and reigned in all. 40. yerres. 3. King. 11.

3004.

Rechobam the sonne of Solomon reigned. 17. yerres. 3. King. 12. Also Abiam his sonne reigned three yerres. 3. King. 15. Then Asa 41. yerres. 3. King. 15.

3041.

Iosaphat reigned after Asa. 25. yerres. 3. King. 15. And Ioram his sonne reigned three yerres with his father, and fise yerres alone. 4. King. 8. Ochozias reigned after Ioram. 7. yerres. 2. Chro. 22.

3117.

Athalia the mother of Ochozias reigned feuen yerres. 4. Reg. 11. Ioas reigned after her fourtie yerres. 4. Reg. 12. After him Amasias his sonne reigned. 29. yerres. 4. Reg. 14.

3180.

* After Amasias the people were without king eleuen yerres, as we may gather by the. 14. and 15. chapter of the. 4. Reg. Then Azarias reigned. 52. yerres. 4. Reg. 15.

3241.

Ioathan reigned after Azarias sixteene yerres. 4. Reg. 15. After Ahaz his sonne reigned. 16. yerres. 4. Reg. 16. And after him, Ezechias. 29. yerres. 4. Reg. 18.

3321. and 3 monethes

Manasses the sonne of Ezechias reigned. 55. yerres. 4. Reg. 21. Amon his sonne two yerres. 4. Reg. 21. Then Iosias. 31. yerres. 4. Reg. 22. And Iehozab three monethes. 4. Reg. 23.

3340. and 6 monethes

Eliachim, otherwyfe called Iochin reigned eleuen yerres. 4. Reg. 23. And after him, Iechonias three monethes, after which time he was led captiue into Babylon. 4. Reg. 23.

3421. and 6 monethes

Sedechias reigned. 11. yerres, and then was slayne, the citie of Hierusalem with the temple razed downe, and the people led captiue into Babylon, where they remayned. 70. yerres. 4. Re. 25.

3975. and 6 monethes

* After the 70. yerres of captiuitie, Cyrus the first monarke of the Persians, set the people at libertie againe, and suffered them to returne into their owne lande. It was reuealed to Daniel the prophete, that there shoulde be 70. weekes of yerres, (which is 490. yerres) reckening from the commandement geuen to buyld the citie, vntill Iesus Christ. Dani. 9. And this commandement was geuen by Darius Longimanus the twentieth yere of his empire. Nehem. 2. which was. 64. yerres after the aforesayde deliuerance. VVherfore reckening the sayde. 64. yerres after the deliuerance, and adding therto the 70. weekes aforesayde reuealed vnto Daniel, we shall finde that from the sayde deliuerance vntill the death of Christ, there is fise hundred fiftie and foure yerres.

4510. and 6 monethes

From the natiuitie of Christ to this present yere, we reckon a thousande, fise hundred sixtie & cyght: from which number if we subtrac the yerres from his birth vntill his death (which is three and thirtie) we shall finde that from the end of the sayd seuentie weekes of Daniel, vntill this present yere, it is. 1535. yerres.

All which aforesayde beyng well examined and reckened, ye shall finde that since the creation of the world to this present yere of 1568. the yerres amount to. 5503. yerres, and sixe monethes.

* Abraham was taken from Huri Chalde the place of his birth, the 20. yere of his age, and came to dwell in Charran where his father dyed: then beyng. 75. yerres, came to the lande of Chanaan. Gene. 12. Fise and twene yerres after, he begat Isaac. Gene. 21. So he that reckoneth the yerres of the peregrination of Abraham and his successors, all the deliuerance of Egypt, beginning at that time that he departed out of his countrey, he shall finde 430. yerres mentioned. Gen. 15. but beginning their reckening at the birth of Isaac, they shall finde onely 400. yerres. And thus ought Gene. 15. and Act. 7. treating theioun, to be vnderstanded.

* The yerres that the people were gouerned by those that the scripture called Iudges, including from Iosua to Samuel, (excepting the time of the oppression vnder the Ammonites) 2. monthes to. 557. yerres. Now it is said Act. 13. that this time amounteth to about. 450. yerres. Where is to be noted, that this place hath been corrupted, and in sticcle of three hundred they haue set foure hundred: whose reading of. 300. agreeth very well with that which is contained in the scriptures touching the sayde yerres.

u. 22. Thysioha.

* Amasias reigned 29. yerres, the 15. yere of the sayde Ieroboam, and began to raigne ouer Israel in Samaria. 4. Re. 14. So the 29. yerres of the raigne of Amasias finished the 15. yere of the sayd Ieroboam: now it is manifest that Azarias the sonne of Amasias began to raigne but the. 27. yere of the sayde Ieroboam. 4. Reg. 15. then it followeth, that betweene the ende of the raigne of Amasias, and the beginning of Azarias, there fell out of ciuill yerres, that are left out.

* There is difference betweene sundries touching the beginning of the 70. weekes of Daniel: some begin the sayde weekes from the fust yere of Cyrus: other from the tenth yere of Darius Longimanus: and some other from the sixte yere of the same: but it is likelyest that it shoulde be the 40. yere, because that that which is written Daniel. 9. hath relation to Nehemias the second.

The order of the bookes of the olde Testament.

The first part.

Genesis.
Exodus.
Leuiticus.

Numerus.
Deuteronomium.

The seconde part.

Iofuah.
Iudges.
Ruth.
First kinges, or Samuel.
2. Kinges, or Samuel.
3. Kinges.
4. Kinges.

1. Cronicle.
2. Cronicle.
1. Esdras.
2. Esdras.
Hester.
Iob.

The thirde part of the Bible.

The Psalter.
The Prouerbes of Solomon.
Ecclesiastes or Preacher.
Cantica canticorum.
Esai.
Ieremi.
Lamentation of Ieremi.
Ezechiel.
Daniel.
Osea.
Ioel.

Amos.
Abdias.
Ionas.
Micheas.
Nahum.
Habacue.
Sophonias.
Aggeus.
Zacharias.
Malachias.

The fourth part of the Bible called Apocryphus.

3. Esdras.
4. Esdras.
Tobias.
Iudith.
Booke of wysdome.
Ecclesiasticus or the booke of Iesus Syrach.
The reste of the booke of Hester.

Baruch.
The song of the three children.
The story of Susanna.
The story of Bel, and the Dragon.
The prayer of Manasses.
1. Machabees.
2. Machabees.

The order of the bookes of the newe Testament.

The fifth part.

The Gospell { S. Marthewe.
 { S. Marke.

{ S. Luke.
{ S. Iohn.

The actes of the Apostles.

S. Paules Epistle to the Romanes.
1. To the Corinthians.
2. To the Corinthians.
To the Galathians.
To the Ephesians.
To the Philippians.
To the Colossians.
1. To the Thessalonians.
2. To the Thessalonians.
1. Timothee.
2. Timothee.

To Titus.
To Philemon.
To the Hebrues.
The Epistle of S. Iames.
1. Of S. Peter.
2. Of S. Peter.
1. Of S. Iohn.
2. Of S. Iohn.
3. Of S. Iohn.
The Epistle of S. Iude.
The reuelation of S. Iohn.

Proper lessons to be read for the first

lessons both at Morning and Euening prayer, on the Sundayes
 throughout the yer and for some also the seconde lessons.

| Sundayes of Aduent. | Mattins. | Euenfong. | Trinitie Sunday | Mattins. | Euenfong. |
|--|--|---|--|---|--|
| The first.
ii.
iii.
iiii. | Esai. i.
b.
xxb.
xxx. | Esai. ii.
xxiii.
xxvi.
xxvii. | i. Lesson.
ii. Lesson. | Gen. xviii.
Mat. iii. | Iosue. i. |
| ¶ Sundayes after Trinitie. | | | | | |
| Sundayes after Christmas. | Mattins. | Euenfong. | The first.
ii.
iii.
iiii.
b.
bi.
bii.
viii.
ix.
x.
xi.
xii.
xiii.
xiiii.
xv.
xvi.
xvii.
xviii.
xix.
xx.
xxi.
xxii.
xxiii.
xxv.
xxvi. | Iosue. x.
Iudic. iiii.
i. King. ii.
xii.
xv.
ii. King. xii.
xxii.
iii. King. xiii.
xviii.
xix.
xxi.
iiii. King. b.
x.
xix.
Jeremie. b.
xxv.
Ezech. ii.
xvi.
xx.
Daniel. iii.
Joel. ii.
Abacuc. ii.
Prouer. ii.
xi.
xiii.
xv.
xviii.
xxi. | Iosue. xxiii.
Iudic. b.
i. King. iiii.
xiii.
xvi.
ii. King. xxi.
xxvii.
iii. King. xxvii.
xix.
xxii.
iiii. King. ix.
xviii.
xxiii.
Jeremie. xxii.
xxvii.
Ezech. xiiii.
xviii.
Daniel. bi.
Miche. bi.
Prouer. i.
iii.
xi.
xiii.
xvi.
xix. |
| Sundayes after the Epiphanie. | Mattins. | Euenfong. | ¶ Lessons proper for holy dayes. | | |
| The first.
ii.
iii.
iiii.
b. | xlvi.
li.
lv.
lvii.
lix. | xlvi.
liii.
lvi.
lviii.
lxiii. | S. Andrewe.
S. Thomas
the Apostle. | Mattins.
Prou. xx.
xxiii. | Euenfong.
Prou. xxi.
xxiii. |
| Septuagesima.
Sexagesima.
Quinquagesima. | Gen. i.
iii.
ix. | Gen. ii.
bi.
xii. | Natiuitie of Christe. | i. Lesson. | Esai. ix. |
| Lent. | Mattins. | Euenfong. | ii. Lesson. | Luk. ii.
vnto. And vnto
men of good wyll. | Esai. bii.
God spake once
again to Ahas.
Etus. iii.
The kindnesse
and loue. &c. |
| first Sunday. | Gen. xix.
xxii.
xxiv.
xlii.
Exod. iiii.
ix. | Gen. xxii.
xxviii.
xlii.
xlv.
Exod. b.
x. | S. Steuen. | i. Lesson. | Prou. xxviii.
Act. vi. and. bii. |
| Easter day. | Mattins. | Euenfong. | ii. Lesson. | Steuen full of
faith and power
&c vnto. And
when fourtie
yeres. &c. | Eccle. iiii.
Actes. bii. |
| i. Lesson.
ii. Lesson. | Exod. xii.
Rom. bi. | Exod. xiiii.
Actes. ii. | ¶ Sundayes after Easter. | | |
| The first.
ii.
iii.
iiii.
b. | Mattins.
Num. xvi.
xxii.
Deut. iiii.
bi.
biii. | Euenfong.
Num. xxii.
xxv.
Deut. b.
bii.
ix. | ¶ Sundayes after Easter. | | |
| Sunday after Ascension day. | Deut. xii. | Deut. xlii. | ¶ Sundayes after Easter. | | |
| Whit Sunday. | Mattins. | Euenfong. | ¶ Sundayes after Easter. | | |
| i. Lesson.
ii. Lesson. | Deut. xvi.
Actes. x.
Then Peter opened
his mouth. &c. | Wisdom. i.
Actes. xix.
It fortunied when
Apollo went to
Corinth. &c. vnto
After these thinges. | ¶ Sundayes after Easter. | | |

| S. Iohn. | Mattins. | Euenfong. | S. Matke. | Mattins. | Euenfong. |
|-----------------------------------|---|--|---------------------------|--|--|
| i. Lesson. | Eccle. b. | Eccle. vi. | Philip and Iacob. | Eccle. i. | Eccle. b. |
| ii. Lesson. | Apoc. i. | Apoc. xxi. | | Eccle. vii. | Eccle. ix. |
| Innocentes | Jere. xxi. | Wisdom. i. | Assention day. | Deut. x. | iiii. King. ii. |
| | vnto. Moreouer I hearde Ephraim. | | | | |
| Circumcision day. | | | Munday in whitsen weeke. | | |
| i. Lesson. | Gen. xxi. | Deut. x. | i. Lesson. | Gen. xi. | Gen. xii. |
| ii. Lesson. | Rom. ii. | And nowe Israel. Coloss. ii. | | vnto. These are the generation of Sem. | Gather vnto me Iex. men &c. vnto Moyles and the elders returned. |
| Epiphanie. | | | ii. Lesson. | i. Cor. xii. | |
| i. Lesson. | Esai. lx. | Esai. lxix. | Tuesday in whitsen weeke. | i. King. xix. | Deut. xxx. |
| ii. Lesson. | Luk. iiii. | John. ii. | | David came to Saul in Ramathā. | |
| | vnto. So that he was suppoed to be the sonne of Ioseph. | vnto. After this he went to Capernaum. | S. Barnabe. | | |
| Conuersion of S. Paul. | | | i. Lesson. | Eccle. x. | Eccle. xii. |
| i. Lesson. | Wisdom. b. | Wisdom. vi. | ii. Lesson. | Actes. xiiii. | Actes. xv. |
| ii. Lesson. | Actes. xxi. | Actes. xxvi. | | | vnto. After certayne dayes. |
| Purification of the virgin Marie. | Wisdom. ix. | Wisdom. xii. | i. Lesson. | Gal. iii. | Gal. iiii. |
| | | | ii. Lesson. | Mat. xiii. | Mat. xiiii. |
| S. Mathie. | Wisdom. xix. | Eccle. i. | | | vnto. V When Iesus hearde. |
| Aununciation of our Lady. | Eccle. ii. | Eccle. iii. | i. Lesson. | Eccle. xv. | Eccle. xix. |
| VWednesday afore Easter. | Olea. xiii. | Olea. xiiii. | ii. Lesson. | Actes. iii. | Actes. iiii. |
| Thursday afore Easter. | Daniel. ix. | Jere. xxi. | S. Iames. | Eccle. xxi. | xxiii. |
| Good Friday. | Gen. xxi. | Esai. liii. | S. Bartilmewe. | xxb. | xxix. |
| Easter euen. | Zacharie. ix. | Exod. xxi. | S. Matthewe. | xxxb. | xxviii. |
| Munday in Easter weeke. | | | S. Michael. | xxxi. | xlvi. |
| i. Lesson. | Exod. xvi. | Exod. xvi. | S. Luke. | li. | Job. i. |
| ii. Lesson. | Mat. xxviii. | Actes. iii. | S. Simon and Iude. | | |
| Tuesday in Easter weeke. | | | i. Lesson. | Job. 24. 25. | xlvi. |
| i. Lesson. | Exod. xx. | Exod. xxii. | All Saintes. | | |
| ii. Lesson. | Luk. xxi. | i. Corinth. xv. | i. Lesson. | Wisdom. iii. | Wisdom. b. |
| | vnto. And beholde two of them. | | | vnto. Blessed is rather the barren. | vnto. His ielousie also. |
| | | | ii. Lesson. | Heb. xi. xii. | Apoc. xix. |
| | | | | Saintes by faith. | vnto. And I sawe an angel stande. |
| | | | | vnto. If ye endure chastening. | |

Proper psalmes on certayne dayes.

| | Mattins. | Euen song. | |
|-------------------------|------------------------|--------------------------------|--|
| Christmas day.
psal. | xix.
xlb.
lxxxv. | lxxxix.
C.
Cxxxi. | Septuagesima.
Sexagesima.
Quinquagesima.
Quadragesima. |
| Easter day. | ii.
lbii.
Cxi. | Cxiii.
Cxlvi.
Cxbiii. | <div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> } before Easter. </div> <div style="display: flex; align-items: center;"> <div style="margin-right: 5px;"> {
 xix
 xii
 vi </div> <div style="margin-left: 5px;"> } weekes. </div> </div> </div> |
| Assention day. | lviii.
xv.
cxi. | xxviii.
lxxviii.
Cxbiii. | <div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> } after Easter. </div> <div style="display: flex; align-items: center;"> <div style="margin-right: 5px;"> {
 v
 xii
 xii </div> <div style="margin-left: 5px;"> } weekes. </div> </div> </div> |
| VVhit Sunday, | xlv.
lxxvii. | Cxii.
Cxlvi. | Rogations.
VVhit Sunday.
Trinitie Sunday. |

The order howe the rest of holy scripture beside the Psalter, is appoynted to be read.



The olde Testament is appoynted for the first Lessons at **Worshyp** & **Euenyng** prayer, and shalbe read through euery pere once, except certayne booke and chapters which be least edifying, & might best be spared, & therfore be left unread.

The newe Testament is appoynted for the seconde Lessons at **Worshyp** & **Euenyng** prayer, and shalbe read ouer orderly euery pere thrixe, beside the **Epistles** and **Gospels**: Except the **Apocalips**, out of the which there be only certayne Lessons appoynted vpon diuers proper feastes.

And to knowe what Lessons shalbe read euery day: synde the day of the moneth in the **Kalender** folowynge, and there ye shall perceaue the booke and chapters that shalbe read for the Lessons both at **Worshyp** and **Euenyng** prayer.

And here is to be noted, that whensoever there be any proper **psalmes** or **Lessons** appoynted for the **Sundays**, or for any feast moueable or immoueable: Then the **psalmes** and **Lessons** appoynted in the **Kalender**, shalbe omitted for that tyme.

Ye must note also that the **Collect**, **Epistle**, and **Gospel** appoynted for the **Sunday**, shall serue all the weeke after, except there fall some feast that hath his proper.

When the yeres of our **Le: d:** may be deuided into foure euen partes, which is euery fourth yere, then the **Sunday** letter leapech, and that yere the **psalmes** and **Lessons** which serue for the .xliiij. day of februarye, shalbe read agayne the day folowynge, except it be **Sunday**, which hath proper Lessons of the olde Testament appoynted in the Table seruyng to that purpose.

Also, whersoeuer the begynnyng of any Lesson, **Epistle**, or **Gospel** is not expessed: there ye must begyn at the begynnyng of the Chapter.

And whersoeuer is not expessed howe farre shalbe read: there shall you reade to the ende of the Chapter.

Item, so oft as the first Chapter of saint **Matthewe** is read either for Lesson or **Gospel**, ye shall begyn the same at: The birth of Iesus Christe was on this wise. &c. And the thirde Chapter of saint **Lukes Gospel** shalbe read vnto: So that he was supposed to be the sonne of Ioseph.

A brieue declaration when euery Terme beginneth and endeth.



It is knowen that **Easter Terme** beginneth alwayes the .xliiij. day after Easter, rekenyng Easter day for one: and endeth the **Sunday** next after the Assention day. **Trinitie Terme** beginneth, .xii. dayes after **Whit Sunday**, and continueth .xix. dayes.

Michaelmas Terme beginneth the .ix. of .x. October, and endeth the .xxviii. or .xxix. day of Nouember.

Hilary Terme beginneth the .xxii. or .xxiii. day of Januarie, and endeth the .xii. or .xiii. day of februarye.

In **Easter Terme**, on the Assention day. In **Trinitie Terme**, on the **Ascension** of saint **Iohn Baptist**. In **Michaelmas Terme**, on the feast of **All Saintes**. In **Hilary Terme** on the feast of the **Purification** of our Lady, the **Queenes Judges** of **Westminster** do not vse to sit in iudgement, nor vpon any **Sundays**.

An Almanacke.

| The year of our Lorde. | The Golden number. | Dominicall letter. | Septuagesima. | The first day of Lent. | Easter day. | Rogation weeke. | Ascension day. | Whitsunday. | Aduent Sunday. |
|------------------------|--------------------|--------------------|---------------|------------------------|-------------|-----------------|----------------|-------------|----------------|
| 1561. | iiii. | E | 2. febru. | 19 febru. | 6. April. | 12. Mati. | 25. Mati. | 15. Mati. | 30. Nou. |
| 1562. | v. | D | 25. Janu. | 11. | 29. Mar. | iiii. | vii. | xxvii. | xxix. |
| 1563. | vi. | C | 7. febru. | 24. | 11. April. | xxvii. | xx. | xxx. | xxviii. |
| 1564. | vii. | B | 30. Janu. | 16. | 2. | viii. | xi. | xxi. | 3. Decem. |
| 1565. | viii. | G | 18. febru | 7. March | 22. | xxviii. | xxxi. | 10. June. | ii. |
| 1566. | ix. | F | 10. | 27. febru | 14. | xx. | xxiii. | ii. | i. |
| 1567. | x. | E | 26. Janu. | 12. | 30. Mar. | v. | viii. | 18. Mati. | 30. Nou. |
| 1568. | xi. | D | 15. febru | 3. March | 18. April. | xxiii. | xxvii. | 6. June. | xxviii. |
| 1569. | xii. | B | 6. | 23. febru | 10. | xvi. | xix. | 29. Mati. | xxvii. |
| 1570. | xiii. | A | 22. Janu. | 8. | 26. Mar. | i. | iiii. | xiii. | 3. Decem. |
| 1571. | xiiii. | G | 11. febru. | 28. | 15. April. | xxi. | xxiiii. | 3. Junii. | ii. |
| 1572. | xv. | F | 3. | 20. | 6. | xii. | xv. | 25. Mati. | 30. Nou. |
| 1573. | xvi. | D | 18. Janu. | 4. | 22. Mar. | 27. April. | 30. April. | 10. Mati. | xxix. |
| 1574. | xvii. | C | 7. febru. | 24. | 11. April. | 17. Mati. | 20. Mati. | xxx. | xxviii. |
| 1575. | xviii. | B | 30. Janu. | 16. | 3. | ix. | xii. | xxii. | xxvii. |
| 1576. | xix. | A | 19. febru | 7. March | 22. | xxviii. | xxxi. | 10. Junii. | 2. Decem |
| 1577. | i. | F | 3. | 20. febru | 7. | xiii. | xvi. | 26. Mati. | i. |
| 1578. | ii. | E | 26. Janu. | 12. | 30. Mar. | v. | viii. | xxviii. | 30. Nou. |
| 1579. | iii. | D | 15. febru. | 4. March | 19. April. | xxv. | xxviii. | 7. Junii. | xxix. |
| 1580. | iiii. | C | 31. Janu. | 17. febru | 3. | ix. | xii. | xxii. | xxvii. |
| 1581. | v. | A | 22. | 8. | 26. Mar. | i. | iiii. | xiii. | 3. Decem |
| 1582. | vi. | G | 11. febru. | 28. | 15. April. | xxi. | xxiiii. | 3. Junii. | ii. |
| 1583. | vii. | F | 27. Janu. | 13. | 31. Mar. | vi. | ix. | 19. Mati. | i. |
| 1584. | viii. | E | 16. febru. | 3. March | 19. April. | xxv. | xxviii. | 7. Junii. | 29. Nou. |
| 1585. | ix. | C | 7. | 24. febr. | 11. | xxvii. | xx. | 30. Mati. | xxviii. |
| 1586. | x. | B | 30. Janu. | 16. | 3. | ix. | xii. | xxii. | xxvii. |
| 1587. | xi. | A | 12. febru. | 1. March. | 16. | xxii. | xxv. | 4. Junii. | 3. Decem |
| 1588. | xii. | F | 4. febru. | 21. febru. | 7. | xiii. | xvi. | 26. Mati. | i. |
| 1589. | xiii. | E | 26. Janu. | 12. febru. | 30. Mar. | v. | viii. | xxviii. | 30. Nou. |
| 1590. | xiiii. | D | 15. febru. | 4. March | 19. April. | xxv. | xxviii. | 7. Junii. | xxix. |

Note that the supputation of the yere of our Lorde, in the Church of Englands, beginneth the. xxv. day of Marche, the same day supposed to be the first day upon which the worlde was created, and the day when Christe was conceived in the wombe of the virgin Marie.

To fynde Easter for euer.

| | A | B | C | D | E | F | G |
|-------|-------------|-------|------------|------|-------------|--------------|-----------|
| i | April. ix. | x | xi | xii | vi | vii | viii |
| ii | March. 26. | xxvii | xxviii | xxix | xxx | xxxi | April. i. |
| iii | April. xvi. | xbii | xbiii | xix | xx | xxi | xb |
| iiii | April. ix. | iii | iiii | v | vi | vii | viii |
| v | March. 26. | xxvii | xxviii | xxix | xxx | xxxi | xb |
| vi | April. xvi. | xbii | xbiii | xix | xx | xxi | xb |
| vii | April. ii. | iii | iiii | v | vi | March. xxxi. | April. i. |
| viii | April. 23. | xxiii | xxv | xix | xx | xxi | xxii |
| ix | April. ix. | x | xi | xii | xiii | xiiii | viii |
| x | April. ii. | iii | March. 28. | xxix | xxx | xxxi | April. i. |
| xi | April. xvi. | xbii | xbiii | xix | xx | xxi | xxii |
| xii | April. ix. | x | xi | v | vi | vii | viii |
| xiii | March. 26. | xxvii | xxviii | xxix | xxx | xxxi | xxv |
| xiiii | April. xvi. | xbii | xbiii | xix | xiii | xiiii | xb |
| xb | April. ii. | iii | iiii | v | vi | vii | viii |
| xbi | March. 26. | xxvii | xxviii | xxii | xxiii | xxiiii | xxv |
| xbii | April. xvi. | x | xi | xii | xiii | xiiii | xb |
| xbiii | April. ii. | iii | iiii | v | March. xxx. | xxxi | April. i. |
| xix | April. 23. | xxiii | xbiii | xix | xx | xxi | xxii |

¶ When ye haue founde the Sunday letter in the hppermost line, guide your eye downewarde from the same, till ye come ryght ouer agaynst the prime, and there is shewed both what moneth and what day of the moneth Easter falleth that yere.

¶ These to be obserued for holy dayes, and none other.



What is to say: all Sundayes in the yere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christe. Of the Epiphanie. Of the Purification of the blessed virgyn. Of saint Mattheas the Apostle. Of the Annunciation of the blessed virgyn. Of saint Mark the Euangelist. Of saint Philip and Jacob the Apostles. Of the Assension of our Lorde Jesus Christe. Of the Nativite of saint John Baptist. Of saint Peter the Apostle. Of saint James the Apostle. Of saint Bartimewe Apostle. Of saint Mattheu the Apostle. Of saint Michael the Archangel. Of saint Luke the Euangelist. Of saint Simon and Jude the Apostles. Of All Saintes. Of saint Andrewe the Apostle. Of saint Thomas the Apostle. Of the Nativite of our Lorde. Of saint Steven the Martir. Of saint John the Euangelist. Of the holy Innocentes. Munday and Tuesday in Easter weeke. Munday and Tuesday in Whitson weeke.

to be sayde at *Morning* and *Evening* prayer.

Evening prayer.

January hath. xxxi. dayes.

The moone. xxx.

| Sunne | | riseeth }
falleth } | | houre }
} | | vii. min. 45.
iiii. min. 50. | | Palmes. | Mornyng prayer. Euenyng prayer. | | | |
|-------|---|------------------------|---------------------|--------------|--|---------------------------------|--|---------|---------------------------------|-------------|------------|--------------|
| | | | | | | | | | i. Lesson. | ii. Lesson. | i. Lesson. | ii. Lesson. |
| iii. | A | Calend. | Circumcision. | i | | | | | Gen. xxi. | Rom. ii. | Deut. x. | Coloss. ii. |
| | b | iii. No. | Oct. S. Stepha. | ii | | | | | Gen. i. | Mat. i. | Gen. ii. | Rom. i. |
| xi | c | iii. No. | Oct. S. Johan. | iii | | | | | iii | ii | iii | ii |
| | d | viid. No. | Oct. Innocent. | iiii | | | | | b | iii | vi | iii |
| xix | e | Nonas. | Depo. Edw. Reg. | v | | | | | vii | iii | viii | iii |
| viii | f | viii. Id. | Epiphante Po. | vi | | | | | Elai. ix. | Luk. iii. | Esa. xlii. | Joh. ii |
| | g | vii. Id. | Felix & Januarii. | vii | | | | | Gen. ix. | Mat. v. | Gen. xii. | Rom. v. |
| xvi | A | vi. Id. | Luciani priest. | viii | | | | | xiii | vi | xiiii | vi |
| v. | b | v. Id. | Joyce virgin. | ix | | | | | xb | vii | xvi | vii |
| | c | iiii. Id. | Paul first here. | x | | | | | xbii | viii | xviii | viii |
| xiii | d | iii. Id. | Sol in Aquario. | xi | | | | | xix | ix | xx | ix |
| ii | e | viid. Id. | Archad Martir. | xii | | | | | xxi | x | xxii | x |
| | f | Idas. | Hyllary bishop. | xiii | | | | | xxiii | xi | xxiiii | xi |
| x | g | xix. Kl. | Febz. Felix priest. | xiiii | | | | | xxv. | xii | xxvi | xii |
| | A | xviii. Kl. | Isidore martir. | xv | | | | | xxvii | xiii | xxviii | xiii |
| xviii | b | xvii. Kl. | Marcellus mart. | xvi | | | | | xxix | xiiii | xxx | xiiii |
| vii | c | xvi. Kl. | Antoni. sulpit. | xvii | | | | | xxxi | xv | xxxi | xv |
| | d | xv. Kl. | Prisca virgin. | xviii | | | | | xxxiii | xvi | xxxiiii | xvi |
| xv | e | xiiii. Kl. | Ulfane bishop. | xix | | | | | xxxv | xvii | xxxvii | i. Cor. i. |
| iiii | f | xiii. Kl. | Fabian & Sebaft. | xx | | | | | xxxviii | xviii | xxxix | ii |
| | g | xii. Kl. | Agnes virgin. | xxi | | | | | xl | xix | xl | iii |
| xii | A | xi. Kl. | Vincent martir. | xxii | | | | | xli | xx | xlii | iiii |
| i | b | x. Kl. | Emeration virg. | xxiii | | | | | xliiii | xxi | xlv | v |
| | c | ix. Kl. | Timothe bishop. | xxiiii | | | | | xlvii | xxii | xlvii | vi |
| xix | d | viii. Kl. | Comer. of Paul. | xxv | | | | | Wisd. v. | Act. xxii. | Wisd. vi. | Act. xxvi |
| | e | vii. Kl. | Dolycarpe bishop | xxvi | | | | | Gen. 48. | Mat. 23. | Gen. xlix. | i. Cor. vii. |
| xvii | f | vi. Kl. | Julian bishop. | xxvii | | | | | l | xxiiii | Exod. i. | viii |
| vi | g | v. Kl. | Agnis the second | xxviii | | | | | Exod. ii. | xxv | iii | ix |
| | A | iiii. Kl. | Galerie bishop. | xxix | | | | | iiii | xxvi | v | x |
| xiiii | b | iii. Kl. | Wastilde Queene. | xxx | | | | | vii | xxvii | viii | xi |
| iii | c | viid. Kl. | Saturni & Vinct. | xxxi | | | | | ix | xxviii | x | xii |

* (b)

¶ An admonition to the Reader.

Where in this Kalender be appoynted almost to all the dayes of every moneth. names of saintes (as they call them) this we haue done (gentle Reader) not for that we accompt them all for saintes, of whom we repute some not for good: or yet for that they be holie holy (as we say they be) we iudge any deuine worship or honour to be referred to them: but rather that if they shoulde be as notes and markes of some certayne matters, whose appoynted tymes to knowe, as it may do much good: so to be igno-
raunt of the same, may do to men much hurt. And this is the reason of this farre and purpose. Farewell.

Febuarie hath .xxviii. dayes.

The moone. xxix.

| <div> <div>Sunne</div> <div> <div>riseth</div> <div>falleth</div> </div> <div> <div>houre</div> </div> <div> <div>bii. min. 15.</div> <div>iiii. min. 45.</div> </div> </div> | | | | Palmes. | Mornyng prayer. Euenyng prayer. | | | |
|---|---|-------------|--------------------|---------|-----------------------------------|-------------|-------------|--------------|
| | | | | | i. Lesson. | ii. Lesson. | i. Lesson. | ii. Lesson. |
| | d | Kalend. | Brigit virg. fast. | ii | Exod. xi. | Mark. i. | Exod. xii. | i. Cor. xiii |
| xi | e | iii. No. | Purifica. Marie. | iii | Matth. ix. | ii | Matth. xii. | xiii |
| xix | f | iiii. No. | Blase bishop. | iiii | Exo. xiii. | iii | Exo. xiiii. | xv |
| viii | g | v. No. | Gilbert confessor. | v | xv | iiii | xvi | xvi |
| | A | vi. No. | Agathi virgin. | vi | xvii | v | xviii | ii. Cor. i. |
| xvi | b | vii. Id. | Dorothi virgin. | vii | xix | vi | xx | ii |
| v | c | viii. Id. | Angule virgin. | viii | xxi. | vii | xxii | iii |
| | d | ix. Id. | Paul bishop. | ix | xxiii. | viii | xxiiii | iiii |
| xiii | e | x. Id. | Appoline virgin. | x | xxv. | ix | xxvi | v |
| ii | f | xi. Id. | Sol in Pisces. | xi | xxviii. | x | Le. xlii. | vi |
| | g | xii. Id. | Sotheris bishop. | xii | Leu. xix. | xi | xx | vii |
| x | A | xiii. Id. | Eulalia virgin. | xiii | xxvi. | xii | Num. xi. | viii |
| | b | xiiii. Id. | Ulfrane bishop. | xiiii | Num. xii. | xiii | xiii | ix |
| xvii | c | xv. Id. | Valentine bish. | xv | xviii | xiiii | xvi | x |
| vii | d | xvi. Id. | Faustine bishop. | xvi | xvii | xv | xx | xi |
| | e | xvii. Id. | Julian virgin. | xvii | xxi | xvi | xxii | xii |
| xv | f | xviii. Id. | Dolichon bishop. | xviii | xxiii | Luk. di. i. | xxiii | xiii |
| iiii | g | xix. Id. | Simeon bishop. | xix | xxv | di. i. | xxvii | Galat. i. |
| | A | xx. Id. | Sabin & Iustan. | xx | xxx | ii | xxxi | ii |
| xii | b | xxi. Id. | Gildred virgin. | xxi | xxvii | iii | xxxb | iii |
| i | c | xxii. Id. | lxxix. martirs. | xxii | xxviii | iiii | Deut. i. | iiii |
| | d | xxiii. Id. | Peters chaire. | xxiii | Deut. ii. | v | iii | v |
| ix | e | xxiiii. Id. | Dolycarpe. fast. | xxiiii | iii | vi | b | vi |
| | f | xxv. Id. | Matthie. Apost. | xxv | Matth. xix. | vii | Ecce. i. | Ephe. i. |
| xvii | g | xxvi. Id. | Constantie virg. | xxvi | Deut. vi. | viii | Deu. vii. | ii |
| vi | A | xxvii. Id. | Alexander bish. | xxvii | viii | ix | ix | iii |
| | b | xxviii. Id. | Austine bishop. | xxviii | x | x | xi | iiii |
| xiii | c | xxix. Id. | Olwalde bishop. | xxix | xii | xi | xv | v |

Sunne ri-
seth at. vii.
and setteth
at. v.

¶ Marche hath. xxi. dayes.

The moone. xxx.

| | | | | | | | | | | | | | | | |
|-------|---|---------------------------|------------------|---------------|--------------|-----------------------------------|-------------|--------------|--|----------------------------------|--|-----------|--|------------|--|
| Sunnē | | {riseth. }
{falleth. } | | {houre }
{ | | {vi. min. 15. }
{v. min. 45. } | | Psalms. | | Morning prayer. Euening prayer. | | | | | |
| | | | | | | | | i. Lesson | | ii. Lesson | | i. Lesson | | ii. Lesson | |
| in | d | Kalend. | David bishop. | xxx | Deut. xvi | Luk. xii. | Deu. xvi | Ephe. vi | | | | | | | |
| | e | vi. No. | Cedde bishop. | i | xviii | xiii | xix | Phil. i. | | | | | | | |
| xi | f | v. No. | Haurini & Aste. | ii | xx | xiiii | xxi | ii | | | | | | | |
| | g | iiii. No. | Adriani mart. | iii | xxii | xv | xxiii | iii | | | | | | | |
| xix | A | iii. No. | Foce & Eusebi. | iiii | xxv | xvi | xxvi | iiii | | | | | | | |
| viii | b | prid. No. | Victoris mart. | v | xxvii | xvii | xxviii | Coloss. i. | | | | | | | |
| | c | Nonas. | Perpetue mart. | vi | xxix | xviii | xxx | v | | | | | | | |
| xvi | d | viii. Id. | Appoloni mart. | vii | xxxi | xix | xxxi | vi | | | | | | | |
| v | e | vii. Id. | Fourtie mar. | viii | xxxiii | xx | xxxiii | vii | | | | | | | |
| | f | vi. Id. | Agapit mart. | ix | Josue. i. | xxi | Josue. ii. | i. Thes. i. | | | | | | | |
| xiii | g | v. Id. | Sol in Ariete. | x | iii | xxii | iiii | ii | | | | | | | |
| ii | A | iiii. Id. | Grego. bish. Ro. | xi | v | xxiii | vi | iii | | | | | | | |
| | b | iii. Id. | Theodoxi mart. | xii | vii | xxiiii | vii | iiii | | | | | | | |
| x | c | prid. Id. | Leon. bi. & Zach | xiii | ix | John. i. | x | v | | | | | | | |
| | d | Idus. | Longi. mart. | xiiii | xxiii | ii | xxiii | ii. Thes. i. | | | | | | | |
| xviii | e | xvii. Kl. | Apul. Hilari. | xv | Judg. i. | iii | Judg. ii. | ii | | | | | | | |
| vii | f | xvi. Kl. | Getrudis Patri. | xvi | iii | iiii | iii | iii | | | | | | | |
| | g | xv. Kl. | Edwarde king. | xvii | v | v | vi | i. Tim. i. | | | | | | | |
| xv | A | xiiii. Kl. | Jose. husb. Bar. | xviii | vii | vi | viii | ii. iii. | | | | | | | |
| iiii | b | xiii. Kl. | Euthbert bish. | xix | ix | vii | x | iiii | | | | | | | |
| | c | xii. Kl. | Benedic abbot. | xx | xi | viii | xi | v | | | | | | | |
| xii | d | xi. Kl. | Affrodosi bish. | xxi | xiii | ix | xiii | vi | | | | | | | |
| i | e | x. Kl. | Theodoxi priest. | xxii | xv | x | xvi | ii. Tim. i. | | | | | | | |
| | f | ix. Kl. | Fast. Wigmen. | xxiii | xvii | xi | xviii | ii | | | | | | | |
| xix | g | viii. Kl. | Annun. of Mar. | xxiiii | Eccle. ii. | xii | Eccle. iii. | iii | | | | | | | |
| | A | vii. Kl. | Castor martir. | xxv | Judg. xix | xiii | Jud. xx. | iiii | | | | | | | |
| xvii | b | vi. Kl. | Dorothe virg. | xxvi | xxi | xiiii | Ruth. i. | Titus. i. | | | | | | | |
| vi | c | v. Kl. | Ruperti bishop. | xxvii | Ruth. ii. | xv | iii | ii. iii. | | | | | | | |
| | d | iiii. Kl. | Victorini mart. | xxviii | iii | xvi | i. king. i. | While. i. | | | | | | | |
| xiiii | e | iii. Kl. | Quirini mart. | xxix | i. king. ii. | xvii | iii | Hebre. i. | | | | | | | |
| iii | f | prid. Kl. | Adelmi bishop. | xxx | iii | xxviii | v | ii | | | | | | | |

Equinoc-
tium.

Sunne ri-
seth at. vi.
and setteth
at. vi.

April hath. xxx. dayes.

The moone. xxix.

| Sunne | | houre | | Palmes. | Morning prayer. Euening prayer. | | | |
|------------------------|---|---------------------------------|-----------------------|---------|-----------------------------------|-------------|--------------|-------------|
| { rylfeth
falleth } | | { v. min. 15.
vi. min. 45. } | | | | | | |
| | | | | | i. Lesson. | ii. Lesson. | i. Lesson. | ii. Lesson. |
| | g | Kalend. | Theodore bierg. | i | i. king. vi | John. xix | i. kin. vii. | Hebre. iii. |
| xi | A | iii. No. | Marie Egypt. | ii | viii | xx | ix | iiii |
| | b | iiii. No. | Richarde confe. | iii | x | xxi | xi | v |
| xix | c | v. No. | Ambrose bish. | iiii | xi | Actes. i. | xii | vi |
| viii | d | Nonas. | Martian bish. | v | xii | i | xiii | vii |
| xvi | e | vi. Id. | Sexti martir. | vi | xiii | ii | xiiii | viii |
| v | f | vii. Id. | Euphemie. | vii | xiiii | iii | xv | ix |
| | g | vi. Id. | Egesippi & soci. | viii | xv | iv | xvi | x |
| xiii | A | v. Id. | Perpetui bishop. | ix | xvi | v | xvii | xi |
| ii | b | iiii. Id. | Passio of vii. vir. | x | xvii | vi | xviii | xii |
| | c | iii. Id. | Sol in Taurus. | xi | xviii | vii | xix | xiii |
| x | d | vi. Id. | Zent bishop. | xii | xix | viii | xx | xiiii |
| | e | Idus. | Euphemie bierg. | xiii | xx | ix | xxi | xv |
| xviii | f | xviii. Kl. | San. Tiburt. | xiiii | xxi | x | xxii | xvi |
| vii | g | xvii. Kl. | Osvaldi archt. | xv | xxii | xi | xxiii | xvii |
| | A | xvi. Kl. | Isidori bishop. | xvi | xxiii | xii | xxiiii | xviii |
| xv | b | xv. Kl. | Ancetti bish. Ro. | xvii | xxiiii | xiii | xxv | xix |
| iiii | c | xiiii. Kl. | Cluthern. | xviii | xxv | xiiii | xxvi | xx |
| | d | xiii. Kl. | Alphege mart. | xix | xxvi | xv | xxvii | xxi |
| xii | e | xii. Kl. | Victoris mart. | xx | xxvii | xvi | xxviii | xxii |
| i | f | xi. Kl. | Simconis bish. | xxi | xxviii | xvii | xxix | xxiii |
| | g | x. Kl. | Sotheris bish. | xxii | xxix | xviii | xxx | xxiv |
| ix | A | ix. Kl. | S. George. | xxiii | xxx | xix | xxxi | xxv |
| | b | viii. Kl. | Alfride confel. | xxiiii | xxxi | xx | xxxii | xxvi |
| xvii | c | vii. Kl. | Marke Euang. | xxv | xxxii | xxi | xxxiii | xxvii |
| vi | d | vi. Kl. | Cleti. bish. Rom. | xxvi | xxxiii | xxii | xxxiiii | xxviii |
| | e | v. Kl. | Anasta. bi. Rom. | xxvii | xxxiiii | xxiii | xxxv | xxix |
| xiiii | f | iiii. Kl. | Vitalis mart. | xxviii | xxxv | xxiiii | xxxvi | xxx |
| iii | g | iii. Kl. | Peter of Billa. | xxix | xxxvi | xxv | xxxvii | xxxi |
| | A | Idus. | Dep. Erken. bish. | xxx | xxxvii | xxvi | xxxviii | xxxi |

Sunne riseth at. v. and setteth at. vii.

May hath. xxxi. dayes.

The moone. xxx.

| Sunne | | houre | | Palmes. | Morning prayer. Euening prayer. | | | |
|-----------------------------|---|---------------------------------|---------------------|---------|-----------------------------------|------------|-------------|-------------|
| { riseth. }
{ fallett. } | | { b. min. 30.
{ vii. mi. 42. | | | | | | |
| | | | | | i. Lesson. | ii. Lesson | i. Lesson. | ii. Lesson. |
| xi | b | Kalend. | Philip & Iacob. | i | Eccle. vii | Act. viii. | Eccle. ix. | Judas. i. |
| | c | vi. No. | Achanasi bish. | ii | 3. king. ix | xxviii | 3. kyng. x. | Rom. i. |
| xix | d | v. No. | Inue. of y crossle. | iii | xi | Meth. i. | xii | ii |
| viii | e | iiii. No. | Christopher. | iiii | xiii | ii | xiiii | iii |
| | f | iii. No. | Godardi. | v | xv | iii | xvi | iiii |
| xvi | g | pri. No. | John Euang. | vi | xxvii | iiii | xxviii | v |
| v | A | Nonas. | John of Beuer. | vii | xix | v | xx | vi |
| | b | viii. Id. | | viii | xxi | vi | xxii | vii |
| xiii | c | vii. Id. | Transl. S. Hier. | ix | 4. kyng. i. | vii | 4. king. ii | viii |
| ii | d | vi. Id. | Gordiani bish. | x | iii | viii | iii | ix |
| | e | v. Id. | Antoni martir. | xi | v | ix | vi | x |
| x | f | iiii. Id. | Sol in Gemini. | xii | vii | x | viii | xi |
| | g | iii. Id. | Seruasi confel. | xiii | ix | xi | x | xii |
| xviii | A | pri. Id. | Boniface mart. | xiiii | xi | xii | xii | xiii |
| vii | b | Idus. | Isidor martir. | xv | xiii | xiii | xiiii | xiiii |
| | c | xviii. Kl. | Junii. Bran. bi. | xvi | xv | xiiii | xvi | xv |
| xv | d | xvi. Kl. | Transl. of Bar. | xxvii | xxvii | xv | xxviii | xvi |
| iiii | e | xv. Kl. | Dioscori mart. | xxviii | xix | xvi | xx | i. Cor. i. |
| | f | xiiii. Kl. | Dunstane bish. | xix | xxi | xxvii | xxii | ii |
| xii | g | xiii. Kl. | Barnardine. | xx | xxiii | xxviii | xxiiii | iii |
| i | A | xii. Kl. | Helene queene. | xxi | xxv | xix | i. Eld. i. | iiii |
| | b | xi. Kl. | Julian virgtn. | xxii | i. Eld. iii | xx | iii | v |
| ix | c | x. Kl. | Desideri mart. | xxiii | v | xxi | vi | vi |
| | d | ix. Kl. | Seruul. martir. | xxiiii | vii | xxii | ix | vii |
| xvii | e | viii. Kl. | Aldelmi & Arbi. | xxv | ii. Eld. i. | xxiii | ii. Eld. ii | viii |
| vi | f | vii. Kl. | August. angl. bi. | xxvi | iii | xxiiii | v | ix |
| | g | vi. Kl. | Bede priest. | xxvii | vi | xxv | viii | x |
| xiiii | A | v. Kl. | Germane bish. | xxviii | ix | xxvi | x | xi |
| iii | b | iiii. Kl. | Maximi bishop. | xxix | xiii | xxvii | Hester. ii. | xii |
| | c | iii. Kl. | Felicio bishop. | xxx | Hester. i. | xxviii | iii | xiii |
| xi | d | pri. Kl. | Petronilla virg. | xxx | iiii | Mark. i. | v | xiiii |

Sunne ri-
seth at. iiii.
and setteeth
at. viii.

June hath. xxx. dayes.

The moone. xxix.

| Sunne { ryleth }
{ falleth } | | houre { iii. min. 30 }
{ viii. min. 26 } | | Psalmes. | Morning prayer. Euening prayer. | | | |
|---------------------------------|---|---|---------------------|----------|-----------------------------------|-------------|-------------|--------------|
| | | | | | i. Lesson. | ii. Lesson. | i. Lesson. | ii. Lesson. |
| | e | Kalend. | Nichome. Just. | i | Hester. vi | Mark. ii. | Hest. vii. | i. Cor. xv. |
| xix | f | iii. No. | Marcelli. mart. | ii | viii | iii | ix | xvi |
| viii | g | iiii. No. | Erasmus bish. | iii | Job. i. | iiii | Job. ii. | ii. Cor. i. |
| xvi | A | prid. No. | Petroci confes. | iiii | iii | v | iii | ii |
| v | b | Monas. | Boniface bish. | v | v | vi | vi | iii |
| | c | vi. Id. | Claudius bish. | vi | vii | vii | viii | iiii |
| xiii | d | vii. Id. | Pau. bish. Const. | vii | ix | viii | x | v |
| ii | e | vi. Id. | Medardi bishop. | viii | xi | ix | xii | vi |
| | f | v. Id. | Primi & Felici. | ix | xiii | x | xiii | vii |
| x | g | iiii. Id. | Getuli martir. | x | xv | xi | xvi | viii |
| | A | iii. Id. | Barnabe apost. | xi | Eccle. x. | Act. xiiii. | Eccle. xii. | Act. xv. |
| xviii | b | prid. Id. | Sol in Cancro. | xii | Job. 17. 18. | Mark. xii | Job. xix. | ii. Cor. ix. |
| vii | c | Idus. | Solstitium estiuum. | xiii | xv | xiii | xvi | x |
| | d | xviii. Kl. | Julii. Exu. bish. | xiiii | xvi | xiiii | xviii | xi |
| xv | e | xvii. Kl. | Cicili & Modesti. | xv | xxiii. xxv | xv | xxvi. 27. | xii |
| iiii | f | xvi. Kl. | Cirici & Julite. | xvi | xxviii | xvi | xxix | xiii |
| | g | xv. Kl. | Albani martir. | xvii | xxx | Luke. i. | xxxi | Galat. i. |
| xii | A | xiiii. Kl. | Botulphi confe. | xviii | xxxi | ii | xxxiii | ii |
| i | b | xiii. Kl. | Marci & Marcel. | xix | xxxiii | iii | xxxv | iii |
| | c | xii. Kl. | Gernasi & Porth. | xx | xxxvi | iiii | xxxvii | iiii |
| ix | d | xi. Kl. | Walburge virg. | xxi | xxxviii | v | xxxix | v |
| | e | x. Kl. | Paulini bishop. | xxii | xl | vi | xli | vi |
| xvii | f | ix. Kl. | Etheldred. Fast. | xxiii | xlii | vii | Proou. i. | Ephe. i. |
| vi | g | viii. Kl. | John Baptist. | xxiiii | Mal. iii. | Math. iii | Mat. xiiii | Mat. xiiii. |
| | A | vii. Kl. | Amandi bishop. | xxv | Proou. ii. | Luk. viii | Proou. iii. | Ephe. ii. |
| xiiii | b | vi. Kl. | Joh. & Pau. mar. | xxvi | iiii | ix | v | iii |
| iii | c | v. Kl. | Crescens. | xxvii | vi | x | vii | iiii |
| | d | iiii. Kl. | Leon. bish. Fast. | xxviii | vii | xi | ix | v |
| xi | e | iii. Kl. | S. Peter apost. | xxix | Eccle. xv. | Act. iii. | Eccle. xix | Act. iiii. |
| | f | Idus. | Com. S. Paul. | xxx | Proou. x. | Luk. xii. | Proou. xi. | Ephe. vi. |

Sunne riseth at. iiii. min. 45. and setteth at viii. min. 39.

July hath. xxri. dayes.

The moone. xxx.

| Sunne | | houre | | Palmes. | | Morning prayer. Euening prayer. | | | |
|--------------|---|------------|--------------------|-------------------|-------------|-----------------------------------|-------------|---------------|-------------|
| { riseth. } | | { } | | { iiii. min. 18 } | | | | | |
| { falleth. } | | { } | | { viii. mi. 42 } | | | | | |
| | | | | | | i. Lesson. | ii. Lesson. | i. Lesson. | ii. Lesson. |
| ix | a | Kalend. | Octa. Joh. bapt. | i | Pro. xii. | Luk. xii. | Pro. xii. | Phil. i. | |
| viii | A | vi. No. | Uisita. of Mar. | ii | xiii | xiii | xb | ii | |
| | b | b. No. | Gregorie bishop. | iii | xbi | xb | xbii | iii | |
| xbi | c | iii. No. | Transla. Marti. | iiii | xbiii | xbi | xix | iiii | |
| b | d | iii. No. | Zoe virgin. | v | xx | xbii | xxi | Collof. i. | |
| | e | viid. No. | Oct. Pet. & Pau. | vi | xxii | xbiii | xxii | ii | |
| xiii | f | Donas. | Dogge dayes. | vii | xxiii | xix | xxb | iii | |
| ii | g | viii. Id. | | viii | xxvi | xx | xxvii | iiii | |
| | A | vii. Id. | Cirilli bishop. | ix | xxviii | xxi | xxix | i. Thess. i. | |
| x | b | vi. Id. | Seuē bzet. mar. | x | xxxi | xxii | Eccle. i. | ii | |
| | c | v. Id. | Benedic abbot. | xi | Eccle. ii. | xxiii | iii | iii | |
| xbiii | d | iiii. Id. | Solin Leone. | xii | iii | xxiiii | b | iiii | |
| vi | e | iii. Id. | Prinati martir. | xiii | vi | John. i. | vii | b | |
| | f | viid. Id. | Herac. bishop. | xiiii | viii | ii | ix | ii. Thess. i. | |
| xb | g | Jous. | Transl. Swith. | xb | x | iii | xi | ii | |
| iiii | A | xvii. Kl. | Augu. Eustach. | xbi | xii | iiii | Jere. i. | iii | |
| | b | xvi. Kl. | Kenelme kping. | xbii | Jere. ii. | b | iii | i. Tim. i. | |
| xii | c | xv. Kl. | Arnulph bishop. | xbiii | iiii | vi | b | ii. Tim. | |
| i | d | xiiii. Kl. | Ruffine & Just. | xix | vi | vii | vii | iiii | |
| | e | xiii. Kl. | Margaret virg. | xx | viii | viii | ix | b | |
| | f | xii. Kl. | Praxede virgin. | xxi | x | ix | xi | vi | |
| | g | xi. Kl. | Marie Magdal. | xxii | xii | x | xiii | ii. Tim. i. | |
| xvii | A | x. Kl. | Appolin bishop. | xxiii | xiiii | xi | xb | ii | |
| vi | b | ix. Kl. | Fast. Chisti. vir. | xxiiii | xvi | xii | xbii | iii | |
| | c | viii. Kl. | James apostle. | xxv | Eccle. xxi. | xiii | Ecc. xxiii | iiii | |
| xiii | d | vii. Kl. | Anne mot. Mar. | xxvi | Jer. xvi | xiiii | Jere. xix. | Titus. i. | |
| iii | e | vi. Kl. | Seuen sleepers. | xxvii | xx | xb | xxi | ii. Tim. | |
| | f | v. Kl. | Samplon bish. | xxviii | xxii | xbi | xxiii | Phile. i. | |
| xi | g | iiii. Kl. | Martha virgin. | xxix | xxiiii | xbii | xxb | Hebre. i. | |
| | A | iii. Kl. | Abdon & Senn. | xxx | xxvi | xbiii | xxvii | ii | |
| xx | b | viid. Kl. | German bishop. | xxxi | xxviii | xix | xxix | iii | |

sunne ri-
seth at iiii.
and setteth
at viii.

August hath. xxxi. dayes.

The moone. xxx.

Sunne { rylseth } {houre} {iiii. min. 38.
{ fallett } {vii. min. 15.

Palmes.

Morning prayer. | Euening prayer.

| | | | | | i. Lesson | ii. Lesson | i. Lesson | ii. Lesson |
|-------|---|------------|---------------------|--------|------------|------------|--------------|---------------|
| | c | Kalend. | Lammass day. | i | Jer. xxx. | John. xx. | Jer. xxxi | Heb. iiii. |
| viii | d | iii. Id. | Stephen bishop. | ii | xxxii | xxi | xxxiii | v |
| xvi | e | iii. Id. | Inuē. of Steph. | iii | xxxiii | Actes. i. | xxxv | vi |
| v | f | viid. Id. | Iustine priest. | iiii | xxxvi | ii | xxxvii | vii |
| | g | Nonas. | Marie. | v | xxxviii | iii | xxxix | viii |
| xiii | A | viii. Id. | Trans. of Christ. | vi | xl | iiii | xli | ix |
| ii | b | vii. Id. | Name of Iesus. | vii | xlii | v | xliii | x |
| | c | vi. Id. | Ciriac & his felo. | viii | xliiii | vi | xlv. xlv. | xi |
| x | d | v. Id. | Romani martir. | ix | xlvii | vii | xlviii | xii |
| | e | iiii. Id. | Laurence mart. | x | xlix | viii | l | xiii |
| xviii | f | iii. Id. | Tiburti & Susā. | xi | li | ix | lii | Jacoo. i. |
| vi | g | viid. Id. | Clare virgin. | xii | Lamen. i | | Lamē. ii | ii |
| | A | Idus. | Hyppo. & his fel. | xiii | lii | xi | liii | iii |
| xv | b | xix. Kl. | Septembrius. | xiiii | v | xii | Ezech. ii. | iiii |
| iiii | c | xviii. Kl. | Sol in Vir. Asp. Pa | xv | Ezech. iii | xiii | vi | v |
| | d | xvii. Kl. | Roche martir. | xvi | vii | xiiii | xvii | i. Pet. i. |
| xii | e | xvi. Kl. | Octa. of Laur. | xvii | xviii | xv | xviii | ii |
| i | f | xv. Kl. | Agapet. martir. | xviii | xxii | xvi | xxiii | iii |
| | g | xiiii. Kl. | Magnus mart. | xix | Dani. i. | xvii | Dani. ii. | iiii |
| ix | A | xiii. Kl. | Ludouic bishop. | xx | iii | xviii | iiii | v |
| | b | xii. Kl. | Barnard confel. | xxi | v | xix | vi | ii. Pet. i. |
| xvii | c | xi. Kl. | Athanas. mart. | xxii | vii | xx | vii | ii |
| vi | d | x. Kl. | fast. | xxiii | ix | xxi | x | iii |
| | e | ix. Kl. | Barthol. apost. | xxiiii | Ecl. xxv | xxii | Ecc. xxix | i. John. i. |
| xiiii | f | viii. Kl. | Ludouic kyng. | xxv | Dani. xi. | xxiii | Dan. xii. | ii |
| iii | g | vii. Kl. | Zepher. bishop. | xxvi | xiii | xxiiii | xviii | iii |
| | A | vi. Kl. | Ruffi martir. | xxvii | Olea. i. | xxv | Ole. ii. iii | iiii |
| xi | b | v. Kl. | Augustine bish. | xxviii | iiii | xxvi | v. vi. | v |
| | c | iiii. Kl. | Behead of John. | xxix | vii | xxvii | viii | ii. iii. Joh. |
| xix | d | iii. Kl. | felix & Audact. | xxx | ix | xxviii | x | Jude. i. |
| viii | e | Idus. | Paulini bishop. | xxxi | xi | Math. i. | xii | Rom. i. |

Sunne ri-
seth at. v.
and setteth
at. vii.

September hath. xxx. dayes.

The moone. xxix.

| Sunne | | riseth. }
falleth. } | | houre | v. min. 36.
vi. min. 24. | | Palmes. | Morning prayer. Euening prayer. | | | |
|--------|---|-------------------------|--|------------------|-----------------------------|--------|---------|-----------------------------------|------------|--------------|-------------|
| | | | | | | | | i. Lesson | ii. Lesson | i. Lesson | ii. Lesson. |
| xxvi | f | Kalend. | | Eples bishop. | | i | | Ose. xiii. | Math. ii. | Ose. xiii. | Rom. ii. |
| v | g | iii. No. | | Antoni martir. | | ii | | Joel. i. | iii | Joel. ii. | iii |
| | A | iii. No. | | Lupi bishop. | | iii | | iii | iii | Amos. i. | iii |
| xxiii | b | prid. No. | | Hoyti proph. | | iiii | | Amos. ii. | v | iii | v |
| ii | c | Nonas. | | Dog dayes ende. | | v | | iii | vi | v | vi |
| | d | viii. Id. | | Eugeni confel. | | vi | | vi | vii | vii | vii |
| x | e | vii. Id. | | Eaurchi bishop. | | vii | | viii | viii | ix | viii |
| | f | vi. Id. | | Pati. of Marie. | | viii | | Abdias. i | ix | Tonas. i. | ix |
| xxviii | g | v. Id. | | Gorgoni martir. | | ix | | Jo. ii. iii. | x | iii | x |
| vi | A | iiii. Id. | | Hillari bishop. | | x | | Mich. i. | xi | Mich. ii. | xi |
| | b | iii. Id. | | Dorthi & Hyacin. | | xi | | iii | xii | iii. | xii |
| xxv | c | prid. Id. | | Martintan bish. | | xii | | v | xiii | vi | xiii |
| iiii | d | Idus. | | Sol in Libra. | | xiii | | vii | xiiii | Naum. i. | xiiii |
| | e | xxviii. Kl. | | Holy crosse. | | xiiii | | Naum. ii | xv | iii | xv |
| xxii | f | xxvii. Kl. | | Æquinoctium | | xv | | Abacuc. i | xvi | Abac. ii. | xvi |
| i | g | xxvi. Kl. | | Autumnale. | | xvi | | iii | xvii | Soph. i. | i. Cor. i. |
| | A | xxv. Kl. | | Lambert bishop. | | xvii | | Soph. ii. | xviii | iii | ii |
| ix | b | xxiiii. Kl. | | Victo. & Coro. | | xviii | | Agge. i. | xix | Agge. ii. | iii |
| | c | xxiii. Kl. | | Januari martir. | | xix | | Zacha. i. | xx | Zac. ii. iii | iiii |
| xxvii | d | xxii. Kl. | | Eusta. fast. | | xx | | iii. v. | xxi | vi | v |
| vi | e | xxi. Kl. | | S. Mathewe. | | xxi | | Eccle. 35. | xxii | Eccle. 38. | vi |
| | f | x. Kl. | | Mauriti & Soci. | | xxii | | Zach. vii. | xxiii | Zac. viii. | vii |
| xxiii | g | ix. Kl. | | Tecla virgin. | | xxiii | | ix | xxiiii | x | viii |
| ii | A | viii. Kl. | | Andochi martir. | | xxiiii | | xi | xxv | xi | ix |
| | b | vii. Kl. | | Firmini bishop. | | xxv | | xii | xxvi | xiii | x |
| xi | c | vi. Kl. | | Ciprian & Just. | | xxvi | | Mal. i. | xxvii | Mal. ii. | xi |
| | d | v. Kl. | | Cosme & Dani. | | xxvii | | iii | xxviii | iii | xii |
| xxix | e | iiii. Kl. | | Eruperi bishop. | | xxviii | | Tobi. i. | Dark. i. | Tobi. ii. | xiii |
| viii | f | iii. Kl. | | S. Michael. | | xxix | | Eccle. 39. | ii | Eccle. 44. | xiiii |
| | g | prid. Kl. | | Hicrome doct. | | xxx | | Tobi. iii. | iii | Tob. iii. | xv |

Sonne ri-
seth at. vi.
and settech
at. vi.

October hath. xxxi. dayes.

The moone. xxx.

| Sunne | | ryfeth }
falleteth } | | houre | vi. min. 35.
iiii. min. 45 | Palmes. | Morning prayer. Euening prayer. | | | |
|--------------|----------|-------------------------|------------|-------|-------------------------------|---------|-----------------------------------|-------------|------------|--------------|
| | | | | | | | i. Lesson. | ii. Lesson. | i. Lesson. | ii. Lesson. |
| vi | A | Kalend. | | | Remige. | i | Tobi. v. | Mat. iiii. | Tobi. vi. | i. Cor. xvi. |
| v | b | vi. | No. | | Leodegar. bish. | ii | vii | v | viii | ii. Cor. i. |
| iiii | c | v. | No. | | Candidi martir. | iii | ix | vi | x | iii |
| iii | d | iiii. | No. | | Francis confel. | iiii | xi | vii | viii | iiii |
| | e | iii. | No. | | Appolin martir. | v | xii | viii | ix | v |
| ii | f | viid. | No. | | Fayth virgin. | vi | Judit. i. | ix | Judit. ii. | v |
| | g | Nonas. | | | Marci & Percel. | vii | xiii | x | iiii | vi |
| xviii | A | viii. | Id. | | Pelagie virgin. | viii | v | xi | vi | vii |
| xvii | b | vii. | Id. | | Dennis. | ix | vii | xii | viii | viii |
| | c | vi. | Id. | | Gereonis mart. | x | ix | xiii | x | ix |
| xvi | d | v. | Id. | | Nichasii bishop. | xi | xi | xiiii | xi | x |
| xv | e | iiii. | Id. | | Wilfridi bishop. | xii | xii | xv | xvii | xi |
| | f | iii. | Id. | | Edwarde. | xiii | xv | xvi | xvi | xii |
| xiiii | g | viid. | Id. | | Sol in Scorpio. | xiiii | Wisd. i. | Luk. di. i. | Wisd. ii. | xiii |
| xiii | A | Idus. | | | Wolfrane bishop | xv | iii | di. i. | iiii | Galat. i. |
| | b | xvii. | Kl. | | Novembus. | xvi | v | ii | vi | ii |
| xii | c | xvi. | Kl. | | Etheldrede virg. | xvii | vii | iii | viii | iii |
| | d | xv. | Kl. | | Luke Euang. | xviii | Eccle. li. | iiii | Job. i. | iiii |
| xi | e | xiiii. | Kl. | | Fredeswide virg. | xix | Wisd. ix. | v | Wisd. x. | v |
| x | f | xiii. | Kl. | | Austrobert virg. | xx | xi | vi | xii | vi |
| | g | xii. | Kl. | | xi. thousand virg. | xxi | xiii | vii | xiii | Ephes. i. |
| ix | A | xi. | Kl. | | Marci Solome. | xxii | xv | viii | x | ii |
| viii | b | x. | Kl. | | Romane bishop. | xxiii | xvii | ix | xi | iii |
| | c | ix. | Kl. | | Maglori bishop. | xxiiii | xix | x | xii | iiii |
| vii | d | viii. | Kl. | | Crispine & Crisp. | xxv | Eccle. ii. | xi | iii | v |
| | e | vii. | Kl. | | Euarist. bishop. | xxvi | iiii | xii | v | vi |
| vi | f | vi. | Kl. | | Fast. | xxvii | vi | xiii | vii | Phil. i. |
| v | g | v. | Kl. | | Simon & Jude. | xxviii | Jo. 24. 25. | xiiii | Job. | ii |
| | A | iiii. | Kl. | | Marcellii bishop. | xxix | Eccle. viii. | xv | Eccle. | iii |
| iiii | b | iii. | Kl. | | Germani confel. | xxx | x | xvi | xi | iiii |
| iii | c | viid. | Kl. | | Fast. | xxxi | xii | xvii | xiii | Colloff. i. |

Sunne riseth at. vii. and setteth at. v.

November hath. xxx. dayes.

The moone. xxix.

| Sunne | | ryseth | | houre | | Palmes. | | Morning prayer. | | Euening prayer. | |
|-------|--|---------|--|-------|--|---------|--|-----------------|--|-----------------|--|
| | | falleth | | | | | | | | | |
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December hath. xxxi, dayes.

The moone. xxx.

| Sunne | | rileth. | houre | bitt. mi. 15. | Palmes. | Morning prayer. Euening prayer. | | | |
|-------|---|------------|--------------------|---------------|---------|-----------------------------------|-------------|------------|-------------|
| | | falleth. | | iii. min. 45. | | i. Lesson. | ii. Lesson. | i. Lesson. | ii. Lesson. |
| | f | Kalend. | Eligii bishop. | i | | Esa. xiii | Actes. ii. | Esa. xv. | Hebre. vii. |
| xiii | g | iii. No. | Zibani. | ii | | xvi | iii | xvii | viii |
| ii | A | iii. No. | Barbara virg. | iii | | xviii | iiii | xix | ix |
| x | b | viid. No. | Osmunde bish. | iiii | | xx. xxi. | v | xxii | x |
| | c | Monas. | Sabe abbot. | v | | xxiii | vi | xxiiii | xi |
| xviii | d | viii. Id. | Nicholas bish. | vi | | xxv | vi. vii. | xxvi | xii |
| vii | e | vii. Id. | Kare virgin. | vii | | xxvii | vi. vii. | xxviii | xiii |
| | f | vi. Id. | Concept. of Ma. | viii | | xxix | viii | xxx | James. i. |
| xv | g | v. Id. | Cyprian abbot. | ix | | xxxi | ix | xxxi | ii |
| iiii | A | iiii. Id. | Eulalie virgin. | x | | xxxiii | x | xxxiiii | iii |
| | b | iii. Id. | Damasi bish. | xi | | xxxv | xi | xxxvi | iiii |
| xii | c | viid. Id. | Sol in Capricorne. | xii | | xxxvii | xii | xxxviii | v |
| i | d | Idus. | Lucie virgin. | xiii | | xxxix | xiii | xl | i. Pet. i. |
| | e | xix. Kl. | Januari. | xiiii | | xli | xiiii | xlii | ii |
| x | f | xviii. Kl. | Valerii bishop. | xv | | xliii | xv | xliiii | iii |
| | g | xvii. Kl. | Sapientia. | xvi | | xlv | xvi | xlvi | iiii |
| xvii | A | xvi. Kl. | Nazari bishop. | xvii | | xlvii | xvii | xlviii | v |
| vi | b | xv. Kl. | Gracian bish. | xviii | | xlix | xviii | l | ii. Pet. i. |
| | c | xiiii. Kl. | Genesie virgin. | xix | | li | xix | lii | ii |
| xiiii | d | xiii. Kl. | Fast. Iulii mar. | xx | | liii | xx | liiii | iii |
| iii | e | xii. Kl. | Thomas apost. | xxi | | lv. | xxi | lv. | i. John. i. |
| | f | xi. Kl. | Thirtie mart. | xxii | | lv. | xxii | lv. | ii |
| xii | g | x. Kl. | Victorie virg. | xxiii | | lvii | xxiii | lviii | iii |
| | A | ix. Kl. | Fast. xl. virg. | xxiiii | | lix | xxiiii | lx | iiii |
| xix | b | viii. Kl. | Christmas. | xxv | | lxi. | xxv | lxii | Titus. iii. |
| viii | c | vii. Kl. | S. Stephen. | xxvi | | lviii. | xxv. | lxiii | Act. vii. |
| | d | vi. Kl. | S. John. | xxvii | | lx. | xxv. | lxiv. | Act. xxi. |
| xvi | e | v. Kl. | Innocentes. | xxviii | | lx. | xxv. | lxv. | i. John. v. |
| v | f | iiii. Kl. | Tho. arch. Can. | xxix | | lxi. | xxvi | lxvi. | ii. John. |
| | g | iii. Kl. | Transl. Jacob. | xxx | | lxiii | xxvii | lxvii | iii. John. |
| xviii | A | Idend. | Siluester bish. | xxx | | lxv | xxviii | lxvi | Jude. i. |

Sunne ri-
seth at. viii.
min. 30. and
seth at. iii
min. 30.

The first booke of Moyſes, called in

Hebrue of the first worde of the booke ^a Bereſchith, and
in Greke ^b Genesis.

The first Chapter.

2 The earth and the deapthes. 3 Lyght. 6 The firmament of heaven.
10 The earth, and the ſea. 14 The ſunne, the moone, and the ſtarres.
21 Fiſhes. 24 The beaſtes of the earth. 26 The creation of man. 29
God geweth unto man the power of procreation, and ſubdueth all
thynges unto hym. 30 Gods prouiſion for Iſraelode.



A 1

Psal. 73. a.
Phil. 1. 2. a.
Eccl. 1. 8. a.
Mat. 2. 1. c.
Mat. 2. 1. d.

2



N the begin-
nyng * GOD
created y hea-
uen and the
earth.

And the earth
was without
foume, and
was boyde: &
darknes [was]

bypon the face of the ^(a) deepe, and the ^(b)
ſpíríte of GOD moued bypon the face of
the waters.

3 And God ſayde, let there be light: and
there was light.

4 And God ſawe the lyght that it was
good: and God deuided the lyght from
the darknes.

5 And God called the light day, and the
darknes night: "and the euenyng & the
mornyng were the "first day.

6 And God ſaid: "let there be a "firma-
ment betwene the waters, and let it
make a diuiſion betwene waters and
waters.

7 And God made the ^(c) firmament, and
ſet the diuiſion betwene the waters
which [were] vnder the firmament, and
the waters that [were] * about ^(d) the
firmament: and it was ſo.

8 And God called the firmament the
heauen: and the euenyng and the mor-
nyng were the ſeconde day.

9 And God ſaide: "let the ^(e) waters bñ-
der the heauen be gathered together in-
to one place, and let the drye lande ap-
peare: and it was ſo.

10 And God called the drye lande y earth,
and the gatheryng together of waters
called he the ſeas: and God ſawe that it
was good.

11 And God ſayde: ^(f) let the earth byryng
A j footy

The 1. d.

Ierem. x.

"Heb. y.

Stretchyn

out, or ſe

ting abre

(c) In r

easome, wh

in the mte,

ſunne, mte,

and ſtarres

is ſo named

Psal. cxlviii.

(d) It is

prouer of g

that holdes

p. 7. claude

Psal. 73. b.

The 3. da

25

(e) That l

all the water

which were

the loweſt

partes of th

out.

(f) The goodnes o God in prouiding for man a beaſt, becauſe they were made.

(g) Fruitfulneſſe in trees and hearbes, ſo as befoze ſun or moone was made.

Pſal. 135. b.
Deut. 1. iii. b.
The. 4. day

(h) Theſe lychtes were not made to ſerue Aſtronomers phantaſies: but for ſignes in natural chynge, and tokens of gods merite oꝝ wyſdome.

(i) The true uſe of the heauyn bodyes is oꝝt cepe: & oꝝt men ſhould abuſe them.
Iere. xxxi. d

The. 5. day.

(k) God gaue them vertue to fructifie and byng forth the lyke.

foorth [both] budde and hearbe apt to ſeede, and fruitfull trees yecldyng fruite after his kynde, which hath ſeede in it ſelfe vpon the earth: and it was ſo.

12 And the ^(g) earth brought forth [both] bud and hearbe apt to ſeede after his kynde, and tree yecldyng fruite, whiche hath ſeede in it ſelfe, after his kynde.

13 And God ſawe that it was good. And the euenyng and the moornyng were the thirde day.

14 And God ſayde: *let there be lychtes in the firmament of the heauen, that they may diuide the day and the nyght, and let them be for ^(h) ſignes, & ſeaſons, and for dayes, and yeres.

15 And let them be for lychtes in the firmament of the heauen, that they may geue light vpo the earth: and it was ſo.

16 And God made tibo great lychtes: a greater lycht to rule the day, and a leſſe lycht to rule the nyght, and [he made] ſtarres alſo.

17 And God ſet them in the firmament of the heauen, ⁽ⁱ⁾ to ſhyne vpon the earth,

18 And to *rule the day and nyght, and to make difference betweene the lycht and the darkneſſe: and God ſaw that it was good.

19 And the euenyng and the moornyng were the fourth day.

20 And God ſayde: let the waters byng forth mouyng creature that hath lyfe, and foule that may flee vpon the earth in the open firmament of heauen.

21 And God created great whales, and euery lyuyng & mouyng creature, which the waters brought forth after theyr kynde, & euery feathered foule after their kynde: and God ſaw that it was good.

22 And God ^(k) blessed them, ſaying: Be fructifull, and multiplic, and fylle the waters of the ſea, and let foule multiplic

in the earth.

23 And the euenyng and moornyng were the fiſt day.

24 And God ſayde: let the earth byng forth lyuyng creature after his kynde, cattell, worme, and beaſtes of the earth after his kynde: and it was ſo.

25 God made the beaſt of the earth after his kynde, and cattell after his kynde, and euery thyng that creepeth vpon the earth after his kynde: and God ſawe that it was good.

26 ^(l) God ſaide: *let vs make man in ^(m) our image, after our lykenesse, and let them haue rule of the fiſhe of the ſea, & of the foule of the ayre, and of cattell, & of all the earth, and of euery creeppng thyng that creepeth vpon the earth.

27 So God created man in his ⁽ⁿ⁾ owne image, in the image of God created he him, *male and female created he them.

28 And God blessed ^(o) them, and God ſayde vnto them: *be fructifull, & multiplie, and repleniſhe the earth, & ſubdue it, and haue dominion of the fiſhe of the ſea, and foule of the ayre, & of euery lyuyng thing that moueth vpon the earth.

29 And God ſayde: beholde, I haue geuen you euery ^(p) hearbe bearing ſeede, which is in the vpper face of all ^(q) earth, and euery tree in the which is the fruite of a tree bearing ſeede, * [that] they may be meate vnto you:

30 To euery beaſt of the earth alſo, and to euery birde of the aire, and to euery ſuch thing that creepeth vpon ^(r) earth, which doth *liue, I haue geuen euery greene hearbe for meate: and it was ſo.

31 * And God ſawe euery thyng that he had made: and beholde, it was excedyng good. And the euenyng & the moornyng were the ſixth day.

The. 6. day.

(l) One God, and eſſenſia.

Coloſſ. 1. b.

(m) Man is created lyke vnto God in perfect nature, which by ſinne he altere.

(n) We ought to labour to repaſſe this image to oꝝt repeated.

(o) V. Viſ. d. d.

Eccle. 17. a.

Math. xix. a

(p) Reſerued prerogative is the cleppynge of God.

Gen. 1. a.

Gen. 1. a.

(q) Gods prouidence for mans ſoule, may teache vs ſoberitie in all our d.

Gen. 1. a.

Exod. 1. c.

(r) Behy.

Math. 1. y.

uyng foule.

Eccle. 1. c.

Mark. 7. d

Exod. 2. b.

Hebre. 1. a.

(b) The ſeuen daye conſecrated to the ſerue of God, for man in his perfect ſtate.

¶ The. ij. Chapter.

2 The day of reſt is bleſſed. 4 I repeatyng of thynges ſet oute in the fiſt. 6 The cloude from the earth as a well to water it. 7 He rehearſeth agayne the faſhionynge of man. 8 Man in the paradise of pleaſure. 10 The wood of lyfe, the wood of knowledge. 11. 13. 14 The ryuers names. 16 God forbiddeth man the tree of knowledge of good and euyl. 19 Adam geueth names vnto all lyuyng thynges. 22 Woman is created. 23 The inſtitution of holy marriage.

A

1 The heavens alſo & the earth were finiſhed, & all the hoſt of them.
2 And in the ſeuenth day God ended ^(a) his worke whiche he had made. And the ſeuenth



day he reſted from all his worke which he had made.

3 And God ^(b) blessed the ſeuenth daye, & ſanctified it: becauſe that in it he had reſted from all his worke whiche God ordeyned to make.

4 Theſe are the generations of the hea-

Exod. 2. b.

Hebre. 1. a.

(b) The ſeuen daye conſecrated to the ſerue of God, for man in his perfect ſtate.

Exod. 2. b.

Hebre. 1. a.

(c) The ſeuen daye conſecrated to the ſerue of God, for man in his perfect ſtate.

Exod. 2. b.

Hebre. 1. a.

22 And the ribbe which the lord god had taken from man, "made he a woman, & ^(b)brought her vnto the man.

“ Ecclie.
buylded.
(p) The fir
institution of
matrimoine
by God: So
all lawfull
marriages are
made by God
i. Cor. xi. b.

Eccle. 24.d.
(b) The
Amorites
were in this
land, Gen. 15



or. xi. b.

The first
wordes
of the
scripture
be thus
written.

23 And man saide: *this is now bone of my bones, and fleshe of my fleshe, she shalbe called Woman, because she was taken out of man.

24 *For this cause shall man leaue his fa-

ther and his mother, and shalbe ioyned with his wyfe: and they shall become one fleshe.

25 And they were both naked the man and his wife, and were ^(r) not ashamed.

Mark. x. b.
i. Cor. vi. c.
Ephes. v. c.

(r) The
shame of na-
kednes is a
token of our
nature being
ruined.

This figure is spoken of in the .x. verse of this Chapter before, and representeth the situation of Gods garden.



If there be any kyngdome vnder heauen that is excellent in beautie, in abundance of frutes, in plenteousnes, in delectes and other gyftes: they which haue written of countreys, do prayse aboue all, the same that this figure representeth. wherfore, with the prayes of those wyters, Moyles exalteth this paradise, as duely belonging vnto it. And it is very well lyke, that the region or kyngdome of Eden hath ben situated in that countrey, as it appeareth in the .xxviii. Chapter of Esaias the .vii. verse, and in the .xxviii. of Ezechiel the .xviii. verse. Moreover, where as Moyles sayde that a flood dyd proceede from that place: I do interpret it, from the course of the waters, as yf he shoulde haue sayde that Adam dyd inhabite in the flooddes syde, or in the lande which was watered of both sydes. Howebeit, there is no great matter in that, cyther that Adam hath inhabited vnder the place where both flooddes come together towarde Babylon and Seleucia, or aboue: It is sufficient yf he hath ben in a place watered of waters. But the thing is not darke nor hard to vnderstande howe this floodde hath ben deuided in foure heades. for they be two flooddes which be gathered in one, then they seperate them selues in diuers partes. So in theyr ioynynge and flowynge together, it is but a floodde, wherof there is two heades into two chanelles from aboue, and two towarde the sea, when it becometh to seperate it selfe abrode. But to declare vnto you the diuersities of the ryuers names, besydes their vsuall and principall appellations, and howe they be called as they passe through eche prouince, with the interpretations of the same, I thinke it rather tedious and combersome, then profitable. wherfore the simple sense of Moyles is, that the garden wherof Adam was the owner, was watered with waters, because that the course of this floodde was there, whiche was deuided into foure heades.

The. iij. Chapter.

1 The serpent begyleth the woman. 6 The transgression of the commaundement; 8 when Adam and Heua knewe their offences, they fledde from the face of God, ercuyng their fault. 14 The serpent is cursed. 15 The seede Iesus is promised a saviour. The Gospell. 16 womans miseries for sinne. 17 The punishment of Adam. Man is appoynted to labour. 20 Heua.



¶ Vid. iij. d.



And the serpent was subtiler then euery beast of the fiede which þ lord God hadde made, and he sayde vnto the woman: yea, hath^(a) God saide, ye shall not eate of euery tree of the garden:

- 2 And the woman sayde vnto the serpent: we eate of þ fruite of the trees of the garden.
- 3 But as for the fruite of the tree which is in the myddes of the garden, God hath sayde, ye shall not eate of it, neither shal ye touche of it, ^(b) lest peraduenture ye dye.
- 4 And the serpent sayde vnto the woman: ye ^(c) shall not dye the death.
- 5 For God doth knowe, that the same day that ye eate therof, your eyes shall be opened, and ^(d) ye shalbe euē as gods, knowyng good and euill.
- 6 And so the woman, seing that the same tree was good to eate of, and pleasaunt to the eyes, and a tree to be desired to make one wise, toke of the fruite therof, and dyd ^(e) eate, and gaue also vnto her

husbande beyng with her, and he dyd eate.

- 7 Then the eyes of them both were opened, and they knewe that they were naked, and they solued ^(f) fygge leanes together, & made them selues apertes.
- 8 And they heard the voyce of the Lord God, walkyng in the garden in þ coole of the day: and Adam and his wyfe ^(g) hyd them selues from the presence of the lord God amongst þ trees of the garden.
- 9 And the Lorde called Adam, & sayde vnto hym: where art thou?
- 10 which sayde: I hearde thy voyce in the garden, and was afraide ^(h) because I was naked, and hyd my seife.
- 11 And he sayde; who tolde thee that thou wast naked: hast thou not eaten of the same tree, concernyng the which I commaunded thee that thou shouldest not eate of it?
- 12 And Adam said: The woman whom thou gauest [to be] with me, ⁽ⁱ⁾ she gaue me of the tree, and I dyd eate.
- 13 And the Lord God sayd vnto the woman: why hast thou done this? And the woman sayde: the serpent begyled me, and I dyd eate.
- 14 And the lord god said vnto þ ^(k) serpent: Because

Eccle. xxv. i. Tim. ii. d.

25

^(f) The corruption of all the nature of man by sinne. ^(g) Such are the clothes we make to couer our spynne.

^(h) The corruption of mans nature after synne, here appeares truly.

⁽ⁱ⁾ Adam playeth the hypocrite.

^(j) Adam burdeneth God and the woman with his fault.

^(k) O, howe.

^(l) In the minde to þ master of this mischiefe punished.

^(a) The de- uyl first wold make Heua doubt of gods word wyl to- wards her.

^(b) Heua re- sisteth not gods punishment, but obeying to his word, 1 Cor. xi. a.

^(c) First doub- ting, the de- uyl byngeth to deuyng.

^(d) Bothan tempteth the woman also with ambu- s.

^(e) The acte of sinne follow- eth the incke- setting of gods word.

Because thou hast done this, thou art cursed above all cattel, and above euery beast of the fildes: vpon thy belly shalt thou go, and dust shalt thou eate all the dayes of thy lyfe.

15 I Wyll also put ⁽¹⁾ cunitie betweene thee & the woman, betweene thy seede and her seede: and ^(m) it shall treade downe thy head, and thou shalt treade vpon his heele.

16 But vnto the woman he sayde: O I Wyll very much multiplie thy sorowe, and thy griefes of chyldre bearyng, In sorowe shalt thou bring forth children: thy desire ^(shalbe) to thy hulhande, and he shall haue the rule of thee.

17 Vnto Adam he sayde: Because thou hast hearkened vnto ⁽ⁿ⁾ the voyce of thy wyfe, and hast eaten of the tree concerning the whiche I commaunded thee, saying, thou shalt not eate of it, cursed is the grounde for thy sake, in sorowe shalt thou eate of it all the dayes of thy lyfe.

18 Thorne also and thistle shall it byng forth ^(o) to thee, and thou shalt eate the

hearbe of the fildes.

19 In the sweatte of thy face shalt thou eate thy breade, tyll thou be turned agayne into the ground, for out of it wast thou taken: For dust thou art, and into dust shalt thou be turned agayne.

20 And Adam called his wyfes ^(p) name Hena, because she was the mother of all lyuyng.

21 Vnto Adam also and to his wyfe dyd the Lorde God ^(q) make garmentes of skynnes, and he put them on.

22 And the Lorde God sayde: Beholde, the man is become as one of vs, ^(r) in knowing good and euyl: And now lest peraduenture he put forth his hande, and take also of the tree of lyfe and eate, and lyue for euer. ^(s)

23 Therefore the Lorde God sent hym forth fro the garden of Eden, to worke the grounde whence he was taken.

24 And so he ^(t) droue out man, and at the east side of the garden of Eden he set Cherubins, and a fierie two edged sworde, to kepe the way of the tree of lyfe.

¶ The. iij. Chapter.

1 Cain. 2 Abel and Cain do offer gyftes vnto the Lorde. 3 Cain is rebuked of the Lorde. 4 He killeth his brother Abel. 5 Cain is cursed. 6 Cain despaireth. 7 Henoah. 8 Ired, Methusael, 9 Lamech and his wyues, Ada, Sella. 10 Jubal. 11 Chubalcain, Noema. 12 The worshyping of God is restored.



1 **A**D Adam knewe Hena his wyfe, who conceauing bare Cain, ^(a) saying: I haue gotten a man of the Lorde.

2 And the proceeding, brought forth

his brother Habel, ^(b) and Habel was a keeper of sheepe, but Cain was a tyller of the grounde.

3 And in processe of dayes it came to passe, that Cain brought of the fruite of the grounde, an ^(c) oblation vnto the Lorde:

4 Habel

⁽¹⁾ The continually fight of the thylde of God.

^(m) Metoyle is prompted by thylde, to mans comfort.

⁽ⁿ⁾ The calamities & miseries whiche continually followeth man: kynde for synne.

i. Cor. xiii. f

^(o) The thylde haue ben his sayles school: master, and preferred gods voyce before his saynes.

^(p) It is not the age of the earth, but the increase of synne, that maketh the earth more barrene.

^(q) Adam is the father of the benefice of lyfe, which he receaued at Gods hande.

^(r) It was gods gift, that Adam shoulde be a father for hym self.

^(s) God would haue man and his posterity to remember the cause of their miserie.

^(t) You may suppose the sentence with these wordes: let vs take hym forth.

^(u) Adam came nearest in this lyfe to the state of felicity which he lost by synne.

^(a) Henoah thanketh God for the blessing of thylde.

^(b) He, a man, God.

^(c) Though Adam was the father of all the earth, yet he brought up his children not self.

^(d) These children were taught to worship God of their father.

i.Chro.i.a.

(f) Team p-
ued into No-
ah's fathers
days.
(g) Thus the
remembrance of sin
is death, tho-
roughout all
ages.

(h) Many ho-
ly patriarchs
lived in the
church of one
temple.

4 *All the dayes of Adam after he had be-
gotten Seth, were eyght hundred yeres,
and he begat sonnes and daughters.

5 (1) And all the dayes that Adam lyued
were nine hundred and thirtie yeres,
(2) and he dyed.

6 Seth lyued an hundred and fyve yeres,
and begat Enos.

7 And Seth lyued after he begat Enos
(3) eyght hundred and seven yeres, and
begat sonnes and daughters.

8 And all the dayes of Seth were nine
hundred and twelue yeres, and he dyed.

9 Enos lyued ninetie yeres, and begate
Kenan.

10 And Enos lyued after he begate Ke-
nan eyght hundred and fiftie yeres, and
begate (4) sonnes and daughters.

11 And all the dayes of Enos were nine
(5) hundred and fyve yeres, and he dyed.

12 Kenan lyued seventie yeres, and be-
gate Mahalaleel.

13 And Kenan lived after he begate Ma-
halaleel eyght hundred and fourtie yeres,
and begate sonnes and daughters.

14 And all the dayes of Kenan were nine
hundred and ten yeres, and he dyed.

15 Mahalaleel lived sixtie and fyve yeres,
and begate Jered.

16 And againe Mahalaleel lived after he
begate Jered eyght hundred and thirtie
yerres, and begate sonnes & daughters.

17 And all the dayes of Mahalaleel, were
eyght hundred and nine yeres, and he dyed.

18 Jered lyued an hundred and sixtie & two
yerres, and he begate Henoch.

19 And Jered lived after he begat Henoch,

¶ The .vj. Chapter.

2 The cause of deluge. 3 In hundred and twentie yeres geuen for conuersion & amendement
of lyfe. 4 Giances. 5 The wickednesse of man prouoketh God. 7 It repenteth God that
he had made man. 9 The generations of Noe the iust. 13 God foretelleth vnto Noah hym
selfe the generall deluge. 15 The fashion of the arke. 18 who should enter the arke.

A

(a) This cor-
ruption began
long before
Noah's tyme.



And it came to passe,
that when men (a) be-
gan to be multiplied in
the vpper face of the
earth, there were dau-
ghters borne vnto the:
And the (b) sonnes of

2 God also saue the daughters of men
that they were fayre, & they toke them
wyues, such as they liked, from among
them all.

3 And the Lorde sayde: (c) My spirite
shall not alwayes stryue with man, be-
cause he is fleshe: yet his dayes shall be

eyght hundred yeres, & begate sonnes
and daughters.

20 And all the dayes of Jered were nine
hundred sixtie and two yeres, & he died:

21 *Henoch lyued sixtie and fyve yeres, &
begate Methuselah.

22 (1) And Henoch walked with God after
he begate Methuselah three hundred
yerres, and begate sonnes & daughters.

23 (2) And all the dayes of Henoch were three
hundred sixtie and fyve yeres.

24 And Henoch walked with God: and
he was no more seene, for God toke him
away.

25 (3) Methuselah also lyued an hundred
eyghtie and seue yeres, and begate La-
mech.

26 And againe Methuselah lyued after
he begat Lamech seue hundred eightie
and two yeres, and begate sonnes and
daughters.

27 And all the dayes of Methuselah (4)
were nine hundred sixtie & nine yeres,
and he dyed.

28 Lamech lived an hundred eyghtie &
two yeres, and begate a sonne,

29 (5) And called his name Noah, saying:
This same shall comfort vs as concer-
ning our woyle, & foriove of our handes
about the earth, which God cursed.

30 And Lamech lyued after he begat
Noah, fyue hundred ninetie & fyve yeres,
and begate sonnes and daughters.

31 (6) And all the dayes of Lamech were
seuen hundred seventie and seue yeres,
and he dyed.

32 Noah was fyue hundred yere olde, &
Noah begate Sem, Ham, & Japheth.

Eccle.44.c.
Hebr.xi.a.

(1) He thre-
ted his life
not after the
manner of the
world men,
but according
to god's waye,
(2) why god
toke awaye
this soule
from the world,
for with the
chapter.

(3) As he
was a singu-
lar pattern of
godly life, so
was he an ex-
ample of im-
mortal life &
resurrection.

(4) He lyued
a pious life,
the word, as
St. Augustine
recommeth.

(5) Lamech
prophesied of
the relief whi-
che the godly
shold see in
their misera-
ble tyme.

(6) In these
is patriarches
renewed be-
fore, byt in
this mans
dayes.

(7) Tyme of
repentance
granted to the
wicked before
the flood.

(8) God, who
not only sate
with Noah,
but their be-
stes set upon
Noah's arke,
altogether, so
that they were
no more
would amon
Gen.viii.1.
Mar.xv.1.
(9) Noah was
the symbo-
lic of the
new world

an hundred and twentie yeres.

4 But there were Giances in those dayes
in the earth: (a) yea & after that the sonnes
of God came vnto the daughters of me,
and hadde begotten chyldren of them,
the same became myghtie men of the
woylde, and men of renowne.

(b) But God saue that the malice of
man was great in the earth, and all the
imagination of the thoughtes of his
heart [was] only euill euery day.

6 And it repented the Lorde that he had
made man vpon the earth, (c) & he was
touched with sorow in his heart.

7 And

7 And the Lorde sayde: I Wyl from the vpper face of the earth, destroy man whom I haue created, from man vnto cattell, vnto woyme, and vnto foules of the ayre: For it^(a) repenteth me that I haue made them.

8 But Noah^(b) founde grace in the eyes of the Lorde.

9 These are the generations of Noah: Noah^(c) was a iust man, and perfect in his^(d) generations: And Noah walked with God.

10 Noah begat thre sonnes, Sem, Ham, and Japheth.

11 The earth also was corrupt^(e) before God, and the same earth was fylled with crueltie.

12 And God looked vpon the earth, and beholde^(f) it was corrupt: for all fleshe had corrupt his way vpon earth.

13 And God layd vnto Noah: the^(g) ende of all fleshe is come before me, for the earth is fylled with crueltie through them, and beholde I Wyl destroy them with the earth.

14 Make thee an Arke of^(h) pine trees: habitations shalt thou make in the arke, and shalt pitch it within and with out with pitch.

15 And of this fashion shalt thou make it: The length of the arke shall be thre hundred cubites, the breadth of it fiftie

cubites, & the height of it thirtie cubites.

16 A Wyndowe shalt thou make in the arke, and⁽ⁱ⁾ in a cubite shalt thou finish it aboue: but the doore of the arke shalt thou set in the syde therof. With thee lokest one aboue another shalt thou make it.

17 And beholde, ^(j) I, euen I do byng a fludde of waters vpon the earth, to destroy all fleshe wherin is the breath of lyfe vnder heauen, and every thyng that is in the earth shall perithe.

18 With thee also Wyl I make^(k) my couenaunt: and thou shalt come into the arke, thou and thy sonnes, thy wyfe, and thy sonnes wyues with thee.

19 And of euery lyuyng thyng of all fleshe, ^(l) a payre of euery one shalt thou byng into the arke to kepe them alyue with thee, they shall be male & female.

20 Of fethered foules also after their kinde, and of all cattell after their kinde: of euery woyme of the earth after his kynde, two of euery one shall come vnto thee, to kepe [them] alyue.

21 And take thou with thee^(m) of all meate that is eaten, and thou shalt lay it by with thee, that it may be meate for thee and them.

22 *Noah⁽ⁿ⁾ therfore dyd accordyng vnto all that God commaunded hym [euen] so dyd he.

(a) The length of the arke was thre hundred cubites.

(b) It seemed to the Lord then, a thing impossible.

(c) The wife of the arke.

(d) That Noah should be safe, though all the world perished.

(e) God's promise made Noah more ready to do gods commandments.

(f) Not one voice alone, as appeareth in the next Chapter.

(g) God could have fed all mankind: but he would have mannes will.

(h) The true and full obedience of Noah.

¶ The.vij. Chapter.

1 Noah is commaunded to enter the arke. 5 Noah entreth the arke. 11 The overflowing of the deluge. 13 Who did enter with Noah 17 Howe great the waters of the fludde were.

¶ 1



And the Lord said vnto Noah: come thou and^(a) al thy house into^(b) the arke: for thee haue I seene ryghteous before me in this generation.

2 Of euery cleane beast thou shalt take with thee seven and seven, the male and his female, but of^(c) vncleane cattell two, the male and his female.

3 Of foules also of the ayre seven and seven, the male and the female, to kepe seede alyue vpon the face of all the whole earth.

4 For after^(d) seven dayes, I Wyl rayne vpon the earth fourtie dayes and fourtie nightes: & all substaunce that I haue

made, Wyl I destroy from the vpper face of the earth.

5 *Noah therfore did accordyng vnto^(e) all that God commaunded him.

6 And Noah was^(f) six hundred yere olde, when the fluddes of water came vpon the earth.

7 And Noah came, and his sonnes, and his wyfe, and his sonnes wyues with him to the arke, because of the waters of the fludde.

8 Of cleane beastes, and of vncleane beastes, and of foules, and of euery such as creepeth vpon the earth,

9 There^(g) came two & two vnto Noah vnto the arke, the male and the female, as God had commaunded Noah.

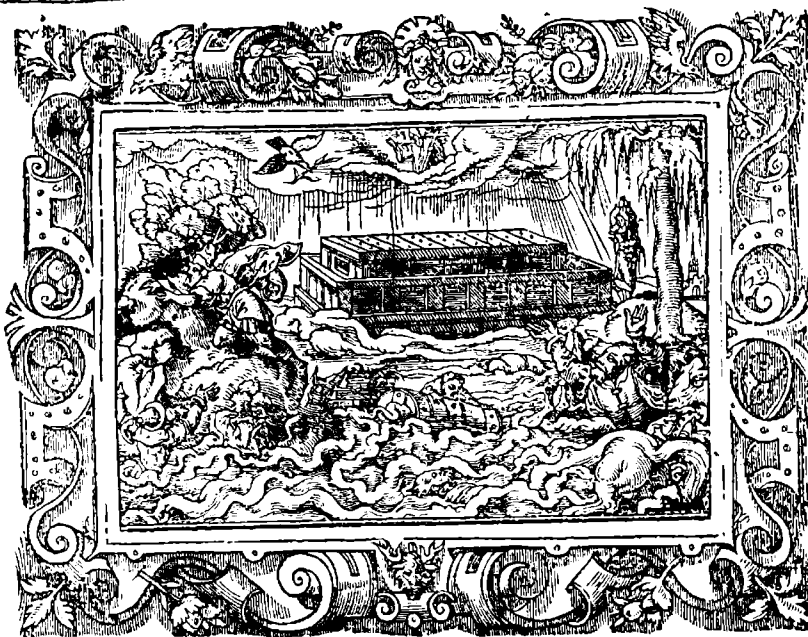
10 And so it came to passe after seven dayes, that the waters of the flud were vpon the earth.

Mat. 24. d. Luk. xvi. f. i. Pet. iii. d.

(a) Noah hoped not in one thing, but in all that god commaunded. (b) He did not make Noah the slower to obey Gods will.

25

(c) As to the rain, so now to Noah, god caused all cattell to come.



(g) In the latter ende of Aprill, when all changes were moite pleasant, the thysdelstruck on raine.

(h) God in his punishment geuech place of repentance.

(i) This is oft tyme repeated, for that it seemeth incredible to the sense of man.

(k) The hand of God stayed the waters out of the arke

(l) Moses first declared how the god-lye is laud, then the destruction of the world

11 In the sixe hundredeth yere of Noahs lyfe, in the ^(g) seconde moneth, the seuentee day of y^e moneth, in the same day were all the fountaynes of the great deepe broken vp, and the wyndowes of heauen were opened.

12 And the rayne was vpon the earth ^(h) fourtie dayes and fourtie nightes.

13 In the selfe same day, entred Noah, and Sem, and Ham, and Japheth the sonnes of Noah, and Noahs wyfe, and the thre wyues of his sonnes with the into the arke.

14 They, ⁽ⁱ⁾ and euery beast after his kinde, and al the cattel after their kinde, yea, and euery woyme that creepeth vpon the grounde after his kinde, and euery byrde after his kinde, and euery fleying and feathered foule.

15 And they came vnto Noah into the arke, two and two, of all fleshe wherein is the breath of lyfe.

16 And they entryng in, came male and female of all fleshe, as God had commaunded him: and ^(k) God shut hym in rounde about.

17 And the fludde came fourtie dayes vpon the earth, and the waters were increased, and ^(l) bare vp the arke, whiche was lyft vp adoue the earth.

18 The waters also wared strong, and were increased exceedyngly vpon the earth: and so the arke went vpon the upper face of the waters.

19 And the waters preuayled exceedingly vpon the earth, and al the high hilles that are vnder the ^(m) whole heauen, were couered.

20 Fyfteene cubites byward did the waters preuayle, so that the mountaynes were couered.

21 *And ⁽ⁿ⁾ all fleshe perished, that moued vpon the earth, in foule, in cattell, in beast, and in euery woyme that creepeth vpon the earth, yea, and euery man also.

22 So that ^(o) all that had the breath of lyfe in his nostrilles throughout all that was on the ^(p) drye lande, dyed.

23 And euery substance was destroyed that remayned and that was in the upper part of the grounde, both man and cattell, and woyme, and the foule of the heauen, they were euen destroyed from of the earth, and ^(q) Noah onely remayned aliue, and they that were with him in the arke.

24 But the water preuayled vpon the earth, a hundredeth and fiftie dayes.

D

(m) There were other particular fludges, but this was the worst.

VVid. x. i. Eccl. xl.

(n) Christ was purgedment of God for sinne.

(o) That is, all that liued.

(p) Of the there is no mention made by Moses.

(q) Thus was he rewarded, for that he followed God, then the multitude of synners.

1. Peter. ii.

¶ The. viii. Chapter.

1 The waters of the generall ouerflowing do decrease. 4 The arke resteth vpon a mount. 7 The Rauen is sent forth. 8 Noah sendeth forth a Doue. 10 He sendeth it out againe. 13 The waters are dried. 16 Noah is bidden to go out of the arke. 18. He goeth out. 20 He offereth an acceptable sacrifice vnto God. 21 The deluge shall be no more. The heart of man is euill.

A 1



And God^(a) remembred Noah and euery beast, and all the cattell that was with hym in the arke: and God made^(b) a Wynde to passe vpon the earth, and the waters ceased.

2 The fountaynes also of the deepe, and the windowes of heauen were stopped, and the rayne from heauen was restrained.

3 And the waters from the earth returned, going and coming agayne: and after the ende of the^(c) hundredth and fiftith day, the waters were abated.

4 And in the seven moneth, in the seuenteenth day of y moneth, the arke rested vpon the mountaynes of Armenia.

5 And the waters were going and decreasing vntill the tenth moneth: In the tenth moneth, and in the first day of the same moneth, were the toppes of the mountaynes seene.

6 And after the ende of the fourtith day, it came to passe [that] Noah opened the Wyndow of the arke which he had made,

7 And he sent forth a Rauen, which he went out, going forth, and returning, vntill the waters were dried vp vpon the earth.

8 And agayne he sent forth a Doue from him, that he myght see yf the waters were abated from the vpper face of the grounde.

9 And the Doue founde no rest for the sole of her foote, and she returned vnto him into the arke, for the waters [were] in the vpper face of the whole earth, Then he put forth his hande, & tooke her, and pulled her to him into the arke.

10 And he abode yet other seven dayes, and agayne he sent forth the Doue out of the arke:

11 And the Doue came to hym in the euentide, and loe, in her mouth was an

(d) Olive leafe that she had pluckt, wher-

by Noah byd knowe that the waters were abated vpon the earth.

12 And he abode yet other seven dayes, and sent forth the Doue, which returned not vnto him any more.

13 And it came to passe, in the sixe hundredth and one yere, in y first moneth, the first [day] of the moneth, the waters were dried vp from the earth, and Noah remoued the coueryng of the arke, and looked, and beholde, the vpper face of the grounde was dried vp.

14 And in the^(e) seconde moneth, in the seven and twentie day of the moneth was the earth dried.

15 And God spake vnto Noah, saying:

16 Go forth of the arke, thou, and thy wife, thy sonnes, and thy sonnes wiues with thee.

17 And bring forth with thee euery beast that is with thee, of all fleshe, both foule and cattell, and euery wombe that creepeth vpon the earth, that they may^(f) breede in the earth, and bring forth fruite, and multiplie vpon earth.

18 And so Noah came forth, and his sonnes, his wyfe, and his sonnes wiues with hym:

19 Every beast also, and euery wombe, euery foule, and whatsoever creepeth vpon the earth after their kyndes, went out of the arke.

20 And Noah builded an aulter vnto y^(g) Lorde, and tooke of euery cleane beast, and of euery cleane foule, & offered burnt offering on the aulter

21 And the Lorde^(h) smelled a sweete [or quiet] sauour, and the Lord⁽ⁱ⁾ sayde in his heart: I wyll not henceforth curse the grounde any more for mans sake, for the imagination of mans heart is euill [euil] from^(m) his youth: neyther wyll I synpte any more euery thyng liuyng, as I haue done.

22 Yet therefore shall not so wyng tyme and harvest, colde and heate, summer and wynter, day and nyght, cease all the dayes of the⁽ⁿ⁾ earth.

(a) God fre-
quently
with him selfe
mindedly de-
claring his
purpose.

(b) God crea-
ted the epi-
des and him:
with them out
of his crea-
tion.

Mal. xxiij.

(c) The se-
ven increas-
ed founte-
nes, and were at
one flap. 150.
dayes that is,
somewhat with
the monethes
of Heb. Ara-
ral.

(d) Of the 12th
of Noah.

(e) Noah
was in the
ark one yere
and ten dayes

(f) Noah go-
eth neyther in
nor out, with-
out gods com-
mandment.

(g) Repara-
tion of y world
is promised to
Noah.
Gen. i. d.
xix. a.

(h) So be the
great prou-
der of God,
nothing per-
ished in y arke

(i) Noah's
thankfulness
towards God
for his bene-
fices.

(j) The ont-
ward smell
pleased not
God, but the
inward god-
liness of Noah

(k) That is,
certainly he
renewed.

Gen. vi. a.
Mat. xvi. b.
(m) we are
borne rhebi-
dym of Gods
wrath.

(n) Gods de-
crees for the re-
pying of the
world, which
perisheth
2. Peter. 2.
(o) The
world of his
time shall haue
an ende.

¶ The

¶ The .ix. Capter.

6 The title of the twoorde. The couenaunt of God with Noah that the deluge shalbe no more. 10 The signe confirming the couenaunt, the raynebowe in the cloudes. 18 The sonnes of Noah, Chanaan. 20 Noah an husbandman planteth a vine. 22 He is mocked of his sonne bepng ouercome with wyne. 25 Chanaan is cursed. 26, 27 Sent and Japheth be blessed. 29 The yeres of Noah.



A I



And god blessed Noah, and his sonnes, & saide vnto them, ^(a) be fruitfull and multiplie, and replenishe the earth.

2 ^(b) The feare of you, & the dread of you, shalbe vpon euery beast of the earth, and vpon euery foule of the ayre, vpon al that moueth vpon the earth, and vpon all the fishes of the sea, into your hande are they ^(c) deliuered.

3 Euery thyng that moueth it selfe, and that liueth, shall be meate for you, euen as the * greene hearbe haue I geue you all thynges.

4 ^(d) But ^(e) flesh in the life therof [which is] the blood therof, shall ye not eate.

5 And surely your blood of your lyues wyll ^(f) I require: at the hande of euery beast wyll I require it, and at the hand of man, at the hande of mans brother wyll I require the life of man.

6 Who so * sheddeth mans blood, ^(g) by man shall his blood be shed, for in the image of God made he man.

7 But be fruitfull, and multiplie you, breede in the earth, and increase therein.

8 ^(h) God spake also vnto Noah, & to his sonnes with hym, saying:

9 Beholde, I, euen I establishe my couenaunt with you, and with ⁽ⁱ⁾ your seede after you:

10 And with euery liuing creature that is with you, in foule, in cattell, in euery beast of the earth whiche is with you, of all that go out of the arke, whatsoever liuing thyng of the earth it be.

11 * And my couenaunt I make with you, that from hencefoorth euery fleshe be not rooted out with the waters of a fludde, neither shall there be a fludde to destroy the earth any more.

12 And God sayde: this is the ^(j) token of the couenaunt which I make betwene me and you, and euery lyuyng creature that is with you, for euer.

13 I do set my ^(k) bowe in the cloude, and it shall be for a token betweene me and the earth.

14 And it shall come to passe, that when * I byng a cloude vpon the earth, the bowe also shalbe scene in þe same cloude.

15 And I wyll thinke vpon my couenaunt whiche is betweene me and you, and euery liuing creature in all fleshe: and it shall no more come to passe, that waters

(a) The law-
ful vse of ma-
riage repaired.

(b) The do-
minion ouer
other beastes
restored to ma

(c) Let vs be
thankfull, and
modestly vse
Gods crea-
tures.
Gen.i.d.

Leu.xvii.d
(d) By this
prohibition,
God woulde
teache his peo-
ple to abhorre
all crueltie.
(e) Dungh:
went for mure-
res.

Mat.xxvi.c
Apoc.xiii.c
(f) The ma-
gistrate may
punishe with
death.

(g) The tres-
blest repaire of
Noahs way to
be comforted.

(h) Gods co-
uenaunt with
all people and
all agra.

Eccl. iiii.c

(i) God les-
sely by the
bowe of his
promise bryn-
g on our warte
signe.

(k) The
cornebowe is
nowe made a
signe of Gods
grace, and not
first created.
Eccl.xi.iiib

Sodomia and Gomorra, and Adama,
and Seboim, even vnto Lela.

20 These are the children of Ham in their
kinredes, in their tongues, countreys,
and in their nations.

21 Vnto Sem also the father of all the
children of ⁽¹⁾Heber, and elder brother of
Japheth, there were chyldren bozne.

22 *The chyldren of Sem: Elam, and
Assur, Arpharad, and Lud, and Aram.

23 The chyldren of Aram: Us, and Hul,
Gether, and Has.

24 Arpharad begat Selah, and Selah
⁽¹⁾begat Heber.

25 Vnto Heber also were borne two
sonnes: the name of the one was ⁽¹⁾Pe-
leg, for in his dayes was the earth de-
uided, and his brothers name was

Jactan.

26 Jactan begat Almodad, and Salceph,
Hazarmaueth, and Jerah,

27 And Hadozani, and Uzal, and Dicla,

28 Obal also, and Abimael, and Seba,

29 And Ophir, and Hauilah, and Jobab,
all these were the chyldren of Jactan.

30 And their dwelling was from Mes-
as thou goest vnto Sapher, a mount of
the east.

31 These are the chyldren of Sem after
their kinredes and tongues, in their
landes and nations.

32 And so these are the kinredes of the
chyldren of Noah after their generati-
ons in their peoples: and of these were
the nations deuinded in the earth after
the flood.

(1) For he be-
ing promised
to Sem, re-
sted but in the
family of He-
ber.

i. Chro. i. c.

(2) These
uentie inter-
preters adde
here Canaan.

(1) Heber a
preacher, gave
his sonne his
name of the
division of
tongues.

The. xj. Chapter.

1 One language in the worlde. 3 The towre Babel is buylt. 7 The miserie of the
trinitie. 8 The confusion of tongues. 9 Babel. 10 The age of Sem, Arpharad.
12 Selah, Heber. 16 Peleg.

Or, Phaleg.

A



And all the whole
earth ⁽¹⁾was of one
language and lyke
speache.

2 And when ⁽¹⁾they
went forth from the
east, they founde a
playne in the lande of Sinar, and there
they abode.

3 And ⁽¹⁾one sayd to another: Come, let
vs prepare ⁽¹⁾bycke, and burne them
in the fire. And they had bycke for
stones, and slyme had they in steade of
morter.

4 And they sayd: Go to, let vs buylde vs
a cite and a towre, ⁽¹⁾whose toppes may
reache vnto heauen, and let vs make vs
⁽¹⁾a name, lest peradventure we be scat-
tered abroad into the vpper face of the
whole earth.

5 But the Lorde ⁽¹⁾came downe to see
the cite and towre whiche the chyldren
of men buylde.

6 And the Lorde sayd: Beholde, ⁽¹⁾the
people is one, and they haue all one lan-
guage, and this they begin to do: nei-
ther is there any let to them from all
those thinges whiche they haue imagi-
ned to do.

7 Come on, let ⁽¹⁾vs go downe, and there
⁽¹⁾confounde their language, that ene-

rye one perceaue not his neighbours
speache.

8 And so the Lorde ⁽¹⁾scattered them
from that place into the vpper face of
all the earth, and they left off to buylde
that cite.

9 And therefore is the ⁽¹⁾name of it called
Babel, because the Lorde dyd there con-
founded the language of all the earth:
and from thence dyd the Lorde scatter
them abroad vpon the face of all the
earth.

10 [*These are the ⁽¹⁾generations of
Sem: Sem was an hundred yere old,
and begat Arpharad two yeres after
the flood.

11 And Sem liued after he begat Ar-
pharad fife hundred yeres, and begat
⁽¹⁾sonnes and daughters.

12 Arpharad liued fife and thirtie yeres,
and begat Selah.

13 And Arpharad liued after he begat
Selah, foure hundred and thre yeres:
and begat sonnes and daughters.

14 Selah liued thirtie yeres, and begat
Heber.

15 And Selah liued after he begat He-
ber, foure hundred and thre yeres, and
begat sonnes and daughters.

16 And Heber liued thirtie and four
yeres, and begat Peleg.

17 And

(1) This
brute conti-
nued a hun-
dred yere.
V. v. d. x. a.
"D. w. d. d.
(2) Sinar
and his posse-
sion, meaning
other mens
possessions.

"Hebre,
man said to
his neigh-
bour.

(1) Though
they wanted
necessarie
stuffe, yet they
would go for-
warde with
great paynes.
(2) There ap-
peareth their
willfull pride,
ambition, and
"reptance of
"A. 2.

(1) They
leauing hea-
uen, seek im-
mortalitie vpon
earth.

(1) God see-
med downe in
taking vni-
uersall grace vpon
the wicked.

(2) The be-
lieues of the
wicked, seeme
very harde to
be ouer-
throwen.

(3) In argu-
ment of the
three persons
in one God-
head.

(1) God most
easily ouer-
throweth the
practices of
the wicked.

(2) They
ordaine the
guage of
in all's disor-
der of man-
and mensur-
multitude.
(1) They be
ambitious
glory, they
get perforce
glant.

(1) They
nam by the
name of the
pride, for the
ordaine com-
felle with
his Church
i. Chro. i.

(1) They
the power
of god-
fell from
trou: they

- 17 And ^(c) Heber liued after he begat Peleg, foure hundredth and thirtie yerres: and begat sonnes and daughters.
- 18 And Peleg liued thirtie yerres, and begat Reu.
- 19 And Peleg lyued after he begat Reu two hundredth and nyne yerres: and begat sonnes and daughters.
- 20 And Reu liued two and thirtie yerres, and begat Serug.
- 21 And Reu lyued after he begat Serug two hundredth and seuen yerres: and begat sonnes and daughters.
- 22 And Serug liued thirtie yere, and begat Nachor.
- 23 And Serug liued after he begat Nachor, two hundredth yerres: and begat sonnes and daughters.
- 24 And Nachor lyued nyne and twentie yerres, and begat Tarah.
- 25 And Nachor liued after he begat Tarah an hundredth and ninetene yerres: and begat sonnes and daughters.
- 26 *Tarah liued seuentie yerres, and begat ^(c) Abiam, Nachor, and Haran.

- 27 These are the generations of Tarah: Tarah begat ^(c) Abiam, Nachor, and Haran: Haran begat Lot.
- 28 And Haran dyed in the presence of his father Tarah, in the lande of his natiuitie, euen in Ur of the Chaldees.
- 29 Abiam & Nachor ^(c) toke them wyues: the name of Abiams wyfe was Sarai, and the name of Nachors wyfe, was Milcha, the daughter of Haran, the father of Milcha, & the father of Ischa.
- 30 But Sarai was ^(c) baren, and had no chylde.
- 31 And ^(c) Tarah toke Abiam his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in lawe his sonne Abiams wyfe, and they departed together from Ur of the Chaldees, that they myght go into the land of Chanaan: and they came vnto Haran, ^(u) and dwelt there.
- 32 And the dayes of Tarah, were two hundredth and fyue yerres, and Tarah dyed in Haran.

¶ The .xij. Chapter.

1 Abram is hydden to go out of his countrey. 3 Chyrlie. 4 Abram goeth out. 7 The lande of Chanaan is promised him. The olde testament. 10 To auoyde famine, he descendeth into Egypt. 14 His wife is with violence caried away into the house of Pharaos. 17 Pharaos is smytten of God, for the carrying away of Abiams wyfe. 19 Abiams wyfe is rendered vnto him agayne.

A



ND ^(c) the Lorde had sayde vnto Abram: * get thee out of thy countrey, and out of thy nation, and from thy fathers house, vnto a lande that I wyll

shewe thee:

- 2 And I will make of thee a great people, and wyll blesse thee, and make thy name great, that thou shalt be [euen] a blessing.
- 3 I wyll also blesse them that blesse thee, and ^(b) curse the that curseth thee: ^(c) and in thee shall all kinredes of the earth be blessed.
- 4 And so Abram ^(c) departed, euen as the Lorde had spoken vnto hym, and Lot went with him: and Abram was seuentie and fyue yerres old when he departed out of Haran.
- 5 And Abram ^(c) toke Sarai his wyfe, and Lot his brothers sonne, & all their substance that they had in possession,

and the ^(c) soules that they had begotten in Haran, and they departed, that they might come into the lande of Chanaan: and into the lande of Chanaan they came.

- 6 Abram ^(c) passed through the lande, vnto the place of Sichem, vnto the plaine of Moreh. And the Chanaanite [was] then in the lande.
- 7 And the Lorde appearyng vnto Abram, sayd, Vnto thy seede wyl I geue this lande: And there ^(b) buylded he an altier vnto the Lorde whiche appeared vnto hym.
- 8 And remouyng thence vnto a mountayne that was eastwarde from Bethel, he pitched his tent, hauyng ^(c) Bethel on the west syde, & Hai on the east: and there he buyldyng an altier vnto the Lorde, dyd ^(b) call vpon the name of the Lorde.
- 9 And Abram toke his iourney, going and iourneyng towarde the south.

10 And

^(c) This is the beginning of the world, and the beginning of the Jews.

Chro. i. d.

Chro. i. d.

^(c) Abraham was not the first borne though he be called first.

^(c) Because the Church is not yete perfected, it is called the Church of the first borne.

^(c) Abram is not his own countrey, but at Gubim, where he dwelt in Haran.

^(c) The name of the Church, God wyll ouercome.

^(c) Chyrlie, the sonne of Abraham, which off the Church hym.

^(c) After his father was dead and he was of the age of the Church.

^(c) The Lorde is the father of the Church.

^(c) Abraham was the first borne of the world, and the first borne of the Jews.

^(c) The gods name is Haran, & the name of the daughter is Milcha.

^(c) It was a temptation to Abraham to see the wicked world, and his wife baren.

^(c) God was the author of this order, and Abraham was the first instrument for his auctoritie.

^(c) Lot was the sonne of Haran, and he was the first borne of the Church.

^(c) The time is not expressed, it seemeth they dwelt long there.

^(c) The measure bought, and such other of Abiams house.

^(c) Abiams faith is tried by hauyng the resting place, & by iourneyng among the wicked.

^(c) Hebe, Schichem.

^(c) Hebe is the name of the Chanaanite.

^(c) Abraham is thankful to God for his comfort, and professeth out to arde his religion.

^(c) The places of the Church, as they were called when he was.

^(c) There Abraham felt the true worship of God, though the countrey was idolatrous.

(1) In other
trial of A-
brams legth.

10 And there was ⁽¹⁾ a famine in that lande, and therfore went Abram dwelne into Egypt, that he myght solourne there, for there was a greuous famine in the lande.

11 And when he was come neare to enter into Egypt, he sayde vnto Sarai his wife: beholde, I knowe that thou art a ^(m) fayre woman to loke vpon:

12 Therfore shall it come to passe, that when the Egyptians see thee, they shall say, she is his wyfe, and they wyll kyl me, but they wyll saue thee aliuē:

13 ⁽ⁿ⁾ Say I pray thee, that thou art my sister, that I may fare well for thy sake, and that my soule may liue through thy occasion.

14 And so when Abram was come into Egypt, the Egyptians behelde the woman, for she was very fayre.

15 The ^(o) princes also of Pharaos sawe her, and comended her before Pharaos,

and the woman was taken into Pharaos house.

16 And ^(p) he entreated Abram well for her sake: and he had sheepe and oxen, and he asses, menseruauntes, & maydes seruauntes, the asses and camelles.

17 But the ^(q) Lorde plagued Pharaos and his house with great plagues, because of Sarai Abrams wyfe.

18 And Pharaos calling Abram, sayde: why hast thou done this vnto me?

19 why diddest thou not tel me, that she was thy wyfe: why saydest thou, she is my sister: and so ^(r) I might haue taken her to be my wyfe: Nowe therfore beholde, there is thy wyfe, take her, and go thy way.

20 And Pharaos ^(s) gaue his men commaundement concerning him: and they conuayed him forth, and his wyfe, and all that he had.

(p) Pharaos
are libellous to
them that la-
tiffe their at-
tentions.

(q) God de-
fended the
chastite of
Sarai, and
retrayned the
libertie of the
Pharaos.

(r) Though
Pharaos was
innocent touch-
ing Abram,
yet he and his
court should
not liue.

(s) Thus god
marauledly
brought his
seruauntes
out of tempta-
tion.

(m) It is
daungerous
keeping that
which is lib-
erty the wo-
lder.

(n) Abram
should not so
doubtful a
matter, com-
mited all to
the prouidence
of God.

(o) The con-
suetudine of
Pharaos
court.

¶ The. xiiij. Capter.

1 Abram goeth out of Egypt. 5 Lot and Abram ryche men. 8 Abram detideth the lande with his brother Lot. 12 Lot dwelleth in Sodom, and Abram in Chanaan. 13 The Sodomites. 14 The lande of Chanaan is promised agayne vnto Abram. 18 He buydeth an aulter vnto the Lorde.

A 1



And so Abram ^(a) gat hym by out of Egypt, he and his wife, and al that he had, and Lot with hym, toward the South.

2 And Abram was ^(b) very ryche in cattell, in siluer, and in golde.

3 And he went forth on his iourney, from the south toward Bethel, vnto the place where his tent had ben at the begynnyng, betwene Bethel and Hai:

4 Euen ^(c) vnto the place of the aulter, whiche he had made there at the first, and there Abram ^(d) called on the name of the Lorde.

5 Lot also whiche went with Abram, had sheepe, cattell, and tentes:

6 And ^(e) the lande was not able to beare them, that they might dwell together: for they ^(f) substance was great, so that they coulde not ^(g) dwell together.

7 And there fell a stryfe betwene ^(h) the heardmen of Abrams cattell, and the heardmen of Lottes cattell: Moreover, the Chanaanites, and Pherezites dwel-

led at that tyme in the lande.

8 Then sayde ⁽ⁱ⁾ Abram vnto Lot: let there be no strife I pray thee betwene thee and me, and betwene my heardmen and thyne, for we ^(j) be brethren.

9 Is not the whole lande before thee: Seperate thy selfe I pray thee from me: yf thou wilt take the left hande, ^(k) I wyll go to the ryght: or yf thou depart to the ryght hande, I wyll go to the left.

10 And so Lot lyste by his eyes, behelde all ^(l) the countrey of Jordane, whiche was well watered euery where before the Lorde destroyed Sodom and Gomorh, euen as the garden of the Lorde, lyke the lande of Egypt as thou comest vnto Soar.

11 Then Lot ^(m) chose all the playne of Jordane, and toke his iourney from the east, and so departed the one ⁽ⁿ⁾ brother from the other.

12 Abram dwelled in the lande of Chanaan, and Lot abode in the cities of the playne, and pitched his tent vntill Sodom.

(a) Though
they were as
many their
enemies, yet
the stryfe was
not abated.

(b) In ex-
ample be-
fore to pacifieth
that are fallen
out.

(c) To prae-
pare of man
ryght, it is
seemlye as
saynd writ.

(d) Lot be-
leth very in-
considerate.

(a) Neither
riches nor o-
ther impedi-
mentes of E-
gypt, hindered
Abram from
fleeing gods
calling.

(b) Hebye.
Heavy: or
laden.

(c) Whence
deriued with
those places,
where they
haue called of
Gods grece,
Gen. xii. c.

(d) Abram
continued all
one man in
his religion.

(e) Riches,
offspringe bra-
therly friendship
betweene great
men.
Gen. 35. b.

(f) Let
wealth should
hurt Abram,
thus God
prouided.

(g) Other
mens strife,
should not
make the god
is fatout.

(1) Lot
chep. was
ne. who had
not such
neighbours.
(2) God com
feth Abram
him in his
grief. for the
captiuitie of
Lot.

Gen xlii. b.
Deut. 34. a.

13 But the ⁽¹⁾ men of Sodom (were) wicked, and exceeding sinners agaynst the Lorde.

14 And the Lorde saide ^(m) vnto Abram, after that Lot was departed fro hym: Lye by thine eyes noye, and loke fro the place where thou art, northwarde, southward, eastwarde, and westward:

15 For all the lande whiche thou seest, wyll I geue vnto thee, and to thy seede for euer.

16 And I wyll make thy seede as the dust of the earth: so that yf a man can number the dust of the earth, then shall thy seede also be numbred.

17 Arise, and ⁽ⁿ⁾ walke about in the laude, after the length of it, & after the breadth of it: for I wyll geue it vnto thee.

18 Then Abram taking downe his tent, came and dwelled in the playne of Hamre, which is in Hebron, & builded there an aulter vnto the Lorde.

(n) Though
Abraham had
no question in
his laude, yet
he satiate
himself with
Gods word.
"Heb. 12.
with trees.

The. xliij. Chapter

Warre is made vpon the Sodomites and Amalecites, and others. 12 Sodome is sacked. 13 The captiuitie of Lot is geyuen to Abram. 16 Abram deliuereth Lot. 18 Melchisedech meeteth Abram hym selfe, to whom Abram hym selfe geueth the tenth of his goodes. Abram refuseth to take the pillage.

1 **A**ND it came to passe in the dayes of Amraphel kyng of Sinar, Arioch kyng of Elasar, Chodorlaomer kyng of Elam, and Thidal kyng of ^(a) the nations:

2 These ^(b) made warre with Bera kyng of Sodom, and with Birsa kyng of Gomorrhe, and with Sinab kyng of Adma, and with Seneber kyng of Seboim, and with the ^(c) kyng of Bela, the same is Soar.

3 All these were ioyned together in the bale of Siddim, where (nowe) the salt sea is.

4 For twelue yere ^(d) were they subiecte to kyng Chodorlaomer, and in the thirtenth yere rebelled.

5 And in the fourtenth yere came Chodorlaomer and the kynges that were with hym, and smote the "Giantes in Ashtaroth-carnaim, and the Lusimes in Ham, and the Emims in the playne of Cariatthaim.

6 And the Horites in their mount Seir, vnto the playne of Haran, which bozdereth vpon the wyldernesse.

7 And they returnyng, came to En-mispat, which is Cades, and smote all the countrey of the Amalecites, and also the Amorites that dwelt in Hazezon-thamar.

8 And there went out the kyng of Sodome, and the kyng of Gomorrhe, and the kyng of Adma, and the kyng of Seboim, and the kyng of Bela, whiche is

Soar.

9 And ^(e) they loyned battell with them in the bale of Siddim: that is to saye, with Chodorlaomer the kyng of Elam, and with Thidal kyng of nations, and with Amraphel kyng of Sinar, and with Arioch kyng of Elasar, foure kynges agaynst ^(f) hye.

10 And the bale of Siddim was full of stymie pyttes: and ^(g) the kynges of Sodome and Gomorrhe fledde, and fell there, and they that remayned, fledde to the mountayne.

11 And they takyng all the goodes of Sodome and Gomorrhe, and all their vittayles, went their way.

12 And they caried alwaye ^(h) Lot also Abrahams brothers sonne, & his goodes, (for he dwelled in Sodome) and departed.

13 And there came one that had escaped, and tolde Abram the Hebrewe, whiche dwelled in the playne of Hamre the Amorite, brother of Eschol, and brother of Aner, whiche were ⁽ⁱ⁾ confederate with Abram.

14 When Abram hearde that his brother was taken, ^(j) he armed his exercised [seruautes] whiche were boune in his owne house, three hundred & epyghteen, and folowed out them vntyll Dan.

15 And he and his seruautes were parted [in companies] agaynst the by nyght, and smote them, and pursued them vnto Hoba, which lyeth on the left hand of Damascus.

(e) They
myght have
saught nica-
na of recon-
ciliation, by
suerthyswe
of their neigh-
bours.

(f) The So-
domites
myght knowe
that for their
punishment,
god gaue hye
cotte to a smal
lee number, &
in a straunge
countrey.
(g) The ter-
rible destruc-
tion of rebela.

(h) The gods
spe are paria-
kers of the
harmes whyle
the come to
the wicked as
mong whom
they dwell.

(i) Abraham
myght make
a temporall
league with
them that
sought it by-
pon hym.
(j) Abraham
toke not this
warre in hand
as a private
man: but by
special voca-
tion.

(1) One god-ly man to the cause of many benefactors of others.

2 Sam. 18 c.

Hebr. vii. a.
(m) This kyng reflecteth Ibra- ham omie with dyctes: and as a priest blessed Abra- ham.

16 And ⁽¹⁾ recovered all the goodes, and also brought agayne his brother Lot, & his goodes, the womē also, & the people.

17 After that he returned agayne from the slaughter of Chodorlaomer, and of the kynges that were with hym, came the kyng of Sodome forth to meete hym in the valey Sauch, which is the *kynges dale.

18 And *Melchisedech kyng of Salein ^(m) brought forth breade and wine: & he [was] the priest of the most highest God,

19 And blessed hym, saying: Blessed be Abram vnto the hygh God possessor of heauen and earth.

20 And blessed [be] the high God, which hath deliuered thyne enemies vnto thy

hande: *and Abram ⁽ⁿ⁾ gaue him tithes of all.

21 And the kyng of Sodome sayde vnto Abram: ^(o) geue me the soules, and take the goodes to thy selfe.

22 And Abram answered the kyng of Sodome: I haue ^(p) lyft vp my hande vnto the Lord the hye God, possessor of heauen and earth;

23 That I wyll not take of all that is thynne so muche as a threede or the larchet, lest thou shouldest saye, I haue made Abram ryche:

24 ^(q) Saue onely that which the young men haue eaten, and the portions of the men which went with Aner, Eshol, & Mamre, which shal take their portions.

Hebr. vii. b.
(n) wherby Melchisedech was a figure of Christ, the Epistle to the Hebrewes sheweth.
(o) The kyng is more than ful to men to Sod.
(p) An elder manner of swearing which he used because he had to do with heathen, and to abyde simulation of countenaunce.

(q) One liberallitie shoulde not be hurtfull to others.

¶ The .xv. Chapter.

1 God is protector and hire of Abram. 4 Sonne is promised Abram. Ishac. 6 Abram iude by saph. 7 The lande of Chanaan is promised Abram the thirde tyme. 13 The bondage and deliuerance of the chyldren of Israel is foretolde.

A

“Hebr. wordes.

Mum. xii. b.
(a) The bice-roye which he obtained, caused hym much enuys.

Plal. xvi. b.
(b) This out-ward bice-roye was not the reward he should take for.

“Wh. re-ward.

(c) The end of Gods promys was y promised land: therefore Chanaan by his com-plaint in gods bosom.

Rom. iii. b.
(d) God con-firmeth Abra- ham, not by wordes only: but by exter-nal signe also.

B

Rom. iii. a.
(e) Righte-ousnes by im-putation.

(f) God wyl not forsake his: therefore they ought to go forwarde in this voca- tion.

Gen. xi. d.
(g) Though he be-leave Gods promys: yet he shoulde to god his great care

After these “thynges, the worde of the Lorde came vnto Abram in a *vision, saying: ^(a) feare not Abram I am thy shielde [and] thy exceedyng *great ^(b) reward.

2 And Abram sayde: Lorde God what wilt thou geue me when I go chyld-lesse, the “chyld of the stewardship of my house is this Eleazer of Damasco:

3 And Abram saide: See, ^(c) to me thou hast geuen no seede: lo [borne] in my house is myne heire.

4 And beholde, the worde of the Lorde came vnto hym, saying, he shall not be thine heire: but one that shall come out of thine own bowels shall be thine heire.

5 And he brought hym out, and sayde: ^(d) loke vp vnto heauen, and tell the starres, if thou be able to number them. And he sayde vnto hym: euen so shall thy seede be.

6 And [Abram] beleued the Lord, & that counted he to hym ^(e) for righteousnesse.

7 And agayne he saide vnto hym: I am the Lorde that ^(f) brought thee out of *Ur of the Chaldees, to geue thee this lande, & that thou myghtest inherite it.

8 And he sayde: Lorde God ^(g) wherby shall I knowe that I shall inherite it:

9 He answered vnto hym: Take an heyfer of thre yere olde, & a she Goate of thre yere olde, and a thre yere olde Ramme, a turtle Dove also, & a young

Pigeon.

10 He toke therefore all these vnto hym, and ^(h) deuided them in the nuddes, and layde euery peece one ouer agaynst another: but the birdes deuided he not.

11 And when the soules fell on the carcasses, Abram droue them away.

12 And whē the sunne was downe, there fell a deepe sleepe vpon Abram: and lo, an horroure of great darknesse fell vpon hym.

13 And he sayde vnto Abram: ⁽ⁱ⁾ Knowe this of a suertie, that thy seede shall be a straunger in a lande that is not theirs, and shall serue them, and they shall en- treate them euill ^(k) foure hundred yeres.

14 But the nation whom they shall serue wyll I iudge: and afterwarde shall they come out with great substaunce.

15 And thou shalt go to thy fathers in peace, and shalt be buried in a good olde age.

16 But in the fourth generation they shal come hyther agayne: for the ^(l) wicked- nesse of the Amorites is not yet full.

17 And so it was, that when the sonne went downe, and it was twylyght, be- holde a smokyng furnesse and a ^(m) fire brande goyng betwene the said peeces.

18 *In that same day the Lorde made a ⁽ⁿ⁾ couenannt with Abram, saying: vnto thy seede haue I geuen this lande, *fro the ^(o) ryuer of Egypt, euen vnto the

(h) The de- uiding of deades was an olde maner in many of legions among many people.

Actes. vii. b.
(i) The mis- erye wherby Ibraham's seede shoulde possesse the lande: and the meaning of the sacrifice be- fore God.
(k) Abram not these yeres from Is- rael's going downe to Egypt: but the Gods promise to the yeres of the lawe.

(l) It is the wickednesse of the people that they shal not be of countrie.
(m) The date of the Church in Egypt: whiche is a light of the world in the midst of the world.
(n) Gen. xii. b. Deut. xii. a.

King 4. c. 1 Chro. 2. d.

(n) God addeth his word to the former sacraments. (o) For Abram's land was the land of Egypt.

Hebr.
erath.

- great ryuer, the ryuer of "Euphrates.
19 The Kenites and the Kenizites, and
the Cadmonites,
20 And the "Hethites, and the Perizites,

Hebr.
Chitites.

- and the "Gitautes,
21 The Amorites also, and the Chana-
anites, and Girgasites, & the Jebusites.

Hebr. Re-
phaims.

¶ The. xvj. Chapter.

1 Sara proudeeth her hande mayden for her husbände. 4 Hagar conceaueth, and beo-
neth her lady. 6 Hagar fleeth from Sara. 9 An angel comforteth her. 12 What maner
of man Ismael shalbe.

Sarai,
not well be-
coming
Gods
long deferring
of his promise,
marryeth of
her more head
more women
to obayne it.

A
(a) Another
shoulde she
haue sought
any, rather
to Gods
wyll.
A bond-
woman.

"O, Re-
new a child.
(b) He ob-
eys
the pre-
dictious
counsel of his
lord.

(c) Thus
had Sarais
uncharitable
hopes
which by
God.

(d) The force
of womens
anger.

25
(e) Abraham
saith
with
an anger of
his lord.

The holy
and patient
was the billa-
ment of thine
eyes: and de-
sireth that
which is most
nourishing.

Sarai Abrahams wyfe
bare hym (a) no chyl-
dren: but she had an
handmayde an Egyp-
tian, Hagar by name.

2 And Sarai sayde vnto
Abram: beholde,
nowe the Lorde hath restrayned me,
that I can not beare, I pray thee go in
to my mayde, it may be that I may be
builded by her: and Abram obeyed (b)
the voyce of Sarai.

3 And Sarai Abrahams wyfe toke Ha-
gar her mayde the Egyptian, after A-
bram hadde dwelled ten yeres in the
lande of Chanaan, and gaue her to her
husbände Abram to be his wyfe.

4 And he went in vnto Hagar, and she
conceaued. And when she sawe that she
had conceaued, (c) her mistresse was de-
spised in her eyes.

5 And Sarai sayde vnto Abram:
there is wrong done vnto me by thee:
I haue geuen my mayde into thy bo-
some, whiche seying that she hath con-
ceaued, I am despised in her eyes, (d)
the Lorde be iudge betweene thee & me.

6 But Abram sayde to Sarai: be-
holde (e) thy mayde is in thy hande, do
with her as it pleaseth thee. And when
Sarai dealt hardly with her, she fledde
from the face of her.

7 And the angel of the Lord founde her
beside a fountaine in þe wilderness, [euene]
by the well that is in the way to Sur,

8 And he said: Hagar (f) Sarais mayde,
whence comest thou: and whither wyll
thou go: She sayde: I flee fro the face
of my mistresse Sarai.

9 And the angel of the Lorde sayde vnto
her: (g) Returne to thy mistresse a-
gayne, and submit thy selfe vnder her
handes.

10 And agayne (h) the angel of the Lord
sayde vnto her: I wyll multiplie thy
seede in such sort, that it shal not be num-
bered for multitude.

11 And the Lordes angel said vnto her:
See, thou art with chylde, and shalt
beare a sonne, and shalt cal his name
Ismael: because the Lorde hath hearde
thy tribulation.

12 He also wyll be a wyldeman, and his
hande wyll be agaynst euery man, and
(i) euery mans hande against hym: and
he shall dwell in the presence of all his
brethren.

13 And she called the name of the Lorde
that spake vnto her, Thou God lokest
on me: for she sayde, (j) haue I not also
heare looked after hym that seeth mee:

14 Wherefore þe Well was called the Well
of hym that lyueth and seeth me: and it
is (k) betweene Cades and Bared.

15 And Hagar bare Abram a sonne, and
(l) Abram called his sonnes name whiche
Hagar bare vnto hym, Ismael.

16 And Abram was foure score and six
yeres olde, when (m) Hagar bare Ismael
to hym.

(f) She was
but a seruile
before God:
though she
thought other
wayes of her
selfe.

(g) The supe-
rious aucte-
rine ought
not to make
the inferior
to rebel.

(h) The mis-
tresses that
God sendeth
forbiddeth
Gods person.

"That
is, the Lorde
shall beare.

(i) This is
Gods benefite,
to be able to
withstand his
enemies.

(j) The prom-
ise that came
of Ismael
shoulde be one
wholc body.

(k) She ac-
cused her
owne br-
other in law,
whiche dōd not
acknowledge
his goodnes
the way to her
before tyme,
and now in
the wilderness
[Gen. 24. d.]

(l) She ga-
thereth that
it is as God
whiche had
sent her by
his manner of
departure, as
[Exod. 1. d.]

(m) For he
had some hope
of this childe:
yet he was
not the pro-
mised seede.

(n) whiche
was the ele-
venth yere af-
ter his com-
ing from
Chanaan.

(o) He ac-
knowledgeth
Gods free
promise, and
his owne obe-
dience thereto.

(p) But of
the only that
were of his
children, but
also of the
belouing
gentiles.
[Rom. 11. d.]

¶ The. xvij. Chapter.

5 Abram is named Abraham. 7 Chanaan is promised vnto Abraham the sixth tyme.
9 Circumcision a token of the couenaunt. 15 Sarai is named Sara. 16 Isaac is pro-
mised agayne vnto Abraham. 18 Abraham prayeth for Ismael. 20 Ismael is blessed,
23 Abraham circumciseth hym selfe, Ismael, and his household seruantes.

¶ I



When Abram was nine-
tie yere olde and nine,
the Lorde appeared to
hym, and sayde vnto
hym: I am the al-
mightie God, (a) walke
before me, and be thou perfect.

2 And I wyll make my couenaunt be-
tweene me and thee, and wyll multiplie
thee exceedyngly.

3 And Abram (b) fell on his face, & God
talked with hym, saying:

4 It is I, behold my couenaunt (c) is with
thee, and thou shalt be a father of many
nations.

5 Neither shall thy name any more be
called Abram, but thy name shalbe cal-
led Abraham: for a father of many na-
tions haue I made thee.

(b) He ac-
knowledgeth
Gods free
promise, and
his owne obe-
dience thereto.

(c) But of
the only that
were of his
children, but
also of the
belouing
gentiles.
[Rom. 11. d.]

(b) It was a harde thing for an olde man to be perswaded herein: therefore God repeatedly sayeth.

"Hebze. I will make to ryse.

Gen. xiii. b. (c) This couenaunt was spirituall, as when Abraham and his seede myght conceiue the hope of eternall lyfe.

(f) The promises made to Abraham, were not of benefites only of this lyfe.

Actes. vii. a.

(g) Circumcision is called the couenaunt, because it hath included in it the promise of Gods grace. (h) God theweth hereby, al so be corrupte that is begotten of man: and that satisfaction should come of the seede of Abraham.

Rom. iii. c. (i) All others ought to be taught to bying at their houses holies to true religion. (k) A sacramental maner of speaking.

(l) The continuance of Gods sacramentes shall not be peruersers of Gods promises and benefites.

(m) God will resourme Abraham, in he thought amide of Ismael.

6 ^(b) I will make thee exceeding fruitefull, and will make nations of thee, yea and kynges shall spryng out of thee.

7 Moreover ^(c) "I will make my couenaunt betwene me and thee, & thy seede after thee, in their generations, by an everlastyng couenaunt, & I may be ^(d) God unto thee, and to thy seede after thee.

8 And I will geue unto thee and to thy seede after thee, the lande wherein thou art a straüger [even] al the lande of Chanaan, for an everlastyng possession, and will be their ^(e) God.

9 And God said agayne unto Abraham: thou shalt kepe my couenaunt therfore, both thou & thy seede after thee in their generations.

10 This is my couenaunt which ye shall kepe betwene me & you, and thy seede after thee: *every man chyld among you shalbe ^(f) circumcised.

11 We shal circumcise ^(g) the fleshe of your foreskyn, and it shalbe a *token of the couenaunt betwixt me and you.

12 And every man chyld of eyght dayes olde shalbe circumcised amongst you in your generations, both he that is borne in thy house, as he that is bought with money of any straüger, whiche is not of thy seede.

13 ^(h) He that is borne in thy house, and he also that is bought with money, must needes be circumcised: & my ⁽ⁱ⁾ couenaunt shalbe in your fleshe for an everlastyng couenaunt.

14 And the uncircumcised man chyld, in whose fleshe the foreskyn is not circumcised, ^(j) that soule shalbe cut of from his people, because he hath broken my couenaunt.

15 And God sayde unto Abraham: ^(m) Sarai thy wyfe shalt thou not call Sarai, but Sara [hall] her name be.

16 And I will blesse her, and geue thee a sonne of her: yea, I will blesse her,

and she shalbe [a mother] of nations, yea & kynges of people shall spryng of her.

17 But Abraham fell vpon his face, ⁽ⁿ⁾ and laughed, and sayde in his heart: shall a chyld be borne unto hym that is an hundred yere olde: And shall Sara that is ninety yere olde beare:

18 And Abraham sayde unto God: ^(o) that Ismael myght lyue in thy syght.

19 Unto whō God sayd: *Sara thy wyfe shall beare thee a sonne in deede, & thou shalt call his name Isahac: and I will establishe my couenaunt ^(p) with hym for an everlastyng couenaunt [and] with his seede after hym.

20 And as concernyng Ismael also I haue hearde thee: for I haue ^(q) blessed hym, and will make hym fruitefull, and will multiplie him exceedingly: Twelve princes shall he beget, and I will make a great nation of hym.

21 But my couenaunt wyl I make with Isahac whiche Sara shall beare unto thee, even ^(r) this tyme twelve moneth.

22 And ^(s) he left of talkyng with hym, and departed by from Abraham.

23 Abraham ^(t) toke Ismael his sonne, and such as were borne in his house, & al that was bought with money, as many as were men chyldren, whiche were amongst the men of Abrahams house, & circumcised the fleshe of their foreskinne even in the selfe same day, as God had sayde unto hym.

24 Abraham also hym selfe was ninety yere olde and nine when the fleshe of his foreskynne was circumcised.

25 Ismael his sonne was thirtie yere old when he was circumcised in the fleshe of his foreskynne.

26 The selfe same day was ^(u) Abraham circumcised and Ismael his sonne.

27 And all the men of his house, borne in his house, or bought with money of straügers were circumcised with hym.

The. xvij. Chapter

1 A miserie of the trinitie. 6 Abraham watheth the feete of the straügers, and wapteth on the table. 10 Isahac is promised to Abraham being aged. 17 Gods familiaritie and goodnesse with Abraham. 19 Christ. Abraham teacheth his household the way of the Lorde. 20 The destruction of Sodome is foretolde unto Abraham. 23 Abraham maketh intercession for the Sodomites. 27 Abraham, dust, and ashes, continueth in prayer and petition.

AND the Lorde appeared unto hym in the playne of Mamre, ^(a) and he late in his tent doore in the heate of the day.

2 And he lift vp his eyes and looked, and

loc, ^(b) thre men stood by hym: And when he sawe them, he ranne to meete them from the tent doore, and ^(c) bowed hym selfe towarde the ground,

3 And sayde: Lorde, yf I haue nowe founde fauour in thy sight, ^(d) passe not

(n) This came not of myght only: but that he marvailed at the straügers nelle therof.

(o) As if he coulde haue ben content with y sonne he had: if it had pleased god, Gen. xviii. b

(p) The small couenaunt is redreped in our familie.

(q) wealth and dignitie is promised to Ismael.

D

Gen. xxii. a. (r) As when by Abraham was redreped, certainly that this child was from God.

(s) Another sonne Abraham feared from obeying Gods precept by any letter: neither repented his household at the straügers matter.

(t) In obeying Gods com- mandment, the father should beget, and other to follow in prayer.

(u) The three men were angels, yet in outward shewe they were but men. (v) The manner of reverence, as in the Bible, Psalms 138. (w) The robe is for a brace, that the rich straügers shoulde come to his house.

Heb. xiii. b.

(a) An example of true hospitality.

not alway I praye thee from thy seruaunt.

4 ^(c) Let a little water, I pray you, be set, and washe your feete, and refreche your selues vnder the tree.

5 And I wyll set a morsell of bread to comfort your heartes withall, and then shall you go your wayes: ^(b) for euen therfore are ye come to your seruaunt. And they sayde: do euen so as thou hast sayde.

6 And ^(a) Abraham went apace into the tent vnto Sara, & sayde: Make redy at once three peckes of fine meale, kneade [it] and make cakes vpon the hearth.

7 And Abraham runnyng vnto his beastes, set a ^(c) calfe tender and good, and gaue it vnto a young man, and he hastied to make it redy at once.

8 And he toke butter and mylke, and the calfe which he had prepared, and set it before them, and slooded hym selfe by them vnder the tree: & ^(b) they dyd eat.

9 And they sayde vnto hym: where is Sara thy wyfe: he aunswered, behold, in the tent.

10 And he sayde: *I wyll certaynely retorne vnto thee ^(c) according to the time of lyfe: and lo, Sara thy wyfe shall haue a sonne. That heard Sara in the tent dooze, which was behynde hym.

11 Abraham and Sara were both olde, and well stryken in age: and it ceased to be with Sara after the maner as it is with women.

12 Therefore Sara ^(m) laughed within her selfe, saying: Nowe I am waxed olde shal I geue my selfe to lust, and my *Lorde olde also:

13 And God said vnto Abraham: wherefore dyd Sara laugh, saying, shall I of a suertie beare a chyld, which am olde:

14 Is any thing impossible to God: According to the tyme appoynted wyll I retorne vnto thee ^(euen) according to the time of life: & Sara [saith] haue a sonne.

15 The Sara denied it, saying: I laughed not: ^(b) for she was afraide. And he sayde: it is not so, but thou laughedst.

16 And the men ryfing vp from thence, looked toward Sodome: and Abraham went with them to bryng them on the way.

17 And the Lorde sayde: shall I ^(c) hyde from Abraham that thing which I do,

18 Scyng that Abraham shall surely be a great and a myghtie nation, and *all

the nations of the earth shalbe blessed in hym:

19 I knowe this also, that he wyll commaunde ^(b) his chyldren and his householde after him, that they kepe the way of the Lorde, and to do iustice and indgement, that the Lorde may bryng vppon Abraham that he hath spoken vnto him.

20 And the lorde saide: ^(a) because the crye of Sodome and Gomorhe is great, and because their sinne is exceeding greuous:

21 I wyll go downe nowe, and see whether they haue ^(c) done altogether accordyng to that crye which is come vnto me: and yf not, I wyll knowe.

22 And the men departed thence, & went to Sodomeward: but Abraham stood yet before the Lorde.

23 And Abraham drewe neare, and said: wylt thou also destroye the righteous with the wicked:

24 If there be ^(c) fiftie ryghteous within the citie, wylt thou destroye and not spare the place for the sake of fiftie ryghteous that are therein:

25 That be farre from thee that thou shouldest do after this maner, and slaye the ryghteous with the wicked, & that the ryghteous should be as the wicked, that be farre from thee: Shall not the iudge of all the worlde do accordyng to ryght:

26 And the Lorde sayde: If I fynde in Sodome fiftie ryghteous within the citie, I wyll ^(c) spare all the place for their sakes.

27 And Abraham aunsweryng, sayde: ^(b) beholde I haue taken vppon me to speake vnto the Lorde, which am but dust and ashes.

28 If there shall lacke fye of fiftie ryghteous, wylt thou destroye all the citie for [lacke] of fye: And he saide: If I fynde there fourtie and fye I wyll not destroye them.

29 And he proceeded to speake vnto hym agayne, and sayde: what yf there shall be fourtie founde there: he aunswered: I wyll not do it for fourties sake.

30 He sayde vnto hym agayne: O let not my lord be angry that I speake: what yf there shall thirtie be founde there: And he sayde: I wyll do nothyng yf I fynde thirtie there.

31 He sayde agayne: O see I haue taken vppon me to speake nowe also vnto

25 iij my

(c) Tokens of true holiness.

(b) The reference to the small number of the audience of God.

(a) Abraham's faith, well instructed and a good order.

(c) A measure among the people, called a peck.

(b) He thought that his love to his wife was a great sin.

(a) God gave them for the more, the worship of him.

Gen. xviii. Rem. ix. b. (c) I have heard him say, and he says as other sayings.

(m) Though the subject of God's promise is naturally in her womb, it is to be paid. Peter. ii. b.

(b) Hebe. Hydden.

(a) Sara was not her true wife, but she of the same make.

(c) I tokens of love, to open the secret to his friends. Amos. iii. Joel. xii. Cor. ii. Gen. xii. c.

(p) Fathers ought to teach their children the commandments of God.

(q) God had before by his word and destruction of their cities, called them to repentance: but they contemned Gods calling.

(r) God forbears his wrath, until the times of our sinners compell him to bring a plague.

(s) Or, peradventure.

(t) Abraham wished not to be unpunished: but the Gods to be delivered one of this destruction.

Rom. iii.

(c) God binds not himselfe here, always to spare the wicked for the goodly men: but he regards the goodly men and regards the goodly men of their neighbor.

my Lord: what if there shalbe twentie founde there: he answered, I wyll not destroy [them] for twentys sake.

32 And he sayde: O let not my Lorde be angry, and I wyll speake yet but this once: what if ^(c)ten shalbe found there:

he answered, I wil not destroy [them] for tennes sake.

33 And the Lorde went his way assoone as he had left communynge with Abraham, and Abraham [also] turned vnto his place.

(c) The god-ly man would not condeigne all the citie: though he knewe it to be very corrupt.

¶ The. xix. Chapter.

1 The hospitalitie of Lot, receauynge angels. 3 He prepareth a banquet for them. 4 The lust of the Sodomites. 14 God deliuereth Lot from the Sodomites, the subuersion of whom he foretelleth. Lot is laughed to scorn of his sonnes in lawe. 16 God compelleth Lot hym selfe to go out. 18 The towne Segor is saued by the prayers of Lot. 20 Lot confelleth the mercie of God. 24 The destruction of Sodome and Gomorhe. 26 The wyfe of Lot is turned into a stone of salt. 29 For Abraham Lot is deliuered. 30 Lot goeth out of Segor. 31 The incest of Lot with his daughters. 37 Moab. 38 Ammon.



A 1 **A**ND there came two angels to Sodome at euen, and Lot ^(a)sate at the gate of Sodome: and Lot seeing [them] rose vp to meete them, and he bowed hym selfe with his face towarde the grounde.

2 And he sayde: Oh my Lordes, turne ^(b)in I praye you, into your seruantes house, and tary all nyght, and *walhe your feete, and ye shall ryse by early to go in your wayes. Whiche sayde, nay: but we wyll byde in the streates all nyght.

3 And he pressed vpon them exceedingly: and they returnyng in vnto hym, entred into his house, & he made them a feast, and did bake bakened bread, and they did eate.

4 And before they went to rest, the men

of the citie [euen] the men of Sodome compassed the house rounde about, ^(c)both olde and young, all people fro [all] quarters.

5 And they callynge vnto Lot, sayde vnto hym: ^(d)where are the men whiche came in to thee this nyght: byrnyng them out vnto vs, that we may knowe them.

6 And Lot went out at the doore vnto them, and shut the doores after hym.

7 And sayde: Nay, for Gods sake brethren, do not [so] wickedly.

8 Behold, I haue two daughters whiche haue knowen no man, them wyll I byrnyng out nowe vnto you, and ^(e)do with them as it [seemeth] good in your eyes: only vnto these men do nothing, for therefore came they vnder the shadowe of my rooffe.

9 ^(f)And they sayde, stande backe: And they

(a) The god-lye seke occasion to byrnyng forth the frutes of syn.

(b) Hospitallitie commended. Gen. xviii. a

(c) Certeinly by what waye means they came to this extreme mile chace.

(d) This word, first declared the mandrake which comes of all the citie.

(e) As the defence of the seruantes was only: so this intenc was to save them, was not good. (f) The word can be vnderstood of the faultes.

25

they said agayne, he came in as one to so-
journe, and wyll he be nowe a iudge: we
wyll surely deale worse with thee then
with them. And they preassed sore vpon
the man euery¹ Lot, and came to breake
by the doore.

10 But the men put foorth their hande,
and pulled Lot into the house to them,
and shut to the doore.

11 And the men that were at the doore
of the house^(a) they smoke with blynde-
nesse both small and great, so that they
were weryed in sekynge the doore.

12 And the men sayde vnto Lot: hast
thou here any besides: ⁽¹⁾ sonne in lawe,
and thy sonnes, and thy daughters, and
whatsoever thou hast in the cite, byng
them out of this place:

13 For we wyl destroy this place, because
the crye of them is great before the face
of God: for the Lorde hath sent ⁽¹⁾ vs to
destroy it.

14 And Lot went out, and spake vnto
his ⁽¹⁾ sonnes in lawe which married his
daughters, saying: Stande vp, get ye
out of this place, for the Lorde wyll o-
uerthrowe this cite. But he seemed as
though he had mocked, vnto his sonnes
in lawe.

15 And when the moornyng arose, the an-
gels caused Lot to ⁽¹⁾ speede him, saying:
Stande vp, take thy wyfe, and thy two
daughters which be at hande, lest thou
perishe in the sunne of the cite.

16 And as he prolonged the tyme, the
men caught both him, his wyfe, and his
two daughters by the handes, ⁽¹⁾ the
Lorde beyng mercyfull vnto hym: and
they brought hym foorth, and set hym
without the cite.

17 And when he had brought them out,
he ⁽¹⁾ sayde: "Sane thy selfe, and loke
not behynde thee, neither tary thou in
all this playne [countrey]" Sane thy
selfe in the mountaine, lest thou perishe.

18 And Lot sayde vnto them: Oh not so
my Lordes.

19 Beholde thy seruauent hath founde
grace in thy syght, and thou hast mag-
nified thy mercy which thou hast shew-
ed vnto me in sayng my lyfe: ⁽¹⁾ Be-
holde I can not be saued in the moun-
taine, lest some harime fall vppon me,
and I dye.

20 Beholde here is a cite by to flee vnto,
euery ponder litle one: Oh let me escape
thither: Is it not a litle one, and my

soule shall lyue:

21 And he sayde to hym: See, I haue
receaued thy request as concernyng
this thing, that I wyll not ouerthrowe
this cite for the which thou hast spo-
ken.

22 Haste thee, and be saued there: for ⁽¹⁾
I can do nothing tyl thou be come thy-
ther, and therfore the name of the cite
is Soar.

23 And the sonne was nowe rylen vpon
the earth, and Lot was entred into
Soar.

24 Then the Lorde rayned vpon So-
dome and Gomorthe ⁽¹⁾ byrystone and
fire, from the Lorde out of heauen:

25 And ouerthrowe those cities, and all
that plaine region, and all that dwelled
in the cities, and that that grewe vpon
the earth.

26 But Lots wyfe folowynge him, looked
behynde her, & ⁽¹⁾ was turned into a pil-
ler of salt.

27 Abraham rylyng by early, goth hym
to the place where he stode before the
presence of God, and looked towarde
Sodom and Gomorthe, and towarde
all the lande of that playne countrey,

28 And behelde, and lo the smoke of the
countrey arose, as the smoke of a fur-
nesse.

29 And it came to passe, that when God
destroyed the cities of that region, ⁽¹⁾ he
thought vpon Abraham, and sent Lot
out from the midst of the ouerthrow,
when he ouerthrowe the cities, in one of
the which Lot dwelled.

30 And Lot departed out of Soar, and
dwelled in the mountayne with his
two daughters: ⁽¹⁾ for he feared to tary
in Soar, but dwelled in a caue, he and
his two daughters.

31 And the elder said vnto the younger:
⁽¹⁾ our father is olde, and there is not a
man in the earth to come in vnto vs af-
ter the maner of all the worlde.

32 Come, let vs geue our father wine to
drynke, and lye with hym, that we may
haue seede of our father.

33 And so they gaue their father wine to
drynke that night: and the elder daugh-
ter went and lay with her father, and
⁽¹⁾ he perceaued it not neither when she
laye downe, neyther when she rose
vp.

34 And on the morowe the elder sayde
vnto the yonger: beholde, yesternight

Heb. Face

"Or, escape
thither safe.
(p) The an-
gell had in-
maundment
both to saue
Lot, and to
destroy So-
dome, so that
one must be
done first: &
the other.

Deut 29 c.
Ezech. 16 d.
Amos 4 m d
Luk. xvi. c.
(q) A terrible
and neuer pu-
nishment for
so outrageous
crime sinners.

(r) She be-
lieued not Gods
faithful word
of God: and
doubtly a vi-
olently leste
Sodom: as
appeareth.
Luk. xvi.

(f) God de-
clered howe
much he loued
Abraham, in
deliuerynge
just Lot, who
he had alio-
uynge righte.

(t) Yet the
angel had pro-
mised not to
destroy it.

"Or, firste
boyne.

(b) Though
this counsell
seem not for
half sake but
for progreffe
of Chyriem:
yet it meaneth
here vnto us
dreadfull.

"Heb. To
kepe alyue,
or quaken.

(e) This ma-
nifesteth the
punishment of
these in-
temperance.

(p) It is a
doubting
thing to be
guine to fall
into a sinne.

lay I With my father: let vs make hym
drynke wyne this nyght also, & go thou
and lye with hym, that thou mayest
rayse by seede of our father. And they
made their father ^(c) drynke wyne that
nyght also.
35 And the younger arose, and laye with
hym: & he perceaued it not, neither whē
she laye downe, neither whē she rose vp.

36 Thus were both the daughters of
Lot with chyld by their father.
37 And the elder bare a sonne, and called
his name Moab: the same is the father
of the Moabites vnto this day.
38 And the younger bare a sonne also, &
called his name Benammi: the same
is the father of the chyldren of Ammon
vnto this day.]

¶ The .xx. Chapter.

1 Abraham is a sojourner in Gerar, where his wyfe is taken by force. 3 Abimelech is
chydden, 4 his prayer. 7 God saureth Abimelech from doyng amysse. Abraham a pro-
phete. 9 Abimelech chideth Abrahā himselfe. 12 Sara the niece of Thare by his sonne.
& the niece of Abraham by his brother. 14 Abimelech rendereth the wyfe with giftes.
17 Abraham prayeth for Abimelech.

1



And Abraham ^(a) depar-
ted thence towarde the
south countrey, & dwelled
betweene Cades and Sur,
and sojourned in Gerar.

2

And Abraham sayde of Sara his
wyfe, ^(b) she is my syster: And Abime-
lech kyng of Gerar sent, and fet Sara
away.

3

But God came to Abimelech by night
in a dreame, and saide to hym: See, ^(c)
thou art but a dead man for the wo-
mans sake whiche thou hast taken a-
way, for she is a mans wyfe.

4

But Abimelech had not yet touched
her: and he sayde, Lorde wylt thou
slay ryghteous people:

5

Saide not he vnto me, she is my syster:
yea and she her selfe sayde, he is my bro-
ther: With ^(d) a single heart, and inno-
cent handes haue I done this.

6

And God sayde vnto him in a dreame:
I wote well that thou dydest it in the
singleness of thy heart: I kept thee al-
so that thou shuldest not sinne ^(e) against
me, and therefore suffred I thee not to
touche her.

7

Nowe therefore deliuer the man his
wyfe agayne, for he is a prophete, and
he shall pray for thee, that thou mayest
lyue: ^(f) But and yf thou deliuer her
not agayne, be sure that thou shalt dye
the death, [both thou] and all that thou
hast.

8

Therefore, Abimelech rysing by be-
times in the mornyng, called all his ser-
uauntes, and tolde all these sayinges in
their eares: and ^(g) the men were sore
afraid.

9

Then Abimelech called Abraham, &
sayde vnto hym: what hast thou done

vnto vs: & what haue I offended thee,
that thou hast brought on me & on my
kingdome: so ^(h) great a sinne: thou hast
done deedes vnto me that ought not to
be done.

10 And Abimelech saide vnto Abraham:
what sawest thou that thou hast done
this thyng:

11 Abrahā answered: For I thought
[thus] surely ⁽ⁱ⁾ the feare of God is not in
this place, and they shal slay me for my
wyues sake.

12 Yet in very deede she is my syster, for
she is y daughter of my father, though
she be not the daughter of my mother,
and she became my wyfe.

13 And after God caused me to wander
out of my fathers house, I sayde vnto
her: this kyndnesse shalt thou shewe
vnto me, in all places where we come,
that thou say of me, he is my brother.

14 Then ^(k) toke Abimelech sheepe and
oren, men seruantes and women ser-
uauntes, & gaue [them] vnto Abraham,
and deliuered hym Sara his wyfe a-
gayne.

15 And Abimelech sayde: beholde my
lande lyeth before thee, dwell where it
pleaseth thee best.

16 But vnto Sara he saide: See I haue
geuen thy brother a thousand pecces of
syluer: beholde, ^(l) it is as a conyng of
thync eyes vnto all that are with thee,
and to all [other:] and thus she was re-
proued.

17 And so Abraham prayed vnto God, &
God ^(m) healed Abimelech, and his wife,
and his maydens, & they bare chyldren.

18 For the Lorde had closed vp all the
wombes of the house of Abimelech, be-
cause of Abrahams wyfe.

(a) God byd
this teache
hym that he
was but a
stranger heer.

(b) Abraham
once agayne
getteth more
to his owne
conscience, then
to the out-
dence of God.
(c) We may
learne howe
greatly adul-
teries displea-
seth God.

(d) He dyd
neither pur-
posely nor ri-
guously
take another
mans wyfe.

(e) The sinne
against our
neighbour, is
sinne also a-
gainst God.

(f) In Gods
threatninges,
is included
the doctrine
of repentance.

(g) A good
king lybeth
many good
counsailes.

(h) The king
doth not ex-
cuse himselfe
alleging that
of a fault, as the
hypocrites
would.

(i)

(j) See, sayde.

(k) When
they are
ready to do
mischief, where
the feare of
God is not.

Gene. xii.

(l) The
prynciple
of the
bellie of Abi-
melech, and
his liberall.

(m) The
gift
was not
for
concom-
it for Sara
and her
pang: but
an
argument
to
other
of her
benefit, and
his innocent.
(n) The
sinne of a
pauise is
pauise
in many.

¶ The. xxj. Chapter.

3 Isahac is borne. 6 The thankfulness of the minde of Sara. 8 The day of the weaning of Isahac. 12 The true children of Abraham by Isahac. 14 Hagar is cast out with Ismael. 17 An angell comforteth Hagar. 18 Of Ismael a great people. 20 Ismael an archer. 22 The couenaunt of Abimelech with Abraham. 25 Abraham reproceth Abimelech for a well taken away. 27 They assure a couenaunt betwene them with handfast. 31 Bersabee. 33 Abraham planteth a groue, and doth call vpon God.

A



The Lord^(a) visited Sara as he had promised, and did vnto her accordyng as he had spokē.

For Sara conceaued, and bare Abraham a sonne in his olde age, euen the same season whiche the Lord had appoynted.

3 And Abraham^(b) called his sonnes name that was borne vnto him, whiche Sara bare hym, "Isahac."

4 And Abraham circumcised his sonne Isahac, when he was "eyght dayes olde, as God commaunded him.

5 And Abraham was an hundred yere olde, when his sonne Isahac was borne vnto him.

6 But^(c) Sara sayde: God hath made me to "reioyce, so that all that heare, Wyll ioy with me.

7 She sayd also: Who would haue sayde vnto Abraham, that Sara shoulde^(d) haue geuen chyliden sucke: for I haue borne [him] a sonne in his olde age.

8 The chylde grewe, and was weaned, and Abraham made a great feast the same day that Isahac was weaned.

9 Sara saw also the sonne of Hagar the Egyptian, whiche she had borne vnto Abraham, [to be]^(e) a mocker.

10 Wherefore she sayd vnto Abraham: "cast out this bond woman, & her sonne: for the sonne of this bonde woman, shal not be heyre with my sonne Isahac.

11 And this saying was very greuous in Abrahams sight, because of his sonne.

12 And God sayde vnto Abraham, let it not be greuous in thy sight, because of the lad and of thy bonde woman: In al that Sara hath said vnto thee, heare her voyce, for^(f) in Isahac shall thy seede be called.

13 Whereouer, of the sonne of the bonde woman wyll I make a nation, because he is thy seede.

14 And so^(g) Abraham rose vp early in the mornynge, and tooke bread, and a bottell of water, and gaue it vnto Hagar,

puttyng it on her shoulder, and the lad also, and sent her away: Who departing, wandered vp and dowayne in the wilderness of Seer^(h) "Seba."

15 And the water was spent in the bottell, and⁽ⁱ⁾ she cast the lad vnder some one of the trees:

16 And went, and sate on the other syde a great way, as it were a bowle shote of: for she sayd, I wyll not see the death of the chylde. And she sitting dowayne on the other side, lyst vp her voyce & wept.

17 And God^(j) hearde the voyce of the lad, and the angell of God called to Hagar out of heauen, and said vnto her, What ayleth thee Hagar: feare not: for God hath hearde the voyce of the lad where he lyeth.

18 Aryse and lyst vp the lad,^(k) and take him in thyne hande, for I wyll make of hym a great people.

19 And God^(l) opened her eyes, and she sawe a well of water, and she went and filled the bottell with water, and gaue the lad drinke.

20 And^(m) God was with the lad, and he grewe, and dwelt in the wyldernesse, and became a principall archer.

21 And he dwelt in the wyldernesse of Paran,⁽ⁿ⁾ and his mother got hym a wyfe out of the lande of Egypt.

22 And at the same season, Abimelech and Phicol his chiefe captayne^(o) spake vnto Abraham, saying, God [is] with thee in all that thou doest:

23 And now therefore, sweare vnto me euen here by God, that thou wyllt not hurt me, nor my chyliden, nor my chylidrens chyliden: but that thou shalt deale with me and the countrey where thou hast ben a straunger, accordyng vnto the kyndnesse that I haue shewed thee.

24 And Abraham saide, I will sweare.

25 And Abraham^(p) rebuked Abimelech for a wel of water, which Abimelechs seruauntes had violently taken away.

26 And Abimelech said, I wote not who hath done this thing: also thou toldest me

"Sheba."

(i) They were multiply punished, who abusing gods given contemplation had grace.

D

(h) Because of his promise he appeared to her that Ismael played to God, & repented hym.

(i) The bringing up and gouernment of Ismael, to be given to his mother.

(m) When God sent his help, we see not his means which he had at hande.

(n) External benefits come from God.

(o) Though he was a wyld man, yet he obserued his mother in chusing his wife.

(p) God prospereth us for the quietnes of his couenaunt.

"Hebr. Iste vno ac."

(q) Though he bare this inuirtuous charge, yet he was not accused for his sinne.

(a) For Isahac was borne before the order of nature.

(b) Although Sara was borne before the order of nature, yet she was borne before the order of nature.

(c) Sara was borne before the order of nature, yet she was borne before the order of nature.

(d) Sara was borne before the order of nature, yet she was borne before the order of nature.

(e) Sara was borne before the order of nature, yet she was borne before the order of nature.

(f) Sara was borne before the order of nature, yet she was borne before the order of nature.

(g) Sara was borne before the order of nature, yet she was borne before the order of nature.

(h) Sara was borne before the order of nature, yet she was borne before the order of nature.

(i) Sara was borne before the order of nature, yet she was borne before the order of nature.

(j) Sara was borne before the order of nature, yet she was borne before the order of nature.

(k) Sara was borne before the order of nature, yet she was borne before the order of nature.

(l) Sara was borne before the order of nature, yet she was borne before the order of nature.

(m) Sara was borne before the order of nature, yet she was borne before the order of nature.

(n) Sara was borne before the order of nature, yet she was borne before the order of nature.

(o) Sara was borne before the order of nature, yet she was borne before the order of nature.

(p) Sara was borne before the order of nature, yet she was borne before the order of nature.

(q) Sara was borne before the order of nature, yet she was borne before the order of nature.

me not, neyther hearde I [of it] but this day.

27 And Abraham toke sheepe and Oren, and gaue them vnto Abimelech: & they made both of them a leage together.

28 And Abraham set seuen ewe lambes by them selues.

29 And Abimelech sayd vnto Abraham: What meane these seuen ewe lambes whiche thou hast set by them selues?

30 He answered: for these seuen ewe lambes shalt thou take of my hande, ^(r) that they may be a wytnesse vnto me, that I haue digged this well.

31 Wherefore the place is called Beer seba, because that there they sware both of them.

32 Thus made they a leage together at Beer seba: and Abimelech and Philcol his thiefe captayne rose vp, and turned agayne into the lande of the Philistines.

33 And Abraham planted a wood in Beer seba, and ⁽¹⁾ called there on the name of the Lorde the euerlasting God.

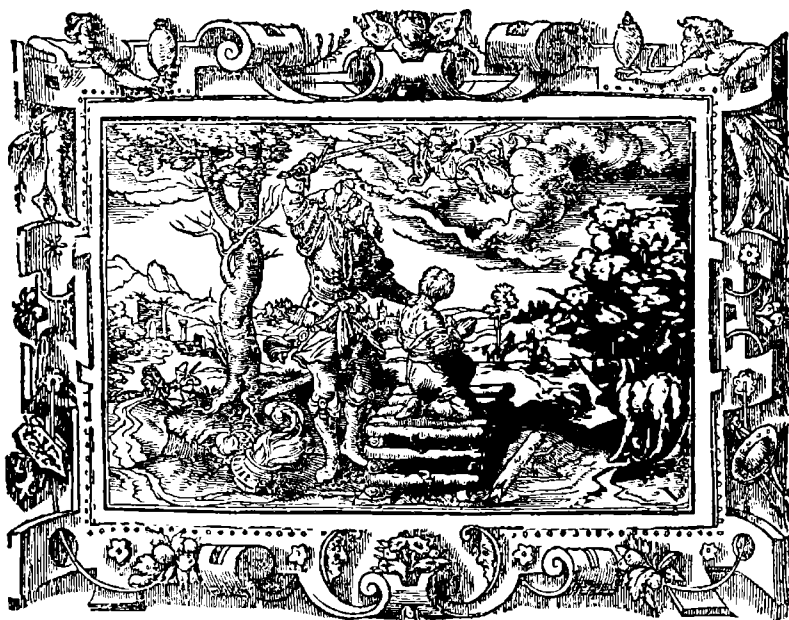
34 And Abraham sojourned in the Philistines lande a long season.

(1) Abraham vph not alie his true worshipping of God: though he made a leage with the King.

(r) Godly men may take for their selues.

¶ The. xxij. Chapter.

1 Abraham is commaunded to sacrifice his sonne. 3 The obedience of Abraham to Gods worde. 6 Isahac a figure of Christe. 12 Abraham standeth in awe of God. 15 Abraham is blessed. 18 Christe. 20 The chyldren of Nachor by Melcha. 22 Bathuel. 23 Rebecca. 24 Roma.



¶ 1

(a) Dr. things
(a) This was a fore temptation. When he with his d. on hande muste flap his childe: and do against the promise of God.

(b) God will trye our faith in those thynges we set most store by.
(c) Isahac, a byll, where the temple was after ward builded



After these sayinges, god did ^(a) tempt Abraham, and sayde vnto him Abraham. which answered, here I am.

And he saide: ^(b) take thy sonne, thyne onely sonne Isahac whom thou louest, & get thee vnto the lande ^(c) Mozah, and offer him there for a burnt offering vpon one of the mountaines which I wyl shewe thee.

3 Then Abraham rose vp early in the morning, and saddled his Asse, and toke two of his young men with hym, and

Isahac his sonne, and cloue wood for the burnt offering, and rose vp, and got hym to the place whiche God had appointed hym.

4 The ^(c) thirde day Abraham lyft vp his eyes, and sawe the place a farre of:

5 And sayde vnto his young men, hyde here with the Asse, I and the lad will go yonder & worship, and come agayne to you.

6 And Abraham toke the wood of the burnt offering, and layde it vpon Isahac his sonne: but he him selfe toke fire in his hande and ^(a) a knyfe, and they went both of them together.

(c) Trueth: dience hath continuance, and todes vph dereth all thynges.

(a) Dr. Isahac

7 Then

7 Then spake Isahac vnto Abraham his father, and sayd, ⁽¹⁾ my father. And he answered, here am I, my sonne. He sayde, see here is fyre and wood, but where is the beast for burnt sacrifice?

8 Abraham answered: ⁽²⁾ My God wyll prouide a beast for burnt sacrifice: and so they went both together.

9 And when they came to y place which God had shewed him, Abraham buyt an autler there, and dressed the wood, and bound Isahac his sonne, and layde him on the autler aboue vpon the wood.

10 And Abraham stretchyng forth his hande, toke the knyfe to haue killed his sonne.

11 And the angell of the Lord called vnto him from heauen, saying: Abraham, Abraham. And he sayd, here am I.

12 And he sayde: lay not thy hande vpon the chyld, neyther do any thyng vnto hym, for nowe I ⁽³⁾ knowe that thou fearest God, & hast for my sake not spared [yea] thine onely sonne.

13 And Abraham lifting vp his eyes, looked: and beholde, behynde [hym] there was a Ramme caught by the hornes in a thicket: and Abraham went & tooke the Ramme, and offered hym vp for a burnt offering in the steade of his sonne.

14 And Abraham ⁽⁴⁾ called y name of the place, the Lorde wyll see. As it is sayde this day, in the mounte Will the Lorde be seene.

15 And the angell of the Lorde cryed vnto

to Abraham from heauen the seconde tyme,

16 And sayd: by my selfe haue I sworne, sayeth the Lorde, ⁽⁵⁾ because thou hast done this thyng, and hast not spared yea thyne onely sonne,

17 That in blessing I wyll blesse thee, and in multiplying I wyll multiplie thy seede as the starres of heauen, and as the sande which is vpon the sea side, and thy seede shall possesse the gates of his enemies.

18 And in thy seede shall all the nations of the earth be blessed, ⁽⁶⁾ because thou hast hearde my voyce.

19 So turned Abraham againe vnto his young men: and they rose vp, and went together to Beer seba, and Abraham dwelt at Beer seba.

20 And after these thynges, one tolde Abraham, saying: beholde Milcha, she hath also borne chyldren vnto thy brother Nachor,

21 Hus his eldest sonne, and Buz his brother, and Camuel the father of the " Aram.

22 And Chesed, and Hazo, and Midash, and Jidlaph, and Bethuel.

23 And Bethuel begat " Rebecca. These eyght did Milcha beare to Nachor Abraham's brother. " Ribla.

24 And ⁽⁷⁾ his concubine called Reumah, she bare also Tebal, & Sahani, Thahas, and Baacha. " She was the seconde wyfe which had not part of al y goods as the first wyfe had, n^o rule ouer the house.

¶ The.xxiii. Chapter.

1 Abraham bewayleth Saras death. 6 He buyeth the felde of her buriall of the chyldren of Heth. 19 Sara is layed in graue. Hambr, or other wyfe Hebron.

1 Sara was " an hūdreth and seuen and twentie yere olde (so long liued she.)

2 And Sara dyed in Ciriath arba, the samie is Hebron, in the lande of Canaan: and Abraham came ⁽¹⁾ to mourne for Sara, and to weepe for her.

3 And Abraham stode vp fro the sight of his corse, and talked with the sonnes of Heth, saying:

4 I am a straunger and a foriner amongst you: ⁽²⁾ geue me a possession to bury in with you, that I may bury my corse out of my sight.

5 And the chyldren of Heth answered

Abraham, saying vnto hym:

6 Heare vs my Lorde, ⁽³⁾ thou art a prince of God amongst vs, in the chiefest of our sepulchres bury thy dead: none of vs shall forbyd thee his sepulchre, but thou mayest bury thy dead [therin.]

7 Abraham stode vp and bowed hym selfe before the people of the lande, that is, the chyldren of Heth.

8 And he communed with them, saying: " If it be " your mynde that I shal bury my dead out of my sight, heare me, and speake for me to Ephron the sonne of Sohar,

9 That he may geue me the caue " of Machpelah, whiche he hath in the ende of " Doubt.



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(1) God ge-
ueth his tre-
bentares the
name of co-
warde, to pro-
uoke men to
godlynes: not
for the merite
of the wyfke.

(2) God ge-
uetheth vs
for the giftes
that he hath
geuen vs.

" Aram.

" Ribla.

(3) She was
the seconde
wyfe which
had not part
of al y goods
as the first
wyfe had, n^o
rule ouer the
house.

(4) Godlynes
& vertue are
to be set by, in
who ouer
they be.

B

" Heb., In-
your soules.

" Doubt.

(b) The god-
des weyll not
bpe, to the
hurt of other.

"Dz, faze.

(c) The mas-
terful and li-
berallite of
this noble
man.

C

- of his fiede : but for as much money ^(b)
as it is worth shall he geue it me, for a
possession to bury in amongst you.
- 10 (For Ephron dwelleth amongst the
chyldren of Heth) and Ephron the He-
thite answered Abraham in the audi-
ence of the chyldren of Heth, and of all
that went in at the gates of his cite,
saying:
- 11 (c) Not so my Lord, heare me: the fiede
geue I thee, and the caue that therein is
geue I thee also, in the presence of the
founnes of my people geue I it thee, bu-
rye thy dead.
- 12 And Abraham bowed him selfe before
the people of the lande.
- 13 And spake vnto Ephron in the audi-
ence of the people of the countrey, say-
ing: yf thou wyll ^(d) geue it then I pray
the heare me, I wyll geue syluer for
the fiede, take it of me, and I will bury
my dead therein.
- 14 Ephron answered Abraham, saying
vnto hym:
- 15 My Lord, hearken vnto me, the lande
is worth foure hundred ^(e) sicles of sil-

uer, what is that betwixt thee and me:
bury therfore thy dead.

- 16 And Abraham hearkened vnto E-
phron, and wayed him the siluer which
he had sayde in the audience of the
sonnes of Heth, euen foure hundred syl-
uer sicles of currant money amongst
marchautes.
- 17 And the fiede of Ephron in Machpe-
lah, which was before Mamre, euē the
fiede and the caue that was therein,
and all the trees that were in the fiede,
and that were in al the borders rounde
about, was made sure
- 18 Vnto Abraham for a possession in the
sight of the chyldren of Heth, before all
that went in at the gates of the cite.
- 19 After this dyd Abraham bury Sara
his wyfe in the double caue of the fiede
that lyeth before Mamre, the same is
Hebron in the land of Chanaan.
- 20 And so both the fiede & the caue that
is therein, was made vnto Abraham a
sure possession to bury in, by the sonnes
of Heth.

¶ The. xxiiij. Capter.

2 Abraham sendeth his man to seeke a wyfe for Isaac, the whiche God prouideth for hym.
The maner of the Hebrewes othe. 7 The sayth of Abraham to the promysse of God. 12 A
saythfull prayer of Abrahams seruaunt to God. 15 Rebecca a fayre virgin is offered vnto
the seruaunt, not wytyng it. 18 Rebecca moderate and colde in wordes. 27 The seruaunt
doeth thankes vnto God. 28 The marueplous diligence of Rebecca and Laban, to the
straungers warde. 33 The seruaunt declareth the causes of his iourney, and what thinges
happened hym therein. 35 what Gods blessing is. 47 Rebecca the neece of Nachor by his
sonne. 50 They commit all thinges vnto God. 53 The seruaunt offereth gyftes vnto Re-
becca, and her parentes. 58 The content of the mayden is asked. 59 Rebecca is conducted
vnto Isaac. 60 The parentes do blesse Rebecca. 67 Isaac taketh Rebecca to wife.

A I

(a) The ad-
monished hymn
to take othe
with his fa-
mily.



2

And Abraham ^(a) was
old & stricken in dayes,
and the Lorde had
blessed Abraham in all
thinges.

2

And Abraham saide
vnto his eldest seruaunt
of his house, whiche had the rule ouer
all that he had: put ^(b) thy hande vnder
my thigh:

3

And I wyll make thee sweare by the
Lorde God of heauen, and God of the
earth, that thou shalt not take a wyfe
vnto my sonne of the daughters of the
Chanaanites, amongst which I dwell:

4

But thou shalt go vnto my countrey,
and to my kinned, and ^(c) take a wife
vnto my sonne Isaac.

5

But the seruaunt sayd vnto hym: per-

adventure the woman wyll not agree
to come with me vnto this lande, shall
I bryng thy sonne againe vnto the land
whiche thou cammest out of?

6 To whom Abraham answered: be-
ware that thou bryng not my sonne thy-
ther agayne.

7 The Lorde God of heauen ^(d) whiche
toke me from my fathers house, & from
the land of my kinned, and which spake
vnto me, and that sware vnto me, say-
ing, vnto thy seede wyll I geue this
lande: he shall sende his angell before
thee, and thou shalt take a wyfe vnto
my sonne from thence.

8 Neuerthelste, if the woman wyl not
folowe thee, then shalt thou be cleare
from this my othe: ^(e) onely bryng not
my sonne thyther agayne.

9 And

(b) In olde
maner of ta-
king an othe:
whereby the
inferiour dyd
testifie his
subiection.

(c) Abraham
taketh it to be
his duety to
prouide his
sonne a wyfe.

(d) He pr-
sented by
Gods hymn
blessing, that
God wyll
prospere his
iourney.

25

(e) For the
fearre to be
censured, that
ye shall make
vnto hym.

- 9 And the seruaunt put his hand vnder the thigh of Abraham his maister, and sware to hym as concernyng þe matter.
- 10 And the seruaunt toke ten Camelles of the Camelles of his maister, & departed (¶ had of al maner of goods of his maister with him) and so he arose & went to Mesopotannia, vnto þe cite of Nachor.
- 11 And made his Camelles to lye downe without the cite by a welles side of water at euen, about the time that women come out to dralwe water.
- 12 And he saide: Lord ⁽¹⁾ God of my maister Abraham, I pray thee "sende me good speede this day, and shewe mercy vnto my maister Abraham.
- 13 Lo, I stande here by the well of water, and the daughters of the me of this cite come out to dralwe water:
- 14 Nowe let the damsel to whom I say, stoupe downe thy pitcher I pray thee, that I may drinke: If she say also, drinke, and I wyll geue thy Camelles drinke also: let the same be she that ⁽²⁾ thou hast ordeyned for thy seruaunt Isahac, and thereby shall I knowe that thou hast shewed mercy on my maister.
- 15 And it came to passe yee he had leste speakyng, beholde, Rebecca came out, the daughter of Bethuel, sonne to Milcha, the wyfe of Nachor Abrahams brother, and her pytcher vpon her shoulde:
- 16 The ⁽³⁾ damsel was very fayre to looke vpon, and yet a mayde, and vnknowen of man: and she went downe to the well, and filled her pitcher, and came vp.
- 17 And the seruaunt runnyng to meete her, sayde: let me I pray thee drinke a litle water of thy pitcher.
- 18 And she sayd: drinke my Lorde. And she hastid, and let downe her pytcher vpon her arnie, and gaue him drinke.
- 19 And when she had geuen him drinke, she sayde: I wyll dralwe water for thy Camelles also, vntyl they haue dronke ynough.
- 20 And she poured out her pytcher into the trough hastily, and ranne agayne vnto the well to dralw [water] and drelw for all his Camelles.
- 21 And the man wondred at her, but held his peace, to witte whether the Lorde had made his iourney prosperous, or not.
- 22 And as the Camelles had leste drynking, the man tooke a golden ⁽⁴⁾ earring

- of halfe a sickle wayght, and two brace-
lettes for her handes, of ten sickles
wayght of golde,
- 23 And sayde: whose daughter art thou: tell me I pray thee: is there rowme in thy fathers house for vs to lodge in:
- 24 She answered hym: I am the daughter of Bethuel the sonne of Milcha whiche she bare vnto Nachor.
- 25 And said mozeouer vnto hym, we haue litter and prouender ynough, and also rowme to lodge in.
- 26 And the man bowed hym selfe, and worshipped the Lorde,
- 27 And sayde: blessed be the Lorde God of my maister Abraham, whiche hath not left destitute my maister of his mer-
cy and trueth: for when I was ⁽⁵⁾ on my iourney, the Lorde brought me to my maisters brothers house.
- 28 And the damsell ranne, and told them of her mothers house these thinges.
- 29 And Rebecca had a brother called Laban: and he ranne out vnto the man, [euen] to the well.
- 30 For assoone as he had seene the eare-
rynges, and the bracelettes in his sisters hande, and hearde the wordes of Rebecca his sister, sayyng, thus sayde the man vnto me: he went out vnto the man, and lo, he stode with the Camelles by the well syde,
- 31 And he sayde: come thou ⁽⁶⁾ blessed of the Lorde, wherfore standest thou with-
out: I haue dressed the house, & rowme for thy Camelles.
- 32 And then the man came into the house, and he unharnessed the Camelles, and brought lytter and prouender for the Camelles, and water to wash his feete, & the mens feete that were with him.
- 33 And there was set meate before hym to eate: ⁽⁷⁾ but he sayd, I wyll not eate vntyl I haue sayde myne arande. And he sayd: say on.
- 34 And he sayde: I am Abrahams ser-
uaunt,
- 35 And ⁽⁸⁾ God blessed my maister mer-
ueylously, that he is become great, and hath geuen him sheepe and oxen, siluer and golde, men seruauntes, and maydes, seruauntes, camelles and asses.
- 36 And Sara my maisters wyfe bare hym a sonne ⁽⁹⁾ when she was olde, and vnto him hath he geue all that he hath.
- 37 And my maister made me sweare, say-
ing: thou shalt not take a wyfe to my
sonne.

(1) Suche
things as
happin mens
loueness, are
gouerned by
the prouidence
of God.

(2) whom the
Lorde fauou-
red, and by
whose good
will he had
come thither.

(3) In A-
brahams ser-
uaunt, is set
forth the con-
ditions of faith-
full seruants.

(4) Wealth
had by Gods
gift, is sure
marriage
goodes.

(5) They
might thinke
that he was
come for some
notable matter

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Abraham.
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the gift
of the
Lorde.

1. 2. 3. 4.
the gift
of the
Lorde.

1. 2. 3. 4.

1. 2. 3. 4.
the gift
of the
Lorde.

1. 2. 3. 4.
the gift
of the
Lorde.

sonne amongst the daughters of the Chanaanites, in whose lande I dwell:

38 But thou shalt go vnto my fathers house, and to my kinned, and take a wife vnto my sonne.

39 And I sayde vnto my maister: peraduenture the woman wyll not folowe me.

40 And he answered me: the Lord before whom I walke, wyll sende his angell with thee, and prosper thy iourney, and thou shalt take a wyfe for my sonne of my kinned, and of my fathers house.

41 Then shalt thou be free from this othe [made] to me, when thou comest to my kinned: and yf they geue not thee [one] thou shalt be free from this othe [made] to me.

42 And so I came this day vnto the well, and sayde: ^(p) O Lord the God of my maister Abraham, if it be so nowe that thou makest my iourney whiche I go prosperous,

43 Beholde, I stande by the well of water: and when a virgin cometh forth to drawe water, and I say to her, Geue me [I pray thee] a little water of thy pitcher to drinke:

44 And she say to me, Drinke thou, and I wyll also drawe for thy Camelles: let the same be the woman whom the Lord hath prepared for my maisters sonne.

45 And before I had made an ende of speaking in myne heart, beholde, Rebecca came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drawe water, and I sayde vnto her, Geue me drinke I pray thee.

46 And she made haste, and toke downe her pitcher from her [shoulder] and said: Drinke, and I wyll geue thy Camelles drinke also. So I dranke, and she gaue the Camelles drinke also.

47 And I asked her, saying: whose daughter art thou? She answered: the daughter of Bethuel Nachors sonne, whom Milcha bare vnto hym: and I put the carring ^(q) vpon her face, and the bracelettes vpon her handes.

48 And I bowed my selfe, and worshipped the Lord, and blessed the Lord God of my maister Abraham, whiche had brought me the ryght way, to take my maisters brothers daughter vnto his sonne.

49 Nowe also if [he] wyll consent to deale mercifully and truly with my maister, tel me: ^(a) and if not, tel me also, that I may turne me to the ryght hande, or to the left.

50 Then answered Laban and Bethuel, saying: This saying is proceeded euen ^(c) of the Lord, we can not therefore say vnto thee eyther good or bad,

51 Beholde, Rebecca [is] before thee, ^(d) take her, and go, that she may be thy maisters sonnes wife, euen as god hath sayde.

52 And when Abrahams seruaunt heard theyr wordes, he worshipped the Lord, bowyng hym selfe towarde the earth.

53 And the seruaunt toke forth ^(e) iewelles of syluer, and iewelles of golde, and rayment, and gaue them to Rebecca: and to her brother, and to her mother he gaue ^(f) costly gyftes

54 And they did eat and drinke, both he and the men that were with hym, and taried all night: and when they rose vp in the mornyng, he said: let me depart vnto my maister.

55 Her brother and her mother answered: let the damsell abyde with vs, and it be but euen ten dayes, and then shall she go.

56 He sayde vnto them: hynder me not, ^(g) beholde, the Lord hath prospered my iourney, sende me away therefore, that I may go to my maister.

57 And they sayde: ^(h) We wyll call the damsell, and enquire ⁽ⁱ⁾ at her mouth.

58 And they called forth Rebecca, and sayde vnto her: wilt thou go with this man? And she answered, I wyll go.

59 So they let Rebecca theyr sister go, and her nurse, & Abrahams seruaunt, and his men.

60 And they blessed Rebecca, and sayde vnto her: thou art our sister, growe in to thousande thousandes, and thy seede possesse the gate of his enemies.

61 And Rebecca arose and her damselles, and gat them by vpon the Camelles, and folowed the man: and the seruaunt toke Rebecca, and went his waye.

62 And Isaac was comyng from the waye of the well of the luyng and seeyng me: for he dwelt in the South countrey.

(a) The word is made sayd: fully and good will: also open.

(c) The word simply sayd: Godo my husband.

(d) The gift of Isaac: Rebecca is her name.

(e) Vellies

(f) Precious fruits.

(g) The word is enquire: he ought not to take any the content of the chymen marriage.

(h) The word is the gift, signifying to be a wife and daughter.

(p) Though he was persuaded that an angell of God was a guide to hym in his iourney: yet he prayeth not to hym.

(q) About her neck.

he sought
to take
that he
might
lyft vp
his name to
his poster.

- 63 And Iſahac^(a) was gone out to pray in the feldes at the euentide, and he liſt vp his eyes, and ſaw the Camelles coming.
- 64 And Rebecca liſt vp her eyes, & when ſhe ſawe Iſahac, ſhe lyghted of the Camell.
- 65 For ſhe ſaid vnto the ſeruaunt: What man is this, that cometh walking againſt vs in the feldes: And the ſeruaunt

ſayd, it is my maſter): therfore ſhe toke her bayle and couered her.

66 And the ſeruaunt tolde Iſahac all thinges that he had done.

67 And Iſahac brought her into his mother Saraes tent, and toke Rebecca, and ſhe became his wiſe, and^(a) he loued her: and ſo Iſahac receaued comſort after his mother.

(a) The chiefest part of the husbands diſtice, conſiſteth therein.
Ephr. 5.

¶ The .xxv. Chapter.

1 Abraham marryeth Cetura. 2 The ſonnes of Cetura. 3 The patrimonie is geuen to Iſahac, and gyftes to the chyldren of his concubines. 4 Abraham dyeth. 5 Iſahac is bleſſed of God. 6 The petigrew of Iſmael. 7 Iſmael dyeth. 8 The generations of Iſahac. 9 Iſahac prayeth to haue iſſue. Rebecca conceaueth. 10 Rebecca aſketh counſel of God. 11 Eſau. 12 Jacob. 13 Eſau an hunter, an husbandman. Jacob a playne and a ſimple man. 14 Eſau ſelleth his byrthright. 15 Edom.

- 1 **A**braham proceeded further, and toke hym another wyſe, called Cetura.
- 2 whiche bare hym Zimran, and Jocſan, and Medan, and Midian, and Iſſac, and Suah.
- 3 Jocſan begat Seba and Dedan, and the ſonnes of Dedan were^(a) Aſſurim, and Letuſim, and Leumimin.
- 4 And the ſonnes of Midian, Ephah, & Epher, & Hanoſh, & Abida, & Eldaah: all theſe were the chyldren of Cetura.
- 5 And Abraham gaue al his goodes vnto Iſahac:
- 6 But vnto the ſonnes of the concubines whiche Abraham had, he gaue gyftes, and^(b) ſent them away from Iſahac his ſonne (whyle he yet lyued) eaſtwarde vnto the eaſt countrey.
- 7 And theſe are the dayes of the yeres of Abrahamis lyfe which he liued, an hundred threſcore and fyfteene yeres.
- 8 And then Abraham waring away, dyed in a luſty age, beyng an olde man, when he had liued ynough, and^(c) was gathered to his people.
- 9 And his ſonnes Iſahac and Iſmael buried hym in the double caue in the feldes of Ephron ſonne of Soar the Hethite, before Hamre.
- 10 whiche feldes Abraham bought of the ſonnes of Heth: there was Abraham buried, and Sara his wyſe.
- 11 And it came to paſſe after the death of Abraham, that God bleſſed his ſonne Iſahac, and Iſahac dwelled by the well of liuing and ſeeing me.

12 Eſau ſell
eth his byrth
right.

13 Eſau
ſell
eth his byrth
right.

14 Another
of Iſe
after
the
ſignifi-
cantly.

- 12 Theſe are the generations of Iſmael Abrahamis ſonne, whiche Hagar the Egyptian Saraes handmayde bare vnto Abraham.
- 13 And theſe are the names of the ſonnes of Iſmael, accordyng to the names of their kindred: the eldeſt ſonne of Iſmael, Nabaioth, and Cedar, and Abdeel, and Mibſam,
- 14 And Miſma, and Dunia, and Paſſa, Hadar, and Thema,
- 15 Ietur, Napſis, and Cedina.
- 16 Theſe are the ſonnes of Iſmael, and theſe are their names by theyr towneſ and caſtles,^(d) twelue princes of their houſholdes.
- 17 And theſe are the yeres of the lyfe of Iſmael,^(e) an hundred and thirtie and ſeuene yere: and he waring away, dyed, and was layed vnto his people.
- 18 And they dwelled from Hamah vnto Sur, that is by the border of Egypt as thou goeſt toward Aſſur, and he^(f) died in the preſence of all his brethren.
- 19 And theſe are the generations of Iſahac, Abrahamis ſonne: Abraham begat Iſahac.
- 20 And Iſahac was fourtie yere olde when he toke Rebecca to wyſe, the daughter of Bethuel the Syrian^(g) of Meſopotamia, and ſiſter to Laban the Syrian.
- 21 And Iſahac made interceſſion vnto the Lorde^(h) for his wyſe, becauſe ſhe was barren: and the Lorde was increaſed of hym, and Rebecca his wyſe conceaued.
- 22 And the chyldre ſtroue together with: in her wombe: therfore ſhe ſaid, if [it be] ſo,

(d) God is true in his promiſe, who bleſſed theſe banes ſhould be fruitful.

(e) Or be ſhall or fill.

(f) Padan Aram.

(g) In the preſence of his wyſe.
(h) God would teach, that the increaſe of the goſp ſhould be the Churche, cometh only from hym.

"Alme, O?
with child.

(g) She went
to some secret
place to pray,
that she might
haue some re-
lief from
beauen.

so, why am I thus: Wherefore she
went to ^(g) aske the Lorde.

23 And the Lorde sayde vnto her: there
are two manner of people in thy wombe,
and two nations shalbe deuised out of
thy bowelles, and the one nation shalbe
mightier then the other, and the elder
shalbe seruaunt vnto the younger.

24 Therefore when her tyme was come
to be deliuered, behold, there were two
twynnes in her wombe.

D 25 And he that came out fyrst, was red,
and ^(h) he was all ouer as it were a hea-
rie garment, and they called his name
Esau.

(h) The cru-
elty of his
mind, answer-
ed to the
roughness of
his body.

26 And after hym came his brother out,
and his hande holdyng Esau by the
heele, and his name was called Jacob:
and Isaac was ⁽ⁱ⁾ threescore yere olde
when they were borne.

(i) So Isaac
had been temp-
ted twene
pores, with
want of chyl-
den.

27 And the boyes grew, and Esau be-
came a cunnyng hunter, and a " wyld
man: but Jacob was a " perfect man,

"A man of
the field.
"O, simple.

and dwelled in tentes.

28 Isaac loued Esau, because " he dyd
eate of his venison, but Rebecca loued
Jacob.

" Venison
in humors

29 Jacob sodde pottage, and Esau came
from the fiede, and was sayntie:

30 And Esau sayd to Jacob: feede me I
pray thee, with that same red pottage,
for I am sayntie: and therfore was his
name called Edom.

31 And Jacob saide: sell me this day thy
^(k) byrthryght.

(k) The
byrthryght
was the sac-
cession in the
dignitie: and
the right of the
father, over
his other chy-
ldren.

32 Esau sayde: lo, I am at the poynt to
dye, and what profite shall this byrth-
ryght do me?

33 Jacob answered: sweare to me then
this day. And he sware to him, & solde
his ^(l) byrthryght vnto Jacob.

(l) Esau
easily made
carnall bargay-
ns for his
carnall felicity.

34 Then Jacob gaue Esau bread and
pottage of rylse, and he dyd eate and
drinke, and rose vp, and went his way:
and Esau little regarded his byrth-
right.

¶ The. xxvj. Chapter.

1 God in the myddest of famine, blesteth and feedeth Isaac. 3 Chanaan is promysed to
Isaac. 4 Christe. 7 Isaac sayth that his wyfe is his sister. 11 The very great care of
God for Isaac and his wyfe. 15 The philistines do stop Isaac's pittes, and dyue him
out. 17 God blessing Isaac, giveth hym ryches. 19 He diggeth other pittes. 22 A
thanksg. vnto. 24 God comforteth Isaac. 25 Isaac doth call vpon God. 28 Abime-
lech entrencheth into a league with Isaac. 33 Beer-seba the cite. 34 Esau maketh a se-
conde marriage.

A 1



And there fell a famine
in the land, besides the
first that was in the
dayes of Abraham:
And Isaac went vn-
to ^(a) Abimelech, king
of the Philistines, vn-
to Gerar.

(a) All the
kings of Ge-
rar were called
Abimelech, as
the kinges of
Egypt Pharo-
ah.

2 And the Lorde appeared vnto hym,
and sayde: Go not downe into Egypt,
[but] abyde in the lande whiche I shall
shewe vnto thee.

3 So iourne in this lande, and I wyl be
with thee, and wyl blesse thee: for vnto
thee and vnto thy seede I wyl geue all
these countreys, and I wyl perfourme
the othe whiche I sware vnto Abra-
ham thy father.

4 And wyl make thy seede to multiplie
as the starres of heauen, and wyl geue
vnto thy seede all these countreys: and in
thy seede ^(b) shall all the nations of the
earth be blessed:

(b) Christe
promised.

5 Because ^(c) that Abraham hearkened
vnto my voyce, & kept my ordinaunce,

(c) Abra-
ham obedi-
ence, caused

my commaundementes, my statutes,
and my lawes.

6 And Isaac dwelled in Gerar.

7 And the men of the place asked [him]
of his wyfe. And he sayde, ^(d) she is
my sister: for he feared to say, she is my
wyfe, lest the men of the place shoulde
haue kylled hym, because of Rebecca,
whiche was beautifull to the eye.

not good
example to be
fear, but good
free mercy.
See the 11.
chapter.

8 And after he had ben there a long
time, Abimelech king of the Philistines
loked out at a window, & ^(e) sawe Isaac
sportyng with Rebecca his wyfe.

(d) He should
haue knowne,
a not folow
his fathers
fault.

9 And Abimelech called Isaac, and
said: beholde, she is of a suretie thy wife,
and why saydest thou, she is my sister:
To whom Isaac answered: because
I thought that I might peradventure
haue dyed for her sake.

(e) Things
can not long be
kept close by
disimulation.

10 Abimelech ^(f) said: why hast thou done
this vnto vs: one of the people myght
lyghtly haue kyne by thy wyfe, and so
shouldest thou haue brought ^(g) sinne
vpon vs.

(f) A heathen
like the king
prometh
Isaac of his
like the
latter.

11 And so Abimelech charged al his peo-
ple,

(g) The king
of the
looke among
all nations,
was compe-
a great fault.

pie, saying: he that toucheth this man or his wyfe, shall dye the death.

12 Then Isaac sojourned in that lande, and receaued in the same yere "an hundred folde: and the Lorde" blessed hym.

13 And the man waxed myghtie, & went forth, and grewe tyll he was exceeding great.

14 For he had possessiō of sheepe, of oxen, and a myghtie houthoide: and therfore the Philistines had enmie at hym.

15 For the Philistines stopp'd and fylled vp with earth all the welles which his seruantes had digged in his father Abrahams tynie.

16 And Abimelech sayde vnto Isaac: Get thee from vs, for thou art mightier then we a great deale.

17 Therefore Isaac departed thence, and abode in the valley of Gerar, and dwelt there.

18 And Isaac returning, digged againe the welles of water which they digged in the dayes of Abraham his father, which the Philistines had stopp'd after the death of Abraham, & named them after the same names by the which his father had named them.

19 Isaacs seruantes digged in the valley, and founde a well of "springyng water.

20 And the herdmen of Gerar did strue with Isaac's herdmen, saying: the water is ours. Then called he the well "contention, because they stroue with hym.

21 And they digged another well, and stroue for that also: and he called the name of it "ennitie.

22 And then he departed thence, & digged another well, for the which they stroue not. Therefore called he it "roomth, saying: the Lorde hath made vs nowe roome that we may encrease vpon the earth).

23 And he went vp thence to Beer-seba.

24 And the Lorde appeared vnto hym the same night, and sayde: I am the God of Abraham thy father, feare not, for I am with thee, and wyl blesse thee and multiple thy seede for my seruauant Abrahams sake.

25 And he builded an altar there, and called vpon the name of the Lorde, and pitched his tent: and there Isaacs seruantes dygged a well.

26 Then came Abimelech to him from Gerar, and Ahuzath his friende, and Phicol the captaine of his armie.

27 And Isaac sayde vnto them: wherfore come ye to me, seying ye hate me, and haue put me away from you:

28 whiche answered: "we sawe most certainly that the Lord was with thee, and we sayde: let there be nowe an oth betwixt vs, euen betwixt vs and thee, and let vs make a league with thee:

29 That thou shouldest do vs no hurt, as we haue not touch'd thee, and as we haue done vnto thee nothyng but good, & sent thee alway in peace: for thou art nowe the blessed of the Lorde.

30 And he made them a feast, and they dyd eate and drynke.

31 And they rose vp betymes in the morning, and sware one to another: And Isaac sent them away, and they departed from hym in peace.

32 And the same daye Isaac's seruantes came and tolde hym of a well which they had dygged, and sayde vnto hym, we haue founde water.

33 And he called it Sebah: and the name of the cite is called Beer-seba vnto this day.

34 Esau was fourtie yere olde, & he toke a wyfe [called] Judith, the daughter of Becri an Hethite, and Basemath the daughter of Elon, an Hethite [also.]

35 which were "disobedient vnto Isaac and Rebecca.

(1) The re-
sult by Gods
word is great
for them by his
external benec-
fices.

(m) Trans-
lation must be
professed be-
fore men.

(n) Esau's
patience, in-
deed his carni-
val's friend.

"In seying,
we sawe,

(o) The
gospel declare
them felices
not to beare
revengeing
minded.

(p) He resto-
reth the name
which his fa-
ther gaue the
place before.
Gen. xxi.

"A bitter-
nesse of
spirite.
(q) The affec-
tion of the
ungodly, as
daunting and
attribution.

The. xxvij. Chapter.

1 Isaac byddeth Esau of his huntynge to prepare hym a dyshe. 5 Jacob by the subtiltie of his mother, forgetteth away his blessing. 26 Isaac blesseth his sonne. 28 Isaac blesseth Jacob. 30 Esau being returned fro huntynge, bynggeth meates to his father. 34 Esau after great outcries, at the last is blessed. 37 Isaac blesseth Esau. 41 Esau hateth Jacob, and threatneth his death. 43 Rebecca provideth for Jacob a departynge into Mesopotamia.

¶ The.xxvij. Chapter.

A 1



And it came to passe, that whe Iſahac waxed olde, & his eyes were dimme, so that he could not see, he called Esau his eldest sonne, & saide vnto hym, my sonne:

And he sayde vnto hym: here am I.

2 And he sayde: Beholde, I am now olde, and knowe not ^(a) the daye of my death.

3 Nowe therefore take I pray thee thy weapons, thy quynner and thy bowe, and get thee to the fildes, that thou mayest take me some venison.

4 And make me well tastyng meates, such as I loue, and bryng it to me, that I may eate, ^(b) that my soule may blesse thee before that I dye.

5 But Rebecca hearde when Iſahac spake to Esau his sonne: And Esau wet into the fildes to hunt venison, and to bryng it.

6 And ^(c) Rebecca spake vnto Iacob her sonne, saying: Beholde, I haue hearde thy father talkyng with Esau thy brother, and saying:

7 Bzyng me venison, and make me dainty meate, that I may eate, and blesse thee before the Lorde, afore my death.

8 Nowe therfore my sonne ^(d) heare my voyce in that which I commaunde thee.

9 Get thee to the flocke, and bzyng me thence two good kyddes fro the goates, and I wyll make of them pleasaunt meates for thy father, such as he loueth.

10 And thou shalt bzyng it to thy father that he may eate, and that he may blesse thee before his death.

11 Then said Iacob to Rebecca his mother: Beholde, Esau my brother is a heary man, and I am sittoothe:

12 My father shall peraduenture seele mee, and I shall seeme vnto hym as though I went about to begyle hym, and so shall I bzyng a curse vpon me, and not a blessing.

13 And his mother sayde vnto him, Upon me be the curse my sonne: only heare my voyce, and go and fetch me them.

14 And Iacob: ^(e) Went, and fet them, and brought them to his mother: and his mother made pleasaunt meate, such as he knewe his father loued.

15 And Rebecca fet goodly rayment of

her eldest sonne Esau, whiche were in the house with her, and put them vpon Iacob her younger sonne:

16 And she put the skynnes of the kiddes vpon his handes, and vpon the smoothe of his necke.

17 And she put that pleasaunt meate and bread, whiche she had prepared, in tye hande of her sonne Iacob.

18 When he came to his father, he sayde: my father: And he answered, here am I: who art thou, my sonne?

19 And Iacob sayde vnto his father: I am Esau thy eldest sonne, I haue done accordyng as thou baddest me: aryls I pray thee, syr, and eate of my venison, that thy soule may blesse me.

20 And Iſahac said vnto his sonne: how commeth it that thou hast founde it so quickly my sonne: he answered: ^(f) the lorde thy God brought it to my handes.

21 Then sayde Iſahac vnto Iacob: Come neare, and I wyll feele thee my sonne, whether thou be my very sonne Esau, or not.

22 Then went Iacob to Iſahac his father, and he felt hym, and sayde: The voyce is Iacobs voyce, but the handes are the handes of Esau.

23 And ^(g) he knewe him not, because his handes were heary as his brother Esaus handes: and so ^(h) he blessed hym.

24 And he asked him: art thou my sonne Esau: And he sayde: that I am.

25 Then sayde he: Bzyng me, & let me eate of my sonnes venison, that my soule may blesse thee. And he brought hym, and he ate: and he brought hym wine also, and he dranke.

26 And his father Iſahac said vnto hym: ⁽ⁱ⁾ Come neare, and kysse me, my sonne.

27 And he went vnto him, & kysled him, and he smelled the sauour of his rayment, and blessed hym, & saide: ^(j) See, the smell of my sonne, is as the smell of a fildes which the Lorde hath blessed.

28 God geue thee ^(k) of the deawle of heauen, and of the fatnesse of the earth, and plentie of cozne and wine.

29 People be thy seruantes, and nations bowe to thee: be lorde ouer thy brethren, and thy mothers children stowpe with reuerence vnto thee: cursed be he that curseth thee, and blessed be he that blesseth thee.

(a) The knowledge of our mortalitye shoulde cause vs to see all thynges in order.

(b) Though Iſahac dyd somethyng of affection: yet he saythfully thought to resigne ouer to his sonne, the right of the promised inheritance.

(c) Such peculiar examples, are not to be folowed of vs.

(d) She felt & called her selfe vpon Gods promise, and not weped the daunger that myght folowe

(e) One fault bryngeth vnto thee when Gods promise is once receyued.

(f) This ignorance bryngeth vnto thee when Gods promise is once receyued.

(g) That is, he concluded with hym selfe that blessing was sure to Iacob.

(h) We need not so much beholde the outward benygnes here as the promise of God, which would by such sweetenisse haue his election declared.

(i) Iſahac receyued that he hath receyued a successeur in Gods promise.

(j) Under this wordly blessing, the godly father receyued the heavenly promise.

(k) Iacob was not with out fault, who myght haue earned by his godly labours his fathers blessing.

And, ashy

30 Assoone as **Ishac** had made an ende of blessing **Jacob**, & **Jacob** was scarce gone out from the presence of **Ishac** his father, then came **Esau** his brother from his hunting.

31 And ^(m) he also had made a pleasaunt meate, and brought it vnto his father, and saide vnto his father: let my father arysle, and eate of his sonnes venison, that thy soule may blesse me.

32 Then his father **Ishac** sayde vnto hym: Who art thou: he aunswered: I am thy sonne, thy first borne **Esau**.

33 And **Ishac** was greatly astoned out of measure, and sayde: Which ^(is he) and where ^(is he) then that hath hunted venison and brought it me, and I haue eaten of al before thou earnest: and haue blessed hym, yea ⁽ⁿ⁾ & he shalbe blessed.

34 When **Esau** hearde the wordes of his father, he cryed aloud & bitterly, aboue measure, and sayde vnto his father: blesse me, *I also am ^(thy sonne) O my father.

35 Who aunswered. Thy brother came with subtiltie, and hath taken alwaye thy blessing.

36 And he said agayne: Is not he right-ly named **Jacob**: ^(o) for he hath vnder-nyed me now he two tymes. ^(first) he toke away my birthright: and see, now he hath taken alway my blessing also. And he sayde: hast thou kept neuer a blessing for me:

37 **Ishac** aunswered, and sayde vnto **Esau**: Beholde, I haue made hym thy Lorde, & all his brethren haue I made his seruantes: Moreover, with corne and wine haue I stablished hym, what shall I do vnto thee nowe my sonne:

38 And **Esau** sayde vnto his father: hast thou but that one blessing my father:

blesse me, I am also ^(thy sonne) O my father. So lysted vp **Esau** his voyce, ^(p) and wept.

39 Then **Ishac** his father aunswered, and sayde vnto hym: beholde, ^(q) thy dwelling place shalbe the fatnesse of the earth, and of the dewe of heauen from aboue.

40 And through thy sworde shalt thou liue, and shalt be thy brothers seruant: and it shal come to passe, that thou shalt get the maisterie, & thou shalt loose his yoke from of thy necke.

41 And **Esau** hated **Jacob**, because of the blessing that his father blessed hym withall. And **Esau** sayde in his heart: The dayes of sorowling for my father are at hande, then wyll I ^(r) slaye my brother **Jacob**.

42 And these wordes of **Esau** her elder sonne were tolde to **Rebecca**: And she sent, & called **Jacob** her younger sonne, & saide vnto him: Beholde, thy brother **Esau** as touchyng thee doth comforte hym selfe ^(full purposing) to kyl thee.

43 Nowe therefore my sonne heare my voyce: make thee redy, and ^(s) flee to **Laban** my brother at **Haran**.

44 And tary with him awhyle vntyl thy brothers fiercenesse be swaged,

45 And vntyl thy brothers wrath turne away from thee, & he forget the thinges which thou hast done to hym: then wyll I sende and fet thee away from thence: ^(t) Why should I be desolate of you both in one day:

46 And **Rebecca** spake to **Ishac**: I am weery of my lyfe ^(u) for the daughters of **Heth**. If **Jacob** take a wyfe of the daughters of **Heth**, such as these ^(which are) of the daughters of the lande, what good shall my lyfe do me:

The. xxviii. Chapter.

1 **Ishac** forbyddeth **Jacob** to take a wyfe of the maydens of **Chanaan**, where vnto **Jacob** obeyeth. 2 **Esau** against his fathers wyl taketh a wyfe of the daughters of **Ismael**. 3 **Jacob** goyng into **Haran**, seeth a ladder in a dreame. 4 **Chanaan** is promised to **Jacob**. 5 God comforteth **Jacob**. 6 The house of God. 7 Bethel. 8 Luz. 9 The bowe of **Jacob**. He asketh foode and clothynge.

21



And so **Ishac** called **Jacob**, and ^(v) blessed him, and charged him, and sayde vnto hym: See thou take not a wyfe of the daughters

of **Chanaan**:

2 Arise, and get thee to "Mesopotamia, to the house of **Zethuel** thy mothers father, and there take thee a wyfe of the daughters of **Laban** thy mothers brother.

¶

3 And

(p) The wile-
red want
their losses:
yet they as-
tribute not
their wic-
kednesse.

(q) The spi-
ritual blessing
only remain-
ed in **Jacob**:
this was but
a temporall
blessing.

G

(r) The wile-
red think by
their power,
to ouerthrowe
Gods iudges-
ment.

(s) Trouble
followynge the
hope of a bet-
ter life, is pa-
rent to be-
quie.

(t) The one
by death, and
the other by
iudgement of
God, agaynst
murderers.

(u) which
were **Esaus**
wifes, whose
euill manners
she feareth
as an arguement
to send **Jacob**
away.

(v) Gods
promises may
be often re-
peated, to the
confirmation
of the galyng
faith.

" Padan.
Aram.



3 And God almyghtie blesse thee, and make thee to encrease, & multiplie thee, that thou mayest be a ^(b) number of people:

4 And geue the blessing of Abraham vnto thee, and to thy seede with thee, that thou mayest receaue to inherite & lande wherein thou art a straunger, whiche God gaue vnto Abraham.

5 Thus Iſahac sent forth Jacob: and he went towarde Mesopotamia, vnto Laban, sonne of Bethuel the Syrian, and brother to Rebecca Jacob and Esaus mother.

6 ^(c) When Esau saue that Iſahac had blessed Jacob, and sent hym to Mesopotamia to set hym a wyfe from thence, and that as he blessed him, he gaue him a charge, saying, thou shalt not take a wyfe of the daughters of Chanaan:

7 And that Jacob had obeyed his father and mother, and was gone to Mesopotamia:

8 And Esau seying also that the daughters of Chanaan pleased not Iſahac his father:

9 Then ^(d) went Esau vnto Iſmael, and toke vnto the wyues [which he had] Mahalah the daughter of Iſmael Abrahams sonne, the sister of Rebekah to be his wyfe.

10 Jacob departed from Beer-seba, and went towarde Haran.

11 And he came vnto a certayne place, & taried there all night, because the sunne

was downe: and toke of the stones of the place, and put vnder his head, and layde hym downe in the same place to sleepe.

12 And he dreamed, and beholde there stood ^(e) a ladder vpon the earth, and the toppe of it reached vp to heauen: and see, the angels of God went by & downe vpon it.

13 And God from aboue leaned vpon it, and layde: I am the Lord God of Abraham thy father, and the God of Iſahac, ^(f) the land which thou sleepest vpon, wyll I geue thee and thy seede.

14 And thy seede shall be as the dust of the earth, and thou shalt spreade abroad to the west, to the east, to the north, and to the south: and in thee, and in ^(g) thy seede, shall all the kynredes of the earth be blessed.

15 And see, I am with thee, and wyll be thy keeper in all [places] whither thou goest, and wyll brynge thee agayne into this lande: For I wyll not ^(h) leaue thee, vntyll I haue made good that whiche I haue promised thee.

16 When Jacob was awaked out of his sleepe, he layde: Surely the Lord is in this place, and I knewe it not.

17 And he was a frayde, and saide: howe dreadfull is this place: it is none other but euen the ⁽ⁱ⁾ house of God, & it is the gate of heauen.

18 And Jacob rose vp early in the morning, and toke the stone that he hadde layed

(b) He hath respect to the number of gentes which should be increased to & faithful of Jacobs house.

(c) In contempt of hypocrites who set forth, who see no true means of repentance, or amendment.

(d) He rarely more to please his father the God: he thought of no fault but one, & yet he doth not correct & shew him.

(e) It may signify that, by whose meditation all graces come vnto us to be, and all hope.

(f) Iſahac ministered as blessing his sonne, so consoling by good, who grew by him this land for a pledge of the spiritual inheritance.

(g) In the promised.

(h) God will keep all the charge of his elect, and never forsake them.

(i) When God appeared by the minister of an angel, saying to him, "I am the Lord thy God," there he is laid to rest.

layed vnder his head, and ^(k) pitched it vpon an ende, and pouzed oyle in the toppe of it.

19 And he called the name of the place Bethel: but the name of the ^(l) citie was called Luz, before tyme.

20 And Jacob bowed a bowe, saying: ^(m) If God wyll be with me, and wyll kepe me in this iourney in which I go,

and wyll geue me bread to cate, and clothes to put on:

21 So that I come agayne vnto my fathers house in fastie: then shal the Lord be my God.

22 And this stone whiche I haue set vp on an ende, shalbe Gods house: and of all that thou shalt geue me, I wyl surely geue the tenth vnto thee.

¶ The. xxix. Chapter.

1 Jacob commeth to Laban. 4 The vnknown he calleth brethren. 9 Rachel feedeth sheepe. 11 Jacob kysseth Rachel in the Lorde. 13 Laban chyppeeth Jacob, and kysseth hym. 17 Lea is bleare eyed. 18 Jacob becommeth bonde for Rachel seuen yeres. 22 Laban kepeth the marriage. 23 Lea is geuer for Rachel. 32 Lea conceaueth Ruben. 33 Simeon. 34 Leui. 35 Juda.

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hen ^(a) Jacob "Went on his iourney, & came into the lande of the "people of the east.

And ^(as) he looked about, beholde, there was a wel in the field,

and loe, thre flockes of sheepe lay there by, for at that well were the flockes watered: and there was a great stone vpon the well mouth.

3 And thither were all the flockes brought, and they roulled the stone fro the welles mouth, & watered the sheepe, & put the stone agayne vpon the welles mouth vnto his place.

4 And Jacob saide vnto them: My brethren, whence be ye: And they sayde: of Haran are we.

5 And he sayde vnto them: Knowe ye Laban the ^(b) sonne of Nachor: They sayde: We knowe hym.

6 And he sayde vnto them: is "he in good health: And they sayde: he is in good health, and beholde his daughter Rachel commeth with the sheepe.

7 And he sayde: loe [it is] yet a great "whyle to nyght, neither is it tyme that the cattell should be gathered together: Water ye the sheepe, ^(c) and go and feede [them.]

8 And they sayde: we may not butyll all the flockes be brought together, and tyl they roule the stone from the welles mouth, and so we water our sheepe.

9 Whyle he yet talked with them, ^(d) Rachel came with her fathers sheepe: for she kept them.

10 Alsoone as Jacob saue Rachel the

daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, Jacob went & roulled the stone from the welles mouth, & watered the flocke of Laban his mothers brother.

11 And Jacob kysseth Rachel, and lift vp his boyce and wept.

12 And Jacob tolde Rachel that he was her fathers ^(e) brother, and that he was Rebeccaes sonne: Therefore ranne she and tolde her fater.

13 And when Laban hearde certaynely tell of Jacob his sisters sonne, he came to meete hym, and imbraced hym, and kysseth hym, and brought hym to his house: And he tolde Laban ^(f) all these thynges.

14 To whom Laban sayde: well, thou art my bone & my fleshe. And he abode with hym the space of a moneth.

15 And Laban said vnto Jacob: Though thou be my brother, shouldest thou therefore ^(g) serue me for naught: Tell me what shall thy wages be:

16 Laban had two daughters, the elder called Lea, and the younger Rachel.

17 Lea was tender eyed: but Rachel was beautifull and well fauoured.

18 And Jacob loued Rachel, and sayde: I wyl serue thee seuen yere for Rachel thy younger daughter.

19 Laban answered: ^(h) It is better that I geue her [vnto] thee, then that I shoulde geue her to another man: abide with me.

20 And Jacob serued seuen yere for Rachel: and they seemed vnto hym but a fewe dayes, for the loue he hadde to her.

(e) The Hebrewes call all kinsmen brethren.

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(f) That is, upon what caused he came alone, and so bare from his country.

(g) Jacob would not through idleness charge his uncle.

(h) When he parric, he hath respect to his owne game in the marriage of his daughter.



3 And God almyghtie bleſſe thee, and make thee to encreaſe, & multiplie thee, that thou mayeſt be a ^(b) number of people:

(b) He hath reſpect to the number of gentiles which ſhould be topped to his faithful houſe.

4 And geue the bleſſing of Abraham vnto thee, and to thy ſeede with thee, that thou mayeſt receaue to inherite & lande wherein thou art a ſtraunger, whiche God gaue vnto Abraham.

5 Thus Iſahac ſent forth Jacob: and he went towarde Meſopotamia, vnto Laban, ſonne of Bethuel the Syrian, and brother to Rebecca Jacob and Eſaus mother.

(c) In example of hypocrites: as is here ſet forth, who ſeek no true means of repentance, or amendment.

6 When Eſau ſawe that Iſahac had bleſſed Jacob, and ſent hym to Meſopotamia to ſet hym a wyfe from thence, and that as he bleſſed hym, he gaue him a charge, ſaying, thou ſhalt not take a wyfe of the daughters of Chanaan:

7 And that Jacob had obeyed his father and mother, and was gone to Meſopotamia:

8 And Eſau ſeyng alſo that the daughters of Chanaan pleaſed not Iſahac his father:

(d) He ſeareth more to pleaſe his father the God: he thought of no fault but one, & yet he doth not correct his ſynfullie.

9 Then ^(e) went Eſau vnto Iſmael, and toke vnto the wyues [which he had] Bahalah the daughter of Iſmael Abrahams ſonne, the ſiſter of Rebaioth to be his wyfe.

10 Jacob departed from Beer ſeba, and went towarde Haran.

11 And he came vnto a certayne place, & taryed there all night, becauſe the ſunne

was downe: and toke of the ſtones of the place, and put vnder his head, and layde hym downe in the ſame place to ſleepe.

12 And he dreamed, and beholde there ſtoode ^(f) a ladder vpon the earth, and the toppe of it reached vpon to heauen: and ſee, the angels of God went vpon & downe vpon it.

(f) It may ſignifie chriſt, by whoſe mediation all graces come downe to vs, and all helpe.

13 Beſee, and God from aboue leaned vpon it, and layde: I am the Lord God of Abraham thy father, and the God of Iſahac, ^(g) the land which thou ſleepeſt vpon, wyll I geue thee and thy ſeede.

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14 And thy ſeede ſhalbe as the duſt of the earth, and thou ſhalt ſpreade abrode to the weſt, to the eaſt, to the north, and to the ſouth: and in thee, and in ^(h) thy ſeede, ſhall all the kynredes of the earth be bleſſed.

(g) Iſahac miniſtred in bleſſing his ſonne, as conſirmed by god, who geueth hym this land for a pledge of the ſpiritual inheritance. (h) Eſau ſpurned.

15 And ſee, I am with thee, and wyll be thy keeper in all [places] whither thou goeſt, and wyll bring thee agayne into this lande: For I wyll not ⁽ⁱ⁾ leaue thee, vntyll I haue made good that whiche I haue promiſed thee.

(i) God taketh all the charge of his elect, and neuer ſupplaieth them.

16 When Jacob was awaked out of his ſleepe, he layde: Surely the Lord is in this place, and I knewe it not.

17 And he was a frayde, and ſaide: howe dreaddfull is this place: it is none other but euen the ^(k) houſe of God, & it is the gate of heauen.

(k) where God appeareth by the miniſterie of angels or men according to his word, where he is ſafe to be ſought.

18 And Jacob roſe vpon early in the morning, and toke the ſtone that he hadde layed

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layed vnder his head, and ^(k) pitched it vpon an ende, and pouzed oyle in the topp of it.

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and wyll geue me bread to eate, and clothes to put on:

21 So that I come agayne vnto my fathers house in safte: then shal the Lord be my God.

22 And this stone which I haue set vp on an ende, shalbe Gods house: and of all that thou shalt geue me, I wyl surely geue the tenth vnto thee.

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4 And Jacob laide vnto them: My brethren, whence be ye: And they sayde: of Haran are we.

5 And he sayde vnto them: Knowe ye Laban the ^(b) sonne of Nachor: They sayde: We knowe hym.

6 And he sayde vnto them: is "he in good health: And they sayde: he is in good health, and beholde his daughter Rachel commeth with the sheepe.

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8 And they sayde: we may not butyll all the flockes be brought together, and tyl they roule the stone from the well mouth, and so we water our sheepe.

9 Whyle he yet talked with them, ^(d) Rachel came with her fathers sheepe: for she kept them.

10 Assoone as Jacob sawe Rachel the

daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, Jacob went & roulled the stone from the well mouth, & watered the flocke of Laban his mothers brother.

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19 Laban answered: ^(h) It is better that I geue her [vnto] thee, then that I shoulde geue her to another man: abide with me.

20 And Jacob serued seuen yere for Rachel: and they seemed vnto hym but a fewe dayes, for the loue he hadde to her.

^(e) The Hebrewes call all his brethren brethren.

^(f) That is, upon what cause he came alone, and so bare from his countrey.

^(g) Jacob would not through idle need charge his uncle.

^(h) As an hypocrite, he hath respect to his own gain in the marriage of this selling of his daughter.

(l) The father's authority in marriage of his child; in.
"May go in vnto her."

(h) The byde was brought to her chamber co-acted: so Laban's deceit was not easily espied.

(i) Opposites have always been found of contrary nature.

(m) More appeareth his wickedness, for he which he perverted all the lawes of marriage.

- 21 And Jacob said vnto ^(l) Laban: geue [me] my wife that I may lye with her, for my dayes are fulfilled.
- 22 Then Laban gathered together all the men of that place, and made a feast.
- 23 And when euen was come, he toke Lea his daughter, ^(h) and brought her to hym, and he went in to her.
- 24 And Laban gaue vnto his daughter Lea Zilpha his mayde [to be] her seruauunt.
- 25 And when the mornynge was come, beholde it was Lea. Then sayde he to Laban: wherefore hast thou played thus with me: dyd not I serue thee for Rachel: wherfore then hast thou begyled me?
- 26 Laban answered: ⁽ⁱ⁾ It is not the maner of this place, to marrye y^e younger before the first borne.
- 27 Passe out this weeke, & then we wyll geue thee this also ^(m) for the seruice whiche thou shalt serue me yet seven yerres more.
- 28 And Jacob dyd euen so, and passed out the weeke: and then he gaue hym Rachel his daughter to wyfe also.
- 29 And Laban gaue to Rachel his daugh-

ter Bilha his handmayde, to be her seruauunt.

- 30 So ⁽ⁿ⁾ lay he by Rachel also, and be-ued Rachel more then Lea, and serued hym yet seven yerres more.
- 31 When the Lorde sawe that Lea was despised, he made her "fruitfull, and Rachel remayned barren.
- 32 And Lea conceaued and bare a sonne, and she called his name "Ruben: for she sayde, ^(o) the Lorde hath looked vpon my tribulation: nowe therfore my husband wyll loue me.
- 33 And she conceaued agayne, and bare a sonne, & sayde: The Lorde hath hearde that I am despised, and hath therefore geuen me this [sonne] also: and she called his name "Simeon.
- 34 And she conceaued yet, & bare a sonne, and sayde: Nowe this once wyll my husbände kepe me company, because I haue borne him thre sonnes: and therfore was his name called Levi.
- 35 And she conceaued yet agayne, and bare hym a sonne, saying: Nowe wyll I ^(p) prayse the Lorde. Therefore she called his name "Juda, & left bearyng.

(n) The fact of Jacob is not to be forgotten of us, being against Gods ordinance.

"O, Hated.
"Opened her wombe
"Reuben
That is, see the childe.
(o) We be thanked for giving, we pray that the prayer be God in his trouble.

"Shimon: That is, hearyng.

(p) By the name of her children, he comforteth us to be the children of God.
"Ichuda: That is, prayse.

¶ The.xxx. Chapter.

The fatherly affectionment of Jacob, is set out here in the great iniquities & trouble of his household.

1 Rachel complayneth to her husbände of barrennesse. 4 Rachel getteth Bilha for a wyfe vnto Jacob. 6 Dan. 13 After. 15 Lea byeth with mandragues of Rachel that her husbände myght lye with her, and conceaueth. 18 Rachel. 20. Sabulon. 21 Dina. 22 God geueth conceauing vnto Rachel. 24 Joseph. 25 Jacob asketh licence to depart, and his wages. 29 God enriched Laban for Jacobs sake. 32 Jacob asketh wages for sheepe of diuers colours, which be peaned of sheepe of one colour. 43 Jacob very ryche.

¶

- 1 **R**achel when she sawe that she bare Jacob no children, she envied her sister, and sayde vnto Jacob: Geue me children, or els I am but dead.
- 2 And Jacobs ^(a) anger was kyndled agaynst Rachel, and sayde: Am I in Gods steade, whiche kepeth from thee the fruite of thy wombe?
- 3 Then she sayde: Here is my mayde Bilha, go in vnto her, & she shall beare vpon my knees, that I also may haue chylidren by her.
- 4 And ^(b) she gaue him Bilha her handmayde to wyfe: and Jacob went in vnto her.

(a) This was Godly anger, which preferred the honour of god so his wyfe, sohd his sharp-lpe admouisheth.

"Be built by her.

(b) The banishment of a woman's will, who seeth inlawfull means to her enuious purpose.

- 5 And Bilha conceaued, and bare Jacob a sonne.
- 6 Then saide Rachel: God hath geuen sentence on my side, and hath also heard my voyce, and hath geuen me a sonne: therfore called she hym "Dan.
- 7 And Bilha Rachels seruant conceaued agayne, & bare Jacob another sonne.
- 8 And Rachel said: with "godly wast-lynges haue I wastled with my sister, ^(c) & haue gotten the vpper hande: and she called his name "Nephthali.
- 9 When Lea sawe that she had left bearyng chylidren ^(d) she toke Zilpha her mayde, and gaue her Jacob to wyfe.
- 10 And Zilpha Leas mayde bare Jacob a sonne.
- 11 Then sayde Lea, "Good lucke: and called

23
"That is, iudgement.
"or, eamil.
(c) She haue gotten her selfe in Gods blessing, to the comfort of her sister.
"Nephthali.
That is, my wastling.
(d) She had led of gods blessing before: therefore, she should not haue vnto the euill will.
"O, I company with: my nyng of chylidren.

called his name " Gad.
 12 And Zilpha Leas seruaint bare Ja-
 cob an other sonne.
 13 Then saide Lea: happy am I, for the
 daughters wyll call me blessed: and
 called his name " Aser.
 14 And Ruben went out in the dayes of
 the wheate haruest, & founde ^(c) Man-
 dragozas in the fiede, and brought
 them vnto his mother Lea. Then said
 Rachel to Lea: Geue me I praye thee
 of thy sonnes Mandragoras.
 15 To whom Lea answered: Is it not
 enough that thou hast taken away my
 husband, ^(c) but wouldest take away my
 sonnes Mandragoras also: Then saide
 Rachel: Well, let hym sleepe with thee
 this night for thy sonnes Mandragoras.
 16 And Jacob came from the fiede at
 euen, and Lea went out to meete hym,
 and sayde: thou shalt come in to me, for
 I haue bought thee in deede with my
 sonne Mandragoras. And he slept with
 her that same nyght.
 17 And God hearde Lea, that she con-
 ceaued, and bare Jacob the fift sonne.
 18 Then sayde Lea: ^(c) God hath geuen
 me a rewarde, because I gaue my may-
 den to my husbände: and she called hym
 " Issachar.
 19 And Lea conceaued yet agayne, and
 bare Jacob the sixt sonne.
 20 And Lea sayde: God hath endued
 me with a good dowrie, nolwe wyll my
 husbände dwell with me, because I

haue borne hym sixe sonnes: and called
 his name " Zabulon.
 21 After that, she bare a daughter, and
 called her name Dina.
 22 And God remembred Rachel, & God
^(b) hearde her, and " made her fruite-
 full,
 23 So that she conceaued & bare a sonne:
 and sayde, God hath taken away my
 rebuke.
 24 And she called his name " Joseph, say-
 ing: the Lorde geue me yet another
 sonne.
 25 ^(c) Assoone as Rachel had borne Jo-
 seph, Jacob sayde to Laban: Send me
 away, that I maye go vnto my owne
 place, and to my countrey.
 26 Geue me my wyues and my chyldren
 for whom I haue serued thee, and let
 me go: for ^(b) thou knowest what seruice
 I haue done thee.
 27 To whom Laban answered: I
 praye thee, yf I haue founde fauour in
 thy syght ^(a) [are]: for I haue proued that
^(c) the Lorde blessed me for thy sake.
 28 Also he sayde: Appoynt what thy re-
 warde shalbe, and I wyll geue [it
 thee.]
 29 But he saide vnto him: Thou know-
 est what seruice I haue done thee, and
 in what takynge thy cattell haue ben vn-
 der me:
 30 For that litle which thou haddest be-
 fore " I came, is now increased into a
 multitude, ^(m) and the Lord hath blessed

" Zabulon.
 That is, abun-
 dyng.

" (b) Joseph's
 pietye obtey-
 ned at the
 length, her
 requyte.

" opened
 her wombe.
 D

" That is,
 addyng.

" (c) Joseph's
 pietye obtey-
 ned at the
 length, her
 requyte.

" (b) He had
 done his ser-
 uice vpon, and
 of a good con-
 science.

" (c) This hy-
 potricke sym-
 boly of Gods
 & yet he was
 thynnyng false
 gods, and con-
 sumeth in his
 wickednesse.

" My face.
 (m) All the
 increase of our
 labour is to be
 toke for: of
 Gods hande.



"my foote.

thee through "my trauell : but nowe
when shall I make prouision for myne
owne house also:

(o) The co-
nicious hath
no respect of
his seruante
of his seruante,
but of his
owne gaine.

31 And he sayde: what shall I then
geue thee: And Iacob answered,
Thou shalt geue me nothyng at all: yf
thou wilt do this thyng for me, then
wyl I turne agayne, fcede thy sheepe,
and kepe them.

32 I wyl go about all thy flockes this
day, and seperate from them all the cat-
tell that are spotted & of diuers colours:
and all the blacke among the sheepe, &
the partie & spotted amongst the kidodes
[the same] (o) shall be my rewarde.

(o) That is,
whatsoeuer
cattell after
warde shall be
spotted, shall be
my rewarde.
"To mor-
rowe.

33 So shall my ryghteousnes aunswere
for me "in tyme to come: for it shal come
for my rewarde before thy face. And
euery one that is not specked and partie
amongst the goates, & blacke amongst
the sheepe, let it be counted theft in me.

34 And Laban sayde: go to, Would God
it myght be accordyng to thy saying.

35 Therfore he took out the same day the
hee goates that were ryngstraked and
of diuers colours, & all the thee goates
that were spotted and coloured, and all
that had whyte in them, & all the blacke
amongst the sheepe, and put them in the
kepyng of his sonnes.

36 And let thre dayes iourney betwixte
himselfe and Iacob: and so Iacob kept

the rest of Labans sheepe.

37 (a) Iacob took rodde of greene popu-
ler, hasell, and chesse nut trees, and pil-
led whyte strakes in them, and made
the whyte appeare in the rodde.

(a) It is not
lawfull by
fraude to take
recompence of
laboure: ther-
fore Iacob
sought after
warde that
God shoulde
structure Iac-
ob. Gen. 31

38 And put the rodde which he had pil-
led, [even] before the sheepe, in the gut-
ters and watryng thoroughes when the
sheepe came to drynke, that they should
conceau when they came to drynke.

39 And the sheepe conceaued before the
rodde, & brought forth lambs ryng-
straked, spotted, and partie.

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40 And Iacob did seperate these lambs,
and (c) turned the faces of the sheepe
whiche were in the flocke of Laban, to-
warde these ryngstraked, and al maner
of blacke: and so put his owne flockes
by them selues, and put them not with
Labans cattell.

(c) He dyd
direct his own
lambs be-
tweyn Laban
sheepe, so that
they shoulde
take before
them, such as
were of diuers
colours.

41 And in euery conceauyng tyme of the
stronger cattel, Iacob layed the rodde
before the eyes of the cattell in the gut-
ters, namely that they myght conceue
before the rodde.

42 But when the cattell were feeble, he
put them not in: and so the feebler were
Labans, and the stronger Iacobs.

43 And the man (d) increased exceedingly,
and had much cattell, and mayde ser-
uauntes, and man seruantes, and ca-
mels, and asses.

(d) By Gods
singular pro-
tection, and in-
creasynge by
prouidence.

¶ The. xxxj. Chapter.

1 The chyldren of Laban do grudge at Iacobs richesse. 3 God commaundeth Iacob to
returne into his countrey. 5 Iacob declareth Gods benefites to hymwarde, 7 God
saueth Iacob that Laban do hym no harme. 16 Iacob returneth into his countrey
Laban not wyttynge therof. 19 Rachel hath stolen her fathers idoles. 23 Laban pur-
suerth Iacob. 24 The care of God for Iacob that Laban do hym no harme. 26 Laban
chydeth Iacob. 30 He complayneth that his idoles be stolen. 34 Rachel, her fathers
idols beynge hydden, begyleth hym. 38 Iacob declareth to Laban his trueth, his dis-
gence, his traauyle. 44 A league betwene Laban and Iacob.

A

(A) The en-
vious chyl-
dren of
Laban, thinke
the wealth of
another their
owne vnbondage



And he heard the
wordes of (a) La-
bans sonnes say-
ing, Iacob hath
take away all that
was our fathers,
and of our fathers
[goodes] hath he
gotten all his glo-

rie.

2 And Iacob behelde the countenance
of Laban, and beholde, it was not to-
wardes hym "as it was wont to be.

"As yester-
day, and yer
yesterday.

3 And (b) the Lorde sayde vnto Iacob:
turne agayne into the lande of thy fa-
thers, and to thy kynrede, and I wyl
be with thee.

(b) Though
he was in
great feare
and doubt, yet
he durst not
returne with-
out pious
maundment.

4 Therfore Iacob sent, & called Rachel
and Lea to the sieide vnto his flocke,

5 And sayde vnto them: I see your fa-
thers countenance that it is not toward
me as it was wont to be: but the God
of my father hath ben with me.

6 And ye knowe howe I haue ser-
ued your father to the best of my po-
wer.

7 But

7 But your father hath deceaued me, and chaunged my wages ⁽¹⁾ ten tymes: but God suffred hym not to hurt me.

8 ⁽²⁾ When he sayde, the spotted shalbe thy wages: then all the sheepe bare spotted. And when he sayd, the ringstraked shalbe thy rewarde: then bare all the sheepe ringstraked.

9 Thus hath God taken away the increase of your fathers flocke, and geuen it to me.

10 But in rammyng tyme, I lifted vp myne eyes, and saue in a dreame, and beholde, the ⁽³⁾ Rammes leaped vpon the sheepe that were ringstraked, spotted, and partie.

11 And the angell of God spake vnto me in a dreame, saying: Jacob: And I answered: here am I.

12 And he sayd: lift vp now thyne eyes, and see all the Rammes leapyng vpon the sheepe that are ringstraked, spotted, and partie: for I haue ⁽⁴⁾ scene all that Laban doth vnto thee.

13 I am the God of Bethel, where thou annoyntedst the stone set by on an ende, and where thou boluedst a bolue vnto me: now therefore arys, and get thee out of this countrey, and returne vnto the lande where thou wast borne.

14 Then answered Rachel, and Lea, and said vnto him: haue we had as yet any portion or inheritance in our fathers house?

15 Doth not he count vs euen as strangers: for he hath solde vs, & hath quite deuoured also ⁽⁵⁾ our money.

16 Therefore all the rythes whiche God hath taken from our father, that is ours and our chyldrens: now then ⁽⁶⁾ whatsoeuer God hath sayde vnto thee, that do.

17 Then Jacob rose vp, & set his sonnes and wyues vp vpon camelles:

18 And caried away all his flockes, and all his substance whiche he had procured, the increase of his cattell which he had gotten in ⁽⁷⁾ Mesopotamia, for to go to Israhac his father vnto the lande of Chanaan.

19 But Laban ⁽⁸⁾ was gone to sheare his sheepe: and Rachel had stolen her fathers ⁽⁹⁾ images.

20 And Jacob stole away the heart of Laban the Syrian, in that he tolde him not that he fled.

21 So fled he, and all that he had, and

made hym selfe redy, and passed ouer the ryuer, and set his face strayght toward the mounte Gilead.

22 Upon the thirde day after, was it told Laban that Jacob fled.

23 Then he toke ⁽¹⁰⁾ his brethren with him, and folowed after him seuen daies iourney, & ouertoke him at the mounte Gilead.

24 And ⁽¹¹⁾ God came to Laban the Syrian in a dreame by nyght, and sayd vnto him: take heede that thou speake not to Jacob ought ⁽¹²⁾ saue good.

25 And Laban ouertoke Jacob, and Jacob had pitched his tent in the mounte: And Laban with his brethren, pitched also vpon the mounte Gilead.

26 And Laban said to Jacob: what hast thou done: for thou hast stolen away my heart: and caried away my daughters as though they had ben taken captiue with the sworde.

27 Wherefore wentest thou away secretly ⁽¹³⁾ "vknolwen to me, and dyddest not tell me, that I myght haue let thee go thy way with mirth and songes, with tymbrell and harpe:

28 And hast not suffred me to kysse my chyldren and my daughters: thou wast a foole now in so doyng.

29 For it is ⁽¹⁴⁾ in my hand "through God to do you hurt: But the God of your father spake vnto me yesternight, saying: Take heede that thou speake not to Jacob ought saue good.

30 And now though thou wouldest nedes be gone away, because thou soze longest after thy fathers house, yet wherefore hast thou stolen my ⁽¹⁵⁾ gods?

31 Jacob answered and sayde to Laban: because I was afrayde, & thought that peradventure thou wouldest take away thy daughters from me.

32 But with whomsoeuer thou findest thy gods, ⁽¹⁶⁾ let hym dye. Here before our brethren, seeke that thyne is by me, and take it to thee: But Jacob wist not that Rachel ⁽¹⁷⁾ had stolen them.

33 Then went Laban into Jacobs tent, and into Leas tent, and into the two mayds seruants tentes: but found them not. Then went he out of Leas tent, and entred into Rachels tent:

34 And Rachel had taken the images, and put them in the camelles stralve, & sate downe vpon them: And Laban ⁽¹⁸⁾ tossed vp all ⁽¹⁹⁾ tent, but found them not.

35 Then

(1) Certaine number, as for an vnder-standynge, often- times.

(2) It signifi- eth the see- goate also: for vnder sheepe, are containyd the goates.

(3) These eye- wherewith he doth to the Godde.

(4) For the desire of Ja- cobs labour come to his hande.

(5) The desire of faith- full sayuers and subiectes.

(6) Padan Aram.

(7) The god- dye sayng: Godd sayeth, may thy iuste occasion alle in this be- pinge.

(8) They should reuege & murde done to this false religion: for their Gods were folow.

(9) Thus god catcheth the crnell purpo- ses of tiran- tes agaynst his Church.

(10) And hast stolen me. (11) I differas being hypo- crite when he can do no harme: yet he will burthen the Gode in wayes.

(12) The wile- ned bagge of their power, as Pilate did.

(13) The sayng: shipped these images in the honour of his God: or had them before he fled.

(14) Jacob could not wil- linglye the de- ceit of images.

(15) It was not godlynes, but supersti- tion, that moued Rachel to this.

(16) The blinde force that is in the two sayuers of images.

- 35 Then sayde she to her father: my Lord, be not angry that I can not ryle by before thee, for the custome of women is come vpon me. So searched he, but ⁽¹⁾ founde not those images.
- 36 And Iacob was wroth, and chode with Laban. Iacob also answered and sayd to him: what haue I trespassed: or what haue I offended thee, that thou doest soze pursue after me?
- 37 Thou hast tossed by all my stuffe, and what hast thou founde of all thy householde stuffe: put it here before thy brethren and my brethren, that they may iudge betwixt vs both.
- 38 Behold, this twentie yere haue I ben with thee, thy sheepe and thy goates ⁽¹⁾ haue not ben barren, and the rammes of thy flocke haue I not eaten.
- 39 Whatsoeuer was to me [of beastes] I brought it not vnto thee, but made it good my selfe: of my hande diddest thou require it that was stolen by day, or nyght.
- 40 I was in such case, that by day the heate consumed me, and the frost by nyght, and my slepe departed from mine eyes.
- 41 Thus haue I ben twentie yere in thy house, and serued thee fourtene peres for thy two daughters, and sixe yere for thy sheepe, and thou hast chaunged my rewarde ten tymes.
- 42 And except the God of my father, ⁽¹⁾ the God of Abraham, and the feare of Isahac had ben with me, surely thou haddest sent me away now all empty: but God behelde my tribulation and the labour of my handes, and rebuked [thee] yesternyght.
- 43 And Laban answered and sayd vnto Iacob: these daughters are my chyldren, & these sheepe are my sheepe, and all that thou seest is myne: and what can I do this day vnto these my daughters, or vnto their chyldren which

they haue borne?

- 44 Nowe therfore come on, and ⁽¹⁾ let vs make a league I and thou, which may be a wytnesse betwene me and thee.
- 45 Then toke Iacob a stone, and let it by on ende.
- 46 And Iacob sayde vnto his brethren: gather stones. And they toke stones, and made an heape: and they dyd eate there vpon the heape.
- 47 And Laban called it ⁽¹⁾ Jegar Sahnatha: but Iacob called it Galeed.
- 48 Then saide Laban: this heape is witnesse betwene thee and me this day, therfore it is called "Galeed,
- 49 And "Misphah: for he said, the Lord loke betwene thee and me when we are departed one from another,
- 50 If thou shalt bere my daughters, or shalt take ⁽¹⁾ other wyues beside my daughters: here is no man with vs, beholde, God [is] wytnesse betwixt me and thee.
- 51 And Laban sayde moreover to Iacob: beholde this heape, and this stone set by on ende, whiche I haue layde betwixt me and thee,
- 52 This heape be witnesse, and also this stone set by on ende, that I wyll not come ouer this heape to thee, and thou shalt not come ouer this heape and this stone set by on ende vnto me, to do any harme.
- 53 The God of Abraham, and the ⁽¹⁾ God of Nachor, and the God of thy father, be iudge betwixt vs. And Iacob ^(aa) sware by the feare of his father Isahac.
- 54 Then Iacob dyd sacrifice vpon the mounte, and called his brethren to eate bread: and they did eate bread, and tarried all nyght in the hyll.
- 55 And early in the mornyng Laban rose by, and kyssed his sonnes and his daughters, and ^(bb) blessed them: and Laban departyng, went into his place agayne,

(1) So this superstition remained in Iacob's house till after the destruction of Sichem.

(1) This was gods benediction, per benediction upon Laban for Iacob's sake: so Iacob might rely on his.

(1) God would not have the servants of his just reward,

(b) Every spite in his conscience of his cruelly treating of Jacob, he could not but be a witness for him self.

(x) This be a prophetic word, and signify the heape of witness, which thing also the word of Galatians incoherently, "Galed, "Misphah. That is, a looking glass.

(p) The more condemneth the sense of Polygamy, which he was alone the author.

G

(1) This was a fourth part, to stop his false god's faith the true God, and to lodge the fall to be the true God.

(aa) Jacob would not sware so rashly as Laban would have had him.

(bb) The superstitious hepe the reward matters of the gods.

¶ The .xxxij. Chapter.

1 God comforteth Jacob with a vision of angels. 4 Jacobs messengers being sent, requireth the fauour of his brother Esau. 7 Jacob deuidenth the people and all his substance into two parcelles. 9 Jacob prayeth in his distresses, taking holde on Gods promise, and confest-
ing his unworthynesse. 13 Jacob sendeth giftes vnto Esau his brother. 24 Jacob wasteth
with an angell, that he may not feare his brother for the tyme to come. 28 Jacob is nam-
med Israel. 32 The Jewes do not eate the sinowe of the thigh.

A 1



At Jacob went forth on his iourney, and the angelles of God came and met him.

2

And when Jacob saw them, he sayde: this is gods hoste, & called the name of the same place, Mahanaim.

3

And Jacob sent messengers before him to Esau his brother, vnto the lande of Seir, the field of Edom:

4

And he commaunded them, saying: Thus shall ye speake to my Lorde Esau, thy seruauit Jacob sayeth thus: I haue ben a straunger with Laban, and haue stayed there vnto this time.

5

And haue oxen, asses, and sheepe, mens seruantes, and women seruantes: and haue sent to shewe [to] my Lord, that I may finde grace in thy sight.

B 6

And the messengers came agayne to Jacob, saying: We came to thy brother Esau, and he commeth to meete thee, and hath foure hundred men with him.

7

But Jacob was greatly afraide, and wist not whiche way to turne him selfe: and deuidenth the people that was with him, and the sheepe, and oxen, and camelles, into two companies:

8

And sayd, if Esau come to the one part and smite it, the other shall saue it selfe.

9

And Jacob said agayne: O God of my father Abraham, and God of my father Isaac, Lorde whiche saydest vnto me, returne vnto thy countrey, and to thy kintred, & I will do well with thee:

10

I am not worthy of the least of all the mercyes and trueth whiche thou hast shewed vnto thy seruauit: for with my staffe came I ouer this Iordane, & now haue I gotten two companies.

11

Deliver me from the hand of my brother Esau, for I feare hym, lest he wyll come and smyte me, [yea] the mother with the chyldren.

12

Thou saydest, I wyll surely do thee good, and make thy seede as the sande of the sea, whiche can not be numbred for multitude.

13 And he tarped there that same nyght, and toke of that whiche came to hande, a present for Esau his brother:

14 Two hundred shee goates, and twentie hee goates, two hundred sheepe, & twentie rammies,

15 Thirtie milche camelles with theyr coltes, fourtie kine, and ten bulles, twentie shee asses, and ten foales:

16 And deliuered them into the handes of his seruantes, euery drone by them selues, and sayde vnto his seruantes: go forth before me, and put a space betwixt drone and drone.

17 And he commaunded the foremost, saying: If Esau my brother meete thee, and aske thee, saying, whose art thou: and whyther goest thou: and whose are these [that go] before thee:

18 Thou shalt say, they be thy seruauit Jacobs, and it is a present sent vnto my Lorde Esau, and beholde, he him selfe commeth after vs.

19 And so commaunded he the seconde, and the thirde, and all that folowed the droves, saying: on this maner see that you speake vnto Esau when ye meete hym.

20 And say mozeouer: beholde, thy seruauit Jacob also commeth after vs: for he sayde, I wyll appeare his wrath with the present that goeth before me, and afterward I will see him my selfe, peraduenture he wyll receaue me to grace.

21 So went the present before hym: and he tarped al that night in the company.

22 And he rose by the same nyght, and toke his two wyues, & his two maydes seruantes, and his eleuen soimes, and went ouer the fozde Jacob.

23 And he toke them, and sent them ouer the ryuer, and sent ouer that he had.

24 And Jacob was left hym selfe alone: and there wasteled a man with hym, vnto the breakyng of the day.

25 And when he saue that he coulde not preuaile agaynst hym, he smote hym vpon the hucklebone of his thigh, and the

D
(g) Though he was certainly per-
suaded of Gods help, yet he wist such means as he coulde, and com-
mitte to God.

E

His face.

(h) Alighting and receauing of peleres, are not supli-
cations.

F

Num. xxi.
Deut. ii.

(i) He sought a solitary place for pray-
er: where god declared vnto hym that many troubles remained, yet he shuld ouer-
come all.

(k) Though the Gods of the heathen in-
terrupted in
temptation, yet some in-
terrupted com-
munications.

(a) God would certainly per-
suade hym of his protecti-
on, in the tyme he
was in
Esau.

(b) That is,
the arm of
camp.

(c) Or, re-
fuge.

(d) Esau
being to Esau
his brother,
he
was not his
brother, be-
cause he
was not
born of
his mother.

(e) And
whiche
was
the
God
of
his
father
Abraham,
and
the
God
of
his
father
Isaac.

(f) I am
little.

(g) In
Gods
power
of
mercy
and
fauour.

(h) I
meane
that
I
feare
him,
because
he
is
stronger
than
I.



the hucklebone of Jacobs thigh loosed out of ioynt as he wraſtled with him.

26 And he ſaid: let me go, for the day breaketh. whiche aunſwered: I will not let thee go, except ⁽¹⁾ thou bleſſe me.

27 And he ſayde vnto hym: what is thy name: he aunſwered: Jacob.

28 He ſayde: thy name ſhalbe called no more Jacob, but "Iſrael: For as a prince haſt thou waſtled with God, and with men, and haſt preuailed.

29 And Jacob aſked him, ſaying: tell ^(m) me thy name. And he ſayde: Wherefore doeſt thou aſke after my name: And he

bleſſed hym there.

30 And Jacob called the name of the place "Deniel: for I haue ⁽ⁿ⁾ ſeene God face to face, and my life is preſerued.

31 And as he went ouer Deniel, the ſunne roſe vpon hym, and he halted vpon his thigh.

32 And therefore it is that the chyldren of Iſrael eate not of the ſinnowe that ſhranke in that place of the thigh, vnto this day: becauſe that he touched the hucklebone of Jacobs thigh, about the ſinnowe that ſhranke.

"That is, the face of God.

(n) Jacob gloryeth of this knowledge of God, which he had by this viſion.

(1) we ought ſo deſire gods bleſſing, howe gracious for: our gods preſence hath ben to vs.

"That is, one that waſtled with God.

(m) he deſireth more perfect knowledge of this waſtler, for he knewe hym to be god, which is not graunted hym.

¶ The. xxxiiij. Capter.

1 Eſau meeteth his brother, with whom Jacob countermeeteth. 4 Eſau kyleth Jacob his brother, and is at an attonement with hym. 11 Eſau receaueth his brothers gyft.

20 Jacob buydeth an aulter vnto God.

A 1 Iacob lyſtyng vp his eyes, looked, and beholde Eſau came, ha-uyng with hym foure hundred men: and he deuised the childre vnto Lea, and vnto Rachel, and vnto the two handmaydens.

2 And he put the handmaydens & theyr chyldren formoſt, and Lea and her chyldren after, and Rachel and ^(a) Joſeph hindermoſt.

3 And he went before them, and bowed him ſelfe to the grounde ſeuē tymes, vntill he came to his brother.

4 ^(b) Eſau ranne to meete hym, and im-

braced him, and ſet on his necke, and kiſſed him, and they wept.

5 And he lyft vp his eyes, and ſawe the women & the children, and ſaid: whence haſt thou theſe: And he aunſwered: they are the ^(c) children which god hath geuen thy ſeruaunt.

6 Then came the handmaydens forth, and their chyldren, and dyd their obeysaunce.

7 Lea alſo with her children, came and dyd their obeysaunce: And laſt of all came Joſeph and Rachel, and dyd ^(d) theyr obeysaunce.

8 And he ſayde: what is all the droue whiche I met: he aunſwered: that I may

(c) That be- nefite of God, the godly do not forget.

(d) I ſuppoſe of the Eſau's appeare in Jacob's houſe, ſo that he ſaw in no diſtance in re- ſpect of Eſau.

(a) As yet Jacob was not certified of the preſence of Iuda.

(b) Thus God hath the heartes of the wicked in his hand.

may finde grace in the sight of my lord.

9 And Esau saide : I haue inough my brother, kepe that thou hast vnto thy selfe.

10 And Jacob answered : Nay I pray thee, but if I haue founde grace in thy sight, receaue I pray thee my present of my hande: for I haue seene thy face, as though I had seene the face of God, and so thou hast receaued me to grace.

11 Oh take my blessing that is brought thee: for God hath had mercy on me, and I haue inough. And so he compelled him, and he toke it,

12 And he saide : let vs take our iourney, and go, I wyll go before thee.

13 Jacob answered him: my lord, thou knowest that the chyldren are tender, and the small and great cattell with yoking vnder my handes, which if men should ouerdryue but euen one day, all the flocke wyll dye.

14 Oh let my Lorde go before his seruauunt, and I wyll dryue sayre and softely, according as the cattell that goeth be-

fore me, and the chyldren be able to endure, vntill I come vnto my Lorde vnto Seir.

15 And Esau sayd : I will leaue some of my folke with thee. And he answered: What needeth it : I shall finde grace in the sight of my Lorde.

16 So Esau went his way agayne that same day vnto Seir.

17 And Jacob toke his iourney towarde Suchoth, and buyt him an house, and made boothes for his cattell: and therefoze is it, that the name of the place is called ^(a) Suchoth.

18 And Jacob came to Sale, a cite of Sichen, ^(b) whiche is in the lande of Chanaan, after that he was come from Mesopotamia, and pitched before the cite.

19 And ^{*} bought a parcell of grounde, where he pitched his tent, of the chyldren of Hemor Sichenis father, for an hundred peeces of money.

20 And he ^(c) made there an altier, and called it, the mightie God of Israel.

(a) There is a place in Esau's country, which is also so named of tents. (b) It is called Sichen. (c) How God had geue hym some resting place: therefore he called it by his name by outwards service.

¶ The. xxxiiij. Chapter.

1 The ratifying of Dina. 8 Hemor requireth Dina for a wyfe for his sonne. 11 The sonnes of Jacob do guilefully require the Sichenites to be circumcised. 20 The oration of Hemor to the people. 25 Simeon and Leui do murder the circumcised Sichenites. 30 They be blamed of Jacob theyr father.

1 **D**ina the daughter of Lea, whiche she bare vnto Jacob, went out to see the daughters of the lande.

2 Whom whē Sichen the sonne of Hemor the Hente Lorde of the countrey sawe, he toke her, & lay with her, and forced her.

3 And his heart laye vnto Dina the daughter of Jacob, and he loued that damsell, and spake kyndly vnto her.

4 And Sichen spake vnto his father Hemor, saying : get me this mayden vnto my wyfe.

5 And Jacob heard that he had defiled Dina his daughter, (his sonnes beyng with their cattell in the fielde) and Jacob helde his peace vntill they were come.

6 And Hemor the father of Sichen, went out vnto Jacob to commune with hym.

7 And when the sonnes of Jacob (coming out of the fielde) hearded it, it greeued them, and they were not a little

wroth, because he had wrought folly in Israel, in that he had lien with Jacobs daughter, which thing ought not to be done.

8 And Hemor communed with them, saying : the soule of my sonne Sichen, longeth for your daughter, I pray you geue her him to wyfe.

9 And make maryages with vs, and geue your daughters vnto vs, and take our daughters vnto you.

10 And ye shall dwell with vs, and the lande shalbe before you : dwell, and do your busines therein, and haue possessions therein.

11 And Sichen said, vnto her father and vnto her brethren : let me finde grace in your eyes, and whatsoeuer ye appoint me, that wyll I geue.

12 Aske freely of me both dowry and gyftes, and I wyll geue accordyng as ye say vnto me, so that ye geue me the damsell to wyfe.

13 But the sonnes of Jacob answered to Sichen and Hemor his father, talking amongst themselves deceptfully, because

25

(e) The first three consent, in marriage, was then much set up.

(f) The Hebrew word signifieth that which was given to a maiden in recompence of her virginity.

He shall be from God.

He should be to much a hard Esau's company, because he had respect of Esau's sake.

There is set with a very good reason why Jacob is reproved.

(d) This was a very good reason why Jacob is reproved.

Humbled her.

To her heart.

(b) This was through great griefe, and not that he wanted reuengement. (c) I would rather, would I had some more of these.

(d) They had not cause of anger: but reuengement.

because he had defiled Dina their sister.

- 14 And they sayde vnto them: We can not do this thing, that we shoulde geue our sister to one that is ^(g) vncircumcised, for that were an abomination vnto vs.

(g) The religion is made a pretence for them to satisfy their anger.

- 15 But in this will we consent vnto you: if ye wyll be as we be, & all the males amongst you be ^(h) circumcised:

"O, men children. (h) They promise the help sign, making draughts without respect, rather than their own.

- 16 Then wyll we geue our daughters vnto you, and take your daughters to vs, and will dwell with you, and be one people.

- 17 But and if ye wyll not hearken vnto vs to be circumcised, then wyll we take our daughter, and go our wayes.

- 18 Theyr wordes pleased Hemor, and Sichem his sonne.

- 19 And the young man deferde not for to do the thing, because he had a lust to Jacobs daughter: he was also most set by of all that was in his fathers house.

- 20 Then Hemor and Sichem his sonne went vnto the ⁽ⁱ⁾ gate of their citie, and communed with the men of their citie, saying:

(i) Common assemblies and iudgements were then in the gates of cities.

(h) The common sort are more perswasible with promise than with necessity.

- 21 These men ^(h) lyue peaceably among vs, and dwell in the lande, and do theyr occupation therein: and beholde, the lande is large enough for them, we will take their daughters to wiues, & geue them our daughters.

- 22 Only herein will they consent vnto vs for to dwell with vs, and to be one people: if all the males that are among vs be circumcised, as they are circumcised:

- 23 Shall not their goodes and their sub-

stance, and all their cattell ^(j) be ours: let vs only consent vnto them, and they will dwell with vs.

(j) Suppl. magnificence, pretence a colour for all to be for their own sake.

- 24 And vnto Hemor & Sichem his sonne, ^(m) hearkened all that went out at the gate of his citie: and all the males were circumcised, whatsoeuer went out at the gate of his citie.

(m) Their light reckoning of religion at the magnitude of the multitude, without any knowledge, is sharply punished.

- 25 And the thirde day, whyles they were sore, two of the sonnes of Jacob, Simeon & Levi Dinas ⁽ⁿ⁾ brethren, toke eyther of them his sword, and went into the citie boldly, and slue all that was male,

(n) Their worse captivity near of the bands.

- 26 And slue also Hemor and ^(o) Sichem his sonne with the edge of the sword, and toke Dina out of Sichems house, and went theyr way.

(o) The magnificence of religion is punished upon all the people.

- 27 And the sonnes of Jacob conuynng vpon the dead, ^(p) spoyled the citie, because they had defiled their sister.

"The vncleanse.

- 28 And toke their sheepe, oxen, and their asses, and whatsoeuer was in the citie, and also in the fieldes.

(p) God shoulde haue all men vnderstand how much better it is to be clean than to be filthy.

- 29 And ^(q) all their goodes, and all their children, and their wiues, toke they captiue, and made hauocke of all that was in the house.

(q) To this excellent purpose, they fall, that to loose their own effect.

- 30 But Jacob sayde to Simeon & Levi: ye haue troubled me, and made me to be abhorred of the inhabitours of the land of the Chanaanite and the Pherezite: and I beyng fewe in number, they shall gather the selues together against me, and slay me, and so shall I and my house be destroyed.

- 31 And they answered: shoulde ^(r) he deale with our sister, as with an harlot:

(r) Why his people should be such haters, being without any cause, upon so many, under gods pretence, is the embracing of the guilt.

¶ The. xxxv. Chapter.

1 God commaundeth Jacob to go bp into Bethel, and to buyde an aulter. 2 Jacob commaundeth the idols to be taken away. 3 God putteth Jacobs enemies in feare. 4 Jacob cometh into Bethel. 5 The house of God. 6 Deboia dyeth. 7 God nameth Jacob Israel agayne. 8 Chanaan is promised hym agayne. 9 Bethel. 10 Rachel bringing forth Beniamin, dyeth. 11 Ephratha. 12 The graue of Rachel. 13 Ruben lyeth with his fathers concubine. 14 The sonnes of Jacob. 15 Jacob cometh to Ahabac. 16 Ahabac dyeth.

¶ 1



(a) God will continually procure health of his Church, as he doth Jacob in this miserable case.

And ^(a) God sayd vnto Jacob: arise, and get thee vp to Bethel, and dwell there, and make there an aulter vnto God that appeared vnto thee when thou

fleddest from the face of Esau thy brother.

- 2 Then sayde Jacob vnto his householde, and to all that were with hym: put away the straunge gods that are among you, and be cleane, and chaunge your garmentes.

(b) He that hath his house holde to repentance, and overcome the profits of the same.

3 For we wyll aryse and go by to Bethel, and I wyll make an aulter there vnto God, whiche hearde me in the day of my affliction, and was with me in the way whiche I went.

4 And they gaue vnto Jacob all the strange gods whiche they had in their hand, and al their earinges which were in theyr eares, and Jacob hyd them vnder an oke whiche was by Sichem.

5 And when they departed, the feare of God fel vpon the cities that were round about them, and they did not pursue the sonnes of Jacob.

6 So came Jacob to Luz, whiche is in the lande of Chanaan (the same is Bethel) he and all the people that was with him.

7 And he builded there an aulter, and called the place, the God of Bethel, because that god appeared vnto him there when he fled fro the face of his brother.

8 But Debora Rebeccas nurse died, and was buryed beneath Bethel vnder an oke: and the name of it was called, the oke of lamentation.

9 And God appeared vnto Jacob againe, after he came out of Mesopotamia, and blessed him.

10 And God sayd vnto him: thy name is Jacob, notwithstanding thou shalt be no more called Jacob, but Israel shall be thy name: & he called his name Israel.

11 And God sayd vnto him: I am God almightie, be fruitefull and multiplie: a nation, and a multitude of nations shall spring of thee, yea and kinges shall come out of thy loynes.

12 And the lande which I gaue Abraham and Isaac, wil I geue vnto thee, and vnto thy seede after thee wyll I geue that lande also.

13 And so God departed from him, in the place where he had talked with him.

14 And Jacob set by on ende in the place where he talked with him (even) a stone set he by on ende, & powred drinke offering thereon, & powred also oyle thereon.

15 And Jacob called the name of the place where God spake with hym, Bethel.

16 And they departed from Bethel: and when he was but a fiede breadth from Ephrath, Rachel began to traueill, and in traueyling, she was in perill:

17 And as she was in paynes of her labour, the midwife saide vnto her: feare not, for this sonne is thyne also.

18 Then as her soule was a departing (for she died) she called his name "Benoni, but his father called hym "Beniamin.

19 And thus died Rachel, and was buryed in the way to Ephrath, whiche is Bethlehent.

20 And Jacob set by a stone on ende vpon her graue: whiche is called Rachels grauestone vnto this day.

21 And Israel went thence, and pitched his tent beyonde the towre of Eder.

22 And as Israel dwelt in that land, Ruben went and lay with Bilha his fathers concubine: And it came to Israels eare. The sonnes of Jacob were twelue in number.

23 The sonnes of Lea: Ruben Jacobs first borne sonne, and Simeon, & Levi, and Juda, and Issachar, and Zabulon.

24 The sonnes of Rachel: Joseph and Beniamin.

25 And the sonnes of Bilha Rachels handmayde: Dan and Nephthali.

26 And the sonnes of Zilpha Leas handmayde: Gad and Aser: These are the sonnes of Jacob which were borne him in Mesopotamia.

27 And so Jacob came vnto Issachar his father to Manire, vnto Ciriath-arba, whiche is Hebron, where Abraham and Isaac dwelt.

28 And the dayes of Isaac were an hundred and fourescore yeres.

29 And Isaac decayed away, and dyed, and was layde vnto his people, beyng olde and full of dayes: and his sonnes Esau and Jacob buryed him.

(b) For the idolatry that was here done, it was afterwards called Bethel, that is, the house of banat.

(c) God taketh away his gifts, for the abuse of them. "That is, the sonne of my sorowe. "That is, the sonne of my ryght hande.

(d) Only a remembrance of her sepulchre, because of the hope of resurrection.

(e) Thus the devil, to slander the whole Church, and to bere the godly, perverteth some to horrible sinne.

(m) He had ben from hym name. +). yeres: that is, xx. in Mesopotamia. +). xiii. in the land of Chanaan. (n) It was afterwards so called. (o) Jacob was now a hundred and twentie yeres olde: for he was borne when Isaac was yong.

¶ The .xxxvj. Chapter.

2 The wyues of Esau. 6 Esau dwelleth on mounte Seir. 7 Esau and Jacob ryche men. 9 The generations of Esau, the father of the Iudumeans. 11 Amalech.



These are the generations of Esau, the same is Edom.

* Esau toke his wyues of daughters of Chanaan: (a) Ada & daughter

ter of Ebon an Hethite, and Aholibama the daughter of Ana, the daughter of: Sibeon an Heuite,

3 And * Basemath Ismaels daughter, and sister of Nebaioth.

4 And Ada bore vnto Esau (b) Eliphaz: and

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(b) The cry: sure doth not shewe that he was Jacobs friend.

and Basemath bare Rehuel.

5 And Abolibama bare Jehus, and Jalam, and Corah. These are the sonnes of Esau, which were borne hym in the lande of Chanaan.

6 And Esau toke his wyues, and his sonnes and daughters, and al the soules of his house, his goods, and all his cattell, and al his substance which he had got in the lande of Chanaan, and went into a countrey away ^(c) from the face of his brother Jacob.

7 For they: ryches was much, and they coulde not dwel together: and the land wherein they were straungers coulde not receaue them, because of they: possessions.

8 Thus dwelt Esau ^(d) in mounte Seir, the same Esau, is Edom.

9 These are the generations of Esau, father of the Edonites in mount Seir.

10 And these are the nanies of Esaus sonnes: Eliphas the sonne of Ada, the wyfe of Esau, and Rehuel the sonne of Basemath the wyfe of Esau.

11 And the sonnes of Eliphas, were Theman, Omar, Sepho, and Gatham, and Cenaz.

12 And Thimna was concubine to Eliphas Esaus sonne, and bare vnto Eliphas Amalec: and these be the sonnes of Ada Esaus wyfe.

13 And these are the sonnes of Rehuel: Rahath, and Zerah, Samma, and Bizza: these were ^(e) sonnes of Basemath Esaus wyfe.

14 And these were the sonnes of Abolibama the daughter of Ana, daughter of Sebeon Esaus wyfe: and she bare vnto Esau, Jehus, and Jalam and Corah.

15 These were ^(f) dukes of the sonnes of Esau. ^(g) The chyldren of Eliphas the first borne sonne of Esau were these.

16 ^(h) Duke Theman, duke Omar, duke Sepho, duke Cenaz, and duke Corah, duke Gatham, & duke Amalec: these are the dukes that came of Eliphas in the lande of Edom, and these were the sonnes of Ada.

17 These also are the chyldren of Rehuel Esaus sonne: duke Rahath, duke Zerah, duke Samma, duke Bizza. These are the dukes that came of Rehuel, in the lande of Edom: and these are the sonnes of Basemath Esaus wyfe.

18 These were the chyldren of Abolibama Esaus wyfe: duke Jehus, duke

Jalam, duke Corah: these dukes came of Abolibama the daughter of Ana, Esaus wyfe.

19 These are the chyldren of Esau, and these are the dukes of them, which Esau is Edom.

20 These are the chyldren of Seir the Horite, the inhabitants of the lande, Lotan, and Sobal, & Sebeon, & Ana,

21 And Dilon, and Eser, and Disan: these are the dukes of the Horites the chyldren of Seir in the lande of Edom.

22 And the chyldren of Lotan, were Hori, and Beniam: and Lotans sister [was called] Thimna.

23 The chyldren of Sobal were these: Aluan, and Banahath, and Ebal, Sepho, and Onani.

24 These are the chyldren of Sebeon, both Aia and Ana: this was that Ana that founde ⁽ⁱ⁾ mules in the wyldernes as she fedde her father Sebeons asses.

25 The chyldren of Ana were these: Dilon, & Abolibama the daughter of Ana.

26 These are the chyldren of Dilon: Hemban, and Elban, and Jethran, and Cheran.

27 The chyldren of Eser are these: Bilhan, and Saauan, and Acan.

28 The chyldren of Disan also are these: Us and Aran.

29 These are the dukes that came of the Horites: duke Laton, duke Sobal, duke Sebeon, duke Ana,

30 Duke Dilon, duke Eser, duke Disan: these be the dukes that came of Hori, after they: dukedoms in the lande of Seir.

31 These are the kings that raigned in the lande of Edom, ^(k) before there raigned any king vpon the chyldren of Israel.

32 Bela the sonne of Beor raigned in Edom: and the name of his cite was Dinhabah.

33 And when Bela dyed, Jobab the sonne of Serah out of ^(l) Bosra, raigned in his steade.

34 When Jobab also was dead, Husam of the lande of Temani, raigned in his steade.

35 And after the death of Husam, ^(m) Hadad the sonne of Esdad, which slew the Adianites in the field of the Moabites, raigned in his steade: & the name of his cite was Anth.

(c) He meant not Jacob's countrey, but his owne: yet God ordered his departure for the benefit of his elect.

(d) It is like that he came thence when Jacob came from Mesopotamia: and now after his fathers death, returned thither altogether.

(e) These were the sonnes of Esau's children.

(f) Princes.

(g) The dignity also of Esau's sonnes, who were called princes.

(h) The Hebrew word signifies hym that hath a thousand borne hym.

(i) These mules were the asses of Esau's family: which were the same that Esau's posterity used to ride upon.

(j) Amalec was the content with Esau's inheritance of wealth, but he was not a religious generation.

(k) The word is to come to great dignity, but suddenly it is lost.

(l) Bosra was here in Esau's country.

(m) In this country, the children of Esau were not successful in their wars.

D 36 When Hadad was dead, Samlah of Maaseah raigned in his steade.
W 37 When Samlah was dead, Saul of the ryuer of Rehoboth raigned in his steade.
W 38 When Saul was dead, Baal-hanan the sonne of Achbor raigned in his steade.
A 39 And after the death of Baal-hanan the sonne of Achbor, Hadar raigned in his steade: and y name of his cite was Pau, & his wyfes name ⁽¹⁾ Mehetabel, the daughter of Maad, the daughter of Mezahab.

⁽¹⁾ These women (as appeareth by their names) were of great honour among the Edomites.

T 40 These are the names ^(m) of the dukes that came of Esau, accordyng to their kindredes, places, & names: duke Timna, duke Aluah, duke Jetheth,
D 41 Duke Abolibamah, duke Elah, duke Pinon;
D 42 Duke Cenaz, duke Theman, duke Miblar,
D 43 Duke Magdiel, duke Iran. These be the dukes of Edom, accordyng to their habitations in the lande of their possessions. This Esau is the father of the Edomites.]

^(m) Some thinke that these Dukes succeeded after & kunges.

¶ The. xxxvij. Chapter.

1 Jacob inhabiteth the lande of Chanaan. **2** Joseph accuseth his brethzen. **4** The first dreame of Joseph. **9** The other dreame of Joseph. **18** The brethzen of Joseph do consult about his death. **22** Ruben deliuereth him. **23** Joseph is cast into a pyt. **26** By the counsell of Judas he is tolde to the Ismaelites. **32** The apparell of Joseph imbrewed with the blood of a kyd is carryed to his father. **34** Jacob lamenteth his sonne Joseph. **35** Joseph is tolde to Putiphar.



A 1



A 1 Jacob dwelt in the land wherein his father was long a straunger, euen in y lande of Chanaan. These are y ^(a) generations of Jacob: When Joseph was seuenteen yeres olde, he kept sheepe with his brethzen, and the ladde was with y sonnes of Bilha, and with the sonnes of Zilpha, his fathers wyues. And Joseph brought vnto his father ^(b) their euill

^(a) These are the names of the children of Jacob.

^(b) Either of their men teaching this: or of them as they had their euill and Joseph.

report.

3 But Israel loued Joseph more then all his chyldren, because he begate hym in his ^(c) olde age: and he made hym a coate of many ^(d) colours.
4 And when his brethzen saw that their father loued hym more then all his brethzen, ^(e) they hated hym, and coude not speake peaceably vnto hym.
5 Moreover, when Joseph ^(f) had dreamed a dreame, he tolde it his brethzen, which hated hym yet the more.

^(c) He was then. or i. yeres olde whē Joseph was borne.
^(d) Peeces.
^(e) Malicious men gather of euery thing, matter of hate and mischief.
^(f) The dreame that came fro god, had singular notes whereby they were discerned from other.

D 1

6 And

25 6 And he said vnto them: heare I pray you this ⁽¹⁾ dreame which I haue dreamed.

7 Beholde, we were byndyng sheaves in the fildes: and lo, my sheafe arose and stood vpright, & beholde, your sheaves stood rounde about, and made obeysaunce to my sheafe.

8 To whom his brethren sayde: Shall thou be a kyng in deede on vs: or shalt thou in deede haue dominion ouer vs: ^(a) And they hated hym yet the more, because of his dreames and of his wordes.

9 And he dreamed yet another dreame, and tolde it his brethren, saying: behold I haue had one dreame more, and behold, the sunne, and the moone, & xi. starres made obeysaunce to me.

10 And when he had tolde it to his father and his brethren, his father rebuked hym, and sayde vnto him: what is this dreame that thou hast dreamed: Shall ^(b) I and thy mother and thy brethren in deede come to bowe to thee?

11 And his brethren enuied hym: but his father noted the saying.

12 His brethren also went to kepe his fathers cattell in Sichem.

13 And ^(c) Israel sayde vnto Joseph: do not thy brethren kepe in Sichem: come, and I will sende thee to them.

14 He answered: here am I. And he sayde vnto hym: Go [I praye thee] see whether it be well with thy brethren and the cattell, and bryng me worde agayne. And so he sent hym out of the bale of Hebron, & he came to Sichem.

15 And a certayne man founde hym, and beholde he was wandryng out of his waye in the fildes, and the man asked hym: What seekst thou?

16 He answered: I seke my ^(d) brethren, tell me I praye thee where they kepe [cattell]

17 And the man sayde, They are departed hence: for I haue hearde them say, let vs go vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

18 And when they sawe hym a farre off, before he came at them, they toke counsell agaynst hym ^(e) for to slea hym.

19 For one sayde to another: behold, this notable dreamer cometh.

20 Come now therefore and let vs slaye hym, and ^(f) cast hym into some pit, and we will say, some naughtie beast hath deuoured hym: and we shall see what will come of his dreames.

deuoured hym: and we shall see what will come of his dreames.

21 When ^(g) Ruben hearde that, he ryd hym out of their handes, and sayde: let vs not kyll hym.

22 And Ruben sayde moreouer vnto the: shed no blood [but] cast hym into this pit that is in the wyldernesse, and laye no hande vppon hym: [this he sayde] namely that he myght ryd hym out of their handes, and deliuer hym to his father agayne.

23 And when Joseph was come vnto his brethren, they strept hym out of his coate, his partie coloured coate that was vpon hym.

24 And they toke hym, and ^(h) cast hym into an eniptie pit, wherein was no water.

25 And they sate ⁽ⁱ⁾ them downe to eate bread: and as they lyst by their eyes and looked about, and beheld there came a company of Imaelites from Gilead, and their camelles laden with spicerie, balme, and mirrhe, and were goyng downe to cary it to Egypt.

26 And Juda sayde vnto his brethren: what ^(j) auayleth it if we slay our brother, and kepe his blood secrete?

27 Come on, and let vs sell hym to the Imaelites, and let not our hande be vpon him: for he is our brother and our fleshe. And his brethren were content.

28 Then as the ^(k) Madianites merchants passed by, they drewe and lyst Joseph out of the pit, and solde him vnto the Imaelites for twentie pecces of syluer. And they brought Joseph into Egypt.

29 Then Ruben came agayne vnto the pit, and beholde, Joseph [was] not in the pit: then he rent his clothes,

30 And went agayne vnto his brethren, saying: the lad is not [yonder] wo is me, whyther shall I go?

31 And they toke Josephes coate, and kyllled a kyd, and dipped the coate in the blood.

32 And they sent that partie coloured coate, and caused it to be brought vnto their father, and sayde: ^(l) This haue we founde, see whether it be thy sonnes coate, or no.

33 And he knewe it, saying: It is my sonnes coate, a naughtie beast hath deuoured hym, Joseph is without doubt rent in pecces.

(1) Joseph would have none of these things as came by chance.

(a) Gods graces to the godly are an occasion that the wicked hate them.

(b) By the chiefe of the familie, the whole is meant. For that every one should do thus: for his mother was dead.

(c) The godly care of a house holder for his men & beasts.

(d) Joseph seke his brethren, and finde them.

(e) Enuie and malice haue occasion, sayd in slaughter. Maister of dreames. (m) Some may be byddes from the eyes of men: but not of God.

(n) We ought not to suspect of a man for one persons fault. Strike him in the foule.

(o) This was toke them martha before God: though it was pynfulle to see. (p) They were halfe able without any force or compulsion of force.

(q) That should be all sinners say, which comes by the death of Christ.

(r) These merchants of the Imaelites were: dreamers were: they were together in their company.

(l) Do not say by my sight is another.

34 And Jacob ⁽¹⁾ rent his clothes, & put sackcloth about his loynes, and mourned for his sonne a long season.

35 But all ⁽²⁾ his sonnes & all his daughters rose vp to comfort hym: neuertheless ⁽³⁾ he woulde not be comforted, but

sayde, I wyll go dowlne into the graue vnto my sonne, mourning: And thus his father wept for hym.

36 And the Madianites solde hym in Egypt vnto Putiphar, chiefe officer of Pharaos, and his ⁽⁴⁾ chiefe steward.

⁽¹⁾ Marshall, or capitaine of the garde, or chiefe of the slaughter men or cookes.

¶ The. xxxviii. Chapter.

1 The marriage of Judas. 3 Er. 4 Onan, 5 Selah, Er taketh Chamar to wyfe. 7 Er dieth. 10 Onan the enuious is smitten of God. 11 Chamar the wydowe ahydeth with her father. 12 Judas his wyfe being dead, goeth out to sheare sheepe. 15 The incest of Judas with Chamar his daughter in lawe. 24 Judas commended his daughter in lawe beyng accused of whoredome to be bient, and after ward acknowledgeth the fault. 27 Chamar byngeth forth two twynnes. 29 Phares. 35 Sarah.



About that tyme "Judas went dowlne from his brethren, and gate him to a man called Hirah of Adulam.

And there he saw ⁽¹⁾ a daughter of a man called Sua, a Chanaanite: and he toke her, and went in to her.

3 And she conceived, and bare a sonne, and called his name Er.

4 And she conceived agayne, and bare a sonne, and called hym Onan.

5 And she conceived agayne, and bare yet a sonne, whom she called Selah: & he was at ⁽²⁾ Chezib whē she bare him.

6 And Judas ⁽³⁾ gaue Er his first borne sonne a wyfe, whose name was Chamar.

7 And Er Judas first borne sonne was wicked in the syght of the Lorde, and the Lorde slewe hym.

8 And Judas sayde vnto Onan: Go in to thy brothers wyfe, and "marrie her, that thou mayest stirre vp seede vnto thy brother.

9 And when Onan perceaued that the seede shoulde not be his, therfore when he wet in to his brothers wyfe, he spylled it on the grounde, & gaue not seede vnto his brother.

10 And the thyng which he dyd, displeased the Lorde: wherfore he slewe hym also.

11 Then sayde Judas to Chamar his daughter in lawe: ⁽⁴⁾ Remayne a wydowe at thy fathers house, tyll Selah my sonne be growen. (For he sayde, lest peradventure he dye also as his brethren dyd.) And Chamar went & dwelt

in her fathers house.

12 And in processe of tyme, the daughter of Sua Judas wyfe dyed: Then Judas when he had left mourning, went vnto his sheepe shearers to Thinnath, he and his friende Hirah of Adulam.

13 And one tolde Chamar, saying: behold, thy father in lawe goeth vp to Thinnath to sheare his sheepe.

14 And she put her widowes garments of from her, and couered her with a bayle, and disguised her selfe, and sate her dowlne in "an open place, whiche is by the way syde to Thinnath, for ⁽⁵⁾ because that she sawe Selah was grown, and she was not geuen vnto hym to wyfe.

15 When Juda sawe her, he thought it had ben an harlot, because she had couered her face.

16 And he turned to her vnto the way, & sayde, Come I praye thee, let me lye with thee. (For he ⁽⁶⁾ knewe not that it was his daughter in law.) And she answered: what wilt thou geue me for to lye with thee?

17 Then sayde he: I wyll sende thee a kyd from the flocke. She sayde: Then geue me a pledge tyll thou sende it.

18 He sayde: what pledge shall I geue thee? She sayde: Thy signet, thy ⁽⁷⁾ bracelet, and thy staffe that is in thyne hande. And ⁽⁸⁾ he gaue it her, and laye by her: and she was with chylde by hym.

19 And she gate her vp, and went, and put her bayle from her, and put on her wydowes rayment.

20 And Judas sent the kyd by his ⁽⁹⁾ friende Adulam, for to receaue his pledge.

⁽¹⁾ The dore of eyes
⁽²⁾ wicked men are not to be placed, though they be as one to be.

⁽³⁾ This is the dowry that can not be a true dowry.

⁽⁴⁾ Some think the word to signify a ring of the hand.

⁽⁵⁾ That the adulteress byndeth herselfe them selves at that they haue.

⁽⁶⁾ That is not true friendship, to be a minister of unchastity.

pledge againe from the womans hand:
but he founde her not.

C 21 Then asked he the men of the same
place, saying: Where is the ^(m) harlot
that late openly by þ wayes syde: They
answered: There is no harlot here.

22 He came therfore to Iuda againe, and
sayde vnto hym, I can not fynde her:
and also the men of the place sayde, that
there was no harlot there.

23 And Iuda sayde: Let her take it to
her, ⁽ⁿ⁾ lest we be shamed: beholde, I
sent the kyd, & thou hast not found her.

24 And it came to passe, after thre mo-
nethes one tolde Iuda, saying: Cha-
mar thy daughter in lawe hath played
the harlot, and with playing the harlot
is become great with chyld. And Ju-
da sayde: Wryng her foorth, that she
may be ^(o) brent.

25 And when they brought her foorth,
she sent to her father in lawe, saying:
By the man vnto whom these thynges

[pertaine] am I with chyld: And saide
also, Loke I pray thee whose are these,
this scale, and this bracelet, and this
staffe.

26 And Iuda acknowledged them, and
saide: ^(p) She hath ben more righteous
then I, because I gaue her not Selah
my sonne. And he lay with her no more.

27 But when the tyme was come that
she shoulde be deliuered, beholde there
was two twynnes in her wombe.

28 And when she trauayled, ^(q) the [one]
put out his hande, & the mydwyfe toke
& bounde a red [threede] about it, saying:
this is come out first.

29 And he plucked his hande backe againe,
and beholde, his brother came out. And
she sayde: wherefore hast thou rent a
rent vppon thee: and called his name
Phares.

30 Afterward came out his brother, that
had the red threede about his hande:
and his name was called Zarah.]

¶ The. xxxix. Chapter.

1 Ioseph is sold to Putiphar. 2 God is with Ioseph. 3 God blesseth Putiphar for Iosephs
take. 8 Ioseph denyeth whozdom to his Lady his mistresse. 14 Ioseph accused of
whozdom of his Lady, is imprisoned. 21 God taketh compassion vpon Ioseph.



A 1 Ioseph was brought
vnto Egypt, and Puti-
phar, a Lorde of Pha-
raos, and his chiefe se-
warde, an Egyptian,
bought hym of the Iu-
maelites, whiche had

brought hym thither.

2 And God was with Ioseph, and he
became a ^(a) luckie man, continuing in
the house of his maister the Egyptian.

3 And his maister saw that ^(b) God was
with hym, and that God made all that
he dyd to prosper in his hande.

4 And

(a) When
reac't lookt
an deat, he
saw in Salu
South then
For the loe
tie of the he
ked in curst
(b) yet he
Sawd he re-
reids his
to fear: the
God.

- 4 And Joseph founde grace in his maisters syght, and serued hym: And he made hym ouerseer of his house, & put all that he had in his hande.
- 5 And it came to passe from the tyme that he had made hym ouerseer of his house, and ouer all that he had, the ^(c) Lorde blessed the Egyptians house for Josephes sake: and the blessing of the Lorde was vpon all that he had in the house and in the field.
- 6 And therfore he left all that he had in Josephes hande: and ^(c) he knewe nothing with hym, save onlye the breade which he dyd eate. And Joseph was ^(c) a goodly person, and a well fauoured.
- 7 And after this, his maisters wyfe cast her eyes vpon Joseph, and saide: ^(c) come lye with me.
- 8 But he refused, and sayde vnto his maisters wyfe: ^(c) Beholde, my maister woteth not what he hath in the house with me, and hath committed all that he hath to my hande.
- 9 There is no man greater in the house then I, neither hath he kept any thyng from me but only thee, because thou art his wyfe: how then can I do euen this? ^(c) great a wickednes, & sinne against God:
- 10 And after this maner spake she to Joseph day by day: but he hearkened not vnto her to sleepe ^(c) neare her, or to be in her company.
- 11 And on a certaine conuenient day, Joseph entred into the house to do his busynesse, and there was none of the household by, in the house.
- 12 Then she caught him by the garment, saying: lye with me. And he ^(c) left his garment in her hande, and fledde, and got hym out.
- 13 And when she sawe that he had lefte his garment in her hande, and was fled out:
- 14 ^(c) She called vnto the men of her house, and tolde them, saying: See, he hath brought in an hebreue vnto vs, to do vs shame: for he came in to me to haue lye with me, and I began to crie with a loude voyce:
- 15 And when he hearde that I lyst bp my voyce and cryed, he left his garment with me, & fled away, and got hym out.
- 16 And she layed vp his garment by her, vntill her Lorde came home.
- 17 And she tolde him with these wordes, saying: This hebreue seruaunt whiche thou hast brought vnto vs, came vnto me to do me shame.
- 18 But assoone as I lyst bp my voyce and cryed, he left his garment with me, and fledde out.
- 19 When his maister ^(m) hearde the wordes of his wyfe whiche she tolde hym, saying, after this maner dyd thy seruauit to me: he wared wyth.
- 20 And Josephes maister ⁽ⁿ⁾ toke hym, and put hym in prysen, euen into the place where the kynges prysoners laye bounde: and there continued he in ^(o) prysen.
- 21 But the Lord was with Joseph, and shewed hym ^(p) mercie, and got hym fauour in the sight of the lord of the prysen.
- 22 And the ^(q) keeper of the prysen committed to Josephes hande all the prysoners that were in the prysen house, and what so euer was done there, that dyd he.
- 23 And the keeper of the prysen looked vnto nothing that was vnder his hande, saving that the Lord was with hym: For whatsoeuer he dyd, the Lorde made it to prosper.

^(c) Here it appereth vnto vs that he had a loude crye.

^(m) He gaue to march to his wyfe: so for his labour he receyved a harlot.

⁽ⁿ⁾ This is to saye that he made hym here but one part, and condemneth be fore iustice examination.

^(o) The hebreue signifieth a rounde prysen as the moon.

^(p) God helpeth vs in a iuste cause, for his owne mercie sake.

^(q) Gods mercie appeareth in mouing the hard heartes of prysen keepers.

¶ The. xl. Chapter.

1 Joseph ministreth vnto the butler and baker of Pharaos. 5 They see dreames. 9 The butlers dreame, the which Joseph interpreteth. 15 He expoundeth also the dreame of the baker. 20 The feast of Pharaos on his birth day. 23 The butler vnthankfull.



And it came to passe after these thynges, that ^(c) the butler of Pharaos and his baker, had offended their lord the kyng of Egypt.

- 2 And Pharaos was angry agaynst his two officers, agaynst the chiefe butler and the chiefe baker.
- 3 And put them in ward in his chiefe stewardes house, euen in the prysen and place where Joseph was bounde.
- 4 And the ^(b) chiefe steward gaue Joseph a charge

^(b) Josephs maister helpe after better aduancement, so as receyved to hym.

¶ Vvordes

^(c) These are two names, the chiefe in the chiefe.

a charge with them, & he serued them: and they continued a season in warde.

- 5 And they dreamed eyther of them in one night, both the butler and the baker of the kyng of Egypt, whiche were bounde in the pylson house, eyther of them his dreame, & eche mans dreame of a sundry interpretation.

- 6 When Ioseph came in vnto them in the mornynge, and ^(c) looked vpon them, beholde they were sadde.

- 7 And he asked Pharaos chiefe officers that were with hym in his maisters warde, saying: wherfore loke ye so sadlye to day?

- 8 They answered him: we haue dreamed a dreame, and haue no man to declare it. And Ioseph sayde vnto them: do not ^(b) interpretinges belong to God: tell me I pray you.

- 9 And the chiefe butler tolde his dreame to Ioseph, and saide vnto him: In my dreame, me thought there stode a vine before me,

- 10 And in the vine ^(d) were three braunches, and it was as though it budded, & her blossomes shot forth: and the clusters therof brought forth ripe grapes.

- 11 And I had Pharaos cup in my hand, and toke of the grapes and pressed them in Pharaos cuppe, and deliuered Pharaos ^(e) cuppe into his hande.

- 12 And Ioseph sayde vnto hym, this is the interpretation of it. The three braunches ^(f) are three dayes.

- 13 For within three dayes shall Pharaos ^(g) lyft ^(h) vp thyne head, and restore thee into thyne office agayne, and thou shalt deliuer Pharaos cup into his hande after the olde maner when thou wast his

butler.

- 14 But ⁽ⁱ⁾ thynke on me when thou art in good case, and shewe mercy [I pray thee] vnto me, and make mention of me to Pharaos, & bring me out of this house:

- 15 For I was priuily by stealth taken away out of the lande of the Hebrewes: and here also haue I done nothyng at all wherfore they shoulde haue put me into this dungeon.

- 16 When the chiefe baker saide that the interpretation was ^(j) good, he sayd vnto Ioseph: me thought also in my dreame that I had three ^(k) whyte wycker baskettes on my head,

- 17 And in the vppermost basket there was of all maner bake meates for Pharaos, and the birdes dyd eate them out of the basket: ^(l) it was vpon my head.

- 18 And ^(m) Ioseph answered and saide: this is the interpretation thereof. The three baskettes, are three dayes: For within three dayes shall Pharaos take thy head from thee, and shall hang thee on a tree, and the birdes shall eate thy flethe from of thee.

- 19 And it came to passe the thirde day, which was Pharaos birth day, that he made a feast vnto all his seruantes: and he ⁽ⁿ⁾ lyfted vp the head of the chiefe butler, and of the chiefe baker among his seruantes:

- 20 And restored the chiefe butler vnto his butler ship agayne, whiche also reached the cuppe into Pharaos hande.

- 21 But he hanged the chiefe baker, euen as Ioseph ^(o) had interpreted vnto him.

- 22 Neither dyd the chiefe butler ^(p) remember Ioseph, but ^(q) forgot hym.

¶ The. xli. Chapter.

The dreame of Pharaos of seuen kyne. 5 Another dreame of eares of corne. 9 The butler mentioneth Ioseph before Pharaos. 14 Ioseph being deliuered out of pylson, declareth Pharaos his dreames, foretellyng aboundaunce and famine. 39 Ioseph is made gouernour ouer the victualles. 45 Ioseph taketh a wyfe. 48 Ioseph gathereth the grayne of the peres of plenteousnes. 50 The sonnes of Ioseph. 51 Danalles. 52 Ephraim. 54 famine throughe the whole world.

A

(a) Ioseph hoped well to haue been longer deliuered: but God wyl haue no tyme wted.



And after ^(a) two yerres Pharaos dreamed, and beholde, he thought that he stode by a ryuer syde.

And there came out of the ryuer seuen goodly

kyne, and fat fleshed, and fedde in a meadowe.

- 3 And seuen other kyne came by after them out of the ryuer, euill fauoured, and leane fleshed, & stode by the other kyne vpon the bynke of the ryuer.

- 4 And the euill fauoured & leane fleshed kyne

(b) It was not vntill that his paine to deliuer the kynedid agayne.

C

(c) They first empyre good sworde but by iurces sake, are afterwarde heate and in of hel.

(d) Teachers must speake as Gods word, not as men, but as of Gods things, and that boldly.

D

(e) Wh.

(f) The

(g) Ioseph was a man of God, and he was a prophet.

(h) The

(i) Ioseph was a man of God, and he was a prophet.

(j) Ioseph was a man of God, and he was a prophet.



kyne dyd eate by the seven well fauoured and fat kyne : and Pharao awoke.

5 And he slept agayne, and ^(b) dreamed the seconde tyme : and beholde, seven eares of corne grewe vppon one stalke, ranke and goodly.

6 And agayne, seven thynne eares, blasted with the east winde sprang vp after them.

7 And the seven thynne eares deuoured the seven ranke & full eares. And Pharao awaked, and see (it was) a dreame.

8 And when the mornyng came, his spiritte was troubled, and he sent and called for all the southsayers of Egypt, and all the wyse men thereof : and Pharao tolde them his dreame, but there was none of them that coulede interprete it vnto Pharao.

9 The spake the chiefe butler vnto Pharao, saying: I do remember my faultes this day:

10 Pharao beyng angry with his seruantes, put in ward in the chiefe stewardes house both me, and the chiefe baker.

11 And we dreamed both of vs in one nyght, and eche mans dreame of a sundry interpretation.

12 And there was with vs ^(c) a young man, an Hebrue borne, seruauit vnto the chiefe steward: to whom when we tolde them, he declared our dreames to vs, accordyng to cyther of our dreames.

13 And as he declared them to vs, euen

so it came to passe: For he restored me to myne office agayne, and hanged hym.

14 Pharao ^(c) sent therfore and called Joseph: and they brought him hastily out of the dungeon. And he shaued himselfe and chaunged his rayment, and came vnto Pharao.

15 And Pharao sayde vnto Joseph: I haue dreamed a dreame, & no man can interprete it: & I haue heard say of thee that assoone as thou hearest a dreame, thou canst interprete it.

16 Joseph answered Pharao, saying: Not I, ^(d) but God shall geue Pharao an aunswere of peace.

17 And Pharao sayde vnto Joseph: In my dreame me thought I stood by a ryuers syde,

18 And there came out of the ryuer seven fat flesshed and well fauoured kyne, and fedde in a medow.

19 And then seven other kyne came out after them, poore, and very yll fauoured and leane flesshed, such as I neuer saw in all the lande of Egypt, they were so yll fauoured.

20 And the seven leane and yll fauoured kyne, did eate by the first seven fat kyne:

21 And when they had eaten them vp, a man coulede not perceaue that they had eaten them, but they were styll yll fauoured as they were at the begynnyng: and I awoke.

22 And I saw againe in my dreame, and beholde,

(c) whō men contempe in prosperitie, hym they are glad to heare in aduersitie.

(d) Without me. (f) he geueth all the glorie to God, yet denyeth not his munificence.

(e) Or, so leane.

(f) Come in to the inward parts of them.

beholde, seven eares sprang out of one
stalke, full and fayre,

"D₂ small.

23 And beholde, seuen eares agayne " With-
thered, thinne, and blasted With the east
Wynde, sprang vp after them.

24 And the thicke cares deuoured the se-
uen good cares: and I haue tolde the
soulslayers, but there was no man that
coulede tell what it meaneth.

25 And Joseph answered Pharaoh: [both] Pharaohs dreames are ^(a) one, God hath shewed Pharaoh what ^(b) he is about to do.

(g) In light
fication and
hicamping.

(h) God doth not only fore-see things to come, but also doth rule the same: thus Joseph would begin to teach Pharaoh some godliness.

26 The seven good kyne, are seven yeres,
and the seven good eares are seven yeres
also: and it is but one dreame.

27 Lykelwyse the seven thinne and euyl
fauoured kine that came by after them,
are seven yerres, and the seven emptie &
blasted eares with the east wynde, that
be seven yerres of famine.

28 This worde which I haue sayde vnto Pharao, is it that ⁽¹⁾ God is about to do, and sheweth it vnto Pharao.

(i) Lett Pharao shoulde thinke any thyng of his idols: or that God is only a beholder of the sworde, and not a doer.

29 Beholde there come seven yeres of
great plenteousnes throughout all the
lande of Egypt.

30 And agayne, there shall aryse after
them seven yerres ^(b) of famine, and all
the plenteousnes shall be forgotten in the
lande of Egypt: and the famine shall
consume the lande.

(k) God is merciful ever, even in his punishment.

31 Neither shall the plenteousnes be known in the lande, by reason of that famine that [shall come] after: for it shalbe exceeding great.

32 And as concerning that the dreame
was doubled vnto Pharao the seconde
tyme: beholde, the thyng is certainly
prepared of God, and God wyll⁽¹⁾ short-
ly bryng it to passe.

33 Nowe therfore^(m) let Pharao prouide
for a man of vnderstandyng, and wise-
dome, & set him ouer the land of Egypt.

34 And let Pharao do this also, that he make officers ouer the lande, & take vp the fift part of the inheritauce in y^e land of Egypt in the seuen plenteous yeres.

35 And ⁽¹¹⁾ let them gather all the fooðe of
these good yerres that come: and laye bp
coyne vnder the hande of Pharao, and
let them kepe fooðe in the cities.

36 And so shall that fooðe be for store in
the lande agaynst the seven yerres offa-
mine, which shall come in the lande of
Egypt, that þ lande perishe not thzough
famine.

37 And the saying seemed good in the eyes of Pharaoh, and in the eyes of all his servants.

38 Then saide Pharao vnto his seruantes: May there be founde a man suchē as this is, ⁽⁶⁾ in whom the spirite of God is?

39 And Pharao saide vnto Ioseph : For-
asmuch as ^(P) God hath shewed thee all
this, there is no man of vnderstandyng
or of wysedome lyke vnto thee.

40 Thou therfore shalt be ouer my house,
and accordyng to thy worde shall all my
people be ruled: only in the ^[kynges]
seate wyll I be about thee.

41 And Pharao sayde agayne vnto Joseph: beholde, I haue set thee ouer all the lande of Egypt.

42 And Pharao toke of his ⁽ⁿ⁾ r yng from
his hande, and put it vpon Iosephes
hande : & arayed him in cloth of raynes,
& put a golden cheyne about his necke.

43 And set hym vpon the best charret he
had satie one: and they cried before him,
(tender father, and made hym ruler
ouer all the lande of Egypt.

44 And mozeouer Pharao said vnto Joseph: ⁽¹⁾ I am Pharao, and without thee shal no man ⁽²⁾ lyfe by his hande or foote in all the lande of Egypt.

45 And Pharao called Iosephes name
"Zaphnath Baaneach, & he gaue hym
to ^(b)wyfe Asnath the daughter of Po-
tipherah " priest of On. Then went Jo-
seph ouer the lande of Egypt.

46 And he was ^(c) thirte yere olde when he stode before Pharao king of Egypt And Ioseph departyng from the presence of Pharao, ^(d) Went throughtout all the lande of Egypt.

47 And in the seven plenteous yeres, the
earth brought forth great store for to
lay vp.

48 And he gathered vp all the foode of
the seven plenteous yeres which were
in the lande of Egypt, and layed by the
foode in the cities : the foode of the
fieldes that grew rounde about euery
citie, layed he by in the same.

49 And Joseph ³ layed vp cozne in store
lyke vnto the sande of the sea, in multi-
tude out of measure, vntyll he left num-
bryng : for it was without number.

50 And vnto Ioseph were borne two
sonnes befoze the yerres of famine came:
Which ^(an) Asnath the daughter of Poti-
pherah priest of On, bare vnto hym.

51 And

(d) Such gifts of value ought to be looked for in them & should be placed in office.

(v) Though
he spake of
God & prayd
his godes, yet
he yeldeth not
hym selfe to
hym oltoge-
ther.
" Armed or
sedde.

(a) In such pompes, pride & haetic must be aboyded. For the gods may bleseth honoz, though he gredepe seke not after them.

"The se-
conde.

(r) This
word Thich,
(someth rather
to be an E-
gyptian word
than an He-
brew: it was
much used
by him, as
bowe & knee:
(s) For yf he
saide: as thou
art as I am
king: or by
my name.
(t) That is,
do not pynche
me.

"A man to whom secrets are revealed.
(b) Byron is a strange land far off, he could not have a wife from his own kinrede."
"O,

Prince.

(r) So God
gave hymns
special grace to
heart 13. years
scrutator: and
that he a poe
reign should
rule without
great enu.
(P) He told
great parter
in his office
hym selfe, and
he might have
done it by
other

(3) I longed
care of the
commonwealth
and hereby
thereby oblige
myself to
serve.

(aa) The
woman was
old maid
daughter of
the country
the woman's
to court &
declared.

- 51 And Joseph called the name of the first sonne, "Manasse: for God [sayde he] hath made me forget al my labour, and all my fathers householde.
- 52 The name of the seconde called he "Ephraim, for God [sayde he] hath caused me to be fruitefull in the lande of my trouble.
- 53 And when the seven yeres of plentyousnesse that was in the land of Egypt, were ended,
- 54 Then came the seven yeres of dearth, according as Joseph had sayde, and the dearth was in all landes: but in all the

- lande of Egypt, was there yet foode.
- 55 And when the lande of Egypt also began to hunger, the people cryed to Pharaon for bread. And Pharaon sayde vnto al the Egyptians, go vnto Joseph: and what he sayeth to you, that do.
- 56 And the dearth was throughout all the lande: and Joseph opened all the barnes wherein was corne, and solde vnto the Egyptians: for the famine waxed sore in the lande of Egypt.
- 57 And all countreys came into Egypt to Joseph, for to bye [corne] because that the famine was so sore in all landes.

¶ The. xliij. Chapter.

1 Jacob sendeth his sonnes into Egypt to bye foode. 7 Joseph agnised his brethren. 9 They are tempted of him. 17 They be thrust into prison. 21 The brethren of Joseph do submit them selues, as knowledging their offences. 24 Joseph weepeth, Simeon is committed to ward. 29 They returne to their father, to fetch Benjamin. 35 They finde money in the mouth of their sackes. 38 Jacob will not deliuer Benjamin.

A

Breaking



And Jacob seing that there was "corne in Egypt, sayde vnto his sonnes: why gape ye one vpon another:

- 2 And he said: behold, there is corne in Egypt: get you downe thither, and bye vs corne from thence, that we may liue, and not dye.
- 3 So went Josephes ten brethren downe to bye corne in Egypt.
- 4 But Benjamin Josephes brother, woulde not Jacob sende with his other brethren: for he saide, lest peradventure destruction come vpon hym.
- 5 And the sonnes of Israel came to bye corne among other that came: for there was dearth in the lande of Chanaan.
- 6 And Joseph was ^(a)gouvernour in the lande, and solde to all the people of the lande. And Josephes brethren came and ^(b)bowed them selues with theyr faces downe to the grounde before him.
- 7 When Joseph sawe his brethren, he knelewe them, and made ^(c)hym selfe straunge vnto them, & spake ^(d)roughly vnto them, saying: whence come ye: They answered, out of the lande of Chanaan to bye vitayle.
- 8 And Joseph knelewe his brethren, but they knelewe not him.
- 9 And Joseph remembred his dreames whiche he dreamed of them, and sayde vnto them: ye are ^(e)spyes, and to see where the lande is "weake, is your

connyng.

- 10 And they sayde vnto hym: nay my Lord, but to bye vitayle thy seruantes are come.
- 11 We are all one mans sonnes, and "meane truly, and thy seruantes are no spyes.
- 12 And he sayde vnto them agayne: nay but ^(f)euen to see where the lande is weake, is your connyng.
- 13 And they said: we thy seruantes are twelue brethren, the sonnes of one man in the lande of Chanaan, and beholde, the youngest is this day with our father, & one, no man woteth where he is.
- 14 And Joseph laide vnto them: ^(g)that is it that I spake vnto you when I sayd, ye are spyes.
- 15 Hereby ye shalbe proued: ^(h)[by] the lyfe of Pharaon, ye shall not go hence, except your youngest brother come hither.
- 16 Sende out one of you, whiche may set your brother, and ye shalbe kept in prison, that your wordes may be proued whether there be any trueth in you: or els ⁽ⁱ⁾[by] the lyfe of Pharaon, ye are but spyes.
- 17 And he put them altogether in ward three dayes.
- 18 And Joseph said vnto them the thirde day: this do & liue, [so:] I ^(k)fear God.
- 19 If ye be true men, let one of your brethren be bonde in the house of your prison: and go ye, carry corne to put alway the famine from your householde.
- 20 But bring your youngest brother vnto

(cc) The Prince should be as a common nurse of his people.

The secretes of the lande.

Are true.

(f) Some men thinke it sufficient for the to asseure a thing without adding any reason.

(g) Because of the absence of two of the brethren, it was suspicious.

(h) It was heard in so court and countrey, to be altogether undoubted.

(i) Customers make small faults not to be thought upon.

(k) The feare of God, is the beginning of a faithful and sincere dealing.

(a) Joseph together with his brethren, and his father, were in bondage in Egypt. (b) When Joseph saw his brethren, he knew them, and made himselfe strange unto them, and spake roughly unto them, saying: whence come ye: They answered, out of the lande of Chanaan to bye vitayle. (c) This is the first time that Joseph made himselfe knowne unto his brethren. (d) Joseph made himselfe strange unto his brethren, and spake roughly unto them, saying: whence come ye: They answered, out of the lande of Chanaan to bye vitayle. (e) Joseph said vnto them: ye are spyes, and to see where the lande is weake, is your connyng.

(f) The Prince should be as a common nurse of his people. (g) Because of the absence of two of the brethren, it was suspicious. (h) It was heard in so court and countrey, to be altogether undoubted. (i) Customers make small faults not to be thought upon. (k) The feare of God, is the beginning of a faithful and sincere dealing.

to me, and so that your wordes be tryed true, and ye shall not dye: & they dyd so.

- 21 And one sayde to another: We haue verely ^(m) sinned agaynst our brother, in that we salve the anguish of his soule, when he besought vs, and we woulde not heare him: and therfore is this ⁽ⁿ⁾ trouble come vpon vs.

- 22 And Ruben answered them, saying: sayd I not vnto you, that you shoulde not sinne against the lad, and ye woulde not heare: and see, now his blood is required.

- 23 They were not aware that Ioseph vnderstoode them: for he spake vnto them by an interpreter.

- 24 And he turned from them and wept: and turned to them agayne, and commaunded with them, and toke out Simeon from amongst them, and ^(o) bounde him before they eyes.

- 25 And Ioseph commaunded to fill their sackes with corne, & to put euery mans money in his sacke, and to geue them vitayle to spende by the way: and thus dyd he vnto them.

- 26 And they laded they asses with the corne, and departed thence.

- 27 And as one of them opened his sacke for to geue his asse prouender in the ^(p) inne, he espied his money, for it was in his sackes mouth.

- 28 And he said vnto his brethren, my money is restored me agayne, for lo, it is euen in my sacke. And their heart fayled them, and they were astonied, and sayd one to another, why hath ^(q) God dealt thus with vs?

- 29 And they came vnto Jacob their father, vnto the lande of Chanaan, & tolde him all that befell vnto them, saying:

- 30 The man, euen the Lord of the lande, spake roughly to vs, and toke vs for spyces of the countrey.

- 31 And ^(r) we sayd vnto him: We meane truly, we neuer were spyces.

- 32 We be twelue brethren, sonnes of our father: one is away, and the yongest is this day with our father in the lande of Chanaan.

- 33 And the Lord of the countrey sayde agayne vnto vs, hereby shall I know that ye meane truly: leaue one of your brethren here with me, and take [foode] to put away the famine fro your house-holde, and get you away.

- 34 And bring your yongest brother vnto me, that I may knowe that you are no spyces, but meane truly: so wyll I deliuer you your brother, and ye shall occupye in the lande.

- 35 And as they emptied theyr sackes, beholde, euery mans bundell of money was in his sacke: And when both they and their ^(s) father salve the bundelles of money, they were afrayde.

- 36 And Jacob theyr father sayde vnto them: ^(t) He haue ye robbed of my children, Ioseph is away, and Simeon is away, & ye will take Benjamin away: all these thinges are agaynst me.

- 37 Ruben said vnto his father: ^(u) Lay my two sonnes, yf I bring hym not to thee agayne: deliuer him to my hande, and I will bring him to thee agayne.

- 38 And he said: My sonne shall ^(v) not go downe with you, for his brother is dead, and he is left alone: if destruction come vpon hym by the way whiche ye go, ye shall bring my gray head with sorrowe vnto the graue.

¶ The. xliij. Chapter.

1 The brethren of Ioseph are sent backe with Benjamin, and gyftes. 6 The troubles of Jacob. 16 Ioseph commaundeith a banquet to be made redy for his brethren in his house. 23 Simeon is brought out of pylson. 24 The feete of Iosephs brethren be washed. 30 Ioseph weepeth. 32 His brethren do eate with him. It is unlawfull for the Egyptians to eate with the Hebrewes.

- 1 And the dearth was great in the lande.

- 2 And it came to passe

^(a) When they had eaten by the corne whiche they had brought out of the lande of Egypt,

theyr father sayde vnto them: go a-

gayne [and] bye vs a litle foode.

- 3 Juda answered him, and sayd, The man did solemnly protest vnto vs saying: ye shall not see my face, except your brother be with you.

- 4 If thou wyll sende our brother with vs, we wyll go downe, and bye thee foode.

5 But

(m) Affliction brought them to the conscience of their sinne, done 17. yeres before.

(n) Sinne is the cause of affliction.

(o) This was not of malice, but because he would be surely certified of the state of his fathers house, and of Benjamin.

(p) The Hebrew word signifies a place where one abideth all night.

¶ VVent forth.

(q) He that hath the conscience of sinne, feeleth that affliction cometh from God.

(r) They tell here, to make the story thoughtfull for their consciences sake.

(s) Ioseph meant not to grieve his father: yet so to make him see that they were not his children.

(t) He said also, I am tempted with the deceit of Simeon's promise, whiche should commaunde me in his hande, that I might daily deceiue.

(u) But that he thought his father might do so lawfully: but that he would take away his fathers blessing.

(v) Ioseph's blessing him, that he yet feeleth not what is best to be done.

(a) This was in the end of the seconde yere of dearth.

5 But if thou wilt not sende hym, we
wyl not go downe : for the man sayde
vnto vs. ^(b) ye shall not see my face, ex-
cept your brother be with you.

6 And Iſrael ſayd: Wherefore dealt ye ſo cruelly with ^(c) me, as to tell the man that ye had yet a brother:

7 They answered, The man asked vs
straitely of "our [state] and of our kin-
rede, saying: Is your father yet aliue:
haue ye [not another] brother: And we
tolde hym accordyng to the " tenour of
these wordes: Could we by any meane
knowe, that he would say, byng your
brother dollne with you:

8 The said Iuda vnto Israel his father:
send the lad with me, that we may arise
and go, and that we may liue, & not dye,
yea both we & thou, & also our many.

9 ^(b) I wyll be suretie for hym, of my
handes shalt thou requyre hym: yf I
byrnyng hym not to thee agayne, and set
hym before thine eyes, then let me beare
the blame for ever.

of Truly except we had made this tarrying, by this we had returned the seconde tyme.

11 And their father Israel sayde vnto them: if it must nedes be so, nowe then do thus. Take of the "best frutes of the lande in your vesselles, and bryng y^e man^(c) a present, a curtsie of bawme, and a curtsie of hony, spyece and myrrre, nuttes and almondes.

12 And take double ⁽¹⁾ money in your
hande, & the money that was brought
agayne in your sakes, take it agayne
With you, peraduenture it was some
ouersight.

13 Take also your brother with you, and
arise and go agayne vnto the man.

14. And ⁽⁹⁾ God almighty geue you mercye in the sight of the man, that he may deliuer you your other brother, & [this] Benjamin: and thus I am as one that is quite robbed of his chyldren.

15 Thus toke they the present, and twyfe
so muche more money in their hande,
With Benjamin, and rose vp, and went
downe to Egypt & stode before Joseph.

16. When Ioseph sawe Benjamin With
them, he sayd to the ruler of his house:
bryng these men home, and slay, and
make redy, for these men shall dyne
With me at noone.

17 And the man did as Joseph bad, and brought them into Josephes house.

18 When the men were brought into Josephes house, ^(*) they were afrayde, and said : because of the money that came in our sackes mouthes at the first tyme, are we brought in, that he may seeke occasion agaynst vs, and violently lay handes vpon vs, to bring vs in bondage, and our asses also.

19 Therefore came they to the man that was the ruler ouer Iosephes house, and continued with him at the doore of the house,

20 And sayde: oh sir, ⁽¹⁾ We came downe
hyther at the fyrst tyme to bye foode.

21 And as we came to an Inn, we opened our sakes, and behold, euery mans money was in the mouth of his sake, [euē] our money in ful wayght, and we haue brought it againe in our hande.

22 And other money haue We brought
also in our handes to bye foode : but we
can not tell who put our money in our
sackes.

23 And he sayd : peace be vnto you, feare not: your ^(b) God, and the God of your father, hath geuen you that treasure in your sakes : I had your money. And he brought Simeon out to them.

24 And the man led them into Iosephes house, and gaue them water to washe their feete. & gaue their almes prouender.

25 And they made redy their present a-
gaynst Joseph came at noone: for they
hearde [say] that they should eate bread
there.

26 When Joseph came home, they brought the present into the house to him, whiche was in their handes, and bowed them selues to the ground before him.

27 And he asked them of their "Welfare,
and sayd: Is your father, that old man
whiche ye tolde me of, in good health:
and is he yet alive:

28 They aunswered: Thy seruau^t our
father is in good health, & is yet al^lue.
And they ^o bowling them selues, made
thei^r ob^eysaunce.

29 And he lifting vp his eyes, behelde his brother Benjamin his mothers sonne, and sayd: is this your younger brother of Whom ye spake vnto me: And he said: God be ^(m)mercifull vnto thee my sonne.

30 And Joseph made haste (for his heart did melt upon his brother) and sought ^{where} to weepe, and entred into his

(h) In myll
conscience ea-
teth all thyng
ges suspecte
oultpe.
" Fumble
or rolle him
selfe vpon
vs.

(1) They
would shew
them selves
innocent be-
fore they be
accused.

•

(B) Joseph instructed his own familie in the knowledg of God: though he coulde not reason in the whole realme.

2000

"Peace.

① 巴士

they fulful
Josephes
because wherby
they make
belye.

(m) ~~The~~ considering the troubles of his father, the ~~growth~~ of his

mother, and
his own first
nuptials, about
the year of
Benjamin's
birth, spoke

thus.
" Bowels.

his chamber and wept there.

31 And he washed his face, and came out, and refrayned hym selfe, and sayde: set bread on the table.

32 And they prepared for hym by hym selfe, and for them by them selues, and for the Egyptians which dyd eate with him, by them selues, because ⁽ⁿ⁾ the Egyptians may not eate bread with the Hebrewes: for that is an ^(o) abhominat

tion to the Egyptians.

33 And they satte before hym the first borne, according to his age, & the youngest according to his youth: and ^(p) the men ^(q) merueyled among them selues.

34 And he sent rewarde vnto them from before him selfe: but Benjamin's part was fife times so muche as any of theirs: and they dronke, and were made ^(r) mery with him.

⁽ⁿ⁾ Man to his fellowe.
^(p) The men of their city could thin to maruyle.

^(r) Dronke.

⁽ⁿ⁾ Superstition hath pride and outwards cleane- nesse following her, with contempt of the truth.

^(o) The cause of Synocles the word in the xlii. Chapter.

¶ The .xliij. Chapter.

1 Joseph commaundeth his cuppe to be put in the sacke of Benjamin. 4 The cuppe is attached in the sacke of Benjamin. 15 Joseph accuseth his brethren of theft. 18 The oration of Judas vnto Joseph.

A I



And he commaunded the ruler of his house, saying: fill the mens sackes with foode, as much as they can cary, & put euery mans money in his sackes mouth:

2 And put ^(a) my cup, my siluer cup in the sackes mouth of the youngest, and his corne money also. And he did according to the worde that Joseph had saide.

3 And in the morning alsoone as it was lyght, the men were let go, they, and their asses.

4 And when they were out of the citie, and not yet farre alway, Joseph sayde vnto the ruler of his house: bp, and followe after the men, & when thou doest ouertake them, thou shalt say vnto them: wherfore haue ye rewarded euyl for good:

5 Is not that the cuppe in the whiche my Lord drinketh: and ^(b) for the whiche he ^(c) consulteth with the propheters: We haue euill done that ye haue done.

6 And when he ouertoke them, he sayd the same wordes vnto them.

7 And they answered him: ^(d) Wherfore sayest my Lorde suche wordes: God forbid that thy seruantes should do so.

8 Beholde the money which we founde in our sackes mouthes, we brought agayne vnto thee, out of the land of Chanaan: holwe then shoulde we steale out of thy Lordes house eyther siluer or golde:

9 With whomsoever of thy seruantes it be founde, ^(e) let him dye, and we also wyll be my Lordes bondmen.

10 And he said, folwe also let it be according vnto your wordes: he with whom

it is founde, shalbe my seruaunt, and ye shalbe blanielesse.

11 And at once euery man toke downe his sacke to the ground, and euery man opened his sacke.

12 And he ^(f) searched, and began at the eldest, and left at the youngest: and the cuppe was founde in Beniamins sacke.

13 Then they rent theyr clothes, and laded euery man his asse, and went againe vnto the citie.

14 And Juda and his brethren came to Josephes house (for he was yet there) and they fell before him on the ground.

15 And Joseph sayde vnto them: what deede is this that ye haue done: wote ye not that suche a man as I ^(g) do consult with ^(h) propheters:

16 Then saide Juda: what shall we say vnto my lord: what shall we speake: or howe shall we ⁽ⁱ⁾ cleare our selues: ^(j) God hath founde out the wickednes of thy seruantes: beholde, we are my lordes seruantes, both we, yea, and he also with whom the cup is founde.

17 And he answered, God forbid that I shoulde do so: but the man with who the cup is found, he shalbe my seruaunt, and get ye hence bp in peace vnto your father.

18 Then Juda went vnto him, and said: ^(k) Oh my lord, let thy seruaunt [I pray thee] speake a worde in my lordes eares, and be not inflamed with wrath agaynst thy seruaunt, ^(l) for ^(m) thou art euen as Pharao.

19 My lord asked his seruantes, saying: haue ye a father, or a brother:

20 And we answered my lord: we haue a father that is olde, and a young lad, which he begat in his age: and the brother

^(f) This search was as close a discipline as his master.

^(g) Or, a prophet.

^(h) Though he dyd not the thing: he shoulde not haue more than the opinion that he dyd.

⁽ⁱ⁾ Iustice.

^(j) After he was in trouble with our eyes, know,ough to the secret judgement of God.

^(k) And brother the name of our ancestor, to be both in the Hebrew and familiarly.

^(l) As thou, as Pharao, ^(m) I was and beloved oration.

^(a) Simplicity in dealing is commaunded to every man: these such examples are not to be followed, which were done by some before some sinners motion of God.

^(b) In the which be propheters.

^(c) The secret not to the conscience for any matter: but this is sayde by dissimulation, to increase the crime.

^(d) A good conscience nether the color to excuse them selfe.

^(e) When should be better a wife, in descending their unio-

D

brother of the sayd lad is dead, and he is all that is left of his mother, and his father loueth him.

21 And thou saidest vnto thy seruantes: bryng him vnto me, that I may set my eyes vpon him.

22 And he answered my Lorde, that the lad could not go from his father, for if he shoulde leaue his father, he were but dead.

23 Then saydest ^(h) thou vnto thy seruantes: except your youngest brother come with you, loke that ye see my face no more.

24 And when we came vnto thy seruant our father, we shewed hym the wordes of my Lorde.

25 And our father sayde vnto vs: go agayne, and bye vs a litle foode.

26 And we answered, we can not go downe: neuerthelesse, if our youngest brother be with vs, then wyll we go downe, for we may not see the mans face, except our youngest brother be with vs.

27 And thy seruant our father sayd vnto vs: ye knowe that my wyfe bare me tibo sonnes.

28 And the one went out from me, and

I sayd, ⁽ⁱ⁾ of a suretie he is to me in pec- ces, and I sawe him not since.

29 And if ye take this also away from me, and destruction come vnto him, ye shall bryng my gray head with sorowe vnto the graue.

30 Nowe therefore when I come to thy seruant my father, and the lad be not with vs (seing that his ^(m) life "haugeth by the laddes life.")

31 Then shall it come to passe, that as soone as he seeth that the lad is not come, he wyll dye: so shall we thy seruantes bryng the gray head of thy seruant our father with sorowe vnto the graue.

32 For I thy seruant became suretie for the lad before my father, and saide: If I bryng hym not vnto thee agayne, I shall beare the blame vnto my father all my lyfe long.

33 Nowe therefore I pray thee, let me thy seruant byde here for the lad, and be my lordes ⁽ⁿ⁾ bondman, and let the lad go by with his brethren.

34 For howe can I go by to my father, if the ladde be not with me: vntlesse I woulde see ^(o) the wretchednesse that shall come on my father.

(i) Joseph might wonder: And what he shoulde had made before of his brethren. So wretchednesse will be vnto it selfe.

(m) That is, whiche he toucheth as his lyfe. "Tied vnto"

"Or, Shall sinne: or be guiltie of sinne."

(n) I to them of godlynesse, not to feare the blame of breaking promise and othe.

(o) Joseph should procure the long life of their parents.

The. xlv. Chapter.

1 Joseph yeldeth him selfe to be knowne of his brothers. 2 He comforteth them. 3 Joseph by the will of God being sent into Egypt, is made gouernour ouer Egypt, and sendeth for his father. 4 He kylleth his brethren, weeping. 5 Pharaos commaundeth Jacob to be brought into Egypt. 6 Joseph geueth gyftes vnto his brethren. 7 He exhorteth them vnto loue. 8 It is tolde Jacob that his sonne Joseph lyueth.

A. 1



oseph coulde no longer refrayne before all the that stode by hym, wherefore he cryed: ^(a) cause euery man to auoyde. And there remayned no man with him, whyle Joseph vttered hym selfe vnto his brethren.

2 And he ^(b) wept aloud, and the Egyptians, and the house of Pharaos heard.

3 And Joseph sayde vnto his brethren: I am Joseph, doth my father yet lyue? And his brethren ^(c) could not answer him, they were so abashed at his presence.

4 And Joseph sayde vnto his brethren, come neare to me I pray you. And they

came neare. And he said, I am Joseph your brother whos ye solde into Egypt.

5 Nowe therefore be not greued here: with neither ^(d) let it seeme a cruel thing in your eyes, that ye solde me hyther: for God did sende me before you to preserve lyfe.

6 For this is the seconde yere of dearth in the lande, and fine more are behinde, in the whiche there shall neyther be caryng nor harvest.

7 Wherefore God sent me before you, to preferue you a posteritie in the earth, and to saue your liues by a great deliuerance.

8 So now, it was not ye that sent me hyther, ^(e) but God whiche hath made me a father to Pharaos, and lord of all his house, and ruler throughout all the lande of Egypt.

(d) He doth not onelye saye: geue their liues: but also couereth their shame.

25 "Or, Remnant."

(e) Though God be the author, and true their doings to his purpose: yet they are not excusable for their misdeeds.

- 9 Haste you, and go by to my father, and tell him: thus saith thy sonne Ioseph, God hath made me lord of ^(a)all Egypt, come downe therfore vnto me, tary not.
- 10 And thou shalt dwell in the land of ^(b)Gosen and be a neyghbour vnto me, thou, & thy chyldren, and thy chyldrens chyldren, thy sheepe, and thy beastes, and all that thou hast.
- 11 And there wyll I prouide thee sustenance (for there remaine yet fye yerres of dearth) lest thou and thy houtholde, & all that thou hast come ^(c)to pouertie.
- 12 And beholde your eyes do see, and the eyes also of my brother Beniamin, that ^(d)mine owne mouth speaketh vnto you.
- 13 Therfore tell my father of all my glorie in Egypt, and of all that you haue seene, and make hast, and bring my father hither.
- 14 And he fel on his brother Beniamins necke, and wept: ^(e)and Beniamin wept on his necke.
- 15 Moreover he ^(f)kissed al his brethren, and wept vpon them: and after that, his brethren talked with him.
- 16 And the same [thereof] was hearde in Pharaos house, so that they sayde: Iosephes brethren are come. And it pleased Pharao well, and all his seruauntes.
- 17 And ^(g)Pharao spake vnto Ioseph: say vnto thy brethren, this do ye: lade your beastes, and go [and] retorne vnto the lande of Chanaan:
- 18 Take your father, and your houtholde, and come vnto me, and I wyll geue you the good of the land of Egypt, and ye shall eate the fat of the lande.
- 19 And thou also shalt commaunde [them]

this do ye: ^(h)take charrets with you out of the lande of Egypt for your chyldren, and for your wyues, and bring your father, and come.

20 Also regarde not your stuffe, for the good of all the lande of Egypt is yours.

21 And the children of Israel dyd euen so: and Ioseph gaue them charettes, accordyng to the commaundement of Pharao, and gaue them vitayle also to spende by the way.

22 And he gaue vnto eche of the change of raiment: but vnto Beniamin he gaue thre hundred peeces of siluer, and fye change of raiment.

23 And vnto his father he sent after the same maner ten asses laden with good out of Egypt, and ten the asses laden with corne, & bread, and meate, for his father by the way.

24 So sent he his brethren away, and they departed: and he sayd vnto them, see that ⁽ⁱ⁾ye fall to no stryfe on the way.

25 They departed therfore from Egypt, and came into the lande of Chanaan, vnto Iacob theyr father.

26 And tolde him, saying: Ioseph is yet aliue, and is gouernour ouer al the land of Egypt. And Iacobs heart ^(j)waunred, for he ^(k)beleued them not.

27 And they tolde hym all the wordes of Ioseph, whiche he had said vnto them: And when he sawe the charrets whiche Ioseph had sent to cary him, the spirite of Iacob theyr father reuiued.

28 And Israel saide: [I haue] ^(l)inough, that Ioseph my sonne is yet aliue: I will go, and see him, yer that I dye.

(n) This gre chereyng serueth the Church of God.

(o) Let not your eyes spare your vessels. F Mouth.

(p) These were many tokens of his good wyll: an argument to persuade that there was a mirage was not.

(q) In some men faulte which they man would extolde hym selfe, therfore they comen.

(r) VVas loosed. (s) Thre hundred of ten, are scarce: he had when they tell truth.

(t) Thus he was not decayed by light of age.

¶ The .xlvi. Chapter.

1 The going of Iacob into Egypt. 3 God comforteth Iacob, and reneweth his promises. 7 The sonnes of Iacob. 27 seuentie persons that entred into Egypt with Iacob. 29 Ioseph meetyng his father, kysseth him. 34 The Egyptians do despise all hearmen.

¶ 1



Israel toke his iourney with all that he had, and came to Beerseba, and ^(a)offred offerings vnto the God of his father Isahar.

2 And God spake vnto Israel in a vision by nyght, saying: Iacob, Iacob: And he answered: here

am I.

3 And he sayde: I am God, the God of thy father, ^(b)fear not to go downe into Egypt: for I wyll there make of thee a great people.

4 I wyll go downe with thee into Egypt: and I wyll surely make thee come by agayne, and Ioseph shall put his hande vpon thyn eyes.

5 And

(a) In the beginning of his iourney he calleth vpon God: and protesteth not to leave this faith, though he left his country.

(b) For the land of Egypt was as a pledge of what Ioseph should bring thence, therfore he was to be loosed. (c) God should not have bin in debt to the people on of Ioseph of any other.

5 And Jacob rose vp from Beer-seba : and the sonnes of Israel caryed Jacob their father, and their childre, and their wyues, in the charettes whiche Pharaο had sent to cary him.

6 And they ⁽¹⁾ toke their cattell, and the goodes whiche they had gotten in the lande of Chanaan, & came into Egypt, both Iacob and all his seede with him,

7 His sonnes, & his sonnes sonnes with him, his daughters, and his sonnes daughters, and all his seede brought he with him into Egypt.

8 These are the names of the chyldren of Israel whiche came into Egypt, [both] Iacob and his sonnes. Ruben Iacobs first borne.

9 [The children of Ruben : Hanoch, and Phallu, Hefron, and Charmi.

10 The chyldren of Simeon : Jemuel, & Jamin, and ⁽¹⁾ Ohad, and Jachin, and Sohar, and Saul the sonne of a Chanaanitische woman.

11 The chyldren of Levi : Gerson, Ce-hath, and Merari.

12 The chyldren of Iuda : Er, & Onan, Sclah, & Phares, and Zarah : *but Er and Onan dyed in the lande of Chanaan. The chyldren of Phares also were⁽¹⁾ Hefron and Hamul.

13 And the chyldren of Issachar : Thola, Punah, and Job, and Simron.

14 The chyldren of Zabulon : Sered, and Elon, and Jachelel.

15 These be the chyldren of Lea, whiche she bare vnto Iacob in Mesopotamia, with his daughter Dina. All the soules of his sonnes and daughters, [make] ⁽¹⁾ thirtie and thre.

16 The chyldren of Gad : Siphion, and Haggi, Sumi, and Elbon, Eri, & Arodi, and Areli.

17 The chyldren of Aser : ⁽¹⁾ Imnah, and ⁽¹⁾ Jiluah, and Jisui, and Beriah, and Serah their sister. And the chyldren of Beriah : Heber, and Balchiel.

18 These are the sonnes of Zilpha, whō Laban gaue to Lea his daughter: and these she bare vnto Iacob, [euē] fixteene soules.

19 The chyldren of Rachel Iacobs ⁽¹⁾ wife: Ioseph and Beniamin.

20 And vnto Ioseph in the lande of Egypt, were borne⁽¹⁾ Manasses, and Ephraim, whiche Asenath the daughter

of Potipera priest of On bare vnto him.

21 The chyldren of Beniamin: Bela, and Becher, and Asbel, Gera, & Raaman, Ehi, and Ros, Buppim, and Buppim, and Arde.

22 These are the chyldren of Rachel whiche she bare vnto Iacob, foureteene soules altogether.

23 And the chyldren of Dan : Hulin.

24 The chyldren of Naphtali: Jachseel, and Guni, Jeler, and Sillem.

25 These are the sonnes of Bilha, whiche Laban gaue vnto Rachel his daughter, and she bare these vnto Iacob altogether seuen soules.

26 And so the soules that came with Iacob into Egypt, whiche came out of his loynes, besides Iacobs sonnes wyues, were altogether thre score & sixe soules.

27 And the sonnes of Ioseph whiche were borne hym in Egypt, were two soules: so that all the soules of the house of Iacob whiche came into Egypt, [were] ⁽¹⁾ thre score and ten.]

28 And he sent Iuda before hym vnto Ioseph, to direct his face vnto Gosen, and they came into the lande of Gosen.

29 And Ioseph made redy his charet, and went vp ⁽¹⁾ to meete Iſrael his father vnto Gosen, and presented him self vnto him, and he fell on his necke, and wept on his necke a good whyle.

30 And Iſrael layd vnto Ioseph: nowe am I content to dye, insonmuche as I haue seene thy face, and because thou art yet alue.

31 And Ioseph sayde vnto his brethren, and vnto his fathers house: ⁽¹⁾ I wyll go vp, and shewe Pharaο, and tell him: my brethren, and my fathers house, whiche were in the lande of Chanaan, are come vnto me.

32 And they are shepherdes, for they trade hath ben to feede cattell: and they haue brought theyr sheepe and theyr cattell, and all that they haue.

33 And if that Pharaο call you, and aske you, what your occupation is:

34 Ye shal answer: ⁽¹⁾ thy seruantes haue ben occupied about cattell from our childhood vnto this tyme, we and our fathers: that ye may dwell in the lande of Gosen. For euery one that kcepeth cattell, is an ⁽¹⁾ abhominacion vnto the Egyptians.

(k) It was of Gods special grace that in fewe yerres so small a number grew to such a multitude as came out of Egypt. ⁽¹⁾ Or, To prepare for hym in Gosen

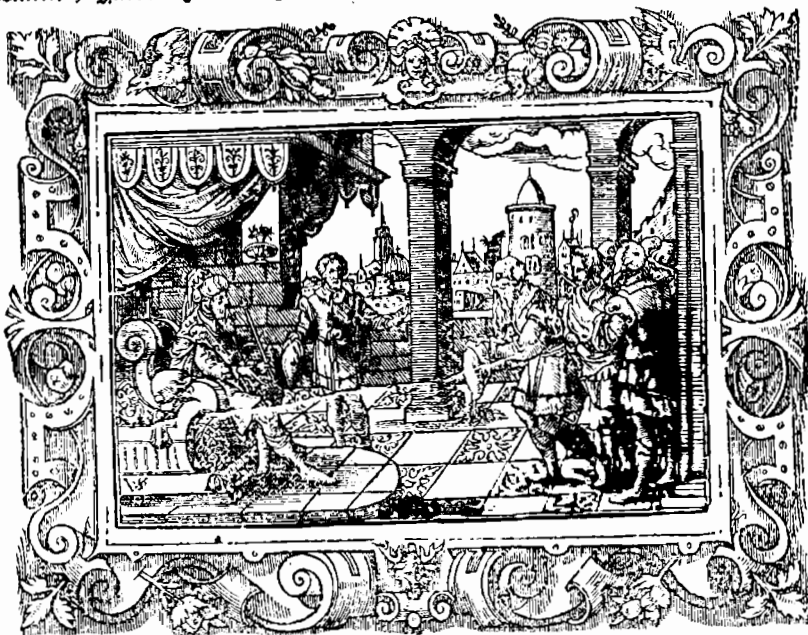
(m) He wyl do nothing as of puaute affectio, though his anctopine was great.

(n) Iſrael is not ashamed of the basenes of his kinrede.

(o) This pyde of the crenie made for the better vntying of the Church, and other comendation.

¶ The. xlvij. Chapter.

1 Ioseph telleth vnto Pharaos the comynge of his father, and bryngeth in his brethren.
 8 Jacob being brought in, is questioned with of Pharaos. 11 The land of Gosen is geuen vnto Jacob. 13 Ioseph geueth grayne for money, and cattell, and landes. 22 Liuing is geuen the priestes of the king. 23 When for meate and drinke, geue them selues to be bondmen. 30 Jacob wyll be buryed with his fathers.



A 1

Ioseph came therfore & tolde Pharaos, and said: My father & my brethren, theyz sheepe, and theyz cattell, and all that they haue, are come out of y^e lande of Chanaan: and beholde, they are in the lande of Gosen.

“Of the extreme partes.

2 And Ioseph toke “of the company of his brethren (euen) fīue men, and presented them vnto Pharaos.

3 And Pharaos sayd vnto his brethren:

(a) It līke question for a magnificat to aske.

(b) The god: lye are not ashamed of the basenes of their occupation, so it be lawfull.

(a) What is your occupation: And they answered Pharaos: thy seruauntes are

(b) keepers of cattell, both we, and also our fathers.

4 They said moreover vnto Pharaos, for to sojourne in the land are we come, for thy seruauntes haue no pasture for their cattell, so soze is the famishment in the lande of Chanaan: Solue therefore let thy seruauntes dwell in the lande of Gosen.

(c) It was in the confines of the lande of Chanaan, and Arabia, and in the extreme partes of Egypt.

5 And Pharaos sayde vnto Ioseph: thy father & thy brethren are come vnto thee.

6 The lande of Egypt is before thee:

In the best place of the lande make both thy father and thy brethren dwell, eue in the land of Gosen let them dwell. Moreover, if thou knowest any man of activitie amongst them, make them rulers ouer my cattell.

7 And Ioseph brought in Jacob his father, and set hym before Pharaos: and Jacob ^(a) blessed Pharaos.

8 And Pharaos said vnto Jacob: howe “olde art thou?

9 Jacob sayd vnto Pharaos, The dayes of my pilgrimage are an hundred and thirtie yerres: Fewe and euill haue the dayes of my life ben, and ^(c) haue not attained vnto the yerres of y^e lyfe of my fathers, in the dayes of theyz pilgrimage.

10 And Jacob blessed Pharaos, and went out of his presence.

11 And Ioseph prepared dwellinges for his father, and his brethren, and gaue them possessions in the lande of Egypt, in the best of the land, euen the land of ^(d) Rameses, as Pharaos had commaunded.

12 And Ioseph made prouision for his father and his brethren, and all his fathers household with bread: ^(e) euen to the mowthes of the young chyldren.

13 There was no bread in all the lande, for

(a) Shall Ioseph be worthy from Gosen, to be brought to his brethren? The dayes of thy lyfe

(c) He is not compleat of his years, but yet he is old, and his dayes are full of troubles.

(d) which is a city in Egypt.

(e) This is to say, for the sake of the young children.

for the dearth was exceeding sore, so that the lande of ⁽⁹⁾ Egypt, and the land of Chanaan were furnished by reason of the dearth.

C 14 And Joseph brought together all the money that was founde in the lande of Egypt and of Chanaan, for the corne which they bought: and he layed by ⁽¹⁰⁾ the money in Pharaos house.

15 When money fayled in the lande of Egypt and of Chanaan, all the Egyptians came vnto Joseph, and saide, Geue vs bread: wherefore suffrest thou vs to dye before thee whē our money is spent:

16 Then sayde Joseph, ⁽¹¹⁾ Bryng your cattell: and I wyll geue you for your cattell yf money fayle.

17 And they brought their cattell vnto Joseph: and Joseph gaue them bread for horses and sheepe, and oxen, & asses, and fedde them with bread for all their cattell that yere.

18 But when that yere was ended, they came vnto hym the next yere, and sayde vnto hym: we wyl not hyde it from my lord, howe that our money is spent: my lord also had our herdes of cattell, nether is ther ought left in y sight of my lord but euen our bodies & our landes.

19 Wherefore letteth thou vs dye before thine eyes, both we and our lande: ⁽¹²⁾ bye vs and our land for bread, and both we and our lande wyll be bounde vnto Pharaos: only geue vs seede, that we may lyue, and not dye, & that the lande go not to waste.

20 And so Joseph bought all the lande of Egypt for Pharaos: For the Egyptians solde euery man his possessions, because the dearth was so sore vpon them: and so the lande became Pharaos.

21 And he caused the people ⁽¹³⁾ to moue from citie to citie, fro one syde of Egypt into the other.

22 Only the lande of the priestes bought

he not: ⁽¹⁴⁾ for the priestes had a portion assigned them of Pharaos, and dyd eate their portiō which Pharaos gaue them: wherefore they solde not their landes.

23 Then Joseph sayde vnto the folke: beholde, I haue bought you this daye and your lande for Pharaos: Lo, here is seede for you, & ye shall sowe the land.

24 And of the increase you shall geue the ⁽¹⁵⁾ fyfth part vnto Pharaos, and foure partes shalbe your owne for seede of the fielde, and for you & them of your house: holdes, and for your chyldren to eate.

25 And they answered: Thou hast saued our lyues, let vs fynde grace in the syght of my lord, and we wylbe Pharaos seruauntes.

26 And Joseph made it a lawe ouer the lande of Egypt vnto this daye, that Pharaos shoulde haue the fyfth part, ⁽¹⁶⁾ except y lande of the priestes only, which was not Pharaos.

27 And Israel dwelt in Egypt, euen in they countrey of Gosen, and they had their possessions therein, and grewe and multiplied exceedingly.

28 Whereouer Jacob lyued in the lande of Egypt seuentene yeres, so that y whole age of Jacob was an ⁽¹⁷⁾ hundred and fourtie and seuen yeres.

29 When the tyme drew nye that Israel must dye, he sent for his sonne Joseph and sayde vnto him: If I haue founde grace in thy syght, oh put thy hande vnder my thygh, and deale mercifully and truly with me, that ⁽¹⁸⁾ thou bury me not in Egypt.

30 But I shall sleepe with my fathers, and thou shalt cary me out of Egypt, & bury me in their buryall. And he answered: I wyll do as thou hast sayde.

31 And he sayde: Swear vnto me. And he sware vnto him. And ⁽¹⁹⁾ Israel bowed towarde the beddes head.

¶ The. xlvij. Chapter.

1 Joseph with his chyldren bititeth his sick father. 5 Jacob adopteth Ephraim and Manasses vnto him. 8 Jacob blesteth Josephes chyldren. 21 Jacob foretelleth the deueraunce of his chyldren.

After these deedes, one tolde Joseph: beholde, thy father is sicke. And he toke with hym his two sonnes, Manasses and Ephraim.

Then this message was declared vnto Jacob: beholde, thy

sonne Joseph cometh vnto thee. And Israel toke his strength vnto hym, and laye vpon the bedde.

3 And ⁽²⁰⁾ Jacob sayd vnto Joseph: God almyghtie appeared vnto me at Luz in the lande of Chanaan, and blessed me, and sayde vnto me:

Ej

425c

(14) The king for the singler care of his religion, provided such tickets for his pictures.

D

(15) Another doth he op: priest tiranically & people: and both his good seruice to his prince.

(16) The priestes privilege in Egypt.

(17) Jacob lived in the lande of Chanaan. 77. yeres, then in Egypt 17. yeres, so that he lived 94. yeres in the lande of Chanaan. 33. and in Egypt 17.

(18) He thought hereby surely to conferre his posterity in the seruice of God.

(19) Thus he thanked God for Josephs comfort: and commended to god his posterity.

(20) Bowed hym selfe.

(21) He gave to Joseph to cary him selfe to the holy place, from the which he had ben banished, and from the which he had great glorie might aliegate hym. Gen. xxxv.

4 Beholde, I wyll make thee fruitful, and cause thee to multiplie, and wyll make a great number of people of thee, and wyll geue this lande vnto thy seede after thee vnto an euerlastyng posselli- on.

5 And nolue thy two sonnes Manasses and Ephraim, whiche were borne vnto thee in the land of Egypt before I came vnto thee into Egypt, are myne, euen as Ruben and Simeon are mine.

23

6 And the chyldren which thou hast gotten after them, shalbe thyne owne, and shalbe called after the names of their brethren in their inheritaunce.

7 And when I came from Mesopotamia, Rachel dyed vpon my hande in the land of Chanaan, by the way, when there was but a fieldes breadth to come vnto Ephratha: and I buried her there in the waye to Ephratha, the same is Beth-lehem.

8 And Israel beheld Iosephes sonnes, and sayde: what are these?

9 Ioseph sayde vnto his father: They are my sonnes whiche God hath geuen me here. And he sayde: Oh bring them to me, and let me blesse them.

10 (And the eyes of Israel were dymme for age, so that he coulde not well see) And he brought them to hym, and he kyssed them, and imbraced them.

11 And Israel sayde vnto Ioseph, I had not thought to haue seene thy face: and yet loe, God hath shewed me also thy seede.

12 And Ioseph toke them away fro his lappe, and he bowed hym selfe with his face towarde the earth.

13 Then toke Ioseph them both, Ephraim with his ryght hande towarde Israels left hande, and Manasses with his left hande towarde Israels ryght hande, and brought them vnto hym.

14 And Israel stretched out his ryght hande, and layed it vppon Ephraims head, which was the younger: and his left hande vpon Manasses head, guydyng his hande wytryngly, for Manasses was the first borne.

15 And he blessed Ioseph, and sayde: God in whose syght my fathers Abraham & Isahac dyd walke, God which hath fedde me al my lyfe long vnto this day,

16 And the angell which hath deliuered me from al euyl, blesse these laddes, and let my name be named in them, and the name of my fathers Abraham & Isahac, & that they may growe into a multitude in the middes of the earth.

17 When Ioseph sawe that his father layed his ryght hande vpon the head of Ephraim, it displeased hym: and he lift vp his fathers hande, to haue remoued it from Ephraims head vnto Manasses head.

18 And Ioseph sayde vnto his father, Not so my father, for this is the first borne: put thy right hande vpon his head.

19 And his father would not, but sayde: I knowe it well my sonne, I knowe it well, he shalbe also a people, and shalbe great: But his younger brother shalbe greater then he, and his seede shall become a great people.

20 And he blessed them that day, & saide: In thee let Israel blesse & saye, God make thee as Ephraim, & as Manasses. And he let Ephraim before Manasses.

21 And Israel said vnto Ioseph: behold I dye, & God shalbe with you, & byrnyng you againe vnto the land of your fathers.

22 Moreover, I haue geuen vnto thee a portion of lande about thy brethren, which I gat out of the hand of the Amorite in my sborde, and in my bowe.

¶ The. xlix. Chapter.

1 Jacob foretelleth what shall behap his sonnes, 3 Ruben, 5 Simeon & Levi. 10 Christe to be borne of Judas. 13 Zabulon. 14 Isachar. 16 Dan. 18 Christe. 19 Gad. 21 Nephtali 22 Ioseph. 27 Benjamin. 29 Jacob wyll be buryed with his fathers. 31 He dyeth.

21



2

And Jacob called for his sonnes, and sayde: Come together, that I may tell you what shall come on you in the last dayes.

Gather ye together, & heare ye sonnes of Jacob, hearken vnto

to Israel your father.

3 Ruben my first borne, thou art my myght, & the beginning of my strength, the noblenesse of dignitie, and the noblenesse of power.

4 Unstable as water, thou shalt not be the chiefest, because thou wentest by to thy fathers bedde: for then defiledst thou

(f) The best sheweth all these things.

(g) The blessing cometh from Gods mercy, and depends of the countenance which the Father.

(h) He may not be called, and a son.

(i) That is, counted as one of my children, under my name. The word signifies to multiply as fish.

(k) Yet God free gifts are not to be esteemed by the order of nature.

(l) As God minister be promoueth what God hath decreed.

(m) God's grace should be as a tree, that is, people should take thereof a pattern of blessing their children.

"A sholder

(n) The word about should be as a tree, that is, people should take thereof a pattern of blessing their children.

(o) Should be as a tree, that is, people should take thereof a pattern of blessing their children.

(p) The best sheweth all these things.

(b) when the lande of Chanaan shalbe deuoted, they shall haue no securall inheritance, but shalbe vnder thir brethrens name.

(c) If his mother left her house, he ought to obey Gods word.

(d) The god-father in all things consider the goodnesse of God, who gently mooueth them to seek for.

(e) For the things that were now in doing, were of greater measure then his high dignitie.

The. I. Chapter.

1 Jacobs body is annoynted. 3 The wayleng of Egyptians. 7 Joseph buryeth his father in Chanaan, with a great retinue and mourning. 10 funeral rites are celebrate for Jacob. 15 The brethren of Joseph do pray for pardon. 18 Joseph remitteth all iniuries vnto his brethren, and speaketh gently vnto them. 20 Joseph foretelleth the deliuerance of his brethren. 26 Joseph dyeth.



A 1



And Joseph fell vpon his fathers face, and wept ^(a) vpon him, and kysed hym.

2

And Joseph commaunded his seruantes the phisitians ^(b) to imbalme his father. And the phisitians embalmed Israel.

And fourtie dayes were continued (for so long doth the imbalmyng last) and the Egyptians ^(c) mourned for him thre score and ten dayes.

And when the dayes of mourning were ended, Joseph spake vnto y^e house of Pharao, saying: If I haue founde fauour in your eyes, speake I pray you in the eares of Pharao, saying:

My father made me sweare, & sayde, Lo I dye, bury me in the graue which I haue made me in the lande of Chanaan. Nowe therfore let me go vp I pray thee, and bury my father, and then wyl I come agayne.

And Pharao sayde: Go vp, and bury thy father, ^(d) accordyng as he made thee sweare.

And Joseph went vp to bury his father, and with hym went all the seruantes of Pharao that were the elders

of his house, and all the elders of the lande of Egypt:

8 And all the house of Joseph and his brethren, and his fathers house: onely their chyldren, and their sheepe, & their cattell, left they behynde in the lande of Gosen.

9 And there went with hym also charrettes and ^(e) horsemen: and it was an exceedyng great companie.

10 And they came to the corne floore of Atad, which is beyonde Iordane, and there they made a great and exceedyng sore lamentation: and he mourned for his father seven dayes.

11 And when the inhabiteurs of the lande [euen] the Chanamites, sawe the mourning in the corne floore of Atad, they sayde: This is a great mourning vnto the Egyptians. Wherefore the name of the place is called, The mourning of the Egyptians, & it is beyond Iordane.

12 And his sonnes dyd vnto hym accordyng as he had commaunded them.

13 For his sonnes caried hym into the lande of Chanaan, & buryed hym in the caue of the fielde Machpelah, whiche fielde Abraham bought to be a place to bury in of Ephron the Hethite, before Maure.

(a) Naturall sorrowe of it be in nature, is not to be reprehended.

(b) This was to the godly then an outward token of mourning: but to y^e ignorant a diuine ceremonye.

(c) This was a ceremoniall mourning.

(e) These were for their defence as against their enemies.

(d) Among the unbelieuers recourse was had vnto another.

E 14 And they made their lyues bytter vn-
to them in that cruell bondage, in claye,
and bricke, and all maner of worke in
the fielde: for all their bondage where-
in they serued them was ful of tiramie.

(e) Teames
i.e. diuers
wayes to
oppress the
Church.

15 And the kyng of Egypt ^(c) spake vnto
the mydwyses of the hebrues women:
(of which the one was named Siphrah
and the other Puah) and sayde:

"scates.

16 when ye do the office of a mydwysse
to the women of the hebrues, and see in
the "birth tyme that it is a boy, ye shall
kyl it: but if it be a daughter, it shal liue.

(f) It was
better to obye
God then
man.

17 Notwithstanding, the mydwyses fear-
ed God, ^(f) and dyd not as the kyng of
Egypt commaunded them, but saued
the men chyldren.

18 And the kyng of Egypt called for the

mydwyses, and sayde vnto them: why
haue ye dealt on this maner, and haue
saued the men chyldren?

19 And the mydwyses answered Pha-
rao: that ^(g) hebrues women are not as
the women of Egypt: for they are more
liuely women, and are deliuered yer the
mydwyses come at them.

20 And ^(g) God dealt well therefore with
the mydwyses: and the people multi-
plied and wared very myghtie.

(g) He is
washed there
constantly and
not there long

21 And it came to passe, that because the
midwyses feared God, ^(h) he made them
houses.

(h) God is
created there
families and
households.

22 And Pharao charged all his people,
saying: All the men chyldren that are
borne, cast into the ryuer, and saue the
mayde chyldren alyue.

¶ The. ij. Chapter.

God for his
names sake,
will deliuer
his Church
from the af-
fliction of si-
nners.

2 Moses is borne. 3 He is hydden in a basket & cast into a place where sedge groweth.
10 Moses is adopted of the daughter of Pharao. 11 Moses murdereth an Egyptian
which smote an hebrue. 13 Betweene them that are at drye, he woulde set an attone-
ment. 15 Moses fleeth from Pharao. 16 He defendeth maydens from the iniurie of
shepherdes. 21 He marryeth Sephora to wyfe. 23 The chyldren of Israel do crye vnto
God in trouble, and he regardeth them.



A 1



And there went a man
out of the house of Le-
ui, and toke to wyfe a
daughter of Leui.

2

And the wyfe concea-
ued and bare a sonne:
and when ^(a) she saue
that it was a proper childe, she hyd him
three monethes.

(a) The faith
of Moses
parents.
Hebr. m.

3 And when she coulde no longer hyde
hym, she toke a basket [made] of bull
rushes, and dawbed it with slyme and
pitche, and layed the chyld therein, and
put it in the flagges by the riuers brinke

4 And his sister stood a farre of, to wit
what woulde come of it.

5 And the daughter of Pharao came
downe to washe her selfe in the ryuer,
and

and her maydens walked along by the ryuers syde : And when she sawe the basket among the flagges, she sent her mayde to fetch it.

6 And when she had opened it, she sawe it was a chyld: and beholde, the babe wept. And ^(b) she had compassion on it, and sayde: it is one of the hebrues chyldren.

God
with his
handes of
mercy

7 Then sayde his sister to Pharaos daughter: shall I go and call to thee a nurse of the hebrues women, to nurse thee the chyld?

15

8 Pharaos daughter answered her: go. And she mayde came and called the chyldes mother.

9 To whom Pharaos daughter sayde: Take this chyld away, and nurse it for me, and I wyll rewarde thee. And the woman toke the chyld, & nursed it by.

God
in the
heart of
the
woman
that
she
sayde
to
her

10 The chyld grew, and she brought it vnto Pharaos daughter, and it was made her sonne. And she called his name of it "Moyles: because ^(c) sayde she I toke hym out of the water.

Molch.

11 And in thole dayes, when Moyles was waxed great, ^(d) he went out vnto his brethren, & looked on their burdens, and spied an Egyptian smytynge an hebrue which was one of his brethren.

God
in the
heart of
the
woman
that
she
sayde
to
her

12 And he looked rounde about, and when he sawe no man by, ^(e) he slew the Egyptian, and hyd hym in the sande.

God
in the
heart of
the
woman
that
she
sayde
to
her

13 And when he was gone out another day, beholde, two men of the hebrues stroue together: And he saide vnto him that dyd the wrong, wherfore smytest thou thy felowe?

C

14 He answered: ^(f) who made thee a man of auctorite and a iudge ouer vs? "intendest thou to kylle me, as thou kyllest the Egyptian: And Moyles feared

God
in the
heart of
the
woman
that
she
sayde
to
her

Speaketh.

and sayde: Of a suretie this thyng is known.

15 And Pharaos heard of it, ^(g) and went about to slaye Moyles. And Moyles fleyng from the face of Pharaos, dwelt in the lande of Madian: and he late downe by the wellles syde.

(g) would he
erouble folow
of the god:
the creatur
the creatur
tion.

16 The priest of Madian had vij. daughters, which came and drew [water] and filled the troughes for to water their fathes sheepe.

" Prince or
bead.

17 And the shepheardes came and droue them away: but Moyles stood by and helped them, and watered their sheepe.

18 And when they came to Raguel their father, he sayde: howe came it to passe that ye are come so soone to day?

19 And they answered: A man of Egypt deliuered vs from the handes of the shepheardes, and so drew vs water, and watered the sheepe.

20 He saide vnto his daughters: & where is he: why haue ye so left the man: Call hym, that he may eate bread.

21 And Moyles was content to dwell with the man: & he gaue Moyles Sephora his daughter:

22 which bare him a sonne, and he called his name Gershom: For he saide, ^(h) I haue ben a straunger in a straunge land.

(h) Thus he
continued the
remembrance
of the redemp
tion promised.

23 And in procelle of tyme the kyng of Egypt dyed, and the chyldren of Israel syghed by the reason of ⁽ⁱ⁾ bondage, and cryed.

(i) Their
bondage was
pungent, com
pelled them to
flee to God.

24 And their complaynt came by vnto God from the bondage: and God heard their moone, and God remembred ^(k) his conenent with Abraham, Isaac, and Jacob.

(k) Gods free
promise was
the cause he
heard for
Israhels.

25 And God looked vpon the chyldren of Israel, and God had respecte vnto them.

The. iij. Chapter.

1 Moyles feedeth the sheepe of his father in lawe. 2 God in the myddes of a bushe spea-
keth to Moyles of deliuerynge Israel. 3 The earth holy. 1: God with Moyles. 13 The
name of God. 14 God teacheth Moyles how and in what sort he woulde that he should
deliuer his people.

A 1



Moyles kept the sheepe of Jethro his father in lawe, priest of Madian: and he droue the flocke to the backsyde of the desert, and came to the mountayne of

God ^(a) "Moyreb.

2 And the angell of the Lorde appeared vnto hym in a flambe of fire out of the myddes of a bushe: And he looked, and beholde ^(b) the bushe burned with fire, and the bushe was not consumed.

(b) Though
the Church
be growen
in flames,
yet the
presence of
God keepeth
it from destruc-
tion.

3 Therfore Moyles sayde: I wyll go nowe and see this great syght, howe it cometh that the bushe burneth not.

¶ iij

4 And

(a) This hill
was called al-
Moyreb, by
another
name of it.
Chorebah.

4 And when ^h the Lord ſawe that he came for to ſee, God called vnto him out of the middes of the buſſhe, & ſayde: Moyſes, Moyſes: And he answered, here am I.

5 ^c And he ſaid: Draw not nigh hither, put thy ſhoes of thy feete, for the place whercon thou ſtandeſt, is holy ground.

6 And he ſayde: I am the God of thy father, the God of Abraham, the God of Iſahac, and the God of Jacob. And Moyſes hid his face, for he was aſtayed to loke vpon God.

7 And the Lord ſaide: I ^d haue ſurely ſeene the trouble of my people which are in Egypt, and haue heard their crie from the face of their tauke maſters: for I knowe their ſorowes,

8 And am come downe ^e to deliuer thee out of the hande of the Egyptians, and to bring them out of that lande, vnto a good lande & a large, vnto a lande that floweth with mylke and hony, euen vnto the place of the Chanaanites, and Hethites, and Amorites, and Pherezites, and Heuites; and of the Jebuſites.

9 Noſe therefore beholde the complaint of the chyldren of Iſrael is come vnto me: and I haue alſo ſeene the oppreſſion wherewith ^f Egyptians oppreſſed them.

10 Come thou therefore, and I wyll ſende thee vnto Pharaos, that thou mayeſt bring my people the chyldren of Iſrael out of Egypt.

11 And Moyſes ſaide vnto God: ^g What am I to go vnto Pharaos, and to bring the chyldren of Iſrael out of Egypt?

12 And he answered. For I wyll be with thee: and this ſhalbe a token vnto thee that I haue ſent thee, ^h After that thou haſt brought the people out of Egypt, ye ſhall ſerue God vpon this mountayne.

13 And Moyſes ſayde vnto God: behold ⁱ [when] I come vnto the chyldren of Iſrael, and ſhall ſay vnto them: the God of your fathers hath ſent me vnto you. And if they ſaye vnto me, what is thy name: what anſwere ſhall I geue the?

14 And God answered Moyſes: ^j I

am that I am. And he ſaid: This ſhalt thou ſay vnto the chyldren of Iſrael, ^k I am, hath ſent me vnto you.

15 And God ſpake further vnto Moyſes, Thus ſhalt thou ſay vnto the chyldren of Iſrael: ^l The Lord God of your fathers, the God of Abraham, the God of Iſahac, and the God of Jacob hath ſent me vnto you: This is my name for euer, and this is my memorizall into generation and generation.

16 So, and gather the elders of Iſrael together, and thou ſhalt ſaye vnto them, The Lord God of your fathers, the God of Abraham, the God of Iſahac, and the God of Jacob appeared vnto me, and ſayde: In viſityng, haue I viſited you, and knowe that which is done to you in Egypt.

17 And I haue ſayde: ^m I wyll bring you out of the tribulation of Egypt, vnto the land of the Chanaanites, and Hethites, and Amorites, and Pherezites, and Heuites, and Jebuſites, euen into a land which floweth with milke & hony.

18 And they ſhall heare thy voyce: Then both thou and the elders of Iſrael ſhall go vnto the kyng of Egypt, and ſay vnto him: The Lord God of the Hebrewes hath ⁿ met with vs, and noſe let vs go [we beſeeche thee] thre dayes iourney into the wylderneſſe, and ^o do ſacrifice vnto the Lord our God.

19 And I am ſure that the king of Egypt wyll not let you go, no not in a nightie hande.

20 And I wyll ſtretch out my hande, & ſmyte Egypt with al my wonders while I wyll do in the middes therof, and after that he wyll let you go.

21 And ^p I wyll get this people fauour in the ſyght of the Egyptians, ſo that when ye go, ye ſhall not go emptye:

22 But a wyfe ſhall borrowe of her neighbour, and of her that ſoiourneth in her houſe, ^q iewels of ſyluer, and iewels of golde, and rayment: and ye ſhall put them on your ſonnes and daughters, & ſhall ^r robbe the Egyptians.

¶ The. iiii. Chapter.

1 God geueth three ſignes vnto Moyſes, wherewith he may teſtifie vnto Pharaos that he is ſent a deliuerer from God. 3 A rodde turned into a ſerpent, and the ſerpent into the rodde agayne. 6 The hande of Moyſes leprous. 10 Moyſes layeth for hym ſelfe ſtonneſſe of ſoung. 14 God angered with Moyſes, geueth hym Aaron for an ozatour. 19 Moyſes goeth forward into Egypt. 24 God wyll deſtroy Moyſes. 25 Sephora circumciſeth her ſonne. 27 By the commaundement of God Aaron goeth agaynſt Moyſes to meete hym.

Moyſes

(c) By this external ceremony he was put in humble and reverent to hear God.

(d) God ſeeth the afflictions of his church, when by diſcussing puniſhment, he ſeemeth to neglect them.

(e) This reſayne promise of iuſtice ſhould procure good magiſtrates to obey Gods calling.

(f) This reſuffall was of humilitie, and not diſobedience.

(g) By a ſigne I ſhould come, ſhould be confirmed in his vocacion, as were David and Job, Baptiſt.

(h) This is read in the ſequence in the booke.

(i) I ſhall have ſent me vnto you.

(k) I ſhall have ſent me vnto you.

(l) The ſcripture ſayeth that the Lord God of the Hebrewes.

(m) I ſhall have ſent me vnto you.

(n) This ſignifies that the Lord God of the Hebrewes.

(o) I ſhall have ſent me vnto you.

(p) God will get this people fauour.

(q) I ſhall have ſent me vnto you.

(r) I ſhall have ſent me vnto you.

A 1



Moyles answered, and said: ^(a) See, they wyll not beleue me, nor ha- ken vnto my voyce: but wyll saye, The Lorde hath not appeared vn- to thee.

2 And the Lorde sayde vnto him: what is that [which is] in thine hande: he an- swered: a ^(b) rodde.

3 And he sayde: Cast it on the grounde. And he cast it on the grounde, ^(b) and it became a serpent: and Moyles fled fro the syght of it.

4 And the Lorde sayde vnto Moyles: Put forth thy hande, and take it by the tayle. And therefore he put forth his hande, and caught it: and it became a rodde in his hande.

5 ^(c) By this thing shall they beleue, that the Lord God of their fathers, the God of Abraham, the God of Isahar, & the God of Jacob hath appeared vnto thee.

6 And the Lorde sayde furthermore vn- to hym: Thrust thyne hande into thy bosome. And he thruste his hande into his bosome: and when he toke it out a- gayne, beholde his hande was leprous, even as shewe.

7 And he sayde: Put thine hande into thy bosome againe. And he put his hand into his bosome againe: and plucked it out of his bosome, and behold, it ^(b) was turnede agayne as his [other] fleshe.

8 Therefore yf they wyll not beleue thee, neither heare y voyce of the first signes, yet wyll they beleue for the voyce of the seconde signes.

9 But & if they wyl not beleue these two signes, neither hearken vnto thy voyce: thou shalt take of the water of the riuer and polvre it vpon the drye lande, and the water which thou takest out of the riuer shall be ^(c) turnede into blood vpon the drye lande.

10 Moyles sayd vnto the Lorde: Oh my Lord, I am neither yesterday nor yer- yesterday a man ^(d) eloquent, neither sence thou hast spoken vnto thy seruaunt: but I am slowe mouthed, & slowe tounge.

11 And the Lorde sayd vnto hym: Who hath made mans mouth: or who ma- keth the dunnebe, or deafe, the seying, or the blynde: haue not I the Lorde:

12 And nowe go, and ^(e) I wyll be with thy mouth, and teache thee what thou shalt say.

13 he said: oh my Lorde, sende I pray thee, by the hande of hym whom thou wylt sende.

14 And the Lorde was ^(b) angry with Moyles, and sayde: Do not I knowe Aaron thy brother the ^(b) Leuite, that he can speake: For lo, he cometh foorth to meete thee: and when he seeth thee, he wyll be glad in his heart.

15 Therefore thou shalt speake vnto him, and put these wordes in his mouth, and I wilbe with thy mouth, and with his mouth: and wyll teache you what you ought to do.

16 And he shall be thy spokesman vnto the people, and he shall be ^(c) euen he shall be to thee in steade of ^(c) a mouth, and ^(c) thou shalt be to him, in steade of God.

17 And thou shalt take this rodde in thy hande, wherewith thou shalt do mi- racles.

18 Therefore Moyles went and returned to Jethro his father in law againe, and said vnto him: Let me go I pray thee nowe, and turne agayne vnto my bre- thren which are in Egypt, and see whe- ther they be yet aliue. And Jethro said to Moyles: go in peace.

19 And the Lorde sayde vnto Moyles in Madian, Go and returne agayne into Egypt: for all the men are dead whiche went about to ^(d) kill thee.

20 And Moyles toke his wyfe, and his sonnes, and put them on an asse, and went agayne to Egypt: And Moyles toke the rodde of God in his hande. ^(h)

21 And the Lorde sayde vnto Moyles: when thou art entred and come into Egypt agayne, see that thou do ⁽ⁱ⁾ all the wonders before Pharao whiche I haue put in thy hand: but I wyll hold his heart, & he shal not let the people go.

22 And thou shalt saye vnto Pharao: Thus sayeth the Lorde, Israell is my sonne ^(e) euen my first borne sonne.

23 And I sayde vnto thee, that thou let my sonne go, that he may serue me. And if thou refuse to let him go: beholde, I do slay thy sonne ^(e) euen thy first borne.

24 And it came to passe by the way in the Jinne that the Lorde met hym, and woulde haue ^(m) kylled hym.

25 And Sephora toke a stone, and cut away the foreskin of her sonne, and cast it at his feet, and sayd: a bloody hus- bande art thou vnto me.

26 Then ⁽ⁿ⁾ he let him go, and she sayde: a blood-

^(b) God would haue his voyce obserued. ^(b) Of Leui.

C

^(c) He be- shall be the in- terpreter, and thou shalt be his guyde.

^(d) Two vertues in a gouernour, wisdom and eloquence.

^(e) Seeker of soule.

^(h) which he charged not to cule his shere, but to other vices now ap- pointed by God.

⁽ⁱ⁾ Moyles should not geue over, though Pharao yeldd not at the begyn- ning.

D

^(m) God can not beare to be deuoured of his worshippers for mans sake: as Moyles dyd in not circumcising his chylde.

⁽ⁿ⁾ That is, the Lord that woulde haue kylled hym.

though he com- mended not calling, because of the sin of him.

^(a) He answered.

^(b) He answered he was assured that he should be feared: & he was not afraid, though he was not a prophet.

^(c) He answered he was not a prophet.

^(d) God wylth howe wyll restore Moyles and the people to our other state.

^(e) They should learne that it was in their hand to come all the commodities of the Egypt: thus to their home destruc- tion.

^(f) God chairst munda- ments of his people: others wyll then man.

^(g) God should graunt that he maye knowe to end: which he com- mended.

a bloody husbande, because of her circumcision.

27 Then said the Lorde vnto Aaron: go meete Moyſes in the wyldernesse. And he went and met him in the mounte of God, and kissed him.

28 And ^(c) Moyſes tolde Aaron all the wordes of the Lorde whiche had sent him, and all the signes whiche he had charged him withall.

19 So went Moyſes and Aaron, and ga-

thered all the elders of the chyldren of Israel.

30 And Aaron told all the wordes which the Lord had spoken vnto Moyſes: and did ^(c) miracles in the sight of the people.

31 And the people beleued. ^(c) And when they hearde that the Lorde had visited the chyldren of Israel, and had looked vpon their tribulation, they bowed the selues, and worshipped.

^(c) It was such a birth of tribulation, that they might be comforted.

¶ The. v. Chapter.

1 Moyſes and Aaron go vnto Pharaos. 15 The gouernours ouer Israel crye out vnto Pharaos. 20 Moyſes and Aaron accused of the people. 22 Moyſes complayneth to God,

A 1



Moyſes and Aaron went in afterwarde and told Pharaos. Thus sayeth the Lorde God of Israel: let my people go, that they maye holde a feast vnto me in the wyldernesse.

" Worshipp
God solomely.

^(a) This
superstitious
errour will
not be accom-
ted to worship
false Gods.

" O, the
worship the
God of the
Hebrues.

^(b) He that
dod let them
from the true
worshipp of
God, shoulde
much more be
punished.

2 And Pharaos sayde: ^(c) who is the Lorde that I shoulde heare his voyce, and let Israel go: I knowe not the Lorde, neyther wyl I let Israel go.

3 And they sayde, The God of the hebreues is called ouer vs: let vs go we pray thee thre dayes iourney into the desert, and do sacrifice vnto the Lorde our God: ^(c) lest he smyte vs with pestilence or with the sword.

4 Then saide the kyng of Egypt vnto them: Wherfore do ye, Moyſes and Aaron let the people from their workes: get you vnto your burthens.

5 And Pharaos sayde further more: be holde, there is much people now in the lande, and you make them leaue theyr burthens.

6 And Pharaos ^(c) commaunded the same day, ^(c) taskmaisters which were amongst the people and the officers, saying:

7 We shall geue the people no more strawe to make bycke withal, as ye did in tyme passed: let them go and gather them strawe them selues.

8 And the number of bycke which they were wont to make in tyme passed, lay vnto their charges also, and minishe nothing therof: for they be idell, and therfore crye, saying: we wyl go, and do sacrifice vnto our God.

9 They must haue more worke layed vpon them, that they may labour therein, and not regarde ^(c) vayne wordes.

^(d) The true
worshipp of
God is called
of the wisest,
banitic.

10 Then went the taskmaisters of the people, and the officers out, and tolde the people, saying: Thus sayeth Pharaos, I wyl geue you no more strawe.

11 Go your selues and gather you strawe where ye can finde it: yet shall none of your labour be minished.

12 And so were ^(c) the people scattered abroad throughout all land of Egypt, for to gather stubble in steade of strawe.

13 And the taskmaisters hastened them forward, saying: fulfyll your worke, your dayly taskes in their due tyme, as if you had strawe.

14 And the officers of the chyldren of Israel which Pharaos taskmaisters had set ouer them, were beaten. And they sayde vnto them: wherfore haue ye not fulfilled your taske in making of bycke both yesterday and to day, as well as in tymes past:

15 The officers also of the chyldren of Israel, came & ^(c) complayned vnto Pharaos, saying: wherfore dealest thou thus with thy seruantes:

16 There is no strawe geuen vnto thy seruantes, and they say vnto vs, make bycke: and thy seruantes are beaten, and the fault is thyne owne people.

17 He sayde: you are ^(c) idle, idle are you: and therfore you say, we will go, and do sacrifice vnto the Lorde.

18 Go therfore now, & worke, and there shall no strawe be geuen you, & yet shall ye deliuer the whole tale of bycke.

19 And the officers of the chyldren of Israel did see that they were in worse case, after it was sayde, ye shall minishe nothing of your bycke, of your dayly taske in due tyme:

20 And they met Moyſes and Aaron, whiche

^(c) This is
tolerable
labour
layed on the
people, that
they might
bring away
abundance
of strawe.

^(d) In this
case there
is neither
rest nor
ease.

" O,
they did
will with
people.
^(e) Tolde
to laye in
their charge
that are
oppressed
labour.

Which stood in their way as they came
out from Pharao.

21 And saide vnto them: ^(b) The Lorde
looke vpon you & iudge you, Which hath
made the sauour of vs " to be abhorred
in the eyes of Pharao, and in the eyes of
his seruantes, and haue put a sworde
in their hande to slay vs.

22 ⁽¹⁾ Moyses returned vnto the Lorde,
and sayd : Lorde, wherfore hast thou so
euill intreated this people : And wher-
fore hast thou sent me :

23 For since I came to Pharaon to speake
in thy name, he hath fared foule with
this folke, and yet thou hast not deliue-
red thy people at all.

(1) **Whores**
imbecillitie ap-
peareth in þ
he is weary of
his vocation,
and complay-
neth of Gods
Aloofnesse in
delecting
his people.

¶ The .vj. Chapter.

1 God remembereth his promises. 5 God promiseth deliuerance, and the land of Chanaan. 9 The people of Israel be not contented with the warninges of Moyses. 10 Moyses and Aaron are sent to Pharao. 14 The descentes of Ruben. 16 The descent of Leui. 20 Amrain the father of Moyses and Aaron. 23 Aaron the father of Nadab and Abiu. 25 Eleazer father of Phinees. 29 Moyses is commaunded to speake to Pharao.

21



Then the Lorde sayde
vnto Moyses : Nowe
(a) shalt thou see what
I wyl do vnto Pha-
rao : for in a nightie
hande shal he let them
go, and in a nightie
dreyue them out of his

2 And God spake vnto Moyses, and said vnto him: I am ^(b) Iehouah.

3 I appeared vnto Abraham, Iſaac, and Iacob as an almighty God: ^(c) but in my name Iehouah was I not known vnto them.

4 Moreover ³ I made a couenaunt
with them, to geue them the lande of
Chanaan, the land of their pilgrinage,
wherein they were straungers.

5 And therefore I haue also heard the
groming of the childre of Iſrael, whom
the Egyptians kepe in bondage, and
haue remembred my conenaunt.

6 wherfore say vnto the children of Israel: I am Iehouah, I wil bryng you out from the burthens of the Egyptians, and will ryd you out of their bondage, and will deliuer you in a stretched out arme, and in great iudgements.

7 And I will take you^(c) for my people,
and wilbe to you a God: And ye shall
knowe that I am the Lord your God
Which bring you out from the burthens
of the Egyptians.

8 And I will bying you into the lande,
concerning the whiche I did lift by my
hand to geue it vnto Abrahā, Iſaac,
and Iacob, and wyll geue it vnto you
for a poſſeſſion: ⁽¹⁾ for I am Iehouah.

9 And Moyses tolde the children of Israel euen so: but they ⁽¹⁾ hearkened not vnto Moyses for angrie of spiritte and

for cruel bondage.

10 And the Worde spake vnto Moyles,
saying:

II Go in, and speake vnto Pharao king
of Egypt, that he let the children of Is-
rael go out of his lande.

12 And Moyses spake before the Lorde,
saying: beholde, the children of Israel
hearken not vnto me: howe then shall
Pharao heare me, whiche am of vn-
circumcized lippes:

13 And ^bthe Lozde spake vnto Moyſes
and vnto Aaron, & gaue them a charge
concerning the chyldren of Iſrael, and
concerning Pharao king of Egypt, that
they ſhoulde brynge the chyldren of Iſ-
rael out of the lande of Egypt.

14 [These be the heades of they: fathers
houses. ⁽¹⁾ The children of Ruben & first
borne sonne of Israel, are these: Hanoch
and Phallu, Hestron, and Charmi: these
be the children of Ruben.

15 The chyldren of Simeon : Jemuel, and Janiū, Ohad, & Jachin, Sohar, and Saul the sonne of the Chanaanitiſhe woman : theſe are the kindredes of Simeon.

16 These also are the names of the children ^(b) of Levi in their generations: Gerson, and Cethath, and Gerari: Levi lived an hundreded thirtie and seven yere.

17 The sonnes of Gerson : Libni, and
Sini by their kinredes.

18 The children of Gebath: Amram, & Ithar, and Hebron, and Uziel. And Gebath lived an hundred thirtie and three yere.

19 The children of Berari: Bahli, and
Bushi: these are the kindredes of Lemi by
their generations.

20 Amram toke Jochebed ⁽¹⁾ his fathers
sister to wyfe, and she bare hym Aaron

"Oh, which
have an impe-
diment to my
speech: or
rude.

(h) It appea-
reth that this
redemption
came alioget-
her of Gods
merete: sayng
that Moyles
was vnwyl-
lyng, & the peo-
ple carrellle.

"Oh, He
should let go.

(1) Ruben &
Simeon be-
yug ribet them
Leui are ce-
hearsed, that
hereby he
might speake
of Leui more
coninodiously

‘C

(b) It was
necessary to
be known by
the minister of
this redemp-
tion was of
Abrahams
stock.

and Moyſes: and Amram lined an hundred and thirtie and ſeven yeres.

21 And the chyldren of Jſhar: Corah, Nepheg, and Sichzi.

22 The chyldren of Uſiel: Miſael, Elzaphan, and Zithri.

(m) Aaron ſpake vnto the tribes of Iuda.
23 And Aaron toke (m) Eliſeba, daughter of Aminadab, and ſiſter of Nahafon to wyfe, whiche bare hym Nadab, and Abihu, Eleazar, and Jthamar.

24 The chyldren of Corah: Aſſir, and Elcanah, and Abiaſaph: theſe are the kinredes of the Corahites.

25 Eleazar Aarons ſonne, toke him one of the daughters of Putiel to wyfe, whiche bare hym Phinces: and theſe are the principal fathers of the Leuites

throughout their kinredes.

26 This is that Aaron and Moyſes to whom (n) the Lorde ſayd: "Leade the children of Iſrael out of the lande of Egypt, according to theyr armies."

27 Theſe are that Moyſes and Aaron, which ſpake to Pharaos king of Egypt, that they might bryng the chyldren of Iſrael out of Egypt.

28 And in the day when the Lorde ſpake vnto Moyſes (o) in the lande of Egypt,

29 he ſpake vnto hym, ſaying: I am the Lorde: ſpeake thou vnto Pharaos the king of Egypt all that I ſay vnto thee.

30 And Moyſes layde before the Lorde: beholde, I am of vncircumciſed lippes, & how ſhall Pharaos geue me audience:

¶ The. vij. Chapter.

1 Moyſes with Aaron is ſent vnto Pharaos. 3 God cauſeth ſignes, that he onely may be knownen mightie. 10 The rodde of Moyſes is turned into a ſerpent. 11 The enchaunters do the ſame. 19 Water turned into blood. 22 The enchaunters do the ſame.

A 1



ND the Lorde ſayde vnto Moyſes: behold, I haue made thee Pharaos (a) God: and Aaron thy brother ſhalbe thy prophete.

2 Thou ſhalt ſpeake all that I commaunde thee, and Aaron thy brother ſhall ſpeake vnto Pharaos, that he ſende the children of Iſrael out of his lande.

3 And (b) I will harden Pharaos heart, and multiply my miracles & my wonders in the lande of Egypt.

4 But Pharaos ſhall not hearken vnto you, that I may ſet my hande vpon Egypt, and bryng out myne armies, and my people the chyldren of Iſrael out of the land of Egypt in great iudgmentes.

5 And the Egyptians ſhall knowe that I am the Lord, when I ſtretch forth my hande vpon Egypt, and bryng out the children of Iſrael fro among them.

6 (c) Moyſes and Aaron did as the Lord commaunded them, (euery) ſo did they.

7 Moyſes was (d) foureſcore yere olde, and Aaron foureſcore and thre, when they ſpake vnto Pharaos.

8 And the Lorde ſpake vnto Moyſes and Aaron, ſaying:

9 If Pharaos ſpeake vnto you, ſaying, ſhewe a miracle for you: thou ſhalt ſay vnto Aaron, Take thy rod, and caſt it before Pharaos, that it may be a ſerpent.

10 Then went Moyſes and Aaron in bryt to Pharaos, and dyd euen as the Lorde had commaunded: and Aaron caſte forth his rodde before Pharaos, and before his ſeruauntes, and it [turned] to a ſerpent.

11 Then Pharaos called for the (e) wyſemen, and enchaunters: and thoſe ſorciers of Egypt dyd in like maner with their ſorcerie.

12 For they caſt downe euery man his rod, and they (turned) to ſerpentes: but Aarons rodde did eate bp their roddeſ.

13 And he helde Pharaos heart that he hearkened not vnto them, euen as the Lorde had ſayde.

14 The Lorde alſo ſayde vnto Moyſes: Pharaos heart is (f) hardened, he refuſeth to let the people go.

15 Get thee vnto Pharaos in the morning, loe, he wyll come vnto the water, and thou ſhalt ſtand bp the ryuers brinke agaynſt he come: and the rodde which was turned to a ſerpent, ſhalt thou take in thyne hande:

16 And thou ſhalt ſay vnto hym: the Lorde God of the Hebrewes hath ſent me vnto thee, ſaying: Let my people go, that they may ſerue me in the wylderneſſe: and beholde, hytherto thou wouldeſt not heare.

17 Thus ſayeth the Lord, In this thou ſhalt knowe that I am the Lorde: beholde, (g) I wyll ſmyte with the rodde that

(a) God communicateth his auerſiue and power with his intelligence.

(b) God was the cauſe of Pharaos ſinne, though he executed this iudgment vpon hym.

(c) True obedience to do only ſuch things as God willeth to be done.

(d) The people was God's, who by fearful obedience, brought ſo miraculoſly

(n) It was God's ſigne that they ſhould lead out ſuch great armies.

(o) Might let go.

(p) God was only in the ſer of Pharaos, but alſo in Egypt ſent to Pharaos.

(e) The went to robbe God of his glory, greatly by the uſe of ſorcery.

(f) Made heauy, or burthened.

(g) Christ who that is not moved with ſuch things, in mercy.

that is in my hande, the waters whiche are in the ryuers, and they shalbe turned to blood.

18 And the fishe that is in the riuier, shall dye: and the ryuer shall corrupt, and it shall greeue the Egyptians to drinke of the water of the ryuer.

19 And the Lorde spake vnto Moyses: say vnto Aaron, Take thy rodde, and stretche out thyn hand ^(a) ouer the waters of Egypt, ouer their streames, ouer their riuers and ponde, and all pooles of water whiche they haue, that they may be blood, and that there may be blood throughout all the lande of Egypt, both in the vessels of wood, & also of stone.

20 And Moyses and Aaron did euen as the Lorde commaunded: and he lyfte vp the rodde, and smote the ^(b) waters that were in the ryuer in the sight of Pharaos, and in the sight of his seruantes:

tes: and ^(c) all the water that was in the ryuer, turned into blood.

21 And the fishe that was in the ryuer dyed: and the ryuer corrupted, and the Egyptians coulde not drinke of the waters of the ryuer, and there was blood throughout all the lande of Egypt.

22 ^(d) And the enchaunters of Egypt dyd lykelysse with their sozceries, and he hardened Pharaos heart, neyther did he hearken vnto them, as the Lorde had sayde.

23 And Pharaos turned hini selfe, and went agayne into his house, and ^(e) set not his heart ther vnto.

24 And the Egyptians ^(f) dygged rounde about the ryuer for water to drinke: for they coulde not drinke of the water of the ryuer.

25 And it continued seuen dayes after that the Lorde had smyten the ryuer.

(1) They should have knowne ge to hence in that thing, where in lay their wealth and saluete.

(2) The faithfull ouercome this temptation through gods favour confirmed by a heavenly vision.

(3) Gods trophies are not light to be considered.

(4) These circumstances declare that this was no daynt illusion

¶ The.viii. Chapter.

2: frogges. 8 Pharaos prayeth Moyses to pray for hym. 1: Moyses prayeth for Pharaos. 15 Pharaos is hardened. 16 Lye in man and beast. 20 flies, or all kinde of wyde fierce and noysome beastes. 25 Pharaos intreateth Moyses to pray for hym. 3: Pharaos is hardened.

¶ The Lorde spake vnto Moyses, go vnto Pharaos & tell hym; Thus sayeth the Lorde: Let my people go, that they may serue me.

2 And if thou refuse to let them go, beholde, I wyll smyte all thy borders ^(a) with frogges:

3 And the riuier shall scraule with frogges, whiche shall go vp and come into thine house, and into thy priue chamber where thou sleepest, and vpon thy bed, & vnto the house of thy seruantes, and vpon thy people, and into thyn ouens, and vpon all thy vitayles in store:

4 And ^(b) the frogges shall come vp vpon thee, and on thy people, and vpon all thy seruantes.

5 And the Lorde spake vnto Moyses: say vnto Aaron, stretch forth thyn hande with thy rodde ouer the streames, ouer the ryuers, and ouer the ponde: and cause frogges to come vp vpon the lande of Egypt.

6 And Aaron stretched his hande ouer the waters of Egypt, & the frogges came vp and couered the lande of Egypt.

7 And ^(c) the sozcerers did like wise with their sozterie, and brought frogges vp

vpon the lande of Egypt.

8 Then Pharaos called for Moyses and Aaron, and sayde: pray ^(d) ye vnto the Lorde that he maye take away the frogges from me, and from my people: and I will let the people go, that they may do sacrifice vnto the Lorde.

9 And ^(e) Moyses sayde vnto Pharaos: glory herein because of me, and (appoynt) when I shall pray for thee, and for thy seruantes, and for thy people to drye away the frogges from thee and thy houses: and they may remayne but in the ryuer onely.

10 He sayd: to morowe. ^(f) And he sayde, euen as thou hast said: that thou mayest knowe that there is none like vnto the Lorde our God.

11 And so the frogges shall depart from thee, and from thy houses, from thy seruantes, and from thy people: and shall remayne in the ryuer onely.

12 Moyses and Aaron went out from Pharaos, and Moyses ^(g) cryed vnto the Lorde, as touching the frogges whiche he had brought against Pharaos.

13 And the Lorde dyd accordyng to the saying of Moyses: and the frogges dyed out of the houses, out of the courtes and fieldes.

(1) Hypocrites feare with Gods iudgement, pretend a sacrifice to repentance.

(2) He is spoiled to forsake his arrogancie, and receiue in the mercie of god, which he should receiue by the prayer of gods seruantes.

(3) He meaneth not the differing of Moyses prayer: but to haue respite that night, for the people be hurred.

(4) The folles are deliuered from temporal punishment by the prayer of the faithful.

¶ 14 And they gathered them together vpon heapes, and the lande had an euill smell [through them.]

"Stanke.

15 But when Pharao sawe that he had rest geuen him, he hardened his heart, and hearkened not vnto them, as the Lorde had sayde.

16 And the Lorde sayd vnto Moyses, Say vnto Aaron: Stretch out thy rod, and smyte the dust of the lande, that it may be [turned] ^(b) to lyece throughout all the lande of Egypt.

(b) God most easily ouer-throweth the strength of man. The thirde plague.

17 And they did so: for Aaron stretched out his hande with his rodde, and smote the dust of the earth, whiche turned to lyece in man and beast: so that all the dust of the lande [turned] ^(c) to lyece throughout all the lande of Egypt.

(c) The smallest beasts haue strength enough to hurt, being armed by God.

18 And the enchaunters " assayed likewise with their enchauntes to bring forth lyece, ^(d) but they coude not: and the lyece were both vpon men & bestes.

(d) That his ministers shoulde confounded when God hath proued the fapth of his seruantes.

19 Then said the enchaunters vnto Pharao: ^(e) this is the finger of God. And Pharaos heart remayned obstinate, and he hearkened not vnto them, euen as the Lorde had sayde.

(e) They shoulde not seeme ouer-roun of any man, therefore they confesse Gods power against them-selues. (m) God shoulde haue at this matter done publish.

20 And the Lorde sayde vnto Moyses: ryse vp early in the mornynge, and stand before Pharao, so, he wyll come forth ^(m) vnto the water, and thou shalt say vnto him, Thus sayeth the Lorde: Let my people go that they may serue me.

¶

"Swarmes of flect.

21 Els if thou wyll not let my people go, behold, I will send " all maner of fyles both vpon thee and thy seruantes, and thy people, & into thy houses: and the houses of the Egyptians shalbe full of fyles, and the ground wheron they are.

"Or, Separ-

ate. (n) Swarmes and plagues are in Gods onely hande, whereto the false Gods can do no-thing.

22 And the land of Gosen where my people are, will I " cause to be wonderfull in that day, ⁽ⁿ⁾ so that there shal no fyles be there: wherby thou shalt know that I am the Lorde in the myddest of the earth.

23 And I will put a " diuision betwene my people and thine: and enen to ^(o) mo- robbe shall this miracle be done.

"Redem- tion. (o) For graunte a type of re- demption. (p) The miracle was wrought without the means of the rodde. The fourth plague.

24 And the Lorde dyd euen so, & ^(p) there came an intollerable swarme of fyles into the house of Pharao, and into his seruantes houses, and into all the land of Egypt: and the land was corrupt with these fyles.

25 And Pharao called for Moyses and Aaron, and sayd: ^(q) Go, and do sacrifice vnto your God in this lande.

(q) The compellin- gence robb- ing of a great part of his honore, but shoulde not be one part of the blame, but in the hope, haue ben truly to be shipped. (r) The two flyng of God ought not to be with a laughing stocke to the gentiles. (s) Swarmes in his mornynge is only to be followed.

26 And Moyses answered, It is not meete that we so do: for we must offer vnto the Lorde our God, that (which is) ^(r) an abomination vnto the Egyptians. Lo, if we sacrifice that which is an abomination vnto the Egyptians before they eyes, wyll they not stone vs:

27 We wyll go thre dayes iourney into the desert, and sacrifice vnto the Lorde our God, as he hath ^(s) comanded vs.

28 And Pharao sayd: I will let you go, that ye may sacrifice vnto the Lorde your God in the wyldernesse, but go not farre away: ^(t) pray for me.

(t) He shoulde be in the necessity to sende great rain.

29 And Moyses sayd, beholde, I will go out from thee, and pray vnto the Lorde, that the fyles may depart from Pharao, and from his seruantes, and from his people to morowe: but ^(u) let Pharao from hence forth deale deceyptfully no more, that he wyll not let the people go, to sacrifice vnto the Lorde:

(u) Moyses constantly in budeth the hope of his fyles.

30 And Moyses went out from Pharao, and ^(v) prayed vnto the Lorde.

(v) Moyses by Gods grace shall moue, from the fyles the cleaue of his people.

31 And the Lorde did accordyng to the saying of Moyses: and the fyles departed from Pharao, and from his seruantes, and from his people: and there remayned not one.

32 And Pharao hardened his heart once more ^(w) at this time, and dyd not let the people go.

(w) For God's promise, he yet remayned a rebellious & grasped God.

¶ The. ix. Chapter.

1 Death of cattell. 8 Moyses. 13 Dayle. 27 Pharao acknowledgeth his offence, and be- secheth Moyses to pray for hym. 33 when Moyses prayeth, the hayle ceaseth.

¶ 1 **T**he Lorde said vnto Moyses, go in vnto Pharao, and thou shalt tell hym, Thus sayeth the Lorde God of the hebrues: Let my people go, that they may serue me.

2 If thou refuse to let them go, and wyll holde them styll,

3 Beholde, the ^(x) hande of the Lorde is vpon thy stocke which is in the fiede, [for] vpon Moyses, vpon asses, vpon camelles, vpon oxen, and vpon sheepe, there

(x) The word of God's commandment, the last commandment of Pharao and not of other rulers.

the Lordes.

(m) Moyses
aboute con-
demneth the
king and all
his court of
ungodlynes.

30 But I knowe that thou and thy ser-
uauntes yet feare not the ^(m) face of the
Lorde God.

31 And so the flare and the barlye were
snytten, for the barly was shot bp, and
the flare was boulded :

(n) These
serue to
not so forward
in ripping as
the other.
" Hidde.

32 But the Wheate and the rye were not
snytten, ⁽ⁿ⁾ for they were " late sownen.

33 And Moyses went out of the cite fro
Pharao, and spread abroad his handes

vnto the Lorde : and the thunder and
hayle ceased, neyther rayned it vpon
the earth.

34 And when Pharao ^(o) sawe that the
rayne, and the hayle, and thunder were
ceased, he sinned yet moze, and harde-
ned his heart, he and his seruauntes:

(o) When
Gods plagues
ceased, the
king and his
seruauntes
were angry
with God.

35 And the heart of Pharao was harde-
ned, neyther woulde he let the chyldren
of Israel go, as the Lorde had sayd by
the hande of Moyses,

¶ The. x. Chapter.

1 God hardeneth Pharao. 4 Moyses threatneth Pharao, locustes. 10 Pharao acknow-
ledging his sinne, requireth that prayer be made for him. 19 Moyses prayeth for pha-
rao. 21 Darknesse so grosse, that it might be felt.

A



ND the Lorde sayde
vnto Moyses, go in
vnto Pharao: for I haue
hardened his heart, &
the heart of his ser-
uauntes, that I might
shewe these my signes

before hyin,

2 And that thou tell in the audience of
thy sonne, & of thy sonnes sonne what
thinges I haue done in Egypt, and the
miracles which I haue done amongst
them: that they may know holde that
I am the Lorde.

3 And so Moyses and Aaron came vnto
Pharao, and said vnto him, Thus say-
eth the Lord God of the hebrues: how
long wilt thou refuse to submit thy selfe
vnto me: Let my people go, that they
may serue me.

4 Or els if thou refuse to let my people
go, beholde, to morowe wyll I bring
greshoppers into thy coastes:

5 And they shall couer the face of the
earth, that it can not be seene: and they
shall eate the residue which remaineth
vnto you and is escaped from the hayle,
and they shall eate euery greene tree
that beareth you fruite in the fiede.

6 And they shall fill thy houses, and all
thy seruauntes houses, and the houses
of all the Egyptians, after such a ma-
ner, as neyther thy fathers, nor thy fa-
thers fathers haue seene since the tyme
they were vpon the earth vnto this
day. And he turned him selfe about, and
went out from Pharao.

"A snare.

25

7 And Pharao's seruauntes sayde vnto
him: holde long shall he be " hurttfull
vnto vs: Let the men go, that they may

serue the Lorde their God: knowest
thou not yet that Egypt is destroyed:

8 And Moyses & Aaron were brought
again vnto Pharao, and he sayde vnto
them, ^(o) Go and serue the Lorde your
God: but who are they that shall go:

(o) God's
will was
that they
should not
leave their
land, but
that they
should
serve him
there.

9 And Moyses answered: We will go
with our young, and with our olde, yea,
and with our sonnes, & with our daugh-
ters, and with our sheepe, and with our
oren we must go: for we must holde a
feast vnto the Lorde.

10 And he said vnto them: Let the Lord
be so with you, as I will let you go, and
your chyldren: take heede, for ye haue
sowne mischief in hande.

11 Nay not so, but go they that are men,
and serue the Lorde: for that was your
desire. ^(o) And they were thrust out of
Pharao's presence.

(o) When
the king
saw that
the people
were
going to
leave him,
he was
angry with
them.

12 And the Lorde sayde vnto Moyses:
Stretch out thyne hande over the lande
of Egypt for greshoppers, that they
may come vpon the land of Egypt, and
eate all the hearbes of the lande, and all
that the hayle left behynde.

13 And Moyses stretched forth his rod
ouer the lande of Egypt, and the Lorde
brought an ^(o) east winde vpon the lande
all that day, and all that nyght: and in
the morning the east winde brought the
greshoppers.

(o) The
east wind
brought
the
greshoppers
from the
east to the
land of
Egypt.

14 And the greshoppers went by ouer
all the lande of Egypt, and remayned
in all quarters of Egypt very greuous-
lye: before them were there no suche
greshoppers, neither after them shalbe.

15 For they couered all the face of the
earth, so that the lande was darke, and
they did eate all the hearbes of the land,
and

- and all the frutes of the trees whatsoeuer the hayle had lefte: there was no greene thyng left in the trees & hearbes of the fiede throughe al þe land of Egypt.
- 16 Therefore Pharaos called for Moyses and Aaron in haste, and sayde: I haue sinned agaynst the Lord your God, and agaynst you:
- 17 And nowe forgene me my sinne only this once, and pray vnto the Lord your God that he may take awaye from me this death only.
- 18 And [Moyse] went out from Pharaos, and prayed vnto the Lord.
- 19 And the Lord turned a myghtie strong west wynde, and it toke awaye the grasshoppers, and cast them into the red sea: so that there was not one grasshopper in all the coastes of Egypt.
- 20 And the Lord hardened Pharaos heart, so that he woulde not let the children of Israel go.
- 21 And the Lord sayde vnto Moyses: Stretche out thy hande vnto heauen, that there may be vpon the lande of Egypt darknesse which may be felt.
- 22 And Moyses stretched forth his hand vnto heauen: and there was a thicke darknesse vpon all the lande of Egypt

- three dayes long.
- 23 No man sawe another, neither rose vp from the place where he was by the space of three dayes: But al the children of Israel had light where they dwelled.
- 24 And Pharaos called for Moyses, and sayde, Go, and serue the Lord: onely let your sheepe & your oxen abyde, and let your chyldren go with you.
- 25 And Moyses sayde: Thou must geue vs also offeringes and burnt offerings, for to do sacrifice vnto the Lord our God.
- 26 Our cattell also shall go with vs, and there shall not one hoofe be left behynd, for therof must we take to serue þe Lord our God: neither do we knowe with what we must do seruice vnto the Lord vntyll we come thither.
- 27 But the Lord hardened Pharaos heart, and he woulde not let them go.
- 28 And Pharaos sayde vnto hym: Get thee from me, and take heed vnto thy selfe that thou seest my face no more: for whensoever thou comest in my syght, thou shalt dye.
- 29 And Moyses sayde: Let it be as thou hast sayde, I wyll see thy face no more.

(b) Moyses
will not geue
an ynche for
nothing that
Pharaos could
do, in such
thynges as
God comma-
manded.

(c) The sol-
ked, the night
er they be to
their destruc-
tion, the more
furious com-
monly they be.
Therefore, the
gode in such
cases ought to
be of good
hope.

The. xj. Chapter.

1 The Lord commaundeeth the Hebrewes to robbe the Egyptians. 4 The death of the first borne of all thynges.

A



AND the Lord sayde vnto Moyses: Met wyll I brynge one plague more vpon Pharaos, and vpon Egypt, and after that, he wyll let you go hence: When he shal let

you go quite, he shall bitterly dryue you hence.

- 2 Speake thou therfore in the eares of the people, that every man borowe of his neighbour, and every woman of her neighbour, ierwels of syluer, and ierwels of golde.
- 3 And the Lord shall geue the people fauour in the syght of the Egyptians: Moreover, Moyses was a very great man in the lande of Egypt in the syght of Pharaos seruantes, and in the syght of the people.
- 4 And Moyses sayde, Thus sayth the Lord: At mydnyght, wyll I go out in

to the myddest of Egypt,

- 5 And all the first borne in all the land of Egypt shall dye, euen fro the first borne of Pharaos that sitteth on his seate, vnto the first borne of the mayde seruauit that is behynde the myll, and all the first genidred of the cattell.
- 6 And there shalbe a great crye throughe out all the lande of Egypt, such as there was neuer none lyke, nor shalbe.
- 7 But amongst the chyldren of Israel shal not a dogge moue his tounge, from a man vnto a beast: that ye may knowe how that the Lord putteth a difference betwene the Egyptians and Israel.
- 8 And these thy seruantes shal al come downe vnto me, and fall before me, and say: Get thee out, and all the people that are vnder thee, and then wyll I depart. And he went out from Pharaos with an angry countenance.
- 9 And the Lord sayde vnto Moyses: Pharaos

(b) That suc-
ceedeth after
him in the un-
dermost crowne
as hys ap-
parant. For
by strength, in
meant, dea-
ring rule, or
enlarging of a
ny other, as
1. Reg. ii.

23
(c) Tunc
descendent
a sodaine
chaunge of
speaking to
diuers persons
as plat. 2. a.

"O", is a
great anger.

(a) we must
not take this
to be a re-
minder to
the people
that they
must com-
pare the
people of
the
Egyptians.
Exodus. 39. 11.

Pharao shall not heare you, that my
wonders may be multiplied in the land
of Egypt.

10 And Moyses and Aaron dyd all these

wonders before Pharao: And the Lord
hardened Pharao's heart, so that he
would not let the chyldren of Israel
go out of his lande.

¶ The. xij. Chapter.

1 The charge and maner of eatyng of the Passouer. 26 A charge is geuen parentes to
teache their chyldren the misterie of the Passouer. 29 The murder of the first borne of
Egypt. 31 Pharao casteth out the chyldren of Israel. 35 The Jewes do robbe the
Egyptians of golden and syluer vessels. 37 The chyldren of Israel do go out. 40 They
dwelt in Egypt foure hundred and thirtie yeres. 43 The maner of celebratyng the
Passouer.

1



And the Lorde spake
vnto Moyses and Aa-
ron in the lande of E-
gypt, saying:

2 This moneth shalbe
vnto you y begynnynge
of monethes, and the
first moneth of the yere shal it be vnto
you.

3 Speake ye vnto all the congregation
of Israel, saying: In the tenth daye of
this moneth, euery man take vnto hym
a lambe accordyng to y house of the fa-
thers, a lambe throughout euery house.

4 If the household be to litle for y lambe,
let hym take his neyghbour whiche is
next vnto his house, accordyng to the
number of the soules, euery one of you
accordyng to his eatyng shal make your
count for a lambe.

5 And let the lambe of yours be without
blemishe, a male of a yere olde [whiche]
ye shal take out from among the sheepe,
and from among the goates.

6 And ye shall kepe hym in vntyll the
fourteenth daye of the same moneth: and
euery assemblie of the congregation of
Israel shal kyll hym about "euen.

7 And they shall take of the blood and
stryke it on the two [syde] postes, and on
the vpper doore post, euen in the houses
wher they shal eate hym.

8 And they shall eate the fleshe the same
nyght, rost with fire, and with unleaue-
ned bread: and with solwe hearbes they
shall eate it.

9 See that ye eate not therof rawe, nor
sodden with water, but rost with fire:
the head, feete, and purtenaunce therof.

10 And ye shall let nothyng of it remayne
vnto the morning: That which remay-
neth of it vntyll the morowe, shal ye
burne with fire.

11 Of this maner shall ye eate it: With
your loynes girded, and your shooes on
your feete, and your staffe in your hand,
(c) and ye shall eate it in haste: for it is
the Lordes passouer.

12 For I wyll passe through the lande of
Egypt this same nyght, and wyll smyte
all the first borne of Egypt from man to
beast, and vpon all the gods of Egypt I
wyll execute iudgement: I [am] the
Lorde.

13 And the blood shalbe vnto you a token
in the houses wherin you are: and whē
I see the blood, I wyll passe ouer you,
and the plague shal not be vpon you to
destroy you when I smyte the lande of
Egypt.

14 And this day shalbe vnto you a reme-
mbrance: and you shall kepe it an holy
feast vnto the Lorde throughout your
generations, ye shall kepe it holy for an
ordinaunce for euer.

15 Seuen dayes shal ye eate unleaue-
ned bread, so that euen the first day ye put a-
way leauen out of your house: for who
so euer eateth leavened bread from the
first daye vntyll the seuen daye, that
soule shalbe rooted out of Israel.

16 The first day shalbe a holy conuoca-
tion, and the seuenth day shalbe an holy
conuocation vnto you: there shalbe no
maner of worke done in the, saue about
that only which euery man must eate,
that only may ye do.

17 And ye shal obserue the feast of unlea-
uened bread: for this same day haue I
brought your armies out of the lande of
Egypt, therefore ye shall obserue this
day and all your chyldren after you, by
an euerlastyng decree.

18 The first moneth, and the fourteenth
daye of the moneth, at euen ye shall
eate

(a) God ord-
ained this sa-
crifice for a re-
membrance
of their deli-
uerance.

(c) The
passouer
the first
born of
our
lambe is
as sayde
Paul.

(d) The
first borne
for a feast
of remem-
brance
for a holy
conuoca-
tion

(e) The
church is
circumcised
in the fonta-
ne of the
water of life,
by the word
of God, and by
the sacraments.

cate unleavened bread, vnto the .xxi. day of the same moneth at euen againe.

19 Seven dayes shal ther be no leavened bread founde in your houses: and whosoever eateth leavened bread, that soule shalbe rooted out from the congregatiō of Israel, whether he be straunger or borne in the lande.

20 We shall cate nothyng leavened: but in all your habitations shal ye cate unleavened bread.

21 Moyses called for the elders of Israel, and sayde vnto them: Choose out, and take you to euery housholde of you a lambe, and kyll the passouer.

22 And take a bunch of flospe and dip it in the blood that is in the bason, & strike the vpper post of the doore, and the two syde postes, with the blood that is in the bason: & none of you go out at the doore of his house butyll the mornynge.

23 For the Lord wyll passe ouer to smyte the Egyptians: and when he seeth the blood vpon the vpper doore post and the two syde postes, he wyll passe ouer the doore, and wyll not suffer the destroyer to come into your house to plague you.

24 Therfore shal ye obserue this thyng for an ordinaunce to thee & thy sonnes for ever.

25 And when ye be come to the lande whiche the Lord wyll geue you, accordyng as he hath promysed, ye shal kepe this seruice.

26 And when your chyldren aske you, what maner of seruice is this ye do:

27 We shall saye, it is the sacrifice of the Lordes passouer, whiche passed ouer the houses of the chyldren of Israel in Egypt, and he smote the Egyptians, and saued our houses. And the people bowed them selues, and worshipped.

28 And the chyldren of Israel went and dyd as the Lord hadde commaunded Moyses and Aaron, euen so dyd they.

29 And at mydnyght the Lord smote the first borne in the lande of Egypt, fro the first borne of Pharaο that sate on his seate, butyll the first borne of the captiue that was in prison, and all the firste gender of cattell.

30 And Pharaο rose in the nyght, he and his seruantes, and all the Egyptians, and there was a great crye in Egypt: for there was not a house where there was not one dead.

31 And he called vnto Moyses and Aarō

by nyght, saying: Ryse vp, and get you out from amongst my people, both you and also the chyldren of Israel: and go, and serue the Lord as ye haue sayde.

32 And take your sheepe and your dioues with you as ye haue sayde: and depart, and blesse me.

33 And the Egyptians were sicke vpon the people, that they myght sende them out of the lande in haste: for they sayde, We be all [but] dead men.

34 And the people toke there dowgh before it was sowred, whiche they had in store, being bounde in clothes vpon their shoulders.

35 And the chyldren of Israel dyd accordyng to the saying of Moyses: and they bowed of the Egyptians iewels of siluer, and iewels of golde, and rayment.

36 And the Lord gaue the people fauour in the syght of the Egyptians, so that they graunted such thynges as they required: And they robbed the Egyptians.

37 And the chyldren of Israel toke their iourney from Rameses to Suchoth, sixe hundred thousand men of foote, besyde chyldren.

38 And a great multitude of sundry other nations wet also with them, and sheepe and oxen, and excedyng much cattell.

39 And they baked unleavened cakes of the dowgh whiche they brought out of Egypt, for it was not sowred: For they were thrust out of Egypt, and could not tary, neither had they prepared for them selues any prouision of meate.

40 The dwellyng of the chyldren of Israel which they dwelled in Egypt, was foure hundred and thirtie yeres.

41 And when the foure hundred & thirtie yeres were expired, euen the selfe same day departed all the hostes of the Lord out of the lande of Egypt.

42 It is a nyght to be obserued vnto the Lord, in the whiche he brought them out of the lande of Egypt: This is that nyght of the Lord, whiche all the chyldren of Israel must kepe throughout their generations.

43 And the Lord sayde vnto Moyses and Aaron, This is the lawe of passouer: there shal no straunger cate thereof.

44 But euery seruaunt that is bought for money, after that thou hast circumcised hym, shal cate thereof.

fij

45 A straunger

(1) If they greue so amongest their enemies, being so small a number at their firste coming to Egypt, let us also be of good hope, that god will mercifully be to our helpe, as he was to the children of Israel.

ff

- 45 A straunger & an hired seruaunt shall not eate therof.
- 46 In one house shall it be eaten, thou shalt carry none of the fleshe out of the house, neither shall ye breake a bone therof.
- 47 All the congregation of Israel shall obserue it.
- 48 If a straunger also dwelle among you, and wyl holde passouer vnto the Lord, let him circumcise all that be males, and then let him come and obserue it, and he

shalbe as one that is borne in the lande : for no vncircumcised person shall eate therof.

- 49 One maner of lawe shalbe vnto hym that is borne in the lande, and vnto the straunger that dwelleth among you.
- 50 And all the chyldren of Israel dyd as the Lorde commaunded Moyses and Aaron, euen so dyd they.
- 51 And the selfe same day, dyd the Lorde bryng the chyldren of Israel out of the lande of Egypt with their armies.

¶ The.xiiij. Chapter.

1 The first borne thynges must be sanctified vnto God. 3 The remembraunce of the deliuerance must be celebrate. 8 Chyldren must be taught that they were deliuered fro the tyrannie of pharao. 12 All first borne thynges be Gods. 14 Chyldren must be taught why thynges first borne be separte vnto the ble of God. 17 Why the Lord dyd leade about the chyliden of Egypt by the desert. 19 Moyses carpeyth the bones of Joseph. 21 The pyller of cloude and of fire.

A

(a) A lawe for offering of the first begotten vnto God, who were deliuered not from death only, but from bondage.

Sanctifie. That is, offer.

(b) We also must offer our first borne vnto God, that is, our first & principall care must combe to Gods honour and aduancement of his kyngdome, keeping our deliuerance carefull that of the Jews.

(c) If so many ceremonies were dyd, they were for a memoie of their deliuerance: God also requirith nothing more at our handes, that to be mind full of his benedictes.

(d) This was about April, when corne began to ripen in that countrey.



1 And the Lord spake vnto Moyses, saying: 2 Sanctifie vnto me al the first borne, what so euer openeth the wombe among chyliden of Israel, aswell of man as of beast, for it is mine.

3 And Moyses laide vnto the people: ye ought to remember this day in which ye came out of Egypt out of house of bondage: for through a myghtie hande the Lorde brought you from thence: there shall no leauened bread be eaten.

4 This daye came ye out, in the month (v) Abib

5 When the Lorde hath brought thee into the lande of the Chanaanites, Hethites, Amorites, Heuites, and Jebusites, which he sware vnto thy fathers that he would geue thee, a lande where in mylke and hony floweth: thou shalt kepe this seruice in this same month.

6 Seuen dayes thou shalt eate unleauened bread, and in the seuenthy daye it is the feast of the Lorde.

7 Unleauened bread shalbe eaten seuen dayes, and there shal no leauened bread be seene nor yet eaten with thee in al thy quarters.

8 And thou shalt shewe thy sonne in that day, saying: This is done because of that whiche the Lorde dyd vnto me when I came out of Egypt.

9 And it shalbe as a signe vnto thee vpon thyne hande, and as a remembraunce betweene thyne eyes, that the Lordes lawe may be in thy mouth: for in a strong hande the Lorde brought thee out of Egypt.

10 Kepe therfore this ordinaunce in his season from yere to yere.

11 And it wyl come to passe that the Lord shal bryng the land of the Chanaanites, which he sware vnto thee and to thy fathers, and shall geue it thee.

12 And then thou shalt appoynt vnto the Lorde all that openeth the matrice, and euery firstlyng that cometh of a beast which thou hast, yf it be a male, it shalbe the Lordes.

13 And euery firstlyng of an asse, thou shalt redeeme with a lambe: yf thou redeeme hym not, thou shalt breake his necke: All the first borne amongst thy chyliden also shalt thou bye out.

14 And when thy sonne aske thee in time to come, saying: What is this? Thou shalt saye vnto hym: With a myghtie hande the Lorde brought vs out of Egypt, out of the house of bondage.

15 And when pharao was very loth to let vs go, the Lorde slewe all the first borne in the lande of Egypt, aswell the first borne of man, as the firstlyng of beast: Therefore I sacrifice vnto the Lorde all the males that open the matrice: but all the first borne of my chyliden I redeeme.

(f) Some misse the lawe to this purpose: that Gods sonne might be the firstlyng of man, as our he son, is the firstlyng of God, as a sonne of the sonne.

(g) To come

(h) God willeth & canis of the ceremony to be dyd at the celebration therof.

16 This shalbe as a token bypon thyne hande, & as a remembraunce betweene thyne eyes, that the Lorde brought vs out of Egypt through a myghtie hande.

17 It came to passe, that when Pharaos had let the people go, God caried them not through the way of the lande of the Philistines, which was the more nygh way. But God saide: lest peradventure the people repent whē they see warre, and so turne agayne to Egypt.

18 But God led the people about through the way of the wyldernesse of the redde sea, and the chyldren of Israel went by "harnessed out of the lande of Egypt.

19 And Moyses toke the bones of Jo-

seph with him: for he made the children of Israel sweare, saying: God wyl surely visite you, and ye shall take my bones away hence with you.

20 And they toke their iourney from Succoth, and abode in Ethaim in the edge of the wyldernesse.

21 And the Lorde went before them by day in a pyller of a cloude to leade them the way, and by nyght in a pyller of fire to geue them lyght, that they myght go both by day and nyght.

22 ^(b) The pyller of the cloude departed not by daye, nor the pyller of fire by nyght, out of the syght of the people.

^(b) God neuer sayth his people, whā he apertly becometh the compass of mans reason, euen in thic desperate case.

¶ The. xliij. Chapter.

1 God commaundeth to pitche their pavilions in a dangerous place, that he may be the more glorified. 4 God hardeneth the heart of Pharaos. 5 Pharaos pursueth Israel. 10 The Israelites dispaynyng of delivraunce do grudge. 13 Moyses promisseth them cheir safetie by God. 15 Moyses cryng to God, 18 Comaundd to divide the sea with his rod. 19 The angell folowynge the tentes of Israel, they passe through the muddes of the sea. 24 God browneeth Pharaos with his armie. 31 The Israelites do feare God when they see the miracle.

1 **A**ND the Lorde spake vnto Moyses, saying: 2 Speake to the chyldren of Israel, that they turne & pitch their tentes before Pi-hahiroth betweene Migdol and the sea, ouer agaynst Baal-sephon, and before that shall they pitche by the sea.

3 For Pharaos wyl say of the chyldren of Israel: they are tangled in the lande, the wyldernesse hath shut them in.

4 And I wyl harden Pharaos heart, that he shall folowe after you, and I wyl get me honour bypon Pharaos, and bypon al his hoast: The Egyptians also shall knowe that I am the Lorde. And they dyd euen so.

5 And it was tolde the kyng of Egypt that the people fledde. And the heart of Pharaos and of his seruantes turned agaynst the people, and they said: why haue we done this, that we haue let Israel go out of our seruice?

6 And he made redy his charette, and toke his people with hym.

7 And toke sixe hundred chosen charets, and all the charets of Egypt, and capytaynes bypon euery one of them.

8 And the Lorde hardened the heart of Pharaos kyng of Egypt, and he folowed

after the chyldren of Israel: but the chyldren of Israel went out with an hie hande.

9 And the Egyptians folowed after the, and al the hysles and charettes of Pharaos, and his horsemen, and his hoast onertoke them pitchynge of their tent by the sea beide Pi-hahiroth before Baal-sephon.

10 And when Pharaos drewe nygh, the chyldren of Israel lift by their eyes, and beholde, the Egyptians folowed after them, and they were sore asfayde: and the chyldren of Israel cryed out vnto the Lorde.

11 But they sayde vnto Moyses: ^(a) because there were so graues in Egypt, hast thou therfore bought vs alway for to dye in the wyldernesse: wherefore hast thou serued vs thus for to carry vs out of Egypt?

^(a) See the vncertaintye and vnsynne dealing of the people: they bidden Moyses to serue their gods, not considering the power of God, but the commo course of thynges naturall.

12 Dyd not we tel thee this in Egypt, saying, let vs be a rat, that we maye serue the Egyptians: for it had ben better for vs to haue serued the Egyptians, then for to dye in the wyldernesse.

13 ^(b) And Moyses lude vnto the people: Feare ye not, stande still, and beholde the saluation of the Lorde whiche he wyl shewe to you this day: for ye that haue scene the Egyptians this day, shall see them no more foruer.

^(b) Moyses nothinge dis courage, goeth forwarde manfully in his calling, a worthy paterne for the godly alwaye to imbrace.



(c) when sin
be hardest
beside, our
strength shall
stand in hope
& quiet silence,
God mightie
fighting for
us.

(d) This crye
is to be un-
derstand, not
of the sounde
of his voyce,
but of the ear-
nest affection
of his heart.

14 The Lord shall fight for you, and
ye shall holde your peace.

15 And the Lord sayde vnto Moyses:
Wherefore cryest thou vnto me: speake
vnto the children of Israel that they go
forwarde.

16 But lift thou vp thy rod, and stretche
out thy hande ouer the sea, and deuide it
a sunder, and let the children of Israel
go on drye grounde through the middes
of the sea.

17 And beholde I [euen] I will harden
the heart of the Egyptians, and they
shall folowe after them: and I will get
me honour vpon Pharaos, and vpon all
his host, and vpon his charrettes, and
vpon his horsemen.

(e) Gods
dreadful iudge-
ment is exerce-
d agaynst
them that re-
sist his ryght
hande.

18 And the Egyptians shal know that
I am the Lord, when I haue gotten
me honour vpon Pharaos, vpon his cha-
rettes, and vpon his horsemen.

19 And the angell of God which went
before the host of Israel, remoued and
went behynde them: and the pyller of
the cloude went from before their face,
and stood behynde them,

20 And came betwene the tentes of the
Egyptians, and the tentes of Israel,
and it was a cloude and darknesse, and
gaue light by nyght: and all the nyght
long the one came not at the other.

21 And Moyses stretched out his hande
ouer the sea, & the Lord caused the sea
to go backe by a very strong east wynde
all that nyght, and made the sea drye

[lande] and the waters were deuided.

22 And the children of Israel went in-
to the midst of the sea vpon the drye
[grounde,] and the waters were a wall
vnto them on their ryght hande and on
their left hande.

23 And the Egyptians folowed, & went
in after them to the myddest of the
sea, euen all Pharaos horses, his cha-
rettes, and his horsemen.

24 And in the morning watche, the
Lord looked vnto the host of the Egp-
tians out of the pyller of the fire and of
the cloude, and troubled the host of the
Egyptians,

25 And toke of his charret wheeles, and
carried them away violently: so that
the Egyptians sayde, Let vs flee fro
the face of Israel, for the Lord fighteth
for them agaynst the Egyptians.

26 And the Lord sayde vnto Moyses:
Stretche out thynne hande ouer the sea,
that the waters may come againe vpon
the Egyptians, vpon their charrets, and
vpon their horsemen.

27 And Moyses stretched forth his hand
ouer the sea, and it came agayne to his
course early in the morning, and the E-
gyptians fled agaynst it: and the Lord
ouerthrew the Egyptians in the mid-
dest of the sea.

28 And the water returned, and couered
the charrettes, and the horsemen, and all
the host of Pharaos that came into the
sea after them, so that there remayned
not

(g) What is
the meaning
there cryeth
light in dark-
nesse, and in
the midst of
death, my
friends light.

(h) For the
dayes reme-
mber of the
longely, to
their bitter be-
doyning, yel-
lowing of the
owne strength

(i) Thus the
angel men-
tioned be-
fore, to wote,
the sonne of
God, not a
therapeutic
called by the
name Jesus

(k) God
is yonder
stretching
the hande
that is to
saye, Chana
holiness can
not be out of
the crutch.

(l) Let
repentance
helpeth not
the wretch,
whose heart
not change

The last
plague.

not one of them.

29 But the children of Israel walked upon drye [lande] through the middelt of the sea, and the waters were a wall vnto them on the right hande of them, and on the left.

30 Thus the Lorde deliuered Israel the
selfe same daye out of the hande of the

Egyptians: and Israel saue the Egyptians dead vpon the sea syde.

31 And Israel saide that myghtie power which the Lorde shewed vpon the Egyptians: and the people feared the Lorde, and beleued the Lorde and his seruauant Moses.

(m) The be-
nefits that
we receive of
God, and his
iudgements
againſt the
wicked, tends
al to this pur-
poſe, that we
ſhould ſtand
in feare of
hym, and be
ſtrengthened
in the faith of
his promiſes.

¶ The .xv. Chapter.

1 Moyses and the Israelites do geue thanks to God for their conquest. 25 God must be hearkened vnto. Sicknes. God the healer. 27 They come into Elimi.

21



Then Moyses & the children of Israel sange this sounge vnto the Lorde, and sayde ^(a) on this manner: I wil sing vnto the Lorde, for he hath triumphed glori-

2 The Lorde is my strength and praise,
and he is become my saluation : he is
my God, and I wyll glozifie hym. my
fathers God, and I wyll exalt hym.

3 (b) The Lorde is a man of warre, the
Lorde is his name.

4 Pharaos charets and his hoast hath
he cast into the sea, his chosen captaynes
also are drowned in the red sea.

5 The deepe waters hath covered them,
they sinke to the bottonie as a stone.

6 Thy ryght hande Lorde is become
glorious in powder, thy ryght hande
Lorde hath all to dafshed the enemye.

7 And in thy great glorie thou hast ouer-
throwe them that rose bp agaynst thee:
thou sendest forth thy wrath, whiche
consumed them euen as stubble.

25 8 Throught the Wynde of thy noſethylls
the water gathered together, & ſuddes
ſtoode ſtyll as an heape, and the deepe
water congeled together in the heart of
the ſea.

9 ^(c) The enemie sayde, I wyll folowe
[on the] I wyll ouertake (them) I wyll
denide the spoyle, and my lust shalbe sa-
tisfied bypon them: I wyll drawe my
sworde, myne hande shall destroy them.

10 Thou diddest blowe with thy wynde,
the sea couereth the, they saunke as leade
in the myghtie waters.

11. **W**ho is like vnto thee O Lord amongst gods: who is like thee, so glorious in holynesse, fearefull in prayses, shewing wondrous:

12 Thou stretchedst out thy right hand;
the earth swallowed them.

13 Thou in thy mercie hast caried this
people which thou hast redeemed, and
hast brought them in thy strength into
thy holy habitation.

14⁽⁶⁾ The nations shal heare, & be afraide,
sorowe shall come vpon Palestina.

15 Then the dukes of the Edomites shall be amazed, and the mightiest of the Moabites trembling shall come vpon them, al the inhabitants of Chanaan shall waite faynt hearted.

16 Feare & dreade shal fall vpon them, in
the greatnesse of thine arme they shalbe
as styl as a stone, tyll thy people passe
through, O Lorde, while this people
passe through which thou hast gotten.

17 Thou shalt bryng them in, and plant
them in the mountayne of thine inheri-
taunce, the place Lord which thou hast
made for to dwell in, the sanctuary, O
Lord, which thy handes haue prepared

18 ^(c) The Worde shall raigne for ever and
ever.

19 For Pharaon on horsebacke Went in
With his charettes and horsemen into
the sea, and the Lorde brought the wa-
ters of the sea vpon them: But the chyl-
dren of Iſrael Went on drye [land] in the
middelt of the sea.

20 And Miriam a prophetesse, the sister of Aaron, toke a tymbrell in her hande, and all the women came out after her with tymbrelles and daunces.

21 And Miriam sang before them: Sing
ye vnto the Lorde, for he hath triumphed
gloriously: the horse and his rider
hath he ouerthrowen in the sea.

22 And so Moyses brought Israel from the redde sea, and they went out into the wyldernesse of Sur : and they went threë dayes long in the wildernesse, and founde no waters.

(b) He sheweth howe this profit of Gods mightie power, not onely for the tynic present, but also here: after shalbe of great efficacie, and force, as Deut.ii.

(e) Let the
Shoulder of any
time be dis-
courage, let
be still see to
these promi-
ses: & seeing
that our
chief enemy
is overcome,
let us neither
fear him, nor
any of his
garden, nor
us.

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2) whether
 we be deli-
 uer'de of feyde
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 howe it at
 all: this
 shal be wi-
 tes our
 hope, the
 hon self
 worthy for
 our onely
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 of honours
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 be vs to
 trust rag-
 our foes,
 feared (a
 were) wit-
 ne, we
 might see
 to his hope.

(c) Under direction of speaker the speaker to free out Goddes power, he deniceth this miracle of the waters that descend by the blast of wyndes, made a way open for the fishes roching.

- 23 And when they came to Marah, they could not drynke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.
- 24 And the people murmured agaynst Moyses, saying: what shall we drynke?
- 25 And he cryed vnto the Lorde, and the Lorde shewed hym a tree, whiche when he had cast into the waters, the waters were made swete: There he made them an ordinaunce and a lawe, and there he proued hym,
- 26 And sayde: If thou wilt hearken

vnto the voyce of the Lorde thy God, & wilt do that which is right in his sight, and wilt geue eare vnto his commaundementes, and kepe all his ordinaunces: then will I put none of these diseases vpon thee, which I haue brought vpon the Egyptians: for I am the Lord that healeth thee.

- 27 And the children of Israel came to Elim, where were twelue welles of water, and threelcore and ten palme trees: and they pitched their tentes there by the waters.

¶ The. xvj. Chapter.

1 They come into the desert of Sin. 3 They murmur for foode. 8 He grudgeth agaynst God, who grudgeth agaynst his ministers. 10 God speaketh to Moyses in a cloude. 13 It rayneth quayles and Manna. 20 Manna being kept doth synke and rotte. 22 On the Sabbath it was not lawfull so much as to driele meate. 25 In the Sabbath God rayneth not Manna. 28 God rebuketh the Israelites, because they kept not the Sabbath. 32 Manna is referred for a testimonie vnto their successors. 35 Gomor, Ephr.



A 1



- And they toke theyr journey from Elim, & all the congregation of the chyldren of Israel came to the wilderness of Sin, whiche is betwene Elim & Sinai, the fyfteenth day of the seconde moneth after their departyng out of the lande of Egypt.
- 2 And the whole congregation of the chyldren of Israel murmured agaynst Moyses and Aaron in the wyldernesse.

- 3 And the chyldren of Israel sayde vnto them: woulde to God we had dyed by the hande of the Lorde in the lande of Egypt, whē we sate by the fleshe pottes, and when we dyd eate bread our bellies full: for ye haue brought vs out into this wilderness, to kyl this whole multitude with hunger.

- 4 Then sayde the Lorde vnto Moyses: Beholde, I will rayne bread from heauen to you, and the people shall go out & gather a certaine rate every day, that I may proue them whether they will walke in my lawe, or no.

5 The

(f) A sodaine chaunge of the vncoustant & vnkynde people, neither considering Moyses by whose ministration they had receaued such benedictions, nor remembryng the straunge wonders that God hadde wrought for them vnto this tyme.

(g) He rebuketh for leaue howe the people of fayth can preuaile. Where vnto, by the example of Moyses, howe soeuer & howe murmured at vs, and distrustfully gods goodnes, let vs see.

(h) Gods temptation tenneth to this ende, that the secrettes of mens heartes may be proued and reuealed to the world.

(i) The cause of all miserie that we suffer, is in our selues: whom God neuer forsaketh, cleaung themselves vnto hym.

(a) The people of these chydren were gathered by the people.

^(b) The sixt day they shall prepare for them selues that which they will bring in, and let it be twyfe as muche as they gather in dayly.

6 And Moyses and Aaron sayde vnto the chyldren of Israel: At euen ye shall know that it is the Lord which brought you out of the lande of Egypt.

7 And in the morning ye shall see the glorye of the Lord, because he hath heard your grudgynges agaynst the Lord: And what are we, that ye haue murmured agaynst vs:

8 And Moyses sayde: At euen shall the Lord geue you fleshe to eate, and in the morning bread inough, for the Lord hath heard your murmurings which ye murmure agaynst him: for what are we: Your murmurings are not against vs, but agaynst the Lord.

9 And Moyses spake vnto Aaron: say vnto all the congregation of the chyldren of Israel, come forth before the Lord: for he hath hearde your grudgynges.

10 And as Aaron spake vnto the whole congregation of the chyldren of Israel, they looked towarde the wyldernesse, and beholde, the glorye of the Lord appeared in the cloude.

11 And the Lord spake vnto Moyses, saying:

12 I haue hearde the murmurings of the chyldren of Israel, tell them therfore and say: at euen ye shall eate fleshe, and in the morning ye shall be fylled with bread, ^(c) and ye shall knowe that I am the Lord your God.

13 And at euen the quailles came vp and couered the tentes, and in the morning the dew lay rounde about them.

14 And when the dew was gone, behold, vpon the grounde in the wyldernesse there lay a small rounde thyng, as small as the hoare frost on the ground.

15 And when the chyldren of Israel saw it, they said euery one to his neighbour, it is ^(d) Manna: for they wist not what it was. And Moyses said vnto the: This is the bread whiche the Lord hath geuen you to eate.

16 This is the worde whiche the Lord hath commaunded: ^(e) gather of it euery man for him selfe for to eate, a gomer full for euery man, according to the number of your soules, and take euery man for them whiche are in his tentes.

17 And the chyldren of Israel did euen so,

and gathered some more, some lesse.

18 And when they did meate it with a gomer, vnto him that gathered much, remayned nothing ouer, and vnto him that had gathered litle, was there no lacke: euery man gathered sufficient for his eatyng.

19 And Moyses sayde vnto them: ^(f) see that no man let ought remayne to the morning.

20 Notwithstanding, ^(g) they hearkened not vnto Moyses: but some of them left of it vntill the morning, and it waxed ^(h) full of wormes, & corrupted: and Moyses was angry with them.

21 And they gathered all morninges euery man as muche as sufficed for his eatyng: and as soone as the heate of the sunne came, it mould.

22 And the sixt day they gathered twise as muche bread, two gomers for one man: and all the rulers of the congregation came and tolde Moyses.

23 He sayd vnto them, This is that whiche the Lord hath sayd: To morowe is the rest of the holy sabboth vnto the Lord, bake that whiche you will bake to day, and let the that ye will let the, and that whiche remayneth, lay vp vntill the morning.

24 ⁽ⁱ⁾ And they layed it vp till the morning as Moyses bad: and it did not corrupt, neyther bred there any worme therein.

25 And Moyses sayde: eate that to day, for it is the sabboth vnto the Lord, to day ye shall not finde it in the fiede.

26 Sixe dayes ye shall gather it, and in the seuenth day whiche is the sabboth, in it there shall be none.

27 ^(j) Notwithstanding, there went out some of the people in the seuenth day for to gather, and they founde none.

28 And the Lord sayde vnto Moyses: holwe ^(k) long refuse ye to kepe my commaundementes and my lawes:

29 See, the Lord hath geuen you a sabboth, therfore he geueth you the sixt day bread for two dayes: byde therfore euery man at home, and let no man go out of his place the seuenth day.

30 And the people rested the seuenth day.

31 And the house of Israel called the name therof ^(l) Manna: and it was like coriander seede, but yet whyte, and the taste of it was lyke wafers made with honye.

32 And Moyses sayd: this is that which the

(c) This doct-
rine is a per-
taintie to vs,
solho are we
den to aske
but our dar-
foot, and so-
bydden to be
carefull for to
morrowe.

(f) The faith-
lesse disobed-
ience of the
people.

(g) So God
punisheth the
yeerely ga-
thering good-
ness, trusting
rather to their
owne riches
and diligence,
then to his
goodness and
providence.

D

(h) That
good that is
gathered ac-
cording to
Gods will,
is kept safe
for them that
use it with a
good conser-
uence: That
that is gather-
ed otherwise
commeth to
naught.

(i) Unfruitfull
couetyng is
frustrate.

(k) The
obstinate fro-
wardness of
the people
reprehended

E

(l) Manna
was a figure
of Christ, the
heavenly foode
of our soules.

the new
to feare
the should
the hunger
the, whi-
the feare

(c) God was
highly the
desire for his
will, that the
knowledge of
him may be
deeper in our
soules.

Man,
which is
noble gift.

(d) Weaning
children gifts
at good time,
for they need
of letters for
the true use of
the same, else
they are
deceitful: we
should them
to our delecta-
tion.

the Lorde commaundeth), fill a gomer of it, whiche may be kept for your children after you, that they may see the bread wherewith I haue fed you in the wyldernesse when I brought you out of the lande of Egypt.

- 33 And Moyses spake vnto Aaron: Take a pot, and put a gomer full of Manna therein, and lay it by before the Lorde, to be kept for your children after you.

34 As the Lorde commaunded Moyses, so Aaron layde it by before the testimonie to be kept.

35 And the children of Israel dyd eate Manna ^(m)fourtie yeres, vntill they came to a land inhabited, and so they did eate Manna, euen vntill they came vnto the borders of the lande of Chanaan.

36 A gomer, is the tenth part of an epha.

(m) The Son of man is called not for a name only, but as a type of our pilgrimage through the wilderness to the land of promise, and to our rest in our fathers' house, that is to say, his kingdom.

¶ The.xvij. Chapter.

1 They come vnto Raphidim. 2 They grudge for want of water. 4 Moyses prayeth to God. 6 Water is geuen out of the rocke. 7 To tempt God. 8 The Amalekites be slayne of the childre of Israel. 10 Joshua. 14 God foretelleth the destruction of the Amalekites.



A 1 And all the congregation of the children of Israel went on theyr iourneys fro the wyldernesse of Sin, after the commaundement of the Lorde, and pitched in Raphidim, there was no water for the people to drinke.

2 ^(a) And the people dyd chide with Moyses, and sayde: geue vs water to drinke. Moyses said vnto them: Why chide you with me: wherefore do ye tempt the Lorde:

3 There the people thirsted for water, and the people murmured agaynst Moyses, and saide: wherefore hast thou thus brought vs by out of Egypt, to kil me, & my children, and my cattell with thirst:

4 And Moyses cryed vnto the Lorde, saying: what shall I do vnto this peo-

ple, they be almost redy to stone me:

5 And the Lorde said vnto Moyses: Go before the people, and take with thee of the elders of Israel: & thy rod where with thou smotest the ryuer take in thine hande, and go.

6 Beholde, I stande before thee vpon the rocke that is in Horeb, & thou shalt smyte the rocke, and there shall come water out thereof, that the people may drinke. And Moyses dyd euen so before the eyes of the elders of Israel.

7 And he called the name of the place ^(b)Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lorde, saying: Is the Lorde amongst vs, or not:

8 Then came Amalec and fought with Israel in Raphidim.

9 And Moyses sayde vnto " Joshua: "Chole

(a) God is not fced to, else benedict be not comen: bcd: only they consider the man, whose auctoritie they call into question.

(b) Cor: 4 thus example in our time, David most honestly. Psal: 9. I sing, haue not your hearts. 12

13 "Icho-

Chose vs out men, and go fight with Amalec, and to morowe I will stande on the toppe of the hill, and the rodde of God shalbe in my hande.

10 Joshua did as Moyses bad hym, and fought with Amalec: and Moyses and Aaron, and Hur, went vp to the toppe of the hyll.

11 And it came to passe, that when Moyses helde vp his hande, ^(c) Israel had the better: and when he let his hande downe, Amalec had the better.

12 But Moyses hands were heauie, and therfore they toke a stone and put it vnder him, and he sat downe thereon: and Aaron and Hur stayed by his handes, the one on the one side, and the other on

the other side: And his handes remayned stedye, vntill the goyng downe of the sunne.

13 And Joshua discomforted Amalec and his people with the edge of the sword.

14 And the Lorde sayde vnto Moyses: Wryte ^(b) this for a remembraunce in a booke, and commit it into the cares of Joshua, for I will bitterly put out the remembraunce of ^(c) Amalec from vnder heauen.

15 And Moyses made an autler, and called the name of it: "The Lorde is he that worketh miracles for me."

16 For he said: the ^(d) hande is on the seate of God, the Lord wil haue warre with Amalec fro generation to generation.

¶ The.xviii. Chapter.

1 Jethro cometh to see Moyses, and the wyfe and children of Moyses. 8 Moyses declarereth the deliuerance of the chyldren of Israel to his father in lawe. 10 Jethro confessing the God of Israel, offereth sacrifice. 15 To seeke God. 16 Moyses appoynteth other iudges with hym, and what maner ones they be.

A 1 **J**ethro ^(a) priest of Midian Moyses father in lawe, heard of all that god had done for Moyses, and for Israel his people, and that the Lord had brought Israel out of Egypt.

2 Therefore he toke Sephora Moyses wyfe, after he had sent her backe,

3 And her two sonnes, of which the one was called Gershom: for he sayde, I haue ben an aliaunt in a straunge land:

4 The name of the other was Eliezer: for the God of my father ^(b) sayde he was mine helpe, and deliuered me from the sword of Pharao.

5 And Jethro Moyses father in lawe, came with his two sonnes, & his wife, vnto Moyses into ^(c) the wilderness, where he abode by the mounte of God.

9 And he saide vnto Moyses: I thy father in lawe Jethro am come to thee, and thy wyfe also, and her two sonnes with her.

7 And Moyses went out to meete his father in lawe, and did obeysaunce, and kyssed hym: and ethe asked other of his health, and they came into the tent.

8 And Moyses tolde his father in lawe all that the Lorde had done vnto Pharao and to the Egyptians for Israels sake, and al the trauaile that had come

vpon them by the way, and howe the Lorde deliuered them.

9 And Jethro reioyced ouer al the goodnesse which the Lorde had done to Israel, and because he had deliuered them out of the handes of the Egyptians.

10 And Jethro sayd: blessed be the Lord which hath deliuered you out of ^(d) the hand of the Egyptians, and out of the hand of Pharao, which hath also deliuered his people from ^(e) captiuitie of the Egyptians.

11 Nowe I knowe that the Lorde is greater then all gods: for in the thyng whereby they dealt cruelly with them, were they destroyed them selues.

12 And Jethro Moyses father in lawe toke burnt offerings and sacrifices, to offer to God: And Aaron and all the elders of Israel came to eate bread with Moyses father in lawe before God.

13 And on the morowe Moyses sate to iudge the people: and the people stood about Moyses from morning vnto eue.

14 And when Moyses father in lawe sawe all that he dyd vnto the people, he sayd: what is this that thou doest vnto the people: why sittest thou thy selfe alone, and all the people stande about thee from morning vnto euen?

15 And Moyses sayde to his father in lawe: because the people come vnto me to seeke counsaile of God.

16 When they haue a matter, they come vnto

C This slaughter of Amalecites was but the beginning of Gods vengeance, as it appeareth. ^(b) In exam- ple to be trem- bled at, of the that persecute Gods Church. ^(c) Iehouah Nissi, that is, the Lord, my banner. ^(d) This des- cribe pharae meaneth as much, as if he should say God deliuereth by his thyng.

^(a) The first was proper of the people, of before great part it is, happy it is that knoweth.

^(b) Part.

^(c) Had found there.

vnto me, and I iudge betweene euery man & his neyghbour, & shew them the ordinaunces of God and his lawes.

17 And Moyſes father in lawe ſayde vnto hym: It is not well that thou doeſt.

18 Thou both weyest thy ſelfe, and this people that is with thee: For this thing is of more wayght, then thou art able to perfourme thy ſelfe alone.

19 Heare therfore now my voyce, and I wyll geue thee counsell, and God ſhalbe with thee: Be thou vnto the people to Godwarde, that thou mayeſt bring the cauſes vnto God:

20 And thou ſhalt teache them ordinaunces and lawes, and ſhew them the way wherein they muſt walke, & the worke that they muſt do.

21 Moreover, thou ſhalt ſeek out among all the people, men of actiuitie (and) ſuch as feare God, true men hating couetouſnes, and place [of the] ouer the [people] rulers of thouſandes, rulers of hundredethes, rulers of fiftithes, and rulers of tennes,

22 And let them iudge the people at all ſeaſons: and euery great matter that comnieth, let them bring vnto thee, but let them iudge all ſmall cauſes them ſelues, and ſo ſhall it be eaſier for thy ſelfe, and they ſhall beare a [burthen] with thee.

23 If thou ſhalt do this thing, and God charge thee withall, thou ſhalt be able to endure, and yet the people ſhall come to their place in peace.

24 And ſo Moyſes obeyed the voyce of his father in lawe, and dyd all that he had ſayde.

25 And Moyſes choſe actiue men out of all Iſrael, and made them as heades ouer the people, namely rulers of thouſandes, rulers of hundredethes, rulers of fiftithes, and rulers of tennes,

26 And they iudged the people at all ſeaſons: but brought the harde cauſes vnto Moyſes, and iudged all ſmall matters them ſelues.

27 And Moyſes let his father in lawe depart: and he went into his owne lande.

¶ The. xix. Chapter.

1 They come to mount Sinai. 5 The people of Iſrael, the people of God. 6 A prielly kingdome, an holy nation. 7 Moyſes declarerh the worde of God. 9 God woulde that credite ſhould be geuen to Moyſes wordes. 10 The people is commaunded to be ſanctified. 12 He that toucheth the mountayne, is ſtoned. 14 The people is ſanctified. 16 God appeareth in thunder and lightning, to be feared of the people. 22 The priettes are ſanctified. 24 The people and priettes may not touche the hyl.

A

* The name and place of the lawe published is ſet forth, that ſo great a benefit might be receaved, both due reuerence. (a) That they departed out of Iſrael, dim, whiche was a great way from Sinai.

1 **I**n the thirde moneth when the chyldren of Iſrael were gone out of the lande of Egypt, (a) the ſame day came they into the wyldernesse of Sinai.

2 For they were departed from Raphidim, and were come to the deſert of Sinai, and had pitched their tentes in the wyldernesse, and there Iſrael camped before the mounte.

3 But Moyſes went vp vnto God, and the Lorde called vnto hym out of the mountayne, ſaying: Thus ſhalt thou (b) ſay vnto the houſe of Iacob, and tell the chyldren of Iſrael,

4 Be haue (c) ſcene what I did vnto the Egyptians, and toke you vp vpon (d) Eagles wynges, and haue brought you vnto my ſelfe.

5 Nowe therefore yf ye wyll heare my voyce in dedde, and kepe my couenaunt, ye ſhall be [as] a deare treasure vnto

me aboute all nations: (e) for al the earth is myne.

6 Be ſhalbe vnto me alſo a (f) kingdome of priettes, & an holy people: And theſe are the wordes whiche thou ſhalt ſay vnto the chyldren of Iſrael.

7 Moyſes came and called for the elders of the people, and layde before they: faces all theſe wordes whiche the Lorde commaunded hym.

8 And the people aunſwered altogether, and ſayde: (g) All that the Lorde hath ſayd, we will do. And Moyſes brought the wordes of the people vnto the Lorde.

9 And the Lorde ſayd vnto Moyſes: lo, I come vnto thee in a thicke cloude, (h) that the people may heare me talking with thee, and beſeeue thee for euer. Moyſes ſhewed the wordes of the people vnto the Lorde.

10 And the Lorde ſayde vnto Moyſes: Go vnto the people, and (i) ſanctifie the to day and to morowe, and let them waſhe theyr clothes.

(b) God woulde haue his benediction reuerſed, that the people might therof be mynde full. (c) Saying they haue ſene by experience exceeding loue that God beareth them, the more vnderſtand they be, if they reſuſe to obey his will. (d) A deare and a precious thyng, of all men greatly deſired.

(e) The Eagle carryth her young ones vpon her wynges, fearing onely mans violence, whiche rather then they ſhould take harme, they would receaue the harme in her owne body. (f) As for the eagle, ſerua the cloude that kept of the Egyptians ſoyce.

ſerua, for muſt be firſt ſanctified, per Gods wordes can be rooted in the outward ſigne of the inward puritie required, as was ſayd before of the people.

(a) As ſhe ſaith, for though all the earth be com, yet yet in the ſpiritual manner. (b) The people ſhall be a kingdome of priettes, that is, a holy people. (c) The people ſhall be a kingdome of priettes, that is, a holy people. (d) The people ſhall be a kingdome of priettes, that is, a holy people. (e) The people ſhall be a kingdome of priettes, that is, a holy people. (f) The people ſhall be a kingdome of priettes, that is, a holy people. (g) The people ſhall be a kingdome of priettes, that is, a holy people. (h) The people ſhall be a kingdome of priettes, that is, a holy people. (i) The people ſhall be a kingdome of priettes, that is, a holy people.

The lorde
will come
downe, for
I will come
downe.
(1) I will come
downe in
matter
of growth
more haue,
my further
growth, then
he could
in his nature.

Oh
Cant.

(m) The lant
son gun
with me, and
that melle-
ing Goddes
gyle, myght
begeth them
felice.

(a) The pre-
sent of the
commende-
ments, where-
by we see out
of this world
to, and home
great a God
he is: and se-
condly his be-
nignity to the
Iewes.

The first
table.

"Seruantes
(1) God there-
fore would be
with all his
power, and he
would not
stande for al
things, that
our seruantes
should be only
in him
(2) It is a
great spurre,
in which that
God is with
us, and fea-
reth al face,
(3) As to thy
self, that is to
be in Gods
loue.

(c) To re-
sist God.

(1) That is, thou shalt make thee no grauen image, and to sell before it, as to worship
God under any such forme. (2) And for should thinke it a light fault, God greivously
hateth the transgressors. (3) For he is all sinfull by nature, and therefore the spirit
of the lawe is not for the spirit of the lawe.

- 11 And be redy against the thirde day, for the thirde day the Lorde wyll come downe in the sight of all the people vpon mount Sinai.
- 12 And thou shalt set boundes vnto the people rounde about, & say: take heede to your selues that ye go not vp into the mount, or touche the border of it: who soeuer toucheth the mounte, shall surely dye.
- 13 There shall not an hande touche it, els he shall be stoned, or shot through: whether it be beast, or man, it shall not liue: when the trumpet bloweth long, then may they come vp into the mountayne.
- 14 And Moyses went downe from the mount vnto the people, and sanctified them, and they washed their clothes.
- 15 And he sayd vnto the people: be redy agaynst the thirde day, and come not at [your] wyues.
- 16 And the thirde day in the morning there was ^(m) thunder and lychtning, and a thicke cloude vpon the mount, and the voyce of the trumpet exceeding loude, so that all the people that was in the host was afrayde.
- 17 And Moyses brought the people out of the tentes to meete with God, and they stood at the neather part of the hill.
- 18 And mount Sinai was altogether on

- a smoke, because the Lorde descended downe vpon it in fire, and the smoke thereof, ascended vp as the smoke of a furnace, and all the mount quaked exceedingly.
- 19 And when the voyce of the trumpet blew long, and waxed louder and louder, Moyses spake, and God answered hym by a voyce.
- 20 And the Lorde ⁽ⁿ⁾ came downe vpon mount Sinai, euen in the toppe of the hill: & when the Lord called Moyses vp into the top of the hill, Moyses went vp.
- 21 And the Lorde sayd vnto Moyses: ^(o) Go downe, charge the people, lest they breake out from their boundes to see the Lorde, and so ^(p) many of them perishe.
- 22 And let the priestes also whiche come to the Lorde sanctifie them selues, lest the Lorde destroy them.
- 23 And Moyses said vnto the Lord: The people can not come vp into the mount Sinai, for thou chargest vs, saying: set boundes about the hill, and sanctifie it.
- 24 And the Lord sayd vnto him: Away, and get thee downe, & thou shalt come vp, thou and Aaron with thee: but let not the ^(q) priestes and the people presume for to come vp vnto the Lord, lest he destroy them.
- 25 And so Moyses went downe vnto the people, and tolde them.

(n) God is sayde to descend, because he sheweth hym to vs in more ample manner, and generally many felt tokens of his presence. (o) Moyses needed full then be magnificence in a common scale to stay the wylfulness of the people. (p) God for to bidden them for their owne comode, lest they by sight should ouer-whelme them.

(q) The priestes them selues must kepe the way in their houses, so as they passe o-ther in digni-ty, so must they kepe the example of so-ber life.

The. xx. Chapter.

3 Let vs haue no straunge gods. 7 In othe. 8 The sabboth day. 12 Parentes. 13 To murder. 14 To be a whoresmaiter. 15 Theft. 16 False witness. 17 Concupiscence. 19 God appeared in lychtning, that he might be feared. 23 Let there be made no gods of golde and siluer. 24 In aulter of earth.



And God spake all these wordes, and said. ^(a) I am the Lord thy God, whiche haue brought thee out of the lande of Egypt, out of ^(b) house of bondage.

- 3 Thou shalt haue none other Gods ^(c) in my sight.
- 4 Thou shalt make ^(d) thee no ^(e) grauen image, neyther any similitude that is in heauen above, eyther in the earth beneath, or in the waters vnder the earth.
- 5 Thou shalt not bowe downe to them, neyther serue them: for I the Lord thy God, am a gelous God, ^(f) and visite the sinne of the fathers ^(g) vpon the chyldren, vnto the thirde and fourth

- generation of them that hate me:
- 6 And shewe mercy vnto ^(h) thousandes in them that loue me, and kepe my commaundementes.
- 7 Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him guiltlesse that taketh his name in vayne.
- 8 Remember the sabboth day that thou ⁽ⁱ⁾ sanctifie it.
- 9 Sixe dayes shalt thou labour, and do all that thou hast to do.
- 10 But the seuenth day is the sabboth of the Lorde thy God: in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattel, and the straunger that is within thy gates.

(1) Gods mer-
cy is fauor as
hous his indig-
nation.

(2) For only
peruene, but
vayne bright-
ness be con-
demned.

25

(1) The day
is holloved,
wher they
come together
on the sabbath
be holy them
selues.

(2) Sixe
dayes be free
for vnde apply
our business, &
seuenty is re-
serued wholly
for Gods ser-
uice.

(n) Gods
one example
to have before
us to followe.
The second
table.

(o) Sp he
mour, is meant
all due due
which we
owe unto the.

(p) Under
the name of
parents, all
magistrates
and superiours
are comprehended.

(q) The
gammie in Jo-
cob is exten-
ded unto all
coasters, and
therefore ordi-
narily this al-
so participeth
into the, whi-
che are a tract
in spirit, though
by Gods secret
disposition
sometimes it
falleth out o-
therwise.

(r) Here, not
only slaughter,
but wrath and
harred is for-
biddene. Mat.
5. 1. John. 9.
g there, in the
contrary, be-
cause be com-
mended, as
it is also in the
commande-
mentes folo-
wing.

(s) And here-
with the out-
ward act, the inward
affection, with all that
passeth therof, is
condemned. (t) We
must sanctifie both
our hands, our eyes,
and our members
from another mans
good. And here all
avarice and un-
lawfull gaines is
disallowed. (u) Here
cavillous, among
cavillous, which
all fall language to
our neighbours
hinderance, is
excluded. (v) There
be three degrees
in trespassing to be
considered: the
appetite or inclina-
tion to evill, the
consent, & the
act, full execution
of the consent.
These two latter
pertaineth to the
former pre-
ceptes. The first,
that is, naughty
appetite, in this
place is condemned.
(p) God gave
his commandement
in open light, &
no offender might
be excused. (3) This
terror that
agall the people,
declareth the
office of the lawe:
which, our
weaknes considered,
can do nothing
but touch vs
with extreme
horrour, and
dure vs to
seeke that in
Christe,
whiche we want
in our felices.

(aa) Herein
therefore God
breatheth with
our frailties,
that, seeing we
cannot abide to
heare hym our
felices, blyth
the ministerie
of man, for a
meane to
refill us unto
his will.

11 For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seventh day: wherfore the Lorde blessed the seventh day, and halowed it.

12 Honour thy father and thy mother: that thy dayes may be long in the lande whiche the Lorde thy God geueth thee.

13 Thou shalt not kyl.

14 Thou shalt not commit adulterie.

15 Thou shalt not steale.

16 Thou shalt not beare false witnesse agaynst thy neyghbour.

17 Thou shalt not couet thy neyghbours house, neyther shalt thou couet thy neyghbours wyfe, nor his man seruaunt, nor his mayde, nor his oxe, nor his asse, or whatsoeuer thy neyghbour hath.

18 And all the people saw the thunder and lightening, and the noyse of the trumpet, and the mountayne smoking: And when the people sawe it, they remoued, and stood a farr off:

19 And said vnto Moyses, Take thou with vs, and we wyll heare: But let not God talke with vs, lest we dye.

(t) We must sanctifie both our hands, our eyes, and our members from another mans good. And here all avarice and unlawfull gaines is disallowed. (u) Here cavillous, among cavillous, which all fall language to our neighbours hinderance, is excluded. (v) There be three degrees in trespassing to be considered: the appetite or inclination to evill, the consent, & the act, full execution of the consent. These two latter pertaineth to the former preceptes. The first, that is, naughty appetite, in this place is condemned. (p) God gave his commandement in open light, & no offender might be excused. (3) This terror that agall the people, declareth the office of the lawe: which, our weaknes considered, can do nothing but touch vs with extreme horrour, and dure vs to seeke that in Christe, whiche we want in our felices. (aa) Herein therefore God breatheth with our frailties, that, seeing we cannot abide to heare hym our felices, blyth the ministerie of man, for a meane to refill us unto his will.

20 And Moyses sayde vnto the people: feare not, for God is come to proue you, and that his feare may be before your eyes, that ye sinne not.

21 And the people stood a farr off: and Moyses went into the thicke cloude where God was.

22 And the Lorde sayde vnto Moyses, Thus thou shalt say vnto the chyldren of Israel: Ye haue scene that I haue talked with you from out of heauen.

23 Ye shall not make therfore with me gods of siluer, neyther shall ye make ye gods of golde.

24 An altar of earth thou shalt make vnto me, and thereon offer thy burnt offeringes, and thy peace offeringes, thy sheepe, and thyne oxen: In all places where I shall put the remembraunce of my name, thither I wyll come vnto thee, and blesse thee.

25 And if thou wilt make me an altar of stone, see thou make it not of hewen stone: els if thou lyft vp thy tooles vpon it, thou hast polluted it.

26 Neyerther shalt thou go by thy steppes vnto myne altar, that thy shame be not shewed thereon.

(gg) Whyles the Israelites were on their way, God would haue one altar in one place, that they might quickly decay, or be destroyed, lest many altars might haue caused many religions, and being left to other, it might haue brought superstition. (hh) With holiness and deuotion, the chiefest thing in Gods seruice: honestie and compynell, must be kept.

¶ The xxii. Chapter.

¶ The xxii. Chapter.

1 Of bying of bondmen. 2 A daughter sold for a bondwoman. 3 Manslaughter. 4 A stryker of parentes. 5 Theft. 6 A slanderer of his father. 7 Brawlers. 8 He that smyteth his bondman. 9 He that strycketh a woman with chylde. 10 The punishment of lyke for lyke. 11 He that pulleth out an eye, or striketh out a toothe of bondmen. 12 A pushing ore. 13 He that diggeth a pitte where into an ore falleth. 14 An ore kylling another.

Wyll not go out free:

6 His maister shall byng hym vnto the iudges, and set hym to the doore or the doorepost, and his maister shal boze his eare throughe with a naule, and he shalbe his seruaunt for euer.

7 And if a man sell his daughter to be a seruaunt, she shal not go out as the men seruauntes do.

8 If she please not her maister, who hath now promised her marriage, then shall he let her redeeme her selfe: To sell her vnto a strange nation shall he haue no power, saying he despised her.

9 If he haue promysed her vnto his sonne to wyfe, he shall deale with her as men do with their daughters.

10 And if he take hym another wyfe: yet her

(e) He speaketh of the iustification that followed the satisfying of his will.

A

(a) That is,
the first partici-
pation of this
bookes after
the hebraicall
part, that is,
where the
disputing of
controversies.
Deut. xv.

(b) Albeit
God made
this lawe for
defence of li-
bertie, yet so
would he haue
it kept, that
the maister
might not be
enamoured:
for we must
not do good to
one, which an-
deths hartne.



These are the lawes whiche thou shalt set before them.

2 If thou bye a seruaunt that is an hebraic, sixe yerres he shall serue, & in the seventh, he shall go out free [paying] nothing.

3 If he came alone, he shall go out alone: and yf he came married, his wyfe shall go out with hym.

4 And if his maister haue geuen hym a wyfe, and she haue borne him sonnes or daughters: then the wyfe and her chyldren shalbe her maisters, and he shall go out alone.

5 And yf the seruaunt say: I loue my maister, my wyfe, and my chyldren, I

Wyll not go out free:

6 His maister shall byng hym vnto the iudges, and set hym to the doore or the doorepost, and his maister shal boze his eare throughe with a naule, and he shalbe his seruaunt for euer.

7 And if a man sell his daughter to be a seruaunt, she shal not go out as the men seruauntes do.

8 If she please not her maister, who hath now promised her marriage, then shall he let her redeeme her selfe: To sell her vnto a strange nation shall he haue no power, saying he despised her.

9 If he haue promysed her vnto his sonne to wyfe, he shall deale with her as men do with their daughters.

10 And if he take hym another wyfe: yet her

(e) He speaketh of the iustification that followed the satisfying of his will.

her foode, her rayment, and duetie of maryage shall he not minishe.

11 And if he do not⁽¹⁾ these thre vnto her, the shal she go out free & pay no money.

12 ⁽²⁾ He that smyteth a man, that he dye, shalbe slayne for it.

13 If a man lay not awayte, but God de- liuer (him) into his hande, then I wyll poynt thee a^{*} place whither he shal flee.

14 If a man come presumptuously vpon his neyghbour to slay hym with guyle, thou shalt take him from myne auiter that he dye.

15 He that smyteth his father or his mo- ther, let hym³ be slayne for it.

16 He that stealeth a man, and selleth him, if he be proued vppon hym, shalbe slayne for it.

17 And he that curseth his father or mo- ther, shalbe put to death for it.

18 ^{*} If men stryue together, and one finite another with a stone, or with his fyfte, and he dye not, but lyeth in his bed:

19 If he rise agayne, and walke without vpon his staffe, then shall he that smote hym go quite, saue only he shall beare his charges for: leesyng his tyme, and shall paye for his healyng.

20 And if a man smyte his seruaunt or his mayde with a rod, & they dye vnder his hande, he shalbe greuously punished.

21 And if he continue a day or two, ⁽⁴⁾ it shal not be reuēged, for he is his money.

22 If men strue, & hurt a woman with chylde, so that her fruite depart from her, and yet no destruction folow: then he shalbe sore punished accordyng as the womans husbāde wyll laye to his charge, and he shall pay as the dayes men wyll appoynt hym.

23 And if any destruction folowe, ⁽⁵⁾ then he shall geue life for life,

24 Eye for eye, tothe for tothe, hande for

hande, foote for foote,

25 Burnyng for burnyng, wounde for wounde, strype for strype.

26 ⁽⁶⁾ And if a man smyte his seruaunt or his mayde in the eye, that it perishe, he shall let them go free for the eyes sake.

27 Also if he smyte out his seruaunt or his maydes tothe, he shall let them go out free for the tothes sake.

28 If an ore⁷ gore a man or a woman, that they dye, then the ore shalbe stoned, and his fleshe shall not be eaten: but the owner of the ore shall go quite.

29 If the ore were wont to pushe with his home in tyme past, and it hath ben tolde his maister, and he hath not kept him, but that he hath killed a man or a woman: ⁽⁸⁾ then the ore shalbe stoned, and his owner shall dye also.

30 If there be set to hym a summe of mo- ney, then he shal geue for the redeeming of his life whatsoeuer is layde vpo him.

31 And whether he haue gozed a sounne or a daughter, accordyng to the same iudgement shall it be done vnto him.

32 But if it be a seruaunt or a mayde that the ore hath gozed, then he shall geue vnto their maister thirtie sicles, and the ore shalbe stoned.

33 If a man open a well, or digge a pitte, and coner it not, and an ore or an asse fall therein:

34 The owner of the pitte shall make it good, & geue money vnto their maister, and the dead beast shall be his.

35 If one mans ore hurt another, that he dye: then they shall sell the lyue ore, and deuide the money, and the dead ore also they shall deuide.

36 Or if it be knowen that the ore hath bled to pushe in tyme past, & his maister hath not kept hym: he shall paye ore for ore, and the dead shalbe his owne.

¶ The.xxij. Chapter.

1 The punishment of a theefe. 5 Damage done. 7 The lawe, of it that is leste to be kept. 10 How it that is leste with one, ought to be rendred. 14 That whiche is lent, or letten out to hyre. 16 A mayden defiled. 18 Witches. 19 Such as haue to do with beastes. 20 An ido- later. 21 A straunger. 23 A wydowe and a pupille. 25 Honey geuen to lone. 26 when pledges ought to be rendred. 28 Officers and princes. 30 first frutes, first tynges. 31 fleshe tozne of beastes.



If^(a) a man steale an ore or a sheepe, and kill it, or sell it: he shall re- store fye oren for an ore, foure sheepe for a sheepe.

(b) If a theefe be found

breaking vp, and be snitten that he dye: there shall no blood be shed for hym.

3 But if the summe be vp vpon him, then there shalbe blood shed for hym, for he should make restitution: if he haue not wherewith, he shalbe solde for his thefe.

4 If the theft be founde in his hande, alie,

(b) They that can rule seruants with moder- tie, and pouer- ty, and they that can rule them, must be them go free.

^{*} Pushe or smyte with his borne. Gene.ix.

(1) So God would be to understand, how he should a matter it: for any man may his image.

11 And if he do not these thre vnto her, the shal she go out free & pay no money.

18 ^{*} If men stryue together, and one finite another with a stone, or with his fyfte, and he dye not, but lyeth in his bed:

(b) In the first verse, the matter is not the same as in the first verse, but the same as in the first verse.

(1) The crea- tion here of punishment to magistrates: for the sake of the lawe.

(a) Punish- ment obserued by the lawe.

(b) Winder of the lawe farre more then the lawe, for they

tozne fraude with violence: wherefore slaughter oftentimes and muche inconuenience both ensue: therefore if they breake vp by night, it is lawfull to kill them: but in the day tyme it is otherwise.

and eul fyeekyng, both for ouerpyng blisder, and considering whoppyng
 fecten. (p) By this cerimonie they were taught, that all thyngs, the beere of all
 prophane ouerthrowe, ought to be halowed, so offer vnto God, as the generall of all
 that we haue. Now this cerimonie being taken away, yet this laue must be
 our parties, in offering and geyuing to God his ipe image the people. (q) The
 which was cerimoniall, and for a tyme, they were taught howe farre they
 from an heathenish and prophane constitution.

¶ The. xxiiij. Chapter.

1 A type. 2 An bryght Judge. 3 and 4 A poore person. 7 An innocent. 8 Gyftes. 9 A pſ-
guime. 12 The ſabboth of the ſeuenth day. 15 The feaſt of the paſſouer in Marche.
16 The feaſt of the fiftith day. of tabernacles in September. 18 Blood. 19 ſpyll frutes.
20 The Angell leading the people of Iſrael. 24 Straunge gods not to be prayed vnto.
25 To ſerue God, bleſſing, infirmities. 26 The barren. 29 Wherefore God byd caſt out the
Chanaanites by tittle and tiele.



- 1 **T**hou ſhalt not ^(a) haue
to do with any falſe re-
port, neither ſhalt thou
^(b) put thine hand with
the wicked, to be an
bryghteous witneſſe.
2 Thou ſhalt not folow
a multitude to do euill, neither ſhalt
thou ſpeake in a matter of iuſtice accor-
ding to the greater number, for to per-
uert iudgement.
3 Neither ſhalt thou ^(c) eſteeme a poore
man in his cauſe.
4 If thou meete thine enemies ^(d) ore
or aſſe goyng aſtray, thou ſhalt bryng
them to him agayne.
5 If thou ſee the aſſe of him that ha-
reth thee ſyncke vnder his burthen, thou
ſhalt not paſſe by and let him alone, but
ſhalt helpe hym to lyft hym by agayne.
6 Thou ſhalt not hinder the right of thy
poore in his ſuite.
7 Kepe thee farre from a falſe matter,
and the innocent and righteous ſee thou
ſlay not: ^(e) for I wyll not iuſtifie the
wicked.
8 Thou ſhalt take no gyftes: for
gyftes blinde the ſeyng, and peruert the
wordes of the righteous.
9 Thou ſhalt not oppreſſe a ſtraunger:
for ye know the ^(f) heart of a ſtraunger,
ſeyng ye were ſtraungers in the lande
of ^(g) Egypt.
10 Sixe yeres thou ſhalt ſowe thy lande,
and gaſher in the frutes therof.
11 And the ſeuenth yere thou ſhalt let it
^(h) reſt and lie ſtyll, that the poore of thy
people may ⁽ⁱ⁾ eate: And what they
leauē, the beaſtes of the ſielde ſhall eate.
In lyke maner thou ſhalt deale with
thy vineyarde and thine oliue tree.
12 Sixe daies thou ſhalt do thy worke,
and in the ſeuenth day thou ſhalt reſt:
that thine ore and thine aſſe may reſt,
and the ſonne of thy mayde and the
ſtraunger may be reſtreſhed.
13 In all thynges that I haue ſaide vn-
to yon, be circumspect: ^(j) and make no
recheatfall of the names of ſtraunge

gods, neither let it be hearde out of thy
mouth.

- 14 Three feaſtes thou ſhalt holde vnto
me in a yere.
15 Thou ſhalt kepe ^(k) the feaſt of vbleau-
ned bread: thou ſhalt eate vbleauened
bread ſeuē dates long, as I commaun-
ded thee, in the tyme appoynted of the
moneth ^(l) Abib: for in that moneth ye
came out of Egypt, ^(m) and ſee that no
man appeare before me emptye.
16 And the feaſt of ⁽ⁿ⁾ harueſt when thou
reapeſt the firſt frutes of thy laboures,
whiche thou haſt ſowen in the ſielde:
And the feaſt of ^(o) ingathering, whiche
is in the end of the yere, when thou haſt
gathered in thy labours out of the ſielde.
17 [Theſe] three times in the yere, ſhall all
thy men chyldren appeare before the
Lorde God.
18 Thou ſhalt not offer the blood of my
ſacrifice ^(p) vpon leauened bread, neither
ſhall the fat of ^(q) my feaſt remayne vntyl
the mornyng.
19 The firſt of the firſt frutes of thy land,
thou ſhalt bryng into the houſe of the
Lorde thy God: thou ſhalt not ^(r) ſee the
a kydde in his mothers mylke.
20 Behold I ſende an angell before thee,
to kepe thee in the way, and to bryng
thee into the place whiche I haue pre-
pared.
21 Beware of hym, and heare his voyce,
and reſiſt hym not: for he wyll not ſpare
your miſdoedes, and my name is in hym.
22 But and if thou ſhalt in deede hearken
vnto his voyce, & do al that I ſpeake, I
wyll be an enciente vnto thine enemies,
& an aduerſarie vnto thine aduerſaries.
23 For myne angell ſhall go before thee,
and bryng thee in vnto the ^(s) Amorites,
and Hethites, and Pherezites, & Cha-
naanites, Benites, and Jebulites, and
I ſhall deſtroy them.
24 Thou ſhalt not bowe downe to theire
gods, neither ſerue the, neither do after
p workes of them: but ouerthrowe the,
and breake downe the images of them.
25 And ye ſhall ſerue the Lord your God,

(a) Solemne
feastes: or day-
ned for a me-
moriall of gods
benefites.

(b) Because I
paſſouer was
eaten but on
one day, the
vbleauened
bread. 7. dayes
together: thus
ſolemnitie
toke his name
of that I haue
reſt continued
(c) Thou is,
Marche.

(d) For it was
not enough to
eſtimate thine
thankfulneſſe
in ſwordes: but
for a fuller pro-
feſſion it beho-
ued to adde a
ſacrifice: the
remembrance of whi-
che figure, per-
taining alſo
vnto vs: ſo I
wyll we come
before God.
We muſt offer
vnto him with
a ſeece heare
our felices, &
all we haue.
Let then ſee
ſhould be emu-
tic, let vs be
honest, by-
right, a chad.

(e) Deut. xxiij.
He is alſo cal-
led the feaſt of
ſweetes.
(f) The feaſt
of tabernacles
Deut. xviij.
(g) With an in-
cense incense
inſected with
milke, as
Pauls ex-
poundeth it.
i. Cor. x.
(h) Any obla-
tion offered to
me that is thy
burne to God,
muſt not be
deſerued.

(i) Chyldren
frutes ought
neither to be
offered, nor ea-
ten, for it hath
a ſpice of cru-
elty, and of an
intemperate
appetite.

(j) Theſe be
the names of
p people, who
inhabited the
lande of pro-
mice.

which tendeth to this end, that neither ſervant, nor cattle, ſhould
be worſhipped with labour. (m) For ſee may not at our pleaſure do any thing
unlawfully, & leaue another thing undone. (n) For that nothing more
thyng the Lord commaundeth all memory of falſe gods to be aboliſhed.

and he shall blesse thy bread and thy water: and I wyll take all sicknesses away from the myddest of thee.

26 There shall no woman haue any vntymely byrth, nor be vnfriutefull in thy lande: the number of thy dayes I^(a) wyll fulfill.

(a) I will prolong thy life to me, honour and thy salvation.

27 I will sende my feare before thee, and wyll destroy all the people whyther thou shalt go: & I wyll make all thine enemies *(turne)* theyr backes vnto thee.

28 And I wyll sende homettes before thee, which shall drine out the heuites, the Chanaamites, and the hethites, before thee.

29 Neuerthelesse, I wyll not cast them out before thee in one yere, lest the land

growe to a wylderneffe, and the beast of the fiede multiplie agaynst thee.

30 By litle and litle I wyll dryue them out before thee, vntyl thou be increased, and inherite the lande.

31 And I wyll make thy coastes from the red sea, vnto the sea of the Philistines, and from the ^(b) desert vnto the riuier: For I wyll deliuer the inhabitants of the lande into thyne hand, and thou shalt dryue them out before thee.

(b) From the desert of Shu, vnto the river Euphrates.

32 Thou shalt make no couenaunt with them, nor with theyr gods.

33 Neither let them dwell in thy lande, lest they make thee sinne against me: for if thou serue their gods, it wyll surely be thy decay.

¶ The. xxiii. Chapter.

1 Moyses is commaunded to go vp vnto the mounte. 4 Moyses wyrteth the wordes of God into one volume, and readeth them vnto the people.

¶ 1



And he said vnto Moyses: Come vp vnto the Lorde, thou and Aaron, Nadab and Abihu, & the threscore and ten elders of Israel, and ye shall worshyp a

farre of.

2 And Moyses hym selfe alone shall go vnto the Lorde: but they shall not come nygh, neither shall the people go vp with hym.

3 And Moyses came and tolde the people all the wordes of the Lorde, and all the iudgements: And all the people answered with one voyce, and sayde: All the wordes whiche the Lorde hath sayde wyll we do.

4 And Moyses wrote all the wordes of the Lord, and rose vp early, and set him an autler vnder the hill, and. xii. stones, according to the. xii. tribes of Israel.

5 And sent young men of the children of Israel, whiche brought burnt offerings, and offered peace offerings of oren vnto the Lorde.

(a) The reason of this sacrifice is declared in the. ix. to the Hebrewes.

6 And Moyses toke halfe of the ^(a) blood, and put it in basins, and the other halfe he spinkled on the autler.

7 And he toke the booke of the couenaunt, & read it in the audience of the people: And they sayd, All that the Lord hath sayd, wyll we do, and be obedient.

8 And Moyses toke the blood, & spinkled it on the people, and sayd: Beholde, this is the blood of the couenaunt which the Lorde hath made with you vpon

all these wordes.

9 Then went Moyses and Aaron, Nadab, and Abihu, and the threscore and ten elders of Israel vp.

10 And they saw the God of Israel: and there was vnder his feet as it were a worke of a Saphire stone, & as it were the heauen when it is cleare.

11 And ^(b) he layde not his hande vpon the nobles of the children of Israel: and they saw God, and did eate and drinke.

(b) God is their deliuerer, they saw him, and did eate and drinke as a people.

12 And the Lord said vnto Moyses: Come vp to me into the hill, and be there, and I wyll geue thee tables of stone, and a law & commaundementes which I haue written, that thou mayest teache them.

13 And Moyses rose vp, and his minister Joshua: and Moyses went vp into the hill of God,

14 And said vnto the elders, Tary ye here vntill we come agayne vnto you: Behold, here is Aaron and Hur with you. If any man haue any matters to do, let hym come to them.

(c) This is a multitude of words.

15 And Moyses went vp into the mount, and a cloude couered the hyll.

16 And the glory of the Lord abode vpon the mount Sinai, & the cloude couered it six dayes: & the seuenthy day he called vnto Moyses out of the myddes of the cloude.

17 And the sight of the glory of the Lord, was like consuming fire on the top of the hill, in the eyes of the children of Israel.

18 And Moyses went into the myddes of the cloude, and gate hym vp into the mountaine: & Moyses was in the mount fourtie dayes and fourtie nyghtes.

¶ The

The. xxv. Chapter.

1 God requireth voluntarie gyftes of the people for the making of the tabernacle.
10 The arke. 17 The mercy seate. 23 The table. 28 The holy vessels. 31 The candlesticke.

A 1

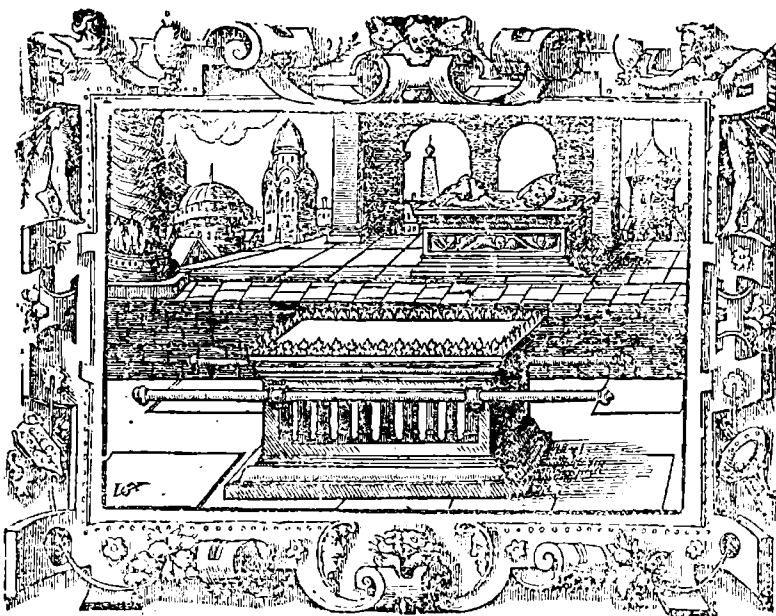


(1) 3 gyfte
prouide he-
re god by his
myght to
make the
tabernacle
of
the
crosse.

And the Lorde spake
vnto Moyses, saying:
Speake vnto the chil-
dren of Israel, that they
bring me (a) an offering:
ye shall take it of euery
man that geneth it
willingly with his heart.

This is the offering whiche ye shall
take of them, golde, and siluer, & brasse,
And blewelike, and purple, and scar-
let, and white like, and goates [heere.]

5 And Rammies skynnes that are red, &
the skynnes of Taurus, & Sittini wood.
6 Oyle for lyght, spyes for annoy-
nyng oyle and for sweete sence:
7 Onix stones, and stones to be set in the
Ephod, and in the brest plate.
8 And let them make me a sanctuary, that
I may dwell amongst them.
9 And accordyng to all that I shewe
thee, both after the fashion of the taber-
nacle, and after the fashion of the orna-
mentes therof, euen so shall ye make it.



10 And they shall make an arke of Sit-
tim wood, two cubites and a halfe long,
a cubite and a halfe brode, and a cubite
and a halfe high.
11 And thou shalt ouerlay it with pure
golde, within and without shalt thou
ouerlay it, and shalt make an hye vpon
it a crowne of golde rounde about.
12 And thou shalt caste foure ringes of
golde for it, and put them in the foure
corners therof: two ringes shalbe in the
one corner, and two in the other.
13 And thou shalt make barres of Sit-
tim wood, and couer them with golde,
14 And put the barres in the ringes a-
long by the sydes of the arke, that the
arke may be bozne with them.

15 And the barres shalbe in the ringes
of the arke, and shall not be taken
from it.
16 And thou shalt put in the arke, the
testimonie whiche I shall gene thee.
17 And thou shalt make a mercy seate
of pure golde: two cubites and a halfe
long, and a cubite and a halfe brode.
18 And thou shalt make two Cheru-
bins of golde: euen of a whole worke
shalt thou make them, in the two endes
of the mercy seate.
19 And the one Cherubim shalt thou
make on the one ende, and the other on
the other ende: euen of the same mercy
seate shalt ye make Cherubims in the
two endes thereof.

b Testimonie
he callith here
the two tables
of stone, wher-
in were con-
spicuous the ten
commande-
mentes, becau-
se in them God
witnessed his
will.
c The Cheru-
bins were
wings & im-
ages, and, as
the hiero-
glyphicall
do shew, they
had 4 shapes
of bodies. But
as Josephus
writeth, they
were flying
beastes, whiche
had such fi-
gure, as of a
man hath ben
sent.
d The bea-
st with 4 feet.

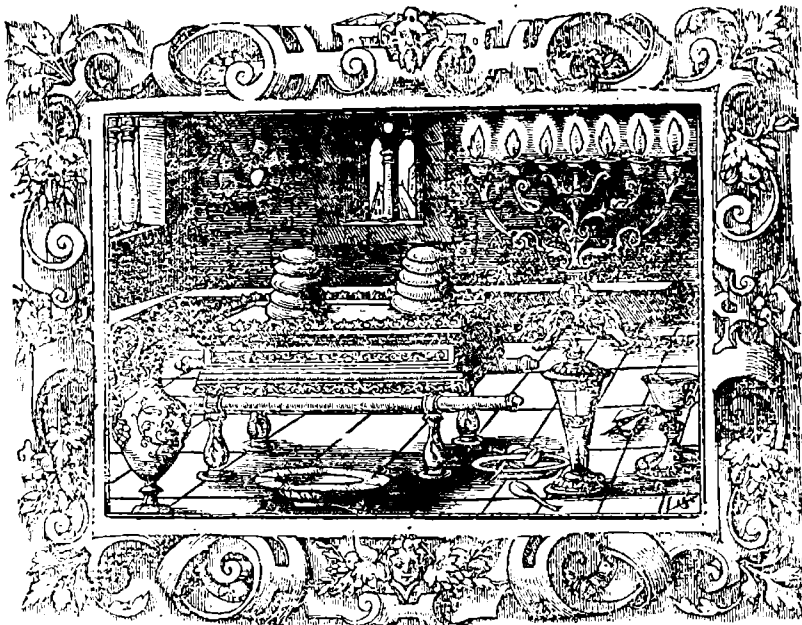
20 And the Cherubims shal stretch forth theyr wings abroad ouer an hye, couering the mercy seate with their wings, and their faces shal loke one to another: euen to the mercy seateward shal the faces of the Cherubims be.

D 21 And thou shalt put the mercy seate above vpon the arke, and in the arke thou shalt put the witnesse that I

shall geue thee.

22 And from thence I wyll testifie vnto thee, and I wyll commune with thee from vpon the mercy seate, from betwene the two Cherubims which are vpon the arke of witnesse, of all thynges which I wyll geue thee in commandement vnto the chyldren of Israel.

(1) In the chapter, at the end of the section.



23 Thou shalt also make a table of Sittim wood, of two cubites long, and one cubite brode, and a cubite & an halfe hye.

24 And thou shalt couer it with pure golde, and make thereto a crowne of golde rounde about.

25 And make vnto that an hoope of foure fingers brode rounde about, and make a golden crowne also to the hoope rounde about.

26 And make for it foure ringes of golde, and put the rynges in the corners that are on the foure feete thereof.

E 27 Euen ouer against the hoope shal the ringes be, to put in barres to beare the table withall.

28 And thou shalt make fyve barres of Sittim wood, & ouerlay them with golde, that the table may be borne with them.

29 And thou shalt make his dishes, and spoones, coueringes, & bowles to polye out with all: euen of fine golde shalt thou makethem.

30 And thou shalt set vpon the table shewe bread before me allway.

31 And thou shalt make a candellsticke of

pure golde, euen of a whole worke shal the candellsticke be made, with his shaft, his braunches, his bolles, his knoppes, and his flowres proceeding therout.

32 Sixe braunches also shal proceede out of the sides of it: thre braunches of the candellsticke out of the one side, and thre out of the other.

33 Thre bolles like vnto almondes, with a knop and a flowre in one braunche: And thre bolles like almondes in the other braunche, with a knop & a flowre, according to the sixe braunches that proceede out of the candellsticke.

34 And in the candellsticke it selfe (there shalbe) foure bolles like vnto almondes, with their knoppes and flowres.

35 And there shalbe a knop vnder two braunches of the same in thre places, according to the sixe braunches that proceede out of the candellsticke.

36 Their knoppes and their braunches shalbe of it: and it shalbe one whole worke, euen of pure golde.

37 And thou shalt make the seuen lampes of it, and the seuen lampes ther-

of

of shalt thou put on hye theron, to geue light vnto the other syde that is ouer agaynst it.

38 The snuffers and the vessels of the sunnse, shalbe of pure golde.

39 Of a talent of fine gold shall he make it, with all these vessels.

40 Loke therefore that thou make them after the fashion that was shewed thee in the mount.

(c) The talent of the temple is valued of some at 102 pounds: of others at 400 pounds.

¶ The .xxvi. Chapter.

1 The fashion of the tabernacle. 31 The baile. 32 The standing of the arke. 34 The standing of the table, and of the candesticke, 35 The baile, or the hanging at the entraunce of the tabernacle.

A 1



Thou shalt make the tabernacle with ten curtaynes of whyte twyned sylke, and blew sylke, and purple, and scarlet: and in them thou shalt make Cherubins of brodered worke.

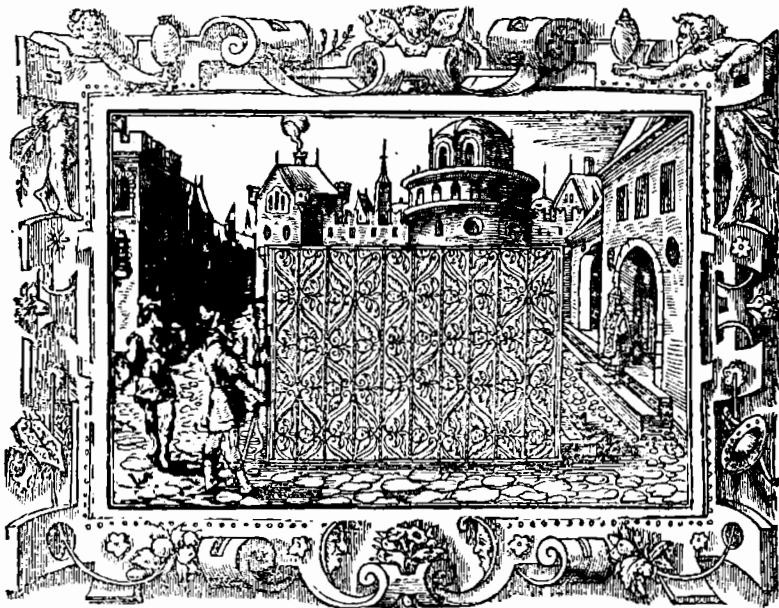
2 The length of one curtayne [shalbe] eight & twentie cubites, and the breadth of one curtayne, foure cubites: and euery one of the curtaynes shall haue one measure.

3 Fiue curtaynes [shalbe] coupled toge-

ther one to another, and [other] fiue curtaynes shalbe coupled one to another.

4 And thou shalt make loupes of blew sylke a long by the edge of the one curtayne [which is] in the seluedge of the coupling curtayne: and likewise shalt thou make in the edge of the vtermost curtayne, in the seconde coupling.

5 Fiftie loupes shalt thou make in the one curtayne, & fiftie loupes shalt thou make in the edge of the curtayne that is to be coupled therewith on the other syde, that the loupes may take holde one of another.



6 And thou shalt make fiftie taches of gold, and couple the curtaynes together with the taches: and it shalbe one tabernacle.

7 And thou shalt make curtaynes of goates heere, to be a coueryng vpon the tabernacle, a leuen curtaynes shalt thou make.

8 The length of one curtayne [shalbe] thirtie cubites, and the breadth of one curtayne foure cubites: & the eleuen [shalbe] all of one measure.

9 And thou shalt couple fiue curtaynes

by them selues, and fixe curtaynes by them selues, & shalt double the sixt curtayne in the forefront of the tabernacle.

10 And thou shalt make fiftie loupes in the edge of the vtermost curtayne on the one side, euen in the edge of the coupling [curtaine] and fiftie loupes in the other certayne of the seconde coupling.

11 And thou shalt make fiftie taches of brasle, and put them on the loupes, and couple the coueryng together, that it may be one.

12 And the remanant that resteth in the curtaynes of the couering, euen the halfe curtaine that resteth, shalbe left on the backe sydes of the tabernacle.

13 That a cubite on the one syde, and a cubite on the other syde, which may remayne in the length of the curtaynes of the coueryng, may remayne on epyther syde of the tabernacle to couer it withal.

14 And vppon the tabernacle, thou shalt make a coueryng of Rammes skynnes dyed red, and yet a coueryng aboute all of Taurus skynnes.

15 And thou shalt make boordes for the tabernacle of Sittim wood, to stande vpryght.

16 Ten cubites long shall euery boorde be, and a cubite and a halfe brode.

17 Two tenons shall there be in one boorde, set in order, as ladder stauies one from another: and thus shalt thou make for all the boordes of the tabernacle.

18 And thou shalt make boordes for the tabernacle [euen] twentie boordes on the south side, euen full south.

19 And thou shalt make fourtie sockettes of siluer vnder the twentie boordes: two sockettes vnder one boorde for his two tenons, and two sockettes vnder another boorde for his two tenons.

20 In lyke maner, in the seconde syde of the tabernacle towarde the north, [there shalbe] twentie boordes.

21 And fourtie sockettes of syluer: two

sockettes vnder one boorde, and two sockettes vnder another boorde.

22 And in the west ende of the tabernacle, thou shalt make sixe boordes.

23 And two boordes shalt thou make in the corners of the tabernacle, in the meeting together of the two sydes:

24 And they shalbe coupled together be neathe, and lykelvise shalbe coupled aboue to a ryng: and thus shall it be for the two boordes that are in the corners.

25 And they shalbe eyght boordes, hauing sockettes of siluer, euen sixtene sockettes: [that there may be] two sockettes vnder one boorde, & two vnder another boorde.

26 And thou shalt make barres of Sittim wood, fise for the boordes of the tabernacle in one syde,

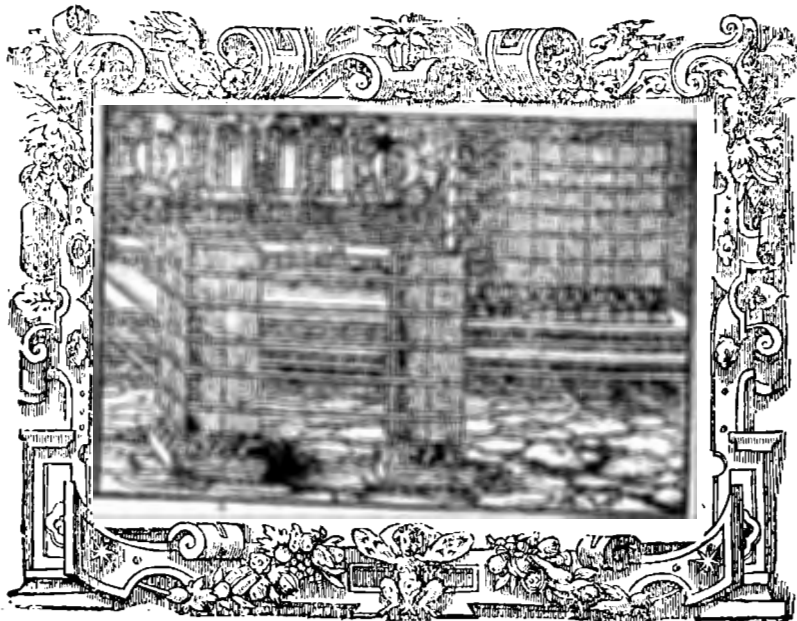
27 And fise barres for the boordes of the tabernacle on the other syde, and fise barres for the boordes of the tabernacle in the west ende.

28 And the middle barre shall go alonge through the middelt of the boordes from the one ende to the other.

29 And thou shalt couer the boordes with golde, and make their ringes of golde to put the barres through, and thou shalt couer the barres with golde also.

30 And thou shalt reare by the tabernacle, accordyng to the fashion therof, as it was shewed thee in the mount.

31 And thou shalt make a bayle of "blewe" silke, of purple, skarlet, and whyte wynded silke: of brodered worke with Che-



rubims shall ye make it.

32 And hang it vpon foure pillers of Sittim wood couered with golde (whose head shalbe of golde) standing vpon foure sockets of siluer.

33 And thou shalt hang by the bayle on the taches, that thou mayest byng in within the bayle the arke of witnesse, and the bayle shall deuide vnto you the holy [place] from the most holy [place.]

34 And thou shalt put the mercy seate vpon the arke of witnesse, in the holiest place.

35 And thou shalt put the table without

the bayle, and the candelsticke ouer against the table on the south side of the tabernacle, and put the table on the north syde.

36 And thou shalt make an hanging for the doore of the tabernacle of blew silke, purple, scarlet, and whyte twyned silke wrought with needie worke.

37 And thou shalt make for the hanging five pillers of Sittim wood, and coner them with golde, and their knoppes shalbe of golde, and thou shalt cast five sockets of brasle for them.

¶ The. xxvij. Chapter.

1 The fourme of the autler of the burnt sacrifice. 9 The fashion of the entraunce of the tabernacle. 20 The oyle of the lampe.



AND thou shalt make an autler of Sittim wood, five cubites long & five cubites broade, it shalbe foure square, and thye cubites hye.

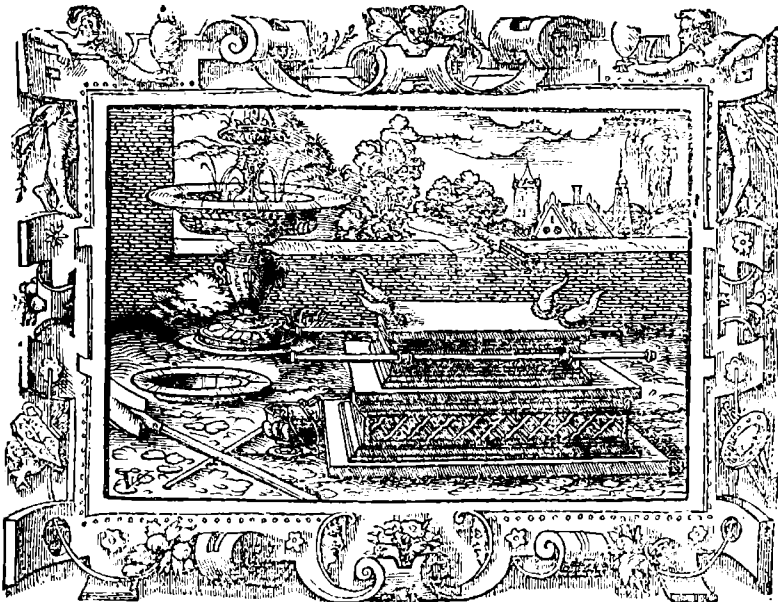
And thou shalt make vnto it hornes in his foure corners: his hornes shalbe of ^(a) the same as it is of, and thou shalt coner it with brasle.

3 And make his ashpannes for his ashes,

his besomes, his basons, his flesheshookes, his firepannes: and all the vessels thereof thou shalt make of brasle.

4 And thou shalt make vnto it a gred: ien also like a net of brasle, and vpon that net shalt thou make foure brasen ringes in the foure corners therof.

5 And thou shalt put it vnder the compasse of the autler beneath, that the net may be in the middelt of the autler.



6 And thou shalt make two barres for the autler of Sittim wood, and couer them with brasle,

7 And let them be put in the ringes along by the sides of the autler, to beare

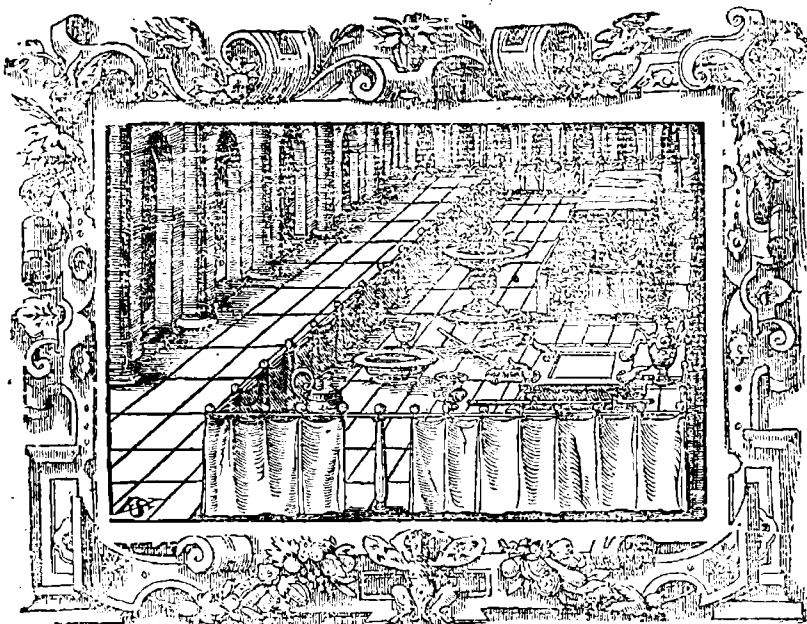
it with all.

8 And make the autler hololbe with boordes: euen as it was shewed thee in the mount, so shalt thou make it.

Exodus.

- 23 9 And thou shalt make the court of the tabernacle on the south side, even full south: the curtaynes for the court shall be of whyte twyned silke of an hundredth cubites long for one side.
- 10 And twentie pillers therof, with their twentie sockets of brasle: but the knops of the pillers and their whopes shall be siluer.

- 11 In likewise on the north syde there shall be curtaynes of an hundred cubites long, and twentie pillers, with their twentie sockets of brasle, and the knops and the whopes of siluer.
- 12 And the breadth of the court whiche is westwarde, shall haue curtaynes of fiftie cubites, and the pillers of them shall be ten, and the sockets of them ten.

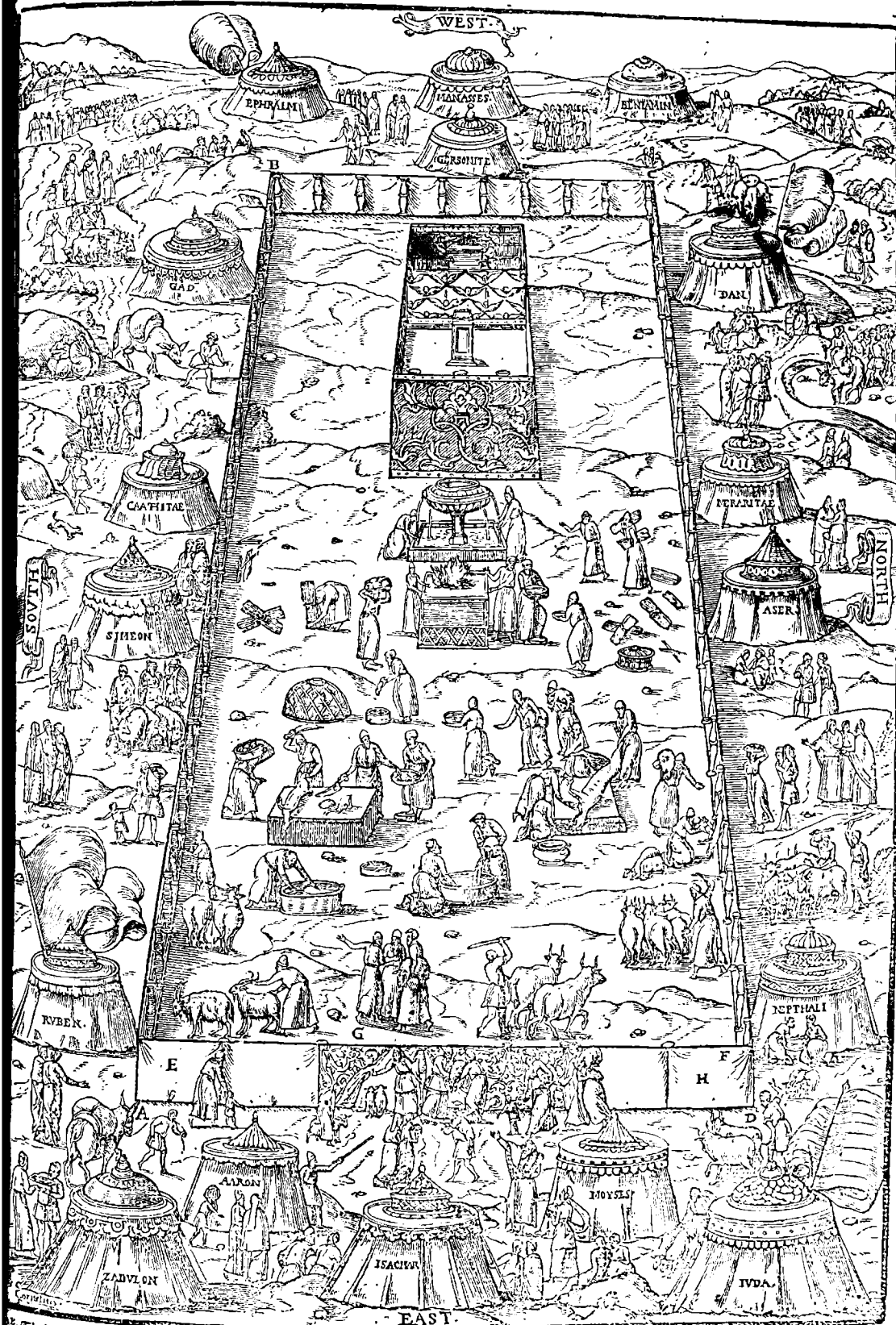


- 13 Fiftie cubites shall be in the court eastwarde, even full east.
- 14 The curtaynes of one syde shall be of fiftene cubites, the pillers of them thre, and the sockets thre.
- 15 And likewise on the other side shall be curtaynes of fiftene cubites, with their thre pillers and thre sockets.
- 16 And in the gate of the court shall be a bayle of twentie cubites of blew silke, purple, and scarlet, and white twyned silke wrought with needle worke, and foure pillers with their foure sockets.
- 17 All the pillers round about the court shall be whoped with siluer, and their knoppes shall be of siluer, and their sockets of brasle.
- 18 The length of the court shall be an hundred cubites, and the breadth fiftie on euery side, and the heighth of the cur-

taynes shall be five cubites of whyte twyned silke, and their sockettes of brasle.

- 19 All the vessels of the tabernacle in all manner of seruire, and the pinnes therof, yea and all the pinnes also of the court, shall be of brasle.
- 20 And thou shalt commaunde the chyl-
dren of Israel that they gene thee pure oyle olue beaten for the light, that they may make the lampes to burne alwayes.
- 21 In the tabernacle ^(a) of the congregation without the bayle whiche is before the witnesse, shall Aaron & his sonnes dresse the lampes both euening and morning before the Lorde: and it shall be a statute for euer vnto the generations of the chyl-
dren of Israel.

^aIn fiftie.



- E. The length of the court, a hundred cubits on the south side, in which there are 10 pillars of 5 cubits high, with their sockets and heads, and curtains of twisted linen.
 D. The length of the court on the north side.
 C. The west side, 50 cubits long, in which there are 10 pillars of 5 cubits high, with their sockets and heads, and curtains of twisted linen.
 B. The east side is also 50 cubits long.
 A. The curtains of twisted linen of 50 cubits long, and 3 pillars of 5 cubits high, with their heads and sockets.
 F. The curtains on the side over against it.
 G. Curtains of 100 cubits long, being at the entry of the court embroidered with 4 pillars.

Exodus.

¶ The. xxviiij. Chapter.

1 The dechying of Aaron the priest. 6 The Ephod, or the ornament that shoulde be vpon the
shoulders. 15 The pectorall or stomacher of iudgement.



1 **A**ND take thou vnto thee Aaron thy brother, and his sonnes with him from among the children of Israel, that Aaron may minister vnto me in the priestes office, Nadab, and Abihu, Eleazar and Ithamar, Aarons sonnes.
2 And thou shalt make holy rayment for Aaron thy brother, glorious and beautiful.
3 And thou shalt speake vnto all that are wise hearted, whom I haue filled with the spirite of wisdom, that they make Aarons rayment to consecrate him, that he may minister vnto me in the priestes office.
4 These are the garmentes which they shall make, a brestlap and an ephod, a tunicle, a brodered coate, a miter, and a girdle, these holy garmentes shall they make for Aaron thy brother and his sonnes, that they may minister vnto me in the priestes office.
5 And let them take golde, blew filke, purple, scarlet, and whyte twined filke,
6 They shall make the ephod of golde, blew filke, purple, scarlet, and whyte twined filke, with brodered worke.
7 The two sides shall come together, and be closed vp in the two edges therof.
8 And the girdle of the ephod shalbe of the same workmanship, and of the same stuffe, euen of golde, blew filke, purple, scarlet, and whyte twined filke.
9 And thou shalt take two Onyx stones, and graue in them the names of the children of Israel.
10 Six names of them in the one stone, and the other six in the other stone, according to their birth.
11 After the worke of a stone grauer and of him that graueth signettes, shalt thou grane the two stones, with the names of the children of Israel, and shalt make them to be set in ouches of golde.
12 And thou shalt put the two stones vpon the two shoulders of the ephod [that they may be] stones of remembrance

vnto the children of Israel: and Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 And thou shalt make ouches of golde.
14 And two chaynes of fine golde of a certayne length, linke worke & wreathed, and fasten the wreathed chaynes to the ouches.
15 And thou shalt make the brestlap of iudgement with brodered worke: euen after the worke of the ephod thou shalt make it [namey] of golde, blew filke, purple, scarlet, and whyte twined filke.
16 Foure square it shalbe and double, an hande bredth long, and an hande bredth brode.
17 And thou shalt fill it with foure rowes of stones: in the first rowe shalbe a Sardius, a Topas, and Sinaragdus.
18 In the seconde rowe, a Rubi, Saphir, and Diamonde.
19 In the thirde a Lyncurius, an Achat, and an Ametyst.
20 In the fourth a Turcas, an Onyx, and a Jaspis: and they shalbe set in golde in their inclosers.
21 And the stones shalbe grauen, as signettes be grauen with the names of the children of Israel, euen with twelue names, euery one with his name according to the twelue tribes.
22 And thou shalt make vpon the brestlap two fastenyng chaynes of pure golde, and wreathen worke.
23 And thou shalt make likewise vpon the brestlap two ringes of golde, and put them on the edges of the brestlap.
24 And put the two wreathen chaynes of golde in the two ringes which are in the edges of the brestlap.
25 And the other two endes of the chaynes thou shalt fasten in two close ouches, and put them vpon the shoulders of the ephod on the foreside of it.
26 And thou shalt yet make two ringes of golde, which thou shalt put in the two edges of the brestlap [euen] in the borders therof, towarde the inside of the ephod one agaynst it.

27 And

27 And yet two [other] rings of gold thou shalt make, and put them on the two sides of ^{the} Ephod beneath once agaynst the brestlap, alowe where the sides are ioyned together vpon the brodered gyrdle of the Ephod.

28 And they shall bynde the brestlap by his rings, vnto ^{the} rings of the Ephod, with a lase of blew silk, that it may lye close aboue the brodered gyrdle of the Ephod, and that the brestlap be not loosed from the Ephod.

29 And Aaron shall beare the names of the children of Israel in the brestlap of iudgement vpon his heart, when he goeth into the holy place, for a remembrance before the Lorde alway.

30 And thou shalt put in the brestlap of iudgement ^(a) the Urim & the Thummin, and they shall be [euen] vnto Aarons heart whē he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lorde alway.

31 And thou shalt make the tunicle vnto the Ephod, altogether of blew silk.

32 And there shall be an hole for the head in the middelt of it, hauyng a bonde of wouen worke rounde about the collar of it, as it were the collar of a partlet, that it rent not.

33 And beneath vpon the hem, thou shalt make pomgranates of blew silk, and of purple, and of scarlet, rounde about the hem, and ^(b) belles of gold betweene them rounde about.

34 And let there be euer a golden bell and a pomgranate: a golden bell and a pomgranate rounde about vpon the hem of the tunicle.

35 And Aaron shall haue it vpon hym

when he ministrerth, and the sound shall be hearde when he goeth into the holy place before the Lorde, & when he cometh out: and he shall not ^(c) dye.

36 And thou shalt make a plate of pure gold, and graue thereon as signettes are grauen, the holynes of the Lorde.

37 And put it on a blew sylke lase to be vpon the mytre, euen vpon the forefront of it.

38 And it shall be vpon Aarons forehead, that Aaron may ^(d) beare the sinne of the holy thinges, whiche the children of Israel halowe in all their holy gyftes: and it shall be alwayes vpon his forehead, for the reconciling of them before the Lorde.

39 And thou shalt make a coate of white sylke, embroidered with knottes, & thou shalt make a mytre of white sylke, and a gyrdle of needle worke.

40 And thou shalt make for Aarons sonnes also coates, and thou shalt make for them gyrdles, & bonettes shalt thou make for them, glorious and beuysful.

41 And thou shalt put them vpon Aaron thy brother, & on his sonnes with hym, and shalt annoynt them, ^(e) and fill their handes, & sanctific them, that they may minister vnto me in the priestes office.

42 And thou shalt make them linnen sloppes to couer their priuities: fō the loynes vnto ^(f) thyghes they shall reache.

43 And they shall be vpon Aaron and his sonnes when they come into the tabernacle of the congregatio, or whē they come vnto the aulter to minister in holines: ^(g) that they beare no sinne, & so dye. And it shall be a lawe for euer vnto Aaron, and his seede after him.

¶ The .xxix. Chapter.

1 The maner to consecrate priestes vnto God, and the rite tooffer for them. 38 The continuall dayly sacrifice.



his thyng also shalt thou do vnto them, when thou halowest the to be my priestes. Thou shalt take one young calfe, and two rammes ^{that} are without blemyshe:

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened annoynted with oyle: of wheaten flour shalt thou make the.

3 And thou shalt put them in a maunde, and bryng them in the maunde with the calfe and the two rammes.

4 And bryng Aaron and his sonnes vnto the doore of the tabernacle of the congregatio, & washe the with water.

5 And take the garmentes, and put vpon Aaron, the coate, the tunicle of the Ephod, and the Ephod it selfe, and the brestlap, & gyrdle them to hym with the brodered gyrdle which is in the Ephod.

6 And put the mytre vpon his head: and put

(c) As who should say, he should dye, if he ministered not as God hath here appointed.

(d) At the times the might be sinners in the church, shall be pardoned through the chief priest which representeth Christ.

(e) That is consecrate the. For the consecration of priests, was to put part of the sacrifices into the handes of the that should be made priestes for to sacrifice and to offer.

(f) That is if they be others as sayes, they replied, they were, & therefore be vnto the with breath.

(g) That is if they be others as sayes, they replied, they were, & therefore be vnto the with breath.



- 25 7 put the holy crowne vpon the mytre.
Then shalt thou take the anoynting
oyle, and polvze it vpon his head, and
anoynt hym,
- 8 And bryng his sonnes, and put coates
vpon them :
- 9 And gyrdle them with gyrdeles, aswell
Aaron as his sonnes, and put the bon-
nettes on them, and the priestes office
shalbe theirs for a perpetuall lawe, and
thou shalt fill the handes of Aaron, and
the handes of his sonnes.
- 10 And thou shalt cause a calfe to be
brought before the tabernacle of Wit-
nesse : and Aaron and his sonnes shall
put theyr handes vpon the head of the
calfe.
- 11 And thou shalt kyll hym before the
Lord, by the doore of the tabernacle of
Witnessse.
- 12 And take of the blood of the calfe, and
put it vpon the hornes of the altar
with thy finger : and polvze all [the rest]
of the blood beside the bottome of the
altar.
- 13 And take all the fat that couereth the
inwardes, and the kalle [that is] on the
lyuer, and the two kydneyes, and the fat
that is vpon them, and burne them vpon
the altar.
- 14 ¶ But the flesh of the calfe, and his skin,
and his dounge, shalt thou burne with
fire without the hoast : it is a synne of-
feryng.
- 15 Thou shalt also take one Ramme, and
Aaron and his sonnes shall put theyr
handes vpon the head of the Ramme.
- 16 And when thou hast slaine the Rāme,
thou shalt take his blood, and sprinckle
it rounde about vpon the altar :
- 17 And cut the Ramme in peeces, and
washe the inwardes of hym, and his
legges, and put them vnto the peeces,
and vnto his head.
- 18 And then burne the whole Ramme
vpon the altar : [for] it is a burnt offering
vnto the Lorde for a swete savour, a
sacrifice made by fire vnto the Lord.
- 19 And take the other Ramme, and Aa-
ron & his sonnes shall put theyr handes
vpon his head.
- 20 Then shalt thou kyll hym, and take of
his blood and put it vpon the tip of the
right eare of Aaron, and vpon the tip of
the right eare of his sonnes, and vpon
the thombe of theyr right handes, and
vpon the great toe of theyr right foot,
and sprinckle the blood vpon the altar
rounde about.
- 21 And thou shalt take of the blood that
is vpon the altar, & of the anoynting
oyle, and sprinckle it vpon Aaron & his
bestmentes, and vpon his sonnes and
vpon theyr garmentes, with hym, and
he shalbe halowed and his clothes, and
his sonnes and theyr clothes, with him.
- 22 And thou shalt take the fat of the
Ramme, & his rumpe, and the fat that
couereth the inwardes, and the kalle of
the lyuer, and the two kydneyes, and the
fat

It is the
summe that
was offered
the filling
the hands, &
protection of
be a price.

E. 24 And put all bpō the handes of Aaron,
and on the handes of his sonnes, and
wane them for a ^(b) waue offering be-
fore the Lord.

12 **Q**ue more.
b This sort
of offering of-
fer the priest
had lifted it
up, was mo-
ved into every
side of all
realms, to sig-
nify that god
was Lord of
all the earth.
It was much
like to the
monarch of
blessings vied
in papists,
churches.

The house
offering was
lifted upward
a downward,
but not on the
floor.

56) **ՀԱՅ. ԵՐԵՎԱՆ**
ՔԱՆԱԿԱՆ ԵՎ ԿՐԹԱՆՈՒԹՅԱՆ
ԿԱՌԱՐԱՐՈՒՄ

"Deceit-
ful.

And thou shalt take the Raiment of
the consecration, & see the his flesh in the
holy place.

'34 And yf ought of the flesh of the conse=

46 And they shall knowe that I am the
Lord thy God, that brought them out
of the lande of Egypt, for to dwell a-
mongst them [even] I the Lord their
God.

" Of pre-
sent.
G

(e) 3 hin was
a measure of
liquid things
contemping. as
logms, & one
login was so
much as 4
would receave
sixe egges.

¶ The. xxx. Chapter.

1 The fourme of the miltre of incense. 6 The standyng thereof. 12 The monye to the vse of the tabernacle. 13 A sicke. 18 The brassen lauer. 23 The makynge of holpe oyle. 35 The makynge of incense.

¶ 1

A



And thou shalt make an aulter for sweete incense: of Sittim wood shalt thou make it.

A cubite long, and a cubite brode, euē foure square shall it be, and

two cubites hye: the hornes thereof shall procede out^(a) of it.

And thou shalt ouerlape it with fine gold, both the "ruffe & the walles round about, and his hornes also: and shalt make vnto it a crowne of gold round about.

And two golden ringes shalt thou make to it on either side, euē vnder the crowne, that they maye be as places for the barres to beare it withall.

And thou shalt make the barres of Sittim wood, & couer them with gold.

And thou shalt put it before the bayle that is by the arke of "testimonie before the mercie seate, that is, vpon the testimonie where I wyll meete with thee.

25 7 And Aaron shall burne thereon sweete incense euery moonyng when he dresseth the lampes, euē then shall he burne it.

8 And lykewyse at euē when he setteth by the lampes he shall burne incense, & this incensyng shall be perpetually before the Lord throughout your generations.

9 De shall offer no^(b) straunge incense thereon. nor burnt sacrifice nor meate offeryng, neither powdre any drinke offeryng thereon.

10 And Aaron shall reconfile vpon the hornes of it ouce in a yere, with the blood of the same offeryng of reconfiling, euē ouce in the yere shall he reconfile vpon it throught your generations: it is most holy vnto the Lord.

11 And the Lord spake vnto Moyses, saying:

12 If thou takest the summe of the chylde of Israel^(c) after theyr number, they shal geue euery man a recouling of his soule vnto the Lord when thou numbrest them, that there be no plague a-

(a) After they be come to the twentieth yere of age, for vnder that age they were not to be numbred.

(b) redemption. For by that obligation they redeemed their lynes, who els God would buy, as he dyd in Dauid's dayes. 1. Reg. 1.4.

mongst them when thou numbrest them.

13 And thus much shall euery man geue that goeth into the number: halfe a sicke after the sicke of the sanctuarie. A sicke is twentie "halfpence: an halfe sicke shalbe the heaue offeryng of the Lord.

14 All that are numbred from twentie yere olde and aboue, shal geue a heaue offeryng vnto the Lord.

15 The riche shall not passe, and the poore shall not go vnder halfe a sicke, but ye shall geue an heaue offeryng vnto the Lord, that he may haue mercie on your soules.

16 And thou shalt take the reconfiling monye of the chylde of Israel, and shalt put it vnto the vse of the tabernacle of the congregation, that it may be a memorie vnto the chylde of Israel before the Lord, that he may haue mercie vpon your soules.

17 And the Lord spake vnto Moyses, saying:

18 Thou shalt make a lauer of brasle, & his foot also of brasle, to walthe withall, and shalt put it betwene the tabernacle of the congregation and the aulter, and put water therein.

19 For Aaron and his sonnes shall washe their handes and their feete therein.

20 Euē when they go into the tabernacle of the congregation, or when they go in to the aulter to minister and to burne the Lordes offeryng, they shall washe them selues with water, lest they dye.

21 Likewise they shal washe their handes & their feete, lest they dye: and it shalbe an ordinaunce vnto them for euē, both vnto hym & his seede, throughout their generations.

22 And the Lord spake vnto Moyses, saying:

23 Take vnto thee principal spices, of the most pure Mirre fine hundred^(d) sicles, of sweete Synaimond halfe so much, euē two hundred and fiftie sicles, of sweete Calamus two hundred and fiftie sicles.

24 Of Cassia fine hundred sicles, after the waight of the sanctuarie, and of oyle Olyue an hy:

25 And

(c) sicles, and taler, see Rom. 12.13.

(d) Gerh.

(e) sicles, and taler, see Rom. 12.13.

- 25 And thou shalt make of the oyle an holy oymntment, euen an oymntment compound after the craft of the apoticarie :
- 26 It shall be the oyle of holy oymntment, and thou shalt annoynt the tabernacle of the congregation therewith, and the arke of the testimonie,
- 27 And the table and al his apparell, and the candlesticke and all his vessels, and the aulter of incense,
- 28 And the aulter of burnt sacrifice with all his vessels, and the lauer & his foote.
- 29 And thou shalt sanctifie them, that they may be most holpe : Whatsoeuer toucheth them, shall be sanctified.
- 30 And thou shalt annoynt Aaron and his sonnes, and consecrate them, that they may minister vnto me in the priestes office.
- 31 And thou shalt speake vnto the children of Israel, saying : This shall be an holy oymting oyle vnto me, throughout your generations.
- 32 Upon mans fleshe shall it not be polvred, neither shall ye make any other after the making of it: for it is holy, and shall be holy vnto you.
- 33 Whosoever maketh lyke that, or whosoever putteth any of it vpon a strainger, shall perishe from amongst his people.
- 34 And the Lorde sayde vnto Moyses : Take vnto thee sweete spices, Starte, Onycha, sweete Galbanum : these spices with pure Frankensence, of eche a lyke wayght.
- 35 And make of them sweete smellyng incense, after the craft of the apoticarie, mingled together, pure and holy.
- 36 And beate it to powdew, and put of it before [the arke] of the testimonie in the tabernacle of the congregation, where I wyll meete with thee : it shall be vnto you most holy.
- 37 And you shall not make to your selues, after the making of that incense which thou shalt make : it shall be vnto you holy for the Lorde.
- 38 Whosoever shall make lyke vnto that to smell thereto, shall perishe from amongst his people.

¶ The. xxxj. Chapter.

1 God geueth his spirite to Besaleel and Oliab the workemen, to inuent all thynges which appertayne to the trimme making of the tabernacle. 12 What signe the Sabbath is, 13 Tables of stone written with the finger of God.

- 1 **A**ND the Lorde spake vnto Moyses, saying: Beholde, I haue called by name Besaleel the sonne of Uri, the sonne of Hur, of the tribe of Iuda,
- 2 And I haue fylled hym with the ^(a) spirite of God, in wisdom and vnderstandyng, in knowledg, and in all maner worke,
- 3 To synde out Wittie deuises, and to worke in golde, siluer, and in brasle,
- 4 And in the craft to set stones, and to carue in tymber, and to worke in all maner workmanship.
- 5 And beholde, I haue geuen hym to be his companion Oliab the sonne of Achisamer, of the tribe of Dan: and in the heartes of all that are wise hearted I haue put wisdom, to make all that I haue commaunded thee:
- 6 The tabernacle of the congregation, the arke of the testimonie, & the inetrie

seate that is therbpon, and all the "furniture of the tabernacle: " vessels.

- 7 And the table and his furniture, and the pure candlesticke with all his furniture, and the aulter of incense,
- 8 And the aulter of burnt offering and all his furniture, and the lauer with his foote,
- 9 The vestmentes to minister in, and the holy garmentes for Aaron the priest, and the garmentes of his sonnes to minister in:
- 10 And the annoyntyng oyle, and sweete incense for the sanctuarie: accordyng to all that I haue commaunded thee, that they do.
- 11 And the Lorde spake vnto Moyses, saying:
- 12 Speake vnto the children of Israel, and say, In any wyse see that ye kepe [me] Sabbathes: for it is a signe betweene me & you in your generations, for to knowe that I the Lorde am he that doth sanctifie you.
- 13 Kepe

(a) By this
re may go-
ther that han-
be called be-
the gifts of
God.

- C** 14 **K**epe my Sabbath therefore, for it is holy vnto you. He that defileth it shall be put to death: for whosoever worketh therein, the same soule shall be rooted out from amongst his people.
- 15 Six dayes shall men worke, and in the seuenth day is the Sabbath of the holy rest of the Lorde: whosoever doth any worke in the Sabbath day shall dye the death.
- 16 Wherefore let the children of Israel kepe the Sabbath, that they obserue

- the Sabbath throughout their generations: it is a perpetuall couenaunt.
- 17 For it is a signe betweene me and the children of Israel for ever: for in six dayes the Lorde made heauen and earth, and in the seuenth day he rested and ^(b) was refreshed.
- 18 And when the Lorde had made an end of communyng with Moyses vpon the mount Sinai, he gaue hym two tables of witnesse, even tables of stone, witten ^(c) With the finger of God.

(b) He was refreshed
(c) He was refreshed
(d) He was refreshed
(e) He was refreshed
(f) He was refreshed
(g) He was refreshed
(h) He was refreshed
(i) He was refreshed
(j) He was refreshed
(k) He was refreshed
(l) He was refreshed
(m) He was refreshed
(n) He was refreshed
(o) He was refreshed
(p) He was refreshed
(q) He was refreshed
(r) He was refreshed
(s) He was refreshed
(t) He was refreshed
(u) He was refreshed
(v) He was refreshed
(w) He was refreshed
(x) He was refreshed
(y) He was refreshed
(z) He was refreshed

¶ The .xxxii. Chapter.

1 The Israelites do pray vnto the golden calfe. 7 God warneth Moyses of the sinne of the people. 9 The people of Israel of a styffe necke. 11 Moyses intreateth God for Israel, citing his promises. 15 Moyses descendeth of the hyll. The tables described of God. 19 Moyses being angry breaketh the tables, and the calfe. 21 He chideth his brother Aaron. 27 The Idolaters be murdered of the Levites at Moyses commaundement. 30 Moyses rebuketh the offence of the people. 31 He wyll be putten out of the booke of lyfe, and haue the peoples offence pardoned. 33 They that be witten in the booke of God.



A 1

(a) Heir. He made a confusion. For it is a confusion vnto the people when they be delitute of a gettment.

"Oz, against



And when the people sawe that ^(a) it was logo: Moyses came downe out of the mountaine, they gathered them selues together vnto Aaron, and sayd vnto hym, Up, make vs Gods to go before vs: for we wote not what is become of this Moyses, the man that brought vs out of the lande of Egypt.

- 2 And Aaron sayd vnto them: Plucke of the golden earynges which are in the eares of your wiues, of your somes, & of your daughters, & bring them vnto me.
- 3 And all the people plucked of the golden earynges which they had in their eares, and brought them vnto Aaron.
- 4 And he receaued them of their handes, & fashioned it with a grauer, & made of it a calfe of molten mettell: and they said, These be thy gods O Israel, which brought thee out of the lande of Egypt.
- 5 And when Aaron sawe that, he made an

"Oz, against

- an altar before it, and Aaron made proclamation, saying: To morrow is the holy day of the Lord.
- 6 And they rose up in the morning, and offered burnt offerings, and brought peace offerings also: and the people sat them down to eat and drinke, and rose up againe to play.
- 7 And the Lord sayd vnto Moyses: Go get thee downe, thy people which thou broughtest out of the lande of Egypt, hath marred all.
- 8 They are turned quickly out of the way whiche I commaunded them: for they haue made them a calfe of molten mettall, and haue worshipped it, and haue offered ther vnto, saying: These be thy goddes O Israel, whiche haue brought thee out of the lande of Egypt.
- 9 And the Lord sayd vnto Moyses, I haue seene this people: and beholde, it is a stiffnecked people.
- 10 And now suffer me, that my wrath may waxe whot against them, and consume them: and I will make of thee a mightie people.
- 11 And Moyses besought the Lord his God, and sayd: O Lord, why doth thy wrath waxe whot agaynst thy people whiche thou hast brought out of the lande of Egypt with great power, and with a mightie hande?
- 12 Wherefore should the Egyptians speake and say: For a mischief dyd he bring them out, euen for to slay them in the mountaynes, & to consume them from the face of the earth: Turne from thy fierce wrath, and repent of this euill [deuise] agaynst thy people.
- 13 Remember Abraham, Isaac, and Israel thy seruantes, to whom thou swarest by thy owne selfe, and saydest vnto them: I will multiply your seede as the starres of heauen, and all this lande that I haue spoken of will I geue vnto your seede, and they shall inherite it for euer.
- 14 And the Lord refrayned hym selfe from the euill whiche he sayd he would do vnto his people.
- 15 And Moyses turned his backe, & went downe from the hyll, & the two tables of the testimonie were in his hande.
- 16 And the same tables were written in both the leaues, [euen] on the one side, & on the other, were they written: And these tables were the worke of God, and the writing was the writing of
- God, grauen in the tables.
- 17 And when ^(A) Josuah hearde the noyse of the people as they shouted, he sayde vnto Moyses: there is a noyse of warre in the host.
- 18 And he answered: It is not the crye of them that haue the maisterie, nor of the that haue the worke: (but) I do heare the noyse of them that sing.
- 19 And as soone as he came nigh vnto the host, he sawe the calfe, and the daunsing: and Moyses wrath waxed whot, and he cast the tables out of his handes, and brake them beneath the hyll.
- 20 And he toke the calfe whiche they had made, and burned it in the fire, & stampet it into powder, & strawed it in the water, & made the childe of Israel drinke of it.
- 21 And Moyses said vnto Aaron: what did this people vnto thee, that thou hast brought so great a sinne vpon them?
- 22 And Aaron answered, Let not the wrath of my Lord waxe fierce: thou knowest the people that they are [euen] set on mischief.
- 23 For they sayde vnto me: Make vs goddes to go before vs, for we wote not what is become of Moyses, the man that brought vs out of y^e land of Egypt.
- 24 And I said vnto them: Let them that haue gold, plucke it of: And they brought it vnto me, and I did cast it into the fire, and therof came out this calfe.
- 25 Moyses therfore sawe that the people were naked (and that Aaron had made them naked vnto their shame, amongst their enemies)
- 26 And Moyses stode in the gate of the host, and sayd: Who [pertayneth] to the Lord, [let hym come] vnto me. And all the sonnes of Levi gathered theselues together vnto hym.
- 27 And he said vnto them, Thus sayeth the Lord God of Israel: Put euery man his sword by his side, and go in and out from gate to gate throughout the host, and slay euery man his brother, & euery man his companion, and euery man his neighbour.
- 28 And the chyldre of Levi dyd as Moyses had said: And there fel of the people y^e same day about thre thousande men.
- 29 And Moyses sayd: Fill your handes vnto the Lord this day, euery man vpon his sonne, & vpon his brother, & that there may be geuen you a blessing this day.
- 30 And on the morrow Moyses said vnto y^e people, Ye haue sinned a great sinne:

(A) Josuah accompanied Moyses in y^e mount, although there was not like reuerence to him as to Moyses.

D

E

" O, my serant.

And nowe I Will go by vnto the Lord,
peraduenture I may purchase an at-
tonement for your sinne.

31 Moyses therefore went agayne unto the Lorde, and sayde: ^(b) Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 And nowe foꝛgeue them their sinne: or
if thou wylt not, Wype me I pray thee
out of thy ^(c) booke whiche thou hast
Written.

33 And the Lorde sayd vnto Moyses:^(b)
I wyll put hym out of my booke that
hath sinned agaynst me.

34 And nowe go thou, bryng the people
vnto the place whiche I said vnto thee,
behold, mine angell shal go before thee:
¶ Neuerthelater, in that day when I vi-
site, I wyl^(c) visite their sinne vpo them.

35 And the Lorde plagued ⁽¹⁾ the people,
because they made the calfe whiche
Aaron made.

The xxxiii. Chapter.

1 God geueth the people an angell to guyde them. 3 God refuseth to go by with his people. 4 The people mourneth. 7 The tabernacle of the congregation, or of the cōuenant. 9 Moses talketh with God familiarly. 12 He requirerth God to be with him in reducing the people, and the way to be shewed him. To finde grace before God. 17 Moses is mercifully hearde. 18 He desirith to see the glory of God. 22 He is bydden to stande in a rocke.

AND the Lorde sayde
vnto Moyses: Depart
and go by hence, thou
and the people whiche
thou hast brought out
of the lande of Egypt,
vnto the land whiche I

sware vnto Abraham, Isahac, & Iacob,
saying, vnto thy seede wyll I geue it.

2 And I will send an angell before thee,
and I wyll cast out the Chanaanites,
the Amorites, & the Hethites, the Phe-
rezites, the Heuites, and the Jebusites:

3 Unto a lande that floweth with ^(a)
mylke and hony. For I wyll not go a-
mongest you my selfe: for ye are a stiff-
necked people, lest I consume thee in
the way.

4 And when the people heard this euil tidinges, they sorowed: and no man dyd put on his best rayment.

5 And the Lorde spake vnto Moyses:
Say vnto the chyldren of Israel, ye are
a styfnecked people: I must come once
sodaynly vpon you, and make an ende
of you: therefore nolwe put thy goodly
rayment from thee, that I may wyt
what to do vnto thee.

6 And the children of Israel layde their goodly rayment from them, euen by the mount Hor.

25 7. And Moyses toke the tabernacle, and pitched it without the hoast a farre of from the hoast, and called it the tabernacle of the congregation: And so it came to passe that euery one whiche would pray vnto the Lorde, went out

unto the tabernacle of the congregation
whiche was without the hoast.

8 And when Moyses went out vnto the
tabernacle, all the people rose vp, and
stode euery man at his tent doore, and
looked after Moyses, untill he was gone
into the tabernacle.

9 And as soon as Moyses was entred into the tabernacle, the cloude pillar descended, and stode at the doore of the tabernacle and he talked with Moyses.

10 And all the people salve the cloude
piller stand at the tabernacle doore, and
they rose bp and worshipped euery man
in his tent doore.

II And the Lord spake vnto Moyses ⁽²⁾
face to face, as a man speaketh vnto his
freende. And he turned agayne into the
hoast: but the young man Iosuah his
seruaunt the sonne of Nun, departed
not out of the tabernacle.

12 And Moyses said vnto the Lord: See, thou sayest vnto me, Leade this people forth: & thou hast not shewed me who thou wilt send with me. And thou hast sayd moreover, I knowe thee by name, & thou hast also found grace in my sight.

13 Nowe therfore, if I haue founde fauour in thy sight, then I pray thee shew me thy way, that I may know thee, and that I may furde grace in thy sight, and consider also that this nation is thy people.

14 And he said: My presence shall go with thee, and I will give thee rest.

15 He sayd vnto hym: If thy presence go
not With me, cary vs not hence.

16 F03

(b) **Moses**
prostrate
made his
prayer, four-
ty days and
nights.
Deut. 10.

(c) Out of the number of those that be elected and predestinated to life everlasting.

(D) I had
make it be-
ween that he
Swan never
any of the
elects.

(e) I was
pumped.
(f) In re-
sponse to
warden go-
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a Sympleic.
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life.

(c) The
statements
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house
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the purpose
of the
house

16 For holwe shall it be knowen here, that I and thy people haue founde fauour in thy sight, but in that thou goest with vs: If thou goest with vs, shall not I and thy people haue preeminence before all the people that are vpon the face of the earth?

17 And the Lorde sayde vnto Moyses: I wyll do this also that thou hast sayd, for thou hast founde grace in my sight, and I knowe thee by name.

18 And he sayde: I beseeche thee shewe me thy gloze.

19 Who answered: I wyll make all my good go before thee, & I wyll call in the name of Jehouah before thee:

and wyll shewe mercy to whom I wyll shewe mercy, and wyll haue compassion on whom I wyll haue compassion.

20 And he said furthermore, Thou mayest not see my face: for there shall no man see me, and lyeue.

21 And the Lorde sayd: Beholde, there is a place by me, and thou shalt stande vpon a rocke.

22 And whyle my glory goeth forth, I wyll put thee in a clyft of the rocke, and will put my hand vpon thee, while I passe by.

23 And I wyll take away myne hande, and thou shalt see my backe partes: but my face shall not be seene.

The xxxiiiij. Chapter.

1 God byddeth Moyses to prepare newe tables. 6 The names of God. 8 Moyses entreaterh God to go with the people, commendynge Gods mercy. 11 God promisseth the lande of Chanaan. 12 Company keepynge with the Gentiles, and idolatrie is forbidden. 17 goddes made of mettall. 18 The solemnitie of sweete bread. 19 Of the first borne. 21 The Sabbath. 22 The feast of Pentecoste, and of tabernacles. 26 The first frutes. 28 The fast of Moyses. The ten wordes. 29 The face of Moyses horned. 31 A bayle ouer the face of Moyses.

¶ 1



And the Lord saide vnto Moyses: heue thee two tables of stone like vnto the first, and I wyll wyte vpon these tables, & wordes that were in the first tables

whiche thou brakest.

2 And be redy in the morning, and come by early vnto the mount of Sinai, and thou shalt stande there for me in the top of the mount.

3 There shall no man come by with thee, neither let any man be seene thoroughout al the mount, neither let sheepe nor oxen feede before the hyll.

4 And Moyses heued two tables of stone like vnto the first, and rose by earlye in the morning, and went by vnto the mount Sinai as the Lorde had commaunded hym, & toke in his hande the two tables of stone.

5 And the Lord descended in the cloude, and stode with hym there: and he called vpon the name of the Lorde.

6 And the Lorde passed by before hym, and cryed, Lorde, Lorde, God, strong, mercyfull and gracious, long suffering, and abundaunt in goodnes & trueth,

7 And keepynge mercy in store for thousandes, forgynge wickednes, vngodly-

nes and sinne, and not leauing one innocent, visitynge the wickednes of the fathers vpon the chyldren, and vpon the chyldrens chyldren, euen vnto the third and fourth generation.

8 And Moyses made haste, and bowed hym selfe to the earth, and worshipped,

9 And sayd: If I haue founde grace in thy sight, O Lorde, then let my Lorde I pray thee go in the myddest of vs, for it is a synnecked people: and thou shalt haue mercy vpon our wickednes and our sinne, and shalt take vs for thine inheritance.

10 And he said: Beholde, I make a conuauit before all thy people, & I will do mercayles, such as haue not ben done in all the worlde, neither in all nations: & all the people amongst whiche thou art, shall see the worke of the Lorde: for it is a terrible thyng that I wyll do with thee.

11 Kepe diligently those thynges that I commaunde thee this day: Beholde, I cast out before thee, the Amozites, Chanaanites, hethites, Pherezites, heuites and Jebusites.

12 Take heed to thy self, lest thou make any compact with the inhabitours of the lande whither thou goest, lest they be cause of raine amongst you:

¶ 4

13 But

¶ 19. Moyses' affection to his people, & his desire to see the face of God, which he could not see.

¶ 21. The names of God.

¶ 23. Moyses' prayer for the people, and his desire to see the face of God, which he could not see.

¶ 23. Moyses' prayer for the people, and his desire to see the face of God, which he could not see.

13 But ouerthrowe their alters, and breake their images, and cut downe their groues.

¶ 14 Thou shalt worship no strange God: for the Lorde is called ^(a) ielous, because he is a ielous God.

(a) God is called ielous, because he will not permit, that any other gods shall be worshipped with him: but he alone will be loved and worshipped for god.

15 Lest if thou make any agreement with the inhabitours of the lande, and they go a whoying after their gods, and do sacrifice vnto their gods: they call thee, and thou eate of their sacrifice.

16 And thou take of their daughters vnto thy sonnes, and their daughters go a whoying after their gods, and make thy sonnes go a whoying after their gods also.

17 Thou shalt make thee no gods of mettall.

18 The feast of vnleauened bread shalt thou kepe: Seuen daies thou shalt eate vnleauened bread, as I commaunded thee in the tyme of the moneth Abib: for in the moneth Abib thou camest out of Egypt.

19 All that openeth the matrice is myne, and all that breaketh the matrice amongest thy cattell if it be male, whether it be ore or sheepe.

20 But the firstling of the asse thou shalt bye out with a lanibe: and if thou redeeme hym not, thou shalt breake his necke. All the first borne of thy sonnes thou shalt redeeme: & see that no man appeare before me emptye.

21 Sixe dayes thou shalt worke, and in the seuenth day thou shalt rest, both from earyng and reappng.

¶ 22 Thou shalt obserne the feast of weekes with thy first frutes of wheate haruest: and the feast of ingatherng at the yeres ende.

23 Thyse in a yere shall all your men chyldren appeare before the Lorde Jehovah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coastes: neither shall any man desyre thy lande, when thou shalt go vp to appeare before the Lorde thy God thyse in a yere.

25 Thou shalt not offer the blood of my

sacrifice vpon leanen, neither shall ought of the sacrifice of the feast of Passouer be left vnto the mornng.

26 The first ype frutes of thy lande, thou shalt byng vnto the house of the Lorde thy God. Thou shalt not see the a kyd in his mothers mylke.

27 And the Lorde sayde vnto Moyses: write these wordes, for after the tenour of these wordes, I haue made a couenaunt with thee and with Israel.

28 And he was there with the Lorde fourtie dayes and fourtie nyghtes, and dyd neither eate bread, nor drinke water: and he wrote vpon the tables the wordes of the couenaunt, [euē] ten commaundementes.

29 And when Moyses came downe from mount Sinai, the two tables of testinonie were in Moyses hand: when he came downe from the mount, Moyses wylke not that the skynne of his face shone, whyle he talked with hym.

30 And Aaron and all the chyldren of Israel looked vpon Moyses: and beholde, the skynne of his face shone, and they were afrayde to come nye hym.

31 And when Moyses had called them, Aaron and all the chiefe of the congregation came vnto him: and Moyses talked with them.

32 And afterwarde all the chyldren of Israel came nye: and he commaunded them all that the Lorde had sayde vnto hym in mount Sinai.

33 And when Moyses had made an ende of communng with them, he put a ^(a) coueryng vpon his face.

34 And agayne when Moyses went in before the Lorde to speake with hym, he toke the coueryng of, vntyll he came out: And he came out and spake vnto the chyldren of Israel, that whiche he was commaunded.

35 And the chyldren of Israel sawe the face of Moyses: that the skynne of Moyses face shone, and Moyses put the coueryng vpon his face agayne, vntyll he went in to commune with hym.

¶ 29.

(a) That is, a coueryng of his face, which he put on when he came out of the mount.

(b) This is the same as the coueryng of his face, which he put on when he came out of the mount.

¶ The. xxxv. Chapter.

1 The Sabbath is commaunded. 4 first frutes are required, and gyses. 21 The rediness of the people in offering. 30 Bezaleel and Ooliab the artificers, are commaunded into the people of Moyse.



- 1 And Moyse gathered al the congregation of the children of Israel together, and sayd vnto the: These are the wordes whiche the Lord hath commaunded, that ye shoulde do them.
- 2 Sixe dayes ye shall worke: but the seventh day shalbe vnto you the holy Sabbath of the lordes rest, whosoener doth any worke therein, shall dye.
- 3 Ye shall kinde ^(a) no fire throughout your habitation vpon the Sabbath day.
- 4 And Moyse spake vnto all the congregation of the childre of Israel, saying: This is the thyng whiche the Lord commaunded, saying:
- 5 Take from amongst you an heaue offering vnto the Lord: whosoener is of a wylling heart, let hym bryng that [heave offering] to the Lord, namely golde, syluer, and brasse,
- 6 And blew silk, purple, scarlet, white sylke, goates heere,
- 7 And Rammies skynnes red, & Tarus skynnes, with Sittim wood,
- 8 Oyle for light, and spyes, for annoynting oyle, and for the sweete incense.
- 9 And Onyx stones, and stones to be set in the Ephod, and in the brestlap.
- 10 And let all them that are wise hearted among you, come and make all that the Lord hath commaunded.
- 11 The tabernacle, and the tent therof, & his couering, & his ringes, his boordes, his barres, his pillers and his sockets.
- 12 The arke & the stauces therof, with the mercy seate, & the baile that couereth it:
- 13 The table and his barres, and all his vessels, and the shew bread:
- 14 The candlesticke of light and his furniture, and his lanipes with the oyle for the lyght:
- 15 The incense autter and his barres, the annoynting oyle, and the sweete incense, and the hangyng of the doore at the entryng in of the tabernacle:
- 16 The autter of burnt sacrifice, with his brasen grediron, his stauces, and all his vessels, the lauer and his foote:
- 17 And the hangynges of the court, with his pillers, and their sockettes, and the

- hangyng in the doore of the court,
- 18 The pinnes of the tabernacle, and the pinnes of the court with their cordes:
- 19 The ^(b) ministring garmentes to minister in the holy place, and the holy vestmentes for Aaron the priest, and the bestimentes of his sonnes, that they may minister in the priestes office.
- 20 And all the congregation of the children of Israel, departed from the presence of Moyse:
- 21 And euery one came, as many as their heartes couraged them, & as many as their spirites made them wylling, and brought an heaue offering for the Lord, to the makynge of the tabernacle of the congregation, and for all his bles, & for the holy bestimentes.
- 22 And they came both men and women, euen as many as were wylling hearted, and brought bracelettes and earinges, ringes and chaynes, whiche iewelless were all of golde: & all the men brought a waue offering of golde vnto the Lord.
- 23 And euery man with whom was found blew silk, purple, scarlet, whyte silk, and Goates heere, & red skynnes of Rammies, and Tarus skynnes, brought them.
- 24 All that dyd heaue by an oblation of golde and brasse, brought an heaue offering vnto the Lord: and all men with whom was founde Sittim wood for any maner worke of the ministracion, brought it.
- 25 And all the women that were wise hearted, dyd spinne with their handes, and brought the spun worke, both of blew silk, purple, scarlet, & white silk.
- 26 And all the women that excelled in wisdom of heart, spun Goates heere.
- 27 And the lordes brought Onyx stones, and stones to be set in the Ephod, and in the brestlap.
- 28 And spye, and oyle for lyght, & for the annoynting oyle, & for the sweete incense.
- 29 And the chyldren of Israel brought a willing offering vnto the Lord, both men & women, as many as had willing heartes, to bryng for all maner workes, whiche the Lord had commaunded to be made ^(c) by the handes of Moyse.
- 30 And

(b) Suche as oportune to the seruice of the tabernacle

(c) Suche as oportune to the seruice of the tabernacle

(c) Wylling as a minuter then of.

- 30 And Moyses sayde vnto the chyldren of Israel: beholde, the Lord hath called by name Besaleel & some of Uri, the sonne of Hur, of the tribe of Juda.
- 31 And hath filled hym With the spirite of God, in wysdome and vnderstanding, in knowledg, and in all maner worke,
- 32 To finde out curious workes, which are made in golde, siluer, and brasse:
- 33 In the crafte of stones to set them, and in caruing of wood to make any

maner of subtile worke.

- 34 And he hath put in his heart that he may ^(b) teache, both he and Oliab, the son of Achisamech, of the tribe of Dan.
- 35 Then hath he filled With wysdome of heart, to worke al maner of grauen, and brodered, & neede worke, in blew silke and purple, in scarlet and whyte silke, and in weauyng, and to do all maner of worke and wittie deuises.

(b) Euen to haue a-
nyng, was
teache vnto
the people
God.

The xxxvi. Chapter.

1 The making of the tabernacle. 3 The peoples redye wyll. 8 The making of the curtaynes. 19 Of the coueryng. 20 Of the tables. 31 Of the barres. 37 Of the bayle.

A 1



- And Besaleel wrought and Oliab, and all wyse hearted men, to whom the Lord gaue wysdome and vnderstanding, to knowe howe to worke all maner of worke for the seruice of the sanctuarie, and all that the Lorde had commaunded.
- 2 And Moyses called Besaleel, Oliab, and all the wyse hearted men, and such as the Lord had genen wysdome vnto, and as many as their heartes couraged to come vnto that worke, to worke it.
- 3 And they receaued of Moyses all the heane offering whiche the chyldren of Israel had brought for the worke of the seruice of the sanctuarie, to make it withall: And beside that they brought free offerings vnto it euery day in y morning.
- 4 And all the wyse men that wrought all the holy worke, canie euery man from his worke whiche they made:
- 5 And they spake vnto Moyses, saying: The people bryng to muche, and more then enough for the seruice and worke whiche the Lorde hath commaunded to be made:
- 6 And then Moyses gaue commaundement, and they caused it to be proclaymed throughout the hoast, saying: See that neither man nor woman prepare any more worke for the heane offering of the sanctuarie: for the people were forbidden to bryng.
- 7 For the stuffe they had, was sufficient for all the worke to make it, & to much.
- 8 [All the wyse hearted men therefore, and they that wrought for the tabernacle, made ten curtaynes of whyte wy-

ned silke, blew silke, purple, and scarlet, With Cherubinis of brodered worke made he them.

- 9 The length of one curtaine was thentie & eyght cubites, & the breadth foure: and the curtaynes were all of one sile.
- 10 And he coupled fise curtaynes by them selues, and other fise by them selues.
- 11 And he made loopes of blew silke along by the edge of one curtayne, euen in the seluedge of the coupling curtaine: and lyke wyse he made on the syde of the coupling curtayne on the other side.
- 12 Fiftie loopes made he in the one curtayne, and fiftie in the edge of the coupling curtayne on the other side: & the loopes helde one curtayne to another.
- 13 And he made fiftie taches of golde, and coupled the curtaynes one to another With the taches: [as so] Was it made one tabernacle.
- 14 And he made eleuen curtaynes of goats heere, to be a tent ouer the tabernacle.
- 15 The length of one curtayne had thientie cubites, & was foure cubites brode, and they alleleuen of one sile.
- 16 And he coupled fise curtaynes by them selues, and sixe by them selues.
- 17 And he made fiftie loopes along by the border of the vtermost coupling curtayne, and fiftie in the edge of the other coupling curtayne.
- 18 And he made fiftie taches of brasse, to couple the tent together, that it myght be one.
- 19 And he made a coueryng vpon the tent of Rammes skynnes red, and yet another of Taurus skynnes aboue that.
- 20 And he made standyng boordes for the tabernacle, of Suttan wood.

21 The

- 21 The length of a boorde was ten cubites, the breadth one cubite & a halfe.
- 22 One boorde had two tenons, wherby they were ioyned one to another: and thus made he for all the boordes of the tabernacle.
- 23 And he made twentie boordes for the south side of the tabernacle.
- 24 And fouentie sockettes of siluer vnder the twentie boordes: two sockettes vnder one boorde for his two tenons, and two sockettes vnder another boorde for his two tenons.
- 25 And for the other side of the tabernacle, whiche is towarde the north, he made twentie boordes,
- 26 And their fouentie sockettes of siluer: two sockettes vnder one boorde, and two sockettes vnder the other boorde.
- 27 And towarde the west ende of the tabernacle he made sixe boordes.
- 28 And two other boordes made he in the corners of the tabernacle, for either side.
- 29 And they were ioyned close beneath and aboute with a ring: and thus they dyd to both the corners.
- 30 And there were eyght boordes, and sixtene sockettes of siluer: vnder euery boorde two sockettes.
- 31 And he made barres of Sittim wood:

- five for the boordes of the tabernacle in the one side,
- 32 And five for the boordes of the tabernacle in the other side, and five barres for the boordes of the tabernacle in the west ende.
- 33 And he made the nyddest barre to shut throught the boordes, euen from the one ende to the other.
- 34 And ouerlayde the boordes with golde, and made rynges of golde to thrust the barres throught, and couered the barres with golde.
- 35 And he made a bayle of blew filke, purple, scarlet, and whyte twined filke: euen with Cherubims made he it of brodered worke.
- 36 And he made therbnto foure pillers of Sittim wood, and ouerlayde them with golde: their knoppes were also of golde, and he cast for them foure sockettes of siluer.
- 37 And he made an hargyng for the tabernacle doore, of blew filke, purple, scarlet, and whyte twined filke of needle worke,
- 38 And the five pyllers of it, with theyr knoppes: and ouerlayde the knoppes of them, and the hoopes with golde: theyr five sockettes also were of brasle.

¶ The. xxxvij. Chapter.

1 The making and framyng of the arke of the testimonie. 6 Of the mercy seate. 10 Of the table. 17 Of the candellsticke. 25 Of the awlter of incense.



- 1 And Beſaleel made the arke of Sittim wood: two cubites & a halfe long, & a cubite and a halfe brode, and a cubite and a halfe hygh.
- 2 And ouerlaide it with fine golde within & without, and made a crowne of golde to it rounde about.
- 3 And cast for it foure rynges of golde for the foure corners of it: two rynges for the one syde, and two for the other.
- 4 And made barres of Sittim wood, and couered them with golde.
- 5 And put the barres in the rynges, along by the side of the arke, to beare the arke withall.
- 6 And he made the mercy seate of pure golde: two cubites and a halfe was the length thereof, and one cubite and a halfe the breadth.
- 7 And he made two Cherubims of thicke

gold, vpon the two endes of the mercy seate.

- 8 One Cherub on the one end, and another Cherub on the other ende: euen of the mercy seate made he the Cherubims, namely in the endes thereof.
- 9 And the Cherubims spread out theyr wynges aboue on hye, & couered the mercy seate therewith: And their faces were one to another, euen to the mercy seate. Warde were the faces of the Cherubims.
- 10 And he made the table of Sittim wood: two cubites was the length thereof, and a cubite the breadth, and a cubite and a halfe the height of it.
- 11 And he ouerlayde it with fine golde, and made therbnto a crowne of golde rounde about.
- 12 And made therbnto an hoope of an hande brode rounde about: and made vpon the hoope a crowne of golde rounde about.
- 13 And he caste for it foure rynges of golde,

(a) Some think that the Cherubims & mercy seate, were cast both together, & were made all of one peece.

- golde, and put the rynges in the foure corners that were in the foure feet thereof.
- ¶ 14 Euen harde by the hoope were the ringes into the whiche the barres were put, to beare the table withall.
- 15 And he made the barres of Sittim wood, and couered them with golde, to beare the table withall.
- 16 And made the vessels for the table of pure gold, his dishes, his [incense] cippes, his couerynges, & his bowles to polyre out with all.
- 17 And he made the candelsicke of pure golde, euen of a whole worke made he the candelsicke, his staffe, his braunches, his bolles, his knoppes, and his flowres were of one peece.
- 18 Sixe braunches proceeding out of the sides therof: thre braunches of the candelsicke out of the one side thereof, and thre braunches of the candelsicke out of the other side thereof.
- 19 And in one braunch thre bolles made like vnto almondes, with a knop and a flowre: and in another braunch thre bolles made like almondes, with a knop and a flowre: and so throughtout the sixe braunches that proceeded out of the candelsicke.
- 20 And vpon the candelsicke selfe, were foure bolles after the fashion of al-

mondes, with knoppes and floures.

- 21 Under euery two braunches a knop of the same, and a knop vnder two braunches of the same, and a knop vnder two braunches of the same according to the sixe braunches & proceeded out of it.
- 22 And the knoppes and the braunches proceeded out of it: and it was all one peece of pure thicke golde.
- 23 And he made his seuen lampes, with the snuffers, and vessels for the snuffe, of pure golde.
- 24 Euen of a talent of pure golde made he it, with all the vessels therof.
- 25 And he made the incense altar of Sittim wood: the length of it was a cubite, and the breadth a cubite, for it was foure square: and two cubites hye, with hornes proceeding out of it.
- 26 And he couered it with pure golde, both the top and the sides therof round about, and the hornes of it: and made vnto it a crowne of golde round about.
- 27 And he made two rynges of golde for it [euen] vnder the crowne therof in the two corners of it, & in the two sides therof, to put barres in, for to beare it withall.
- 28 And he made the barres of Sittim wood, & ouerlayde them with golde.
- 29 And he made the holy anoynting oyle, and the sweete pure incense, after the apoticaries craft.

¶ The xxxviii. Chapter.

1 The framing of the altar of burnt sacrifice. 3 Of the brazen laver. 9 Of the countenance. 24 The account and summe of the price offered of the people.

¶ 1



And he made the burnt offering altar of Sittim wood: five cubites was the length thereof, and five cubites the breadth [euen] foure square, and three cubites hye.

2 And he made vnto it hornes in the foure corners of it, proceeding out of it: and he ouerlayde it with brasle.

3 And he made all the vessels of the altar, the ashpannes, and besomes, and basins, fleshhooks, & fire pannes: all the vessels therof made he of brasle.

4 And he made a brazen grediron of networke vnto the altar, rounde about a lowe beneath, vnto the midst of the altar.

5 And cast foure ringes of brasle for the foure endes of the grediron, to put barres in.

6 And he made the barres of Sittim wood, and couered them with brasle:

7 And put the barres into the ringes in the foure corners of the altar to beare it with all, and made the altar holowe within the boordes.

8 And he made the laver of brasle, and the foote of it also of brasle of the glasses of the women assemblyng, whiche came together at the doore of the tabernacle of the congregation.

9 And he made the court on the south side, full south: and the hangings of the court were of whyte twined silke, hauing a hundred cubites.

10 Their

Or, as some
rende forijer,
that is, conge.

10 Their pillers were twentie, and their brassen sockettes twentie: but the knoppes of the pyllers and their hoopes were of siluer.

11 And on the northsyde the hangynges were an hundred cubites, their pillers were twentie, and their sockettes of brasse twentie: but the knoppes and the hoopes of the pyllers were of siluer.

12 On the west syde were hangynges of fiftie cubites, ten pillers, and their ten sockettes: but the knoppes and the hoopes of the pyllers were of siluer.

13 And towarde the east syde full easle, were hangynges of fiftie cubites.

14 The hangynges of the one syde of the gate were fiftene cubites long, with thre pillers and thre sockettes.

15 And of the other side of the court gate, were hangynges also of fiftene cubites long, with thre pillers & thre sockettes.

16 All the hangynges of the court rounde about, were of whyte tbyned silke:

17 But the sockettes of the pillers were of brasse, and the knoppes & the hoopes were of siluer, and the coueryng of the heades was of siluer: and all the pillers of the court were hooped about with siluer.

18 And the hangyng of the gate of the court was needle worke, of blew silke, purple, scarlet, and whyte tbyned silke: twentie cubites long, & fiue in breadth, ouer against the hangynges of the court.

19 And their pillers were foure, and their foure sockettes of brasse, & the knoppes of siluer, and the heades ouerlayde with siluer, and hooped about with siluer.

20 And all the ^(a) pyennes of the tabernacle and of the court rounde about, were of brasse.

21 This is the ^(b) summe of the tabernacle [euen] of the tabernacle of congregati- on, as it was counted accordyng to the commaundement of Moyses, for the office of the Leuites by the hande of Ithamar, sonne to Aaron the priest.

22 And Betfaleel the sonne of Uri, the sonne of Hur, of the tribe of Iuda,

made all that the Lorde commaunded Moyses:

23 And with hym was Aholiab, sonne of Ahisamach, of the tribe of Dan, a cunning workeman, an embroiderer, and a worker of needle worke, in blew silke, purple, scarlet, and whyte tbyned silke.

24 All the golde that was occupied for all the worke of the holy place, was the golde of the waue offering, twentie and nine talentes, and seuen hundred and thirtie sicles, after the sicle of the sanctuarie.

25 And the summe of siluer of them that were numbred in the congregation, was an hundred talentes, and a thousande seuen hundred and thre score and fiftene sicles, after the sicle of the sanctuarie.

26 For euery man an halfe weyght, euen halfe a sicle, after the sicle of the sanctuarie, for all them that went to be numbred, from twentie yere olde and aboue, euen for fire hundred thousande and thre thousande, and fiue hundredeth and fiftie men.

27 And of the hundred talentes of siluer were cast the sockettes of the sanctuarie, and the sockettes of the bayle: an hundred sockettes of the hundred talentes, a talent to euery socket.

28 And of the thousande seuen hundred seuentie and fiue sicles, he made knoppes to the pillers, and ouerlayde the heades, and hooped them.

29 And the brasse of the waue offering was thre score & ten talentes, and two thousande and foure hundred sicles.

30 And therewith he made the sockettes to the doore of the tabernacle of the congregatiō, and the brassen altar, & the brassen grediron for it, with all the vessels of the altar,

31 And the sockettes of the court rounde about, and the sockettes for the court gate, and all the pinnes of the tabernacle, and all the pinnes of the court rounde about.

^(a) The corner of the tabernacle were fiftie cubites long, and the hangynges of the court were fiftie cubites long, and the hangynges of the gate were fiftie cubites long, and the hangynges of the court were fiftie cubites long, and the hangynges of the gate were fiftie cubites long.

^(b) The corner of the tabernacle were fiftie cubites long, and the hangynges of the court were fiftie cubites long, and the hangynges of the gate were fiftie cubites long, and the hangynges of the court were fiftie cubites long, and the hangynges of the gate were fiftie cubites long.

¶ The .xxxix. Chapter.

1 The deckyng of Aaron. 2 The Ephod, of coueryng of the shoulders. 3 The Pettorale, of furniture for the brest. 22 The coate. 30 The holy plate. 31 The people offereth the Lorde all that he commaunded to be done.



And of the blew silk, purple, & scarlet, they made vestmentes of ministracion, to do seruice in the holy place: and made the holye garmentes for Aaron as the Lorde commaunded Moyses.

2 And he made the Ephod of golde, blew silk, purple, scarlet, and whyte twyned silk.

3 And they dyd beate the golde into thynne plates, and cut it into wyers to worke it in the blew silk, purple, scarlet, and in the fine whyte with brodered worke.

4 And they made two sydes for it, to close them by by the two edges.

5 And the brodering of the girdle that was vpon it, was of the same stuffe, and after the same worke, of golde, blew silk, purple, scarlet, and twyned whyte silk, as the Lorde commaunded Moyses.

6 And they wrought Onyx stones closed in ouches of golde, and graued as signettes are grauen, with the names of the chyldren of Israel.

7 And he put them on the shoulders of the Ephod, that they shoulde be stones for a remembraunce of the chyldren of Israel, as the Lorde commaunded Moyses.

8 And he made the brestplate of brodered worke lyke the worke of the Ephod, euery of gold, blew silk, purple, scarlet, and twyned whyte silk.

9 It was foure square: and they made the brestplate double, an hande breadth long, and an hande breadth brode.

10 And they fylled it with foure rowes of stones. The first rowe, a Sardius, a Topazius, and a Smaragdus.

11 The seconde rowe, a Rubie, a Sapphire, and a Diamonde.

12 In the thirde rowe, a Lyncurys, an Achates, and an Amethyst.

13 In the fourth rowe, a Turcas, an Onyx, and a Jaspis: and they were closed in ouches of golde in their inclosures.

14 And the twelue stones were grauen as signets, with the names of the chy-

ldren of Israel, euery stone with his name, accordyng to the twelue tribes.

15 And they made vpon the brestplate two fastenynge chaynes of wythen worke and pure golde.

16 And they made two ouches of golde, and two golde ringes: and put the two ringes in the two corners of the brestplate.

17 And they put the two chaynes of golde in the two ringes in the corners of the brestplate.

18 And the two endes of the two chaynes they fastened in the two ouches, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 And they made two ringes of golde, and put them on the two corners of the brestplate vpon the edge of it [which was] on the insyde by the Ephod.

20 And they made two golden ringes, and put them on the two sydes of the Ephod, beneath on the fore syde of it, and ouer agaynst his felowe, aboue vpon the brodering of the Ephod.

21 And they strayned the brestplate by his ringes vnto the ringes of the Ephod, with a lase of blew silk, that it myght be vpon the brodering of the Ephod, & that the brestplate shoulde not be loosed from of the Ephod, as the Lorde commaunded Moyses.

22 And he made the tunicle vnto the Ephod of wouen worke, altogether of blew silk:

23 And there was a hole in the myddest of the tunicle, as the collar of a partlet, with a bande rounde about the collar, that it shoulde not rent.

24 And in the tunicle they made hemmes, with pomgranates of blew silk, purple, scarlet, and whyte twyned silk.

25 And they made litle belles of pure golde, and put them amongst the pomgranates rounde about vpon the edge of the tunicle.

26 A bell and a pomgranate, a bell and a pomgranate rounde about the hemmes of the tunicle to minister in, as the Lorde commaunded Moyses.

27 And they made coates of fine whyte silk of wouen worke, for Aaron and his sonnes.

28 And a mitre of fine whyte silke, and goodly bonettes of fine whyte silke, and hymen sloppes of rhynd whyte silke.
 29 And a girdle of rhynd whyte silke, blew, purple, and scarlet, euen of needele worke, as the Lorde commaunded Moyses.
 30 And they made the plate of the holy crowne of fine golde, and wrote vpon it with grauen worke as signets are grauen, *The holynes of the Lorde.*
 31 And tyed vnto it a lase of blew silk, to fasten it an hye vpon the mitre, as the Lorde commaunded Moyses.
 32 Thus was all the worke of the tabernacle [euen] of the tabernacle of the congregation finished: And the chyl dren of Israel did accordyng to al that the lorde commaunded Moyses, euen so did they.
 33 And they brought the tabernacle vnto Moyses [euen] the tabernacle and all his furniture, his taches, his boordes, his barres, his pillers, & his sockettes.
 34 The coneryng of Rammes skynnes redde, and the coueryng of Tarus skynnes, and the hangyng bayle,
 35 The arke of the testimonie, and the barres therof, and the mercie seate,
 36 The table and all the vessels therof,

and the shewe bread,
 37 The pure candlesticke with 7 lampes therof, euen with the lampes to be prepared, and al the vessels therof, and the oyle for lyght,
 38 The golden auiter, and the annointyng oyle, and the swete incense, and the hangyng of the tabernacle doore,
 39 And 7 brasen auiter with his greddiron of brasle, his barres and all his vessels, the lauer and his foote.
 40 The curtaynes of the court with his pillers and sockettes, the hangyng to the court gate and his pynes and cordes, and all the vessel of the serui ce of the tabernacle, euen of the tabernacle of the congregation.
 41 The ministryng vestmentes to serue in the holy place, & the holy vestmentes for Aaron the priest, and his sonnes raymentes to minister in, in 7 priestes office:
 42 Accordyng to all that the Lorde commaunded Moyses, euen so the chyl dren of Israel made all the worke.
 43 And Moyses byd loke vpon all the worke: and beholde, they had done it as the Lorde had commaunded, euen so had they done it: and Moyses blessed them.

The. xl. Chapter.

2 The tabernacle is erected. 34 A cloude, the signe of the presence of the Lorde couereth the tabernacle.



1 And the Lorde spake vnto Moyses, saying:
 2 In the first day of the first ^(a) moneth shalt thou set vp the tabernacle, euen the tabernacle of the congregation.
 3 And put therein the arke of the testimonie, and couer the arke with the bayle: and thou shalt bring in the table, and order it accordyng to the appoyntment therof:
 4 And thou shalt bring in the candlesticke, and lyght his lampes,
 5 And set the incense auiter of goide before the arke of the testimonie, and put the hangyng at the doore of the tabernacle.
 6 And set the burnt offering auiter before the doore of the tabernacle [euen] of the tabernacle of the congregation.

7 And set the lauer betweene the tabernacle of the congregatio and the auiter, and put water therein.
 8 And make the court rounde about, & hang vp the hangyng at the court gate.
 9 And thou shalt take the annointyng oyle, and annoynt the tabernacle, and all that is therein, and hallow it with all the vessels therof: and it shalbe holy.
 10 And thou shalt annoynt the auiter of burnt offering and all his vessels, and sanctifie the auiter: and it shalbe an auiter most holy.
 11 And thou shalt also annoynt the lauer and his foote, and sanctifie it.
 12 And thou shalt bring Aaron and his sonnes vnto the doore of the tabernacle of the congregation, and walhe them with water.
 13 And thou shalt put vppon Aaron the holy vestmentes, and annoynt hym, & sanctifie hym, that he may minister vnto me

(a) In the
 secunde pere
 of their com
 ming out of
 Egypt.

to me in the priestes office.

¶ 14 And thou shalt bryng his sonnes, and clothe them with garmentes.

¶ 15 And annoynt them as thou diddest annoynt their father, that they may minister vnto me in the priestes office: For their annoyntyng shalbe an everlasting priesthood vnto them throughout all their generations.

¶ 16 And Moyses dyd accordyng to all that the Lorde commaunded hym, euen so dyd he.

¶ 17 Thus was the tabernacle reared by the first day in the first moneth, in the seconde pere.

¶ Of the coming of the children of Israel out of Egypt.

¶ 18 And Moyses reared by the tabernacle, and fastened his sockettes, and set by the boordes therof, and put in the barres of it, and reared by his pillers.

¶ 19 And spread abroad the tent ouer the tabernacle, and put the coueryng of the tent an hye aboue it, as the Lorde commaunded Moyses.

¶ That is, the tabernacle of the lawe.

¶ 20 And he toke the testimonie, and put it in the arke, and set the barres to the arke, and put the mercie seate an hye vpon the arke.

¶

¶ 21 And he brought the arke into the tabernacle, and hanged by the bayle, and couered the arke of the testimonie, as the Lorde commaunded Moyses.

¶ 22 And he put the table in the tabernacle of the congregation in the north syde of the tabernacle without the bayle,

¶ 23 And set the bread in order before the Lorde [euen] as the Lorde had commaunded Moyses.

¶ 24 And he put the candlesticke in the tabernacle of the congregation, ouer agaynst the table towarde the south syde of the tabernacle,

¶ 25 And set by the lampes before the Lorde: as the Lorde commaunded Moyses.

¶ 26 And he put the golden altar in the

tabernacle of the congregation before the bayle,

¶ 27 And burnt sweete incense thereon, as the Lorde commaunded Moyses.

¶ 28 And he hanged by the hangyng at the dooze of the tabernacle:

¶ 29 And set the burnt offering aulter by the entryng in of the tabernacle [that is] the tabernacle of the congregation, and offered burnt offerynges, and meate offerynges thereon, as the Lorde commaunded Moyses.

¶ 30 * And he set the lauer betweene the tabernacle of the congregation and the aulter, and polvyed water therein, to washe withall. Exodus

¶ 31 And Moyses, Aaron, and his sonnes, washed their handes and their feete thereat,

¶ 32 When they went into the tabernacle of the congregation, and when they went to the aulter they washed them selues, as the Lorde commaunded Moyses.

¶ 33 And he reared by the court rounde about the tabernacle and the aulter, and set by an hangyng at the court gate: and so Moyses finished the worke.

¶ 34 * And the cloude couered the tabernacle of the congregatio, and the gloxie of the Lorde fylled the tabernacle. Numb

¶ 35 And Moyses coulde not enter into the tabernacle of the congregation, because the cloude abode thereon, and the gloxie of the Lorde fylled the tabernacle.

¶ 36 And when the cloude was taken vp from of the tabernacle, the children of Israel toke their iourneys throughout their armies:

¶ 37 And when the cloude was not taken vp, they iourneyed not tyll it was taken vp.

¶ 38 For the cloude of the Lord was vpon the tabernacle by day, and fire by night, in the sight of all the house of Israel throughout all their armies. ¶ That is, the cloud of the Lord, and the fire by night, was the sign of the Lord's presence to the children of Israel.

¶ The ende of the seconde booke of Moyses, called
in the Hebrue Vellefchemoth, and in the
Latine, Exodus.

The thirde booke of Moyfes, called in the Hebrue ^(C)Uaicrab, and in the Latine *Leuiticus*.

The first Chapter.

2 The order of burnt offeryngeſ. 10 Of Sheepe or Goates.
14 Of Birdes.



And the Lord called vnto Moyſes, and ſpake vnto him out of the tabernacle of the congregation, ſaying :

Speake vnto the children of Iſrael, & thou ſhalt ſay vnto them: If a man of you bring a ſacrifice vnto the Lord, ye ſhall bring your ſacrifice from among theſe cattell, euen fro among the beeces and the ſheepe.

If his ſacrifice be a burnt offering of beeces, let hym offer a male without blemiſhe, and bring hym of his owne volunarie wyll, vnto the doore of the tabernacle of the congregation before the Lord.

And he ſhall put his hande vpon the head of the burnt ſacrifice, and it ſhalbe accepted for hym to be his attonement.

And he ſhal kill the bullocke before the Lord : And the prieſtes Aarons ſonnes ſhall bring the blood, and ſprinkle it rounde about vpon the aulter that is by the doore of the tabernacle of the congregation.

And then ſhall he ſlay the burnt offering, and he ſhall divide hym in peeces.

And the ſonnes of Aaron the prieſt ſhall put fire vpon the aulter, and put wood vpon the fire.

And the prieſtes Aarons ſonnes ſhall lay the partes, euen the head and the fat, vpon the wood that is on the fyre in the aulter.

But the inwardes and the legges thereof ſhall he waſhe in water,

& the prieſt ſhall burne all in the aulter, that they may be a burnt ſacrifice, an offering made by fire for a ſweete odour vnto the Lord.

And if his ſacrifice be of flockes, namely of the ſheepe or goates, let hym bring a male without blemiſhe for a burnt offering:

And let hym kyll it on the north ſyde of the aulter, before the Lord: And the prieſtes Aarons ſonnes, ſhall ſprinkle the blood round about vpon the aulter.

And he ſhall cut it into his peeces, euen with his head and his fat: and the prieſt ſhall put them vpon the wood that lyeth vpon the fire in the aulter.

But he ſhall waſhe the inwardes and the legges with water, and the prieſt ſhall bring altogether, and burne it vpon the aulter for a burnt offering, an oblation made by fire for a ſweete ſavour vnto the Lord.

If the burnt offering for the ſacrifice of the Lord be of fowles, he ſhall bring his ſacrifice of turtle doves, or of the young pigeons.

And the prieſt ſhall bring it vnto the aulter, and bring the necke a ſunder of it, and burne it on the aulter: but the blood thereof ſhalbe wrong out vpon the ſyde of the aulter.

And he ſhall plucke away his crophe with his fethers, and caſt them beſyde the aulter on the eaſt part, in the place of aſhes.

And he ſhall breake the wynges of it, but plucke them not aſunder: And the prieſt ſhal burne it vpon the aulter, euen vpon the wood that is vpon the fire, that it may be a burnt offering, an oblation made by fire for a ſweete ſavour vnto the Lord.

^(D) The ſheep ſhew ſomede ſignifieth, to be cut: pon the ſheep is a ſigne of the ſinger.

¶ The .ij. Chapter.

1 The order of meate offerynges. 4 Of bread bakent. 11 There shalbe no leuen in any offeryng. 13 All meate offerynges must be seasoned with salt.

The soule that will offer a meate offeryng vnto the Lorde, his offering shalbe of fine flowre: and he shall poure oyle vpon it, and put frankensence theron:

2 And shal bring it vnto Aarons sonnes the priestes: And he shall take therout his handfull of the flowre, & of the oyle with all the frankensence, and the priest shall burne it for a memoriall of hym vpon the aulter, to be an offeryng made by fire for a sweete sauour vnto the Lorde.

3 And the remnant of the meate offeryng shalbe Aarons and his sonnes, a thyng most ^(a) holy of the sacrifices of the Lorde, made by fire.

in Because it doth remayne of that which was burnt in the honour of God, and therefore might not be eaten but of the holy, that is, the priestes.

4 If thou byng also a meate offeryng that is bakent in the oven, let it be an unleavened cake of fine flowre myngled with oyle, or an unleavened wafer annoynted with oyle.

5 If thy meate offeryng be bakent in the fryng pan, it shalbe of unleavened flowre myngled with oyle.

6 And thou shalt part it in peeces, and poure oyle theron: that it may be a meate offeryng.

7 And yf thy meate offeryng be a thyng broyled vpon the gridiron, let it be of flowre myngled with oyle.

8 And thou shalt byng the meate offeryng that is made of these thynges vnto the lord, & shalt deliuer it vnto the priest, that he may offer it vpon the aulter.

9 And the priest shall take from the meate offeryng a memoriall therof, and shall burne it vpon the aulter: that it may be a burnt offeryng for a sweete sauour vnto the Lorde.

10 And that which is left of the meate offeryng, shalbe Aarons & his sonnes: It is a thyng moste holpe of the offerynges of the Lorde made by fire.

11 All the meate offerynges which ye shal byng vnto the Lorde, shalbe made without leauen: For ye shall neither burne leauen nor ^(b) hony in any offeryng of the Lorde made by fire.

(b) The hony which is used in the offerynges, is not to be burnt, but to be eaten by the priestes.

12 In the oblation of the first frutes ye shall offer them vnto the Lorde: but they shall not be burnt vpon the aulter for a sweete sauour.

13 * All the meate offerynges also shalt thou season with salt, neither shalt thou suffer the salt of the couenaunt of thy God to be lackyng from thy meate offeryng: but vpon all thyne offerynges, thou shalt byng ^(c) salt.

(c) Salt is called the salt of the couenaunt, because it is a signe of the couenaunt, and is used in all the offerynges.

14 And yf thou offer a meate offeryng of the first frutes vnto the Lorde, thou shalt offer for the meate offeryng of thy first frutes, eares of corne dreyed by the fire ^(d) beaten wheate, of full eares.

15 And thou shalt put oyle vpon it, and lay frankensence theron: that it may be a meate offeryng.

16 And the priest shall burne part of the beaten corne, and part of that oyle with all the frankensence, for a remembrance: and it shalbe a sacrifice vnto the Lorde made by fire.

¶ The .iiij. Chapter.

1 The order of peace offerynges. 6 Of Sheepe. 7 Of Lambes. 12 Of Goates.

And if his sacrifice be a peace offeryng, and he take it from among the droues, whether it be a male or female, he shall byng such as is without blemish before the Lorde.

2 And put his hande vpon the head of his offeryng, and kyll it at the doore of the tabernacle of the congregation: And

Aarons sonnes the priestes shal sprinkle the blood vpon the aulter round about.

3 And he shall offer somewhat of the peace offeryng, to be a sacrifice made by fire vnto the Lorde: euen the ^(e) fat that couereth the inwards, and all the fat that is vpon the inwards:

4 And the two kidneys, and the fat that is on them, and vpon the flankes, & the hall with the lycer shall he take away with the kidneys.

5 And

5 And Aarons sonnes shall burne them
on the aulter, With the burnt sacri-
fice which is vpon the wood that is on
the fire, to be a burnt sacrifice made by
fire for a sweete sauour vnto the Lord.
6 If he bryng a peace offering vnto the
Lord from of the flocke, let hym offer
male or female, but without blemishe.
7 [And] yf he offer a Lamb for his sacri-
fice, he shall bryng it before the Lord,
8 And put his hand vpon his offerings
head, and kyll it before the doore of the
tabernacle of the congregation: and
Aarons sonnes shall sprinkle the blood
therof rounde about the aulter.
9 And of the peace offering let hym
bryng a sacrifice made by fire vnto the
Lord, the fat thereof, and the rumpe
altogether, which they shall take of
harde by the backe bone: and the fat
that couereth the inwardes, and all the
fat that is vpon the inwardes,
10 And the two kidneys, and the fat that
is vpon them, and vpon the flankes, and
the kail that is vpon the liuer shall he
take away With the kidneys.

11 And the priest shall burne them vpon
the aulter, to be the foode of a sacrifice
made by fire vnto the Lord.
12 If his offering be a Goate, he shall
bryng it before the Lord,
13 And put his hande vpon the head of
it, and kyll it before the tabernacle of the
congregation: and the sonnes of Aaron
shall sprinkle the blood therof vpon the
aulter rounde about.
14 And he shall bring therof his offering,
euen a sacrifice made by fire vnto the
Lord, the fat that couereth the inwardes,
and all the fat that is vpon the inwardes.
15 And the two kidneys, and the fat that
is vpon them, and vpon the flankes, and
the kail vpon the liuer shall he take
away with the kidneys.
16 And the priest shall burne them vpon
the aulter, for the foode of the sacrifice
made by fire for a sweete sauour: All
the fat is the Lordes.
17 Let it be a perpetuall statute for your
generations throughout your dwell-
lynges, ye eate neither fat nor blood.

(a) That is,
all your dwell-
ling places.
Gene. ix. c.

¶ The. iij. Chapter.

1 The offering made for sinnes done of ignorance, 11 for the whole
congregation, 22 for the ruler.



1 And the Lord spake
vnto Moyses, saying:
2 Speake vnto the
chylidren of Israel,
and saye, If a soule
shall sinne through ig-
norance in any of the
commandementes of the Lord which
ought not to be done, but shall do con-
trarie to any of them:

3 As yf the priest that is annoynted, do
sinne accordyng to the sinne of the peo-
ple, let hym bryng for his sinne which he
hath sinned, a young bullocke without
blemishe, vnto the Lord for a sinne of-
feryng.

4 And he shall bryng the young bullocke
vnto the doore of the tabernacle of the
congregation before the Lord, and shall
put his hand vpon the young bullockes
head, and kill the young bullocke before
the Lord.

5 And the priest that is annoynted* shall
take of the young bullockes blood, and
bryng it into the tabernacle of the con-
gregation.

6 And the priest shall dippe his finger
in the blood, and sprinkle therof seuen
tymes before the Lord, euen before the
bayle of the sanctuarie.

7 And the priest shall put some of the
blood before the Lord, vpon the hornes
of the aulter of sweete incense, which is
in the tabernacle of the congregation, &
shall powre all the blood of the young
bullocke vnto the bottome of the aul-
ter of burnt offering, which is at the
doore of the tabernacle of the congre-
gation.

8 And he shall take away all the fat of
the bullocke for the sinne offering, the
fat that couereth the inwardes, and all
the fat that is about the inwardes,

9 And the two kidneies, and the fat
that is vpon them, & vpon the flankes,
and the kail vpon the liuer shall he take
away with the kidneys,

10 As it was taken away in the bullocke
of the peace offerings: and let the priest
burne them vpon the aulter of burnt
offeryng.

11 But the skinn of the young bullocke,
and

Exo. xxix. c

(a) Specu-
lantes, doc-
entur ad ad am-
orem, vnde by
people sinne,
or is of the
people sinne
through the
priest or fault,
their sinne is
remitted of
the gods.

Leuit. ix. c.

and all his fleſhe, with his head and his legges, with his inwardes & his dung, [ſhall he beare out]

12 And carry the whole bullocke altogether out of the hoaſt vnto a cleane place, euen where the aſhes are powred out, & burne hym there on wood in the fire: euen by the place where the aſhes are caſt out, ſhall he be burnt.

13 If the whole congregation of Iſrael ſinne through ignorance, & the thing be hyd from the eyes of the multitude, and haue done ſomewhat agaynſt any of the commaundementes of the Lord which ſhoulde not be done, and haue offended:

14 When the ſinne which they haue ſinned is knowen, the congregatio ſhall bring a young bullocke for the ſinne, & bring him before the tabernacle of the congregation,

15 And the elders of the multitude ſhall put their handes vpon the head of the bullocke before the Lord: And the bullocke ſhall be ſlayne before the Lord.

16 And the prieſt that is anointed, ſhall bring of the bullockes blood into the tabernacle of the congregation.

17 And the prieſt ſhall dippe his finger in the blood, and ſprinkle it ſeuene tymes before the Lord, euen before the bayle.

18 And ſhall put of the blood vpon the hornes of the aulter, which is before the Lord in the tabernacle of the congregation, and ſhall powre all the blood vnto the bottome of the aulter of burnt offering, which is before the doore of the tabernacle of the congregation.

19 And he ſhall take his fat from hym, and burne it vpon the aulter,

20 And ſhall do with this bullocke as he dyd with the bullocke for ſinne, euen ſo ſhall he do with this: And the prieſt ſhall make an attonement for them, and it ſhall be forgiven them.

21 And he ſhall bring this bullocke without the hoaſt, & burne him as he burned the firſt bullocke: For it is an oblation for the ſinne of the congregation.

22 When a Lord ſinneth, and committeth through ignorance any of theſe thynges which the Lord his God hath forbidden to be done in his commaundementes, and hath offended:

23 And if his ſinne be ſhewed vnto hym which he hath done, he ſhall bring his offering, [euen] an hee goate without blemiſhe,

24 And lay his hande vpon the head of the

hee goate, and kyll it in the place where the burnt offering is vſed to be kylled, before the Lord: For it is a ſinne offering.

25 And let the prieſt take of the blood of the ſinne offering with his finger, & put it vpon the hornes of the burnt offering aulter, and powre his blood vnto the bottome of the burnt offering aulter,

26 And burne all his fat vpon the aulter, as the fat of the peace offerings: And the prieſt ſhall make an attonement for him as concerning his ſinne, & it ſhall be forgiven him.

27 If one of the common people of the lande ſinne through ignorance, & commit any of the thynges which the Lord hath forbidden in his commaundementes to be done, and ſo hath treſpaſſed:

28 If his ſinne which he hath ſinned come to his knowledge, he ſhall bring for his offering a ſhee goate from among the flockes without blemiſhe for his ſinne which he hath ſinned,

29 And lay his hande vpon the head of the ſinne offering, and ſlay the ſinne offering in the place of burnt offerings.

30 And the prieſt ſhall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering aulter, & powre all the blood vnto the bottome of the aulter,

31 And ſhall take away all his fat, as the fat of the peace offering is taken away: And the prieſt ſhall burne it vpon the aulter, that it may be a ſweete ſavour vnto the Lord, and the prieſt ſhall make an attonement for hym, and it ſhall be forgiven hym.

32 And yf he bring a ſheepe for a ſinne offering, he ſhall bring a female without blemiſhe,

33 And lay his hande vpon the head of the ſinne offering, and ſlay it for a ſinne offering in the place where they kill the burnt offering.

34 And the prieſt ſhall take of the blood of the ſinne offering with his finger, & put it vpon the hornes of the burnt offering aulter, and ſhall powre the blood thereof vnto the bottome of the aulter.

35 And he ſhall take away all the fat thereof, as the fat of the ſheepe of the peace offering is wont to be taken away: And the prieſt ſhall burne it vpon the aulter, that it may be the Lordes burnt ſacrifice, and the prieſt ſhall make an attonement for his ſinne that he hath committed, and it ſhall be forgiven hym.

The

Other be knowledging hym ſelfe to haue ſinned a conſeſſing his fault, or ſome other hath reuealed it vnto hym.

¶ The. vj. Chapter.

1 Of othes. 2 The cleansing of hym that toucheth vncleane thynges. 6 The purgation of an othe. 15 And of sinne done by ignorance.



And if a soule sinne, and heare the voyce ^(a) of swearing, and is a witnesse, whether he hath scene or knowen of it, if he do not vtter it, he shall beare his sinne.

Either if a soule touche any vncleane thyng, whether it be the carion of an vncleane beast, or a carion of vncleane creeping thynges, and is not ware of it: beholde, he is vncleane, and hath offended.

Either if he touche any vncleannesse of man, whatsoeuer vncleannesse it be that a man is wont to be defiled With: all, and is not ware of it, and commeth to y knowledge of it, he hath trespassed.

Either if a soule sweare, and pronounceth With his lippes to do euill or to do good, whatsoeuer it be that a man shall pronounce With an othe, and the thyng be hyd from hym, and commeth to the knowledge of it, and hath offended in one of these:

When he hath sinned in one of these thynges, he shall confesse that he hath sinned in that thyng.

Therefore shall he bryng his trespass offering vnto the Lorde, for his sinne whiche he hath sinned, a female from the flocke, a lambe or a shee goate, for a sinne offering: And the priest shal make an attonement for hym concerning his sinne.

And if he be not able to bryng a sheepe, he shall bryng for his trespass whiche he hath sinned, two turtle doves, or two young pigeons vnto the Lorde: one for a sinne offering, & the other for a burnt offering.

And he shall bryng them vnto y priest, which shall offer the sinne offering first, and bryng the necke a sunder of it, but plucke it not cleane of.

And he shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall he powre by the bottome of the altar: for it is a sinne offering.

And he shall offer the seconde for a burnt offering, as the maner is: and so shall the priest make an attonement for

hym for the sinne whiche he hath sinned, and it shalbe forgiven hym.

And if he be not able to bryng two turtle doves, or two young pigeons, then he that hath sinned shall bryng for his offering the tenth part of an Epha of fine flour for a sinne offering: but put none oyle thereto, neither put any frankensence thereon: for it is a sinne offering.

Then shall he bryng it to the priest, and the priest shall take his handfull of it for a remembrance thereof, & burne it vpon the altar, to be a sacrifice for the Lorde made by fire: for it is a sinne offering.

And the priest shall make an attonement for hym as touchyng his sinne that he hath sinned in one of these, and it shalbe forgiven hym: And the remnant shalbe the priestes, as a meate offering.

And the Lorde spake vnto Moyses, saying:

If a soule trespass and sinne thoroowe ignorance in thynges that are consecrated vnto the Lorde, let hym bryng for his trespass vnto the Lorde, a Ramm without blemme out of the flockes, valued in money at two sicles, after ^{*} the sicle of the sanctuarie, that it may be for a trespass offering.

And he shall make amendes for the harme that he hath done in the holy thyng, & let hym put the fift part more thereto, and geue it vnto the priest: And the priest shall make an attonement for hym, With the Ramm that is for the trespass, and it shalbe forgiven hym.

If a soule sinne, and commit any of these thynges whiche are forbydden to be done by the commaundementes of the Lorde, and ^(b) wylt it not, & hath offended, and beare his sinne:

Then shall he bryng a Ramm without blemme out of the flocke, that is esteemed to be worth a trespass offering, vnto the priest: And the priest shall make an attonement for hym concerning his ignorance, wherein he erred, and was not ware, and it shalbe forgiven hym.

This is a trespass offering, for the trespass committed against the Lorde.

^a This is doubly expounded, because it hath a double signification: first in y sense as some thinke. If a soule toucheth any othe in any way, to violate the oath of any thyng that he hath sworn, & not not, he is guilty: either thus. If any man see his neighbour commit any sinne, which is by law of God execrable or detestable, and doth not open it as much as in him he lieth, he is sometime other wise guilty. In such as by law any man sweareth, and doth the name of God, & doth not open it vnto the magistrate, by force: the first sence is by law.

Leuit. xii. d.
Leuit. i. d.

Exod. xxx.

^(b) And both afterwarde knowledge hym selfe committed, and thinke hym selfe to be guilty of that sinne.

¶ The.vj. Chapter.

6 The offering for sinnes which are done willingly. 9 The lawe of the burnt offerings. 11 The fire must abyde euermore vpon the altar. 20 The offering of Aaron and his sonnes.



- 1 **A**ND the Lord spake vnto Moyses, saying.
 2 If a soule sinne and trespasse agaynst the Lord, and denie vnto his neyghbour that which was taken him to kepe, or that was put into his hands, or both violent robberie or wrong vnto his neyghbour,
 3 Or if he haue founde that which was lost, and denieth it, and sweareth falsely vpon whatsoeuer thing it be that a man doth, and sinneth therein:
 4 If he haue so sinned and trespassed, he shall restore agayne that he toke violently away, or the wrong which he did, or that which was deliuered hym to kepe, or the lost thyng which he founde:
 5 And all that about which he hath sworne falsely, he shall restore it agayne in the whole summe, and shall adde the fifth part more thereto, and geue it vnto him to whom it appertayneth, the same day that he offereth for his trespasse.
 6 And let him byring for his trespasse vnto the Lord a Ramme without blemishe out of the flocke, that is esteemed worth a trespasse offering vnto y^e priest.
 7 And the priest shall make an attonement for hym before the Lord, and it shall be forgiven hym whatsoeuer thing it be that he hath done and trespassed therein.
 8 And the Lord spake vnto Moyses, saying:
 9 Commande Aaron and his sonnes, saying: (This is the lawe of the burnt offering. * The burnt offering shall be vpon the harth of the altar all nyght, vnto the morning, and the fire shall be kyndled on the altar.)
 10 And the priest shall put on his * linnen garment, and his linnen breeches vpon his fleshe, and take away the ashes vpon the which the fire consumed the burnt sacrifice in the altar, and he shall put them beside the altar,
 11 And put of his rayment, and put on other, and carry the ashes out without the hoast vnto a cleane place.
 12 The fire vpon the altar shall burne

still, & neuer be put out: But the priest shall laye wood on it euery day in the morning, and put the burnt sacrifice vpon it, and he shall burne thereon the fat of the peace offerings.

13 ^(a) The fire shall euery burne vpon the altar, and neuer go out.

14 * This is the lawe of the meate offering, which Aarons sonnes shall byring before the Lord, euen before the altar:

15 And one of them shall take his handfull of the flour of the meate offering, and of the oyle, and al the frankensence which is vpon the meate offering, and shall burne it vnto a remembraunce vpon the altar for a sweete savour, euen a memoriall of it vnto the Lord.

16 And of the rest therof, shall Aaron and his sonnes eate: unleavened shall it be eaten in the holy place, euen in the court of the tabernacle of the congregation: they shall eate it.

17 It shall not be baken with leauen: I haue geuen it vnto them for their portion of my sacrifices made by fire: It is most holy, as is the sinne offering, and the trespasse offering.

18 All the males among the chyldren of Aaron shall eate of it: It shall be a statute for euer in your generations concerning the sacrifice of the Lord made by fire: let euery one that toucheth it, be holy.

19 And the Lord spake vnto Moyses, saying:

20 This is the offering of Aaron, and of his sonnes, which they shall offer vnto the Lord in the day when he is anointed: The tenth part of an epha of flour for a meate offering perpetuall, halfe of it in the morning, and halfe therof at nyght.

21 In the fying panne it shall be made with oyle, and when it is fyled, thou shalt byring it in: and the baken peeces of the meate offerings shalt thou offer for a sweete savour vnto the Lord.

22 And the priest of his sonnes, that is anointed in his steede, shall offer it: It is the Lordes ordinaunce for euer, it shall be burnt altogether.

23 For euery meate offering that is made for

Exo.xxix

Ex.xxviii

- for the priest, shalbe burnt altogether, and shall not be eaten.
- 24 And the Lorde spake vnto Moyses, saying:
- 25 Speake vnto Aaron, and vnto his sonnes, and say, This is the lawe of the sinne offering: In the place where the burnt offering is kylled, shall the sinne offering be kylled before the Lorde, for it is most holy.
- 26 * The priest that offereth it, shall cate it: In the holy place shall it be eaten, euen in the court of the tabernacle of the congregation.
- 27 Whatsoeuer shall touche the fleshe

- thercof, shall be holy: and when there droppeth of the blood therof vpon any garment, thou shalt washe that where on it droppeth, in the holy place.
- 28 * But the earthen pot that it is sodden in, shall be broken: And yf it be sodden in a brasen pot, it shall be scoured, & rensed in the water.
- 29 All the males among the priestes shall cate therof, for it is most holy.
- 30 And no sinne offering whose blood is brought into the tabernacle of the congregation to reconcile withall in the holy place, shall be eaten: but shall be burnt in the fire.

Leui. xv. d

¶ The. vii. Chapter.

- 1 Trespasse offerynge. Sinne offerynge. 11 Of peace offerynge.
2 The fat and the blood may not be eaten.

1



Alte wyse this is the lawe^(a) of the trespassse offering: it is moste holy.

In the place where they kyl the burnt offering, shall they kyl

the trespassse offering also, & the blood thercof shall he sprinkle rounde about vpon the altar.

3 All the fat thereof shall he offer, the rumpe, and the fat that couereth the inwardes,

4 And the two kydneyes, and the fat that is on them, and vpon the flankes, and the kail that is on the liuer shall thou take away with the kydneyes.

5 And the priest shall burne them vpon the altar, to be a sacrifice made by fire vnto the Lorde: for it is a trespassse offering.

6 All the males among the priestes shall cate thereof: it shall be eaten in the holy place, for it is most holy.

23 7 As the sinne offering is, so is the trespassse offering, one law serueth for both: that wherewith the priest shall make attonement, shall be his.

8 And the priest that offereth any mans burnt offering, shall haue the skynne of y burnt offering whiche he hath offered.

9 And all the meate offering that is bakken in the oven, and that is dressed in the panne, and in the frying panne, shall be the priestes that offereth it.

10 And euery meate offering that is mingled with oyle, and that is drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as muche as another.

11 This is the law of the peace offering, whiche he shall offer vnto the Lorde.

12 If he offer it to geue thanks, he shall byng vnto his^(b) thanke offering unlea- uened cakes mingled with oyle, and unlea- uened wafers annoynted with oyle, and cakes mingled with oyle of fine flour fryed.

13 He shall byng his offering, with cakes of unleaueid bread for his peace offer- ings, to geue thanks:

14 And of all the sacrifice he shall offer one for an heane offering vnto the Lorde, and it shall be the priestes that sprinkled the blood of the peace offer- ings.

15 And the fleshe of his peace offerynge for thanks geuing, shall be cate the same day that it is offered: And let hym leaue nothyng of it vntill the morowe.

16 But if the offering of his sacrifice be a bove, or of his owne free wyll, it shall be eaten the same day that he offereth his sacrifice: and if ought remayne vntill the morowe, it may be eaten.

17 But as muche of the offered fleshe as remayneth vnto the thirde day, shall be burnt with fire.

18 And if any of the fleshe of his peace offer- ings be eaten in the thirde day, then shall

(a) Because it was whole- then burnt in fire, so that y should only be eaten it.

(b) The he- bres word signifieth to praise & geue thanks, thus sacrifice they used, when any man knowe ledged himself to be a sinner and confessed: he thus vnto the Lorde, bring- ing to recon- cile him selfe vnto hym.

¶ The.vj. Chapter.

6 The offering for sinnes whiche are done wplyngly. 9 The lawe of the burnt offerings. 13 The fire must abyde euermoze vpon the altar. 20 The offering of Aaron and his sonnes.



And the Lorde spake vnto Moyses, saying.

If a soule sinne and trespasse agaynst the Lorde, and denie vnto his neyghbour that which was taken him to kepe, or that was put into his hands, or doth violent robberie or wrong vnto his neyghbour,

Or if he haue founde that which was lost, and denieth it, and sweareth falsely vpon whatsoeuer thing it be that a man doth, and sinneth therein:

If he haue so sinned and trespassed, he shall restore agayne that he took violently away, or the wrong which he did, or that which was deliuered hym to kepe, or the lost thyng which he founde:

And all that about which he hath sworne falsely, he shall restore it agayne in the whole summe, and shall adde the fifth part more thereto, and geue it vnto him to whom it appertayneth, the same day that he offereth for his trespasse.

And let him bring for his trespasse vnto the Lorde a Ramme without blemme out of the flocke, that is esteemed worth a trespasse offering vnto y priest.

And the priest shall make an attonement for hym before the Lorde, and it shall be forgiven hym whatsoeuer thing it be that he hath done and trespassed therein.

And the Lorde spake vnto Moyses, saying:

Commande Aaron and his sonnes, saying: (This is the lawe of the burnt offering. * The burnt offering shall be vpon the harty of the altar all nyght, vnto the morning, and the fire shall be kyndled on the altar.)

And the priest shall put on his * linnen garment, and his linnen breeches vpon his fleshe, and take away the ashes vpon the which the fire consumed the burnt sacrifice in the altar, and he shall put them beside the altar,

And put of his rayment, and put on other, and carry the ashes out without the host vnto a cleane place.

The fire vpon the altar shall burne

still, & neuer be put out: But the priest shall laye wood on it euery day in the morning, and put the burnt sacrifice vpon it, and he shall burne thereon the fat of the peace offerings.

The fire shall euery burne vpon the altar, and neuer go out.

* This is the lawe of the meate offering, which Aarons sonnes shall bring before the Lorde, euen before the altar:

And one of them shall take his hand full of the floure of the meate offering, and of the oyle, and al the frankensence which is vpon the meate offering, and shall burne it vnto a remembraunce vpon the altar for a sweete savour, euen a memoriale of it vnto the Lorde.

And of the rest therof, shall Aaron and his sonnes eate: vnleavened shall it be eaten in the holy place, euen in the court of the tabernacle of the congregation: they shall eate it.

It shall not be baken with leauen: I haue geuen it vnto them for their portion of my sacrifices made by fire: It is most holy, as is the sinne offering, and the trespasse offering.

All the males among the chyldren of Aaron shall eate of it: It shall be a statute for ever in your generations concerning the sacrifice of the Lorde made by fire: let euery one that toucheth it, be holy.

And the Lorde spake vnto Moyses, saying:

This is the offering of Aaron, and of his sonnes, which they shall offer vnto the Lorde in the day when he is annoyned: The tenth part of an Ephah of floure for a meate offering perpetuall, halfe of it in the morning, and halfe therof at nyght.

In the frying panne it shall be made with oyle, and when it is fryed, thou shalt bring it in: and the baken peeces of the meate offerings shalt thou offer for a sweete savour vnto the Lorde.

And the priest of his sonnes, that is annoyned in his steede, shall offer it: It is the Lordes ordinaunce for euer, it shall be burnt altogether.

For euery meate offering that is made

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for the priest, shalbe burnt altogether, and shall not be eaten.

24 And the Lorde spake vnto Moyses, saying:

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the lawe of the sinne offering: In the place where the burnt offering is kylled, shall the sinne offering be kylled before the Lorde, for it is most holy.

26 *The priest that offereth it, shall eate it: In the holy place shall it be eaten, euen in the court of the tabernacle of the congregation.

27 Whatsoeuer shall touche the fleshe

thercof, shalbe holy: and when there droppeth of the blood therof vpon any garment, thou shalt washe that wher-
on it droppeth, in the holy place.

28 *But the earthen pot that it is sodden in, shalbe broken: And yf it be sodden in a brasen pot, it shalbe scoured, & rensed in the water.

29 All the males among the priestes shall eate therof, for it is most holy.

30 And no sinne offering whose blood is brought into the tabernacle of the congregation to reconcile withall in the holy place, shalbe eaten: but shalbe burnt in the fire.

¶ The. vii. Chapter.

1 Trespasse offeringes. Sinne offeringes. 11 Of peace offeringes.
23 The fat and the blood may not be eaten.



1 **L**ikevyle this is the lawe^(a) of the trespassse offering: it is moſte holy.

2 In the place where they kyl the burnt offering, shall they kyl the trespassse offering also, & the blood thereof shall he ſprinkle rounde about vpon the altar.

3 All the fat thereof shall he offer, the rumpe, and the fat that couereth the inwardes,

4 And the two kydneyes, and the fat that is on them, and vpon the flankes, and the kail that is on the luer ſhalt thou take alway with the kydneyes.

5 And the priest shall burne them vpon the altar, to be a ſacrifice made by fire vnto the Lorde: for it is a trespassse offering.

6 All the males among the priestes shall eate thereof: it ſhalbe eaten in the holy place, for it is moſt holy.

23 7 As the ſinne offering is, ſo is the trespassse offering, one law ſerueth for both: that wherewith the priest ſhall make attonement, ſhalbe his.

8 And the priest that offereth any mans burnt offering, ſhall haue the ſkynne of þe burnt offering whiche he hath offered.

9 And all the meate offering that is bakken in the oven, and that is drefſed in the panne, and in the frying panne, ſhalbe the priestes that offereth it.

10 And euery meate offering that is mingled with oyle, and that is dnye, ſhall pertayne vnto all the ſonnes of Aaron, and one ſhall haue as muche as another.

11 This is the law of the peace offering, whiche he ſhall offer vnto the Lorde.

12 If he offer it to geue thanks, he ſhall bryng vnto his^(b) thanke offering unlea- uened cakes mingled with oyle, and unlea- uened wafers annoynted with oyle, and cakes mingled with oyle of fine flour fayed.

13 He ſhall bryng his offering, with cakes of unlea- uend bread for his peace offer- ings, to geue thanks:

14 And of all the ſacrifice he ſhall offer one for an heaue offering vnto the Lorde, and it ſhalbe the priestes that ſprinkled the blood of the peace offer- ings.

15 And the fleſhe of his peace offeringes for thanks geuing, ſhalbe eate the ſame day that it is offered: And let hym leaue nothing of it vntill the morowe.

16 But if the offering of his ſacrifice be a bove, or of his owne free wyll, it ſhalbe eaten the ſame day that he offereth his ſacrifice: and if ought remayne vntill the morowe, it may be eaten.

17 But as muche of the offered fleſhe as remayneth vnto the thirde day, ſhalbe burnt with fire.

18 And if any of the fleſh of his peace offer- ings be eaten in the thirde day, then

¶ ii shall

(a) Breake it
in ſmall
pieces, and
burne it
with fire,
as that
ſacrifice
only
maye
eate it.

(b) The
ſacrifice
between
wordes
ſignifieth
to
praiſe
& geue
thanks.
This
ſacrifice
they
brought,
when
they
were
leued
themselves
to be a
ſinner
and
confessed
his
sinne
vnto
the
Lorde,
ſo
that
he
might
be
recon-
ciled
unto
him.

shall he that offereth it obtayne no fauour, neither shall it be reckened vnto him, but shalbe an abomination: therfore the soule that eateth of it, shal beare his sinne.

19 And the fleshe that toucheth any vncleane thing, shal not be eaten, but burnt with fire: and of this fleshe all that be cleane, shal eate therof.

20 But if any soule eate of the fleshe of the peace offering that pertayneth vnto the Lord, hauing his vndernesse vpon him: the same soule shal be cut of from among his people.

D 21 Moreover, the soule that doth touche any vncleane thyng, that is of the vncleanness of man, or of any vncleane beast, or any abomination that is vncleane, and then eate of the fleshe of the peace offering whiche pertayneth vnto the Lord: that soule shal be cut of from his people.

22 And the Lord spake vnto Moyses, saying:

Leuit.iii.e.

23 Speake vnto the chyldren of Israel, and say: Ye shall eate no maner fat of beeuers, of sheepe, and of goates.

24 Neuerthelater, the fat of the beast that dyeth alone, and the fat of that which is torne with wilde beastes, shal be occupied in any maner of vle: but ye shall in no wyse eate of it.

25 For whosoever eateth the fat of the beast, of which men vle to bryng an offering made by fire vnto the Lord: that soule that eateth it, shal be cut of from his people.

Gen ix.a.

Leuit. v. vii. c.

and. xix. f.

Deut. xii. b.

i. Reg. xiii. e.

26 Moreover, ye * shall eate no maner of blood, whether it be of foule or of beast, in any your dwellynges.

27 Whatsoever soule it be that eateth any maner of blood, the same soule shal be cut of from his people.

E 28 And the Lord talked with Moyses, saying:

¶ The. viij. Chapter.

6 The annoynting of Aaron and his sonnes.

Ex. xxviii. a.



AND the Lord spake vnto Moyses, saying: Take Aaron and his sonnes with hym, and the vestures, and the annoynting oyle, and a bullocke for a sinne offering, and two Rammes, and a basket

29 Speake vnto the chyldren of Israel, and say: He that bringeth his peace offering vnto the Lord, let hym bryng his gift vnto the Lord of his peace offering:

30 Let his owne handes bryng the offerings of the Lord made by fire: euen the fat with the brest shal he bryng, that the brest may be waued for a waue offering before the Lord.

31 And the priest shall burne the fat vpon the aulter, and the brest shalbe Aarons and his sonnes.

32 And the ryght shoulder shal ye geue vnto the priest for an heaue offering of your peace offerynges.

33 The same that offereth the blood of the peace offerings and the fat among the sonnes of Aaron, shal haue the right shoulder for his part:

34 For the * Waue brest and the heave Nu. xvi. shoulder haue I taken of the chyldren of Israel, eue of their peace offerings, and haue geuen them vnto Aaron the priest, & vnto his sonnes, by a statute for euer fro among the chyldren of Israel.

35 This is the annoynting of Aaron, and the annoynting of his sonnes concerning the sacrifices of the Lord made by fire, in the day when he offered them to be priestes vnto the Lord.

36 And these be the [portions] whiche the Lord commaunded to be geuen them in the day of their annoynting from among the chyldren of Israel, by a statute for euer in their generations.

37 This is the law of the burnt offering, and of the meate offering, and of the sacrifice for sinne and trespassse, for consecrations, and for the peace offering:

38 Whiche the Lord commaunded Moyses in the mount of Sinai, when he commaunded the chyldren of Israel to offer their sacrifices vnto the Lord in the wyldernesse of Sinai.

of vneleuened bread:

3 And gather thou all the congregation together vnto the doore of the tabernacle of the congregation.

4 And Moyses dyd as the Lord commaunded hym: and the people were gathered together vnto the doore of the tabernacle of the congregation.

5 And

5 And Moyses sayd vnto the congrega-
tion: This is the thing which the Lord
commanded to be done.

6 And Moyses brought Aaron and his
sonnes, and washed them with water:

7 And put vpon him the coate, and gyrd-
ed hym with a gyrdle, and put vpon
hym the robe, and put the Ephod ther-
on, whiche he gyrded with the brode-
red garte that was in the Ephod, and
bounde it vnto him therewith.

8 And he put the brestplate theron, and
put in the brestplate the Urim and the
Thummim.

9 And he put the cap of estate vpon his
head, and put vpon the cap, euen vpon
the forefront, the golden plate, the holy
crowne, as the Lord commanded
Moyses.

10 And Moyses toke the annoynting
oyle, and annoynted the tabernacle and
all that was therein, and sanctified them.

11 And sprinkled therof vpon the altar
seuen tymes, and annoynted the altar
and all his vessels, the lauer and his
foote, to sanctifie them.

12 And he polvred of the annoynting oyle
vpon Arons head, & annoynted hym,
to sanctifie hym.

13 And Moyses brought Arons sonnes,
and put coates vpon them, and gyrded
them with gyrdles, and put bonettes
vpon their heades, as the Lord com-
manded Moyses.

14 And he brought the Bullocke for the
same offering: and Aaron & his sonnes
put their handes vpon the head of the
Bullocke for the same offering.

15 And Moyses slewe hym, and toke the
blood, which he put vpon the hornes of
the altar rounde about with his fin-
ger, and purified the altar, and polvred
the blood at the bottome of the altar, &
sanctified it, to make reconciliatio vpo it.

16 And he toke all the fat that was vpon
the inwardes, and the kail of the liver,
and the two kidneys and their fat, and
Moyses burned it vpon the altar.

17 But the Bullocke, & his hide, his flesh,
and his dounge, he burnt with fyre
without the hoast, as the Lord com-
manded Moyses.

18 And he brought the Ramme for the
burnt offering, and Aaron & his sonnes
put their handes vpon the head of the
Ramme,

19 Whiche Moyses killed, and sprinkled

the blood vpo the altar rounde about.

20 And Moyses cut the Ramme into his
peeces, and burnt the head, the peeces,
and the fat.

21 And washed & inwardes & the legges
in water, & Moyses burnt the Ramme
euery whyt vpon the altar: for it was
a burnt sacrifice for a sweete savour, and
an offering made by fire vnto the Lord,
as the Lord commanded Moyses.

22 And he brought the other Ramme,
namely the Ramme of consecrations:
and Aaron and his sonnes put their
handes vpon the head of the Ramme,

23 Whiche Moyses slewe, and toke of the
blood of it, and put it vpon the tip of Aa-
rons right eare, and vpon the thumbe
of his ryght hande, and vpon the great
toe of his ryght foote.

24 And Moyses brought Arons sonnes,
and put of the blood on the tippe of the
right eare of them, & vpon the thumbes
of theyr right handes, & vpon the great
toes of their ryght feete: and Moyses
sprinkled the blood vpon the altar
rounde about.

25 And he toke the fat, and the rumpe,
and all the fat that was vpon the in-
wardes, and the kail of the liver, and
the two kidneys with their fat, and the
ryght shoulder.

26 And out of the basket of unleavened
bread that was before the Lord, he
toke one unleavened cake, and a cake of
oyled bread, and one wafer, & put them
on the fat, and vpon the right shoulder:

27 And put altogether vpon Arons han-
des, & vpon his sonnes handes, and wa-
ued it a waue offering before the Lord.

28 And Moyses toke them from of their
handes, and burnt them vpon the al-
ter for a burnt offering: These were
consecrations for a sweete savour and
sacrifice made by fire vnto the Lord.

29 And Moyses toke the brest, and wa-
ued it for a waue offering before the
Lord: for of the Ramme of consecra-
tions, it was Moyses part, as the Lord
commanded Moyses.

30 And Moyses toke of the annoynting
oyle, and of the blood which was vpon
the altar, & sprinkled it vpon Aaron
and vpon his garments, and vpon his
sonnes and on his sonnes garments
with him: and sanctified Aaron and his
vestures, and his sonnes and his sonnes
vestures with hym.

Exe. xxxix. f.

- 31 And Moyses sayde vnto Aaron and his sonnes: Boyle the flesh at the doore of the tabernacle of the congregation, and there * eate it with the bread that is in the basket of consecration, and as I commaunded, saying, Aaron and his sonnes shall eate it.
- 32 And that whiche remaineth of the flesh and of the bread, shall ye burne with fyre.
- 33 And ye shall not depart from the doore of the tabernacle of the congregation seven dayes, vntill the dayes of your con-

secrations be at an ende: for seven dayes shall he fill your hande.

- 34 As he did this day: euen so the Lord hath commaunded to do, to make an attonement for you.
- 35 Therefore shall ye abyde at the doore of the tabernacle of the congregation day and nyght seven dayes long, and kepe the watch of the Lord, and ye shall not dye: for so I am commaunded.
- 36 And so Aaron and his sonnes, dyd all thinges whiche the Lord commaunded by the hande of Moyses.

¶ The. ix. Chapter.

8 The fyrr offeringes of Aaron. 22 Aaron blesseth the people. 23 The glorie of the Lord is shewed.



- 1 And in the eyght day, Moyses called Aaron and his sonnes, and the elders of Israel.
- 2 And he sayd vnto Aaron: Take thee a young Calfe for a sin offering, and a Ramme for a burnt offering, both without blemishe, and bryng them before the Lord.
- 3 And vnto the chyldren of Israel thou shalt speake, saying: Take ye an hee Goate for a sinne offering, and a Calfe & a Lambe both of a yere olde, without blemishe, for a burnt sacrifice.
- 4 Also a Bullocke & a Ramme for peace offeringes, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord will appeare vnto you.
- 5 And they brought that whiche Moyses commaunded, before the tabernacle of the congregation: and all the congregation came and stode before the Lord.
- 6 And Moyses sayd: This is the thyng whiche the Lord commaunded that ye should do, & the glory of the Lord shall appeare vnto you.
- 7 * And Moyses sayde vnto Aaron: Go vnto the aulter, and offer the sacrifice for thy sinne, & thy burnt offering, and make an attonement for thee and for the people: & thou shalt offer the offering of the people, and make an attonement for them, as the Lord comaunded.
- 8 Aaron therfore went vnto the aulter, and slewe the Calfe of the sinne offering, whiche was for him selfe.
- 9 And the sonnes of Aaron brought the blood vnto him, and he dypt his finger in the blood, and put it vpon the hornes

of the aulter, and polvyed the blood at the bottome of the aulter.

- 10 But the fat and the two kydneyes, and the kail of the liuer of the sinne offering, he burnt vpon the aulter, as the Lord commaunded Moyses.

11 The flesh and the hyde he burnt with fyre without the hoast.

- 12 And he slewe the burnt offering, * and Aarons sonnes brought vnto hym the blood, whiche he sprinkled rounde about vpon the aulter.

13 And they brought the burnt offering vnto hym with the peeces thereof, & the head: and he burnt them vpon the aulter.

14 And he dyd washe the inwardes and the legges, and burnt them vpon the burnt offering in the aulter.

15 And then he brought the peoples offering, taking the Goate whiche was the sinne offering for the people, & slewe it, & offered it for sinne, as he dyd the first.

16 And brought the burnt offering, and offered it as the maner was.

17 * And he brought the meate offering, and filled his hande therof, and burnt it vpon the aulter, beside the burnt sacrifice of the morning.

18 He slewe also the Bullocke and the Ramme for the peace offering, whiche was for the people: and Aarons sonnes brought vnto hym the blood, which he sprinkled vpon the aulter round about.

19 And the fat of the Bullocke, and of the Ramme, the rumpe, and that couereth the inwardes, and the kidneyes, and the kail of the liuer.

20 And they put the fat vpon the breastes, and he burnt the fat vpon the aulter:

21 But the breastes and the ryght shoul-

Lebre v.a.
and, vii. d.

25

der

der, Aaron waied for a waue offering before the Lorde, as the Lorde commaunded Moyses.

22 And Aaron lift vp his hande ouer the people, and blessed them, & came downe fro offering of the sinne offering, burnt offering, and peace offerings.

23 And Moyses and Aaron went into the tabernacle of the congregation, & came

out, and blessed the people: and the glorie of the Lorde appeared vnto all the people.

24 * And there came a fire out from before the Lorde, and consumed vpon the altier the burnt offering & the fat: whiche when all the people sawe, they gaue thanks, and fell on their faces.

ii. Par. vii. a.
ii. Mac. ii. b.

¶ The. x. Chapter.

1 Nadab and Abihu are slayne. 6 Israel mourneth for them. 9 The priests are forbidden wyne.



1 **A**ND * Nadab and Abihu, the sonnes of Aaron, toke eyther of the censar, and put fire therein, and put cense therevpon, and offered the Lorde, whiche he commaunded them not.

2 And there went a fire from the Lord, and consumed them, and they dyed before the Lorde.

3 Then Moyses sayde vnto Aaron: This is it that the Lorde spake, saying: I will be sanctified in them that come nye me, and before all the people I will be glorified. And Aaron helde his peace.

4 And Moyses called Misael and Elaphan the sonnes of Oziel, the vncle of Aaron, & sayd vnto them: Come neare, cary your brethren from before the sanctuary, out of the hoast.

5 And they went to them, & caryed them in their coates out of the hoast, as Moyses had sayde.

6 And Moyses sayde vnto Aaron, and vnto Eleazar & Ithamar his sonnes: Uncover not your heades, neither rent your clothes, lest ye dye, and lest wrath come vpon all the people: But let your brethren the whole house of Israel, bewaile the burnyng whiche the Lorde hath kyndled.

7 And go not ye out from the doore of

the tabernacle of the congregation, lest ye dye: for the annoynting oyle of God is vpon you. And they dyd as Moyses sayde.

8 And the Lorde spake vnto Aaron, saying:

9 Thou shalt not drinke wine nor strong drinke, thou nor thy sonnes that are with thee, when ye go into the tabernacle of the congregation, lest ye dye: Let it be a lawe for ever throughtout your generations.

10 And that ye may put difference betweene holy and unholy, betweene uncleane and cleane:

11 And that ye may teache the chyldren of Israel all the statutes whiche the Lorde hath spoken vnto them by the handes of Moyses.

12 And Moyses sayde vnto Aaron, and vnto Eleazar, and Ithamar his sonnes that were left: Take the meate offering that remaineth of the sacrifices of the Lord made by fire, and eate it without leauen beside the altier: for it is most holy.

13 We shall eate it in the holy place, because it is thy ductie, & thy sonnes ductie, of the sacrifices of the Lord made by fire: for so I am commaunded.

14 And the waue brest and heave shoulder shall ye eate in a cleane place, thou and thy sonnes and thy daughters with thee: For they be thy ductie, and thy sonnes ductie, genen out of the peace offerings

I iij

^b I will be sanctified, that is, I will appeare holy. Some do say: I will punishe them that be nigh vnto me. A question is, where God spake this that Moyses alaceth? Some of the Hebrewes do say in the. 19. of Exodus: And let the priests also which come vnto the Lorde, sanctifie themselves, lest the Lorde destroy them. Some other, when he sayde to Moyses in the. 29. of the same booke. And I will meete with the chyliden of Israel, and the place shall be sanctified in my glory. Whereof they vnderstande this place thus, as though God should say: neither will I spare the priests whiche are nighest me, if they stray and do amysse, that is, I will punishe them, I will punishe other muche more. And thus by shewing his might and power, he will be feared, aduanced, praised, and sanctified, euen in them whiche be nighest: For I utterly will forget God) that priests whiche do the ministration of my sacrifices, do them according to my word, and not after their owne humane reason. (c) There is the common use of lamentyng the dead amongst the Israelites (see forth), whiche Aaron and his sonnes be forgyuen, lest it might appeare that they dyd grudge agaynst Gods iudgement. Of this reade the. xiiij. Chapter, the tenth verse.

offerings of the children of Israel.

15 The heane shoulder & the waue brest shall they bring in with the sacrifices made by fire of the fat, to waue it for a waue offering before the Lorde: and it shall be thine and thy sonnes with thee by a lawe for euer, as the Lorde hath commaunded.

16 And Moyses sought the goate that was offered for sinne, & see, it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaron whiche were left alyue, saying:

17 Wherefore haue ye not eaten the sinne offering in the holy place: seing it is most holy, & God hath geuen it yon, to beare

the sinne of the congregation, to make agreement for them before the Lorde.

18 Beholde, þ blood of it was not brought in within the holy place: þe shoulde haue eaten it in the holy place, as I commaunded.

19 And Aaron sayde vnto Moyses: Beholde, this day haue they offered their sinne offering, and their burnt offering before the Lorde: ^(b) and such thinges are come vnto me, if I had eaten the sinne offering to day, shoulde it haue ben accepted in the sight of the Lorde:

20 And when Moyses hearde that, he was content.

^(b) I haue not left this done of any contempt of negligence, but both my chylde and I haue done it: I be merie in such a terrible lamentable case of my chylde.

The xi. Chapter.

1 Of beastes, fithes, and byrdes: whiche be cleane, and whiche be vncleane.

Gen. vii. 1.
Deut. xiii. 1.
Acts x. c.



AND the Lorde spake vnto Moyses and Aaron, and sayde vnto them:

Speake vnto the chylidren of Israel, and say: * These are the beastes whiche ye shall eat, among all the beastes that are on the earth.

3 Whatsoeuer parteth the hooft, and is clouen footed, and chalweth cud among the beastes, that shall ye eate.

4 Neuerthelesse, these shall ye not eate, of them that chaue cud, and deuideth the hooft: [only] as is the Camell, whiche chalweth cud, but he deuideth not the hooft, therefore is he vncleane vnto you.

5 Euen so the Conie whiche chalweth the cud, but deuideth not the hooft, he is vncleane to you.

6 And the hare, though he chalweth the cud, yet because he deuideth not þ hooft, he is therefore vncleane to you.

7 And agayne the Swyne, though he deuide the hooft, and is clouen footed, yet he chalweth not the cud, he is vncleane to you.

8 Of their fleshe shall ye not eate, and their carkasses shall ye not touche: but let them be vncleane to you.

9 These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and skales in the waters, seas, and riuers, that shall ye eate.

10 And all that haue not finnes nor skales in the sea and riuers, of all that moue and liue in the waters, let them be abomination vnto you.

11 They I say, shall be an abomination vnto you: ye shall not eate of their flesh, but abhorre their carkasses.

12 Let all that haue no finnes nor skales in the waters, be abominable vnto you.

13 These are they whiche ye shall abhorre among the foules, and that ought not to be eaten, for they are an abomination: The Egle, the Goshauke, and the Osprey,

14 The Vultur, and the Kite after his kinde,

15 And all Raucens after their kinde,

16 The Estrich, the nyght Crowe, the Cockow, and the Hauke after his kynde,

17 The

17 The Falcon, the Cormorant, the great Owl,
 18 The Hake, the Pellicane, the Oye,
 19 The Stork, the Jay after his kinde, the Lapwing, and the Swallowe.
 20 Let all foules that creepe and go vpon all foure, be an abhominacion vnto you.
 21 Yet these may ye eate, of enery creeppng thyng that hath wynges, and go vpon foure ^{feete}: euen those that haue not bolwynges aboue vpon their feete, to leape withall vpon the earth.
 22 Euen these of them ye may eate: the Arbe after his kinde, the Selaam after his kinde, the Hargol after his kinde, and the Hagab after his kinde.
 23 All ^{other} foules that creepe and haue foure feete, shalbe abhominacion vnto you.
 24 In such ye be vncleane: and who soeuer toucheth the carcasse of them, shalbe vncleane vntyll the euen:
 25 And who soeuer beareth the carcasse of them, shall washe his clothes, and be vncleane vntyll the euen.
 26 And every beast that hath hoofe, and is not clouen footed, nor chaweth cud, such are vncleane vnto you: every one that toucheth them, shalbe vncleane.
 27 And whatsoeuer goeth vpon his palves, among all maner beastes that go on all foure ^{feete} such are vncleane vnto you: and who so doth touche their carcasse* shalbe vncleane vntyll the euen.
 28 And he that beareth the carcasse of them, shall washe his clothes, and be vncleane vntyll the euen: for such are vncleane vnto you.
 29 And let these also be vncleane to you, among the thynges that creepe vpon the earth: the weasel, and the Mouse, and the Toade after ther kinde:
 30 The Hedhogge, the Stellio, the Lacer, the Snayle, and the Moole.
 31 These are vncleane to you among all that creepe: who soeuer doth touche them when they be dead, shalbe vncleane vntyll the euen.
 32 And whatsoeuer any of the dead carcasses of them doth fall vpon, shalbe vncleane, whether it be vessell of wood, or rayment, or skinne, or sacke, or whatsoeuer vessell it be that any worke is

brought in: and it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be cleansed.
 33 All maner of earthen vessell wherinto any of them falleth, shalbe vncleane, with all that therein is, * and it shalbe broken. Leu. vi. d.
 34 All maner meate also that is vbled to be eaten, yf any such water come vpo it, shalbe vncleane: And all maner drynke that is vbled to be drunke in all maner such vessels, shalbe vncleane.
 35 And every thyng that their carcasse falleth vpon, shalbe vncleane, whether it be ouen or kettle, let it be broken: For they are vncleane, and shalbe vncleane vnto you.
 36 Neuerthelater, yet the fountaynes, ^f and Welles, and collection of waters, shalbe cleane styll: but that which toucheth their carcasses, shalbe vncleane.
 37 If the dead carcasse of any such fall vpon any seede vbled to sow, it shall yet be cleane styll:
 38 But and yf any water be polvyed vpon the seede, and a dead carcasse fall thereon, it shalbe vncleane vnto you.
 39 If any beast of which ye may eate, dye, and any man touche the dead carcasse thereof, he shalbe vncleane vntyll the euen.
 40 He that eateth of the dead carcasse of it, shall washe his clothes, and be vncleane vntyll the euen: And he also that beareth the carcasse of it, shall washe his clothes, and be vncleane vntyll the euen.
 41 Let every creeppng thyng that creepeth vpon the earth be an abhominacion, and not be eaten. G
 42 Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath mo feete among all creeppng thynges that creepe vpon the earth: of that see ye eate not, for they are abhominable.
 43 Ye shall not make your soules abhominable with nothyng that creepeth, neither make your selues vncleane with them, that ye shoulde be defyled thereby.
 44 For I am the Lorde your God: Be sanctified therfore, and ye shall be holy, for I am holy: and ye shall not defyle your soules with any maner of creeppng thyng that creepeth vpon the earth:
 45 For

offerings of the children of Israel.

- 15 The haue shoulder & the waue brest shall they bring in with the sacrifices made by fire of the fat, to waue it for a waue offering before the Lord: and it shall be thine and thy sonnes with thee by a lawe for euer, as the Lord hath commaunded.
- 16 And Moyses sought the goate that was offred for sinne, & see, it was burnt. And he was angry with Eleazar and Phinias the sonnes of Aaron whiche were left aliue, saying:
- 17 Wherefore haue ye not eaten the sinne offering in the holy place: seeing it is most holy, & God hath geuen it you, to beare

the sinne of the congregation, to make agreement for them before the Lord.

- 18 Beholde, & blood of it was not brought in within the holy place: Ye shoulde haue eaten it in the holy place, as I commaunded.
- 19 And Aaron sayde vnto Moyses: Beholde, this day haue they offered their sinne offering, and their burnt offering before the Lord: ^(b) and suche thinges are come vnto me, if I had eaten the sinne offering to day, shoulde it haue ben accepted in the sight of the Lord:
- 20 And when Moyses hearde that, he was content.

(b) I haue not left that some of my contempt is neglected, but both my chyl- dren be deat: and here com- eth he mer- in such a ter- rible case of my chyl- dren.

The xi. Chapter.

Of beastes, ffishes, and byrdes: whiche be cleane, and whiche be vncleane.

Gen. vii. a.
Deut. xiiii. a.
Ages x. c.



- 1 And the Lord spake vnto Moyses and Aaron, and sayde vnto them:
- 2 Speake vnto the chyl- dren of Israel, and say: * These are the beastes whiche ye shall eate, among all the beastes that are on the earth.
- 3 Whatsoeuer parteth the hoofe, and is clouen footed, and chalveth cud among the beastes, that shall ye eate.
- 4 Neuerthelesse, these shall ye not eate, of them that chawe cud, and deuidenth the hoofe: [only] as is the Camell, whiche chalveth cud, but he deuidenth not the hoofe, therefore is he vncleane vnto you.
- 5 Euen so the Conie whiche chalveth the cud, but deuidenth not the hoofe, he is vncleane to you.
- 6 And the hare, though he chalveth the cud, yet becaule he deuidenth not & hoofe, he is therefore vncleane to you.
- 7 And agayne the Swyne, though he deuidenth the hoofe, and is clouen footed, yet he chalveth not the cud, he is vncleane to you.

- 8 Of their fleshe shall ye not eate, and their carcases shall ye not touche: but let them be vncleane to you.
- 9 These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and scales in the waters, seas, and ri- uers, that shall ye eate.
- 10 And all that haue not finnes nor scales in the sea and rivers, of all that moue and liue in the waters, let them be ab- homination vnto you.
- 11 They I say, shall be an abomination vnto you: ye shall not eate of their flesh, but abhorre their carcases.
- 12 Let all that haue no finnes nor scales in the waters, be abhominable vnto you.
- 13 These are they whiche ye shall ab- horre among the foules, and that ought not to be eaten, for they are an abhomi- nation: The Eagle, the Goshauke, and the Osprey,
- 14 The Vultur, and the Ryc after his kinde,
- 15 And all Rauen after their kinde,
- 16 The Estrich, the nyght Crowe, the Cockowe, and the Hauke after his kinde,
- 17 The

17 The Falcon, the Cormorant, the great Owl,
 18 The Hake, the Pellicane, the Pye,
 19 The Stork, the Jay after his kinde, the Lapwng, and the Swallowe.
 20 Let all foules that creepe and go vpon all foure, be an abhominacion vnto you.
 21 Yet these may ye eate, of euery creeping thyng that hath wynges, and go vpon foure [feete]: euen those that haue not bolwynges aboue vpon their feete, to leape withall vpon the earth.
 22 Euen these of them ye may eate: the Arbe after his kinde, the Selaam after his kinde, the Hargol after his kinde, and the Hagab after his kinde.
 23 All [other] foules that creepe and haue foure feete, shalbe abhominacion vnto you.
 24 In such ye be vncleane: and whoso- euer toucheth the carcasle of them, shalbe vncleane vntyll the euen.
 25 And whosoever beareth the carcasle of them, shall washe his clothes, and be vncleane vntyll the euen.
 26 And euery beast that hath hoofe, and is not clouen footed, nor chaweth cud, such are vncleane vnto you: euery one that toucheth them, shalbe vncleane.
 27 And whatsoeuer goeth vppon his palues, among all maner beastes that go on all foure [feete] such are vncleane vnto you: and who so doth touche their carcasle * shalbe vncleane vntyll the euen.
 28 And he that beareth the carcasle of them, shall washe his clothes, and be vncleane vntyll the euen: for such are vncleane vnto you.
 29 And let these also be vncleane to you, among the thynges that creepe vpon the earth: the weasel, and the Mouse, and the Toade after ther kinde:
 30 The Hedhogge, the Stellio, the Lacert, the Snayle, and the Moole.
 31 These are vncleane to you among all that creepe: whosoever doth touche them when they be dead, shalbe vncleane vntyll the euen.
 32 And whatsoeuer any of the dead car- kasses of them doth fall vpon, shalbe vncleane, whether it be bestell of wood, or rayment, or skynne, or sacke, or what- soeuer bestell it be that any worke is

brought in: and it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be cleansed.
 33 All maner of earthen bestell wherin- to any of them falleth, shalbe vncleane, with all that therein is, * and it shalbe broken. Leu. vi. d.
 34 All maner meate also that is vsed to be eaten, yf any such water come vpo it, shalbe vncleane: And all maner drynke that is vsed to be drunke in all maner such vessels, shalbe vncleane.
 35 And euery thyng that their carcasle falleth vpon, shalbe vncleane, whether it be ouen or kettie, let it be broken: for they are vncleane, and shalbe vncleane vnto you.
 36 Neuerthelater, yet the fountaynes, * and Welles, and collection of waters, shalbe cleane styll: but that which toucheth their carkasses, shalbe vncleane.
 37 If the dead carcasle of any such fall vpon any seede vsed to sow, it shall yet be cleane styll:
 38 But and yf any water be pollyred vpon the seede, and a dead carcasle fall thereon, it shalbe vncleane vnto you.
 39 If any beast of which ye may eate, dye, and any man touche the dead car- kasse thereof, he shalbe vncleane vntyll the euen.
 40 He that eateth of the dead carcasle of it, shall washe his clothes, and be vncleane vntyll the euen: And he also that beareth the carcasle of it, shall washe his clothes, and be vncleane vntyll the euen.
 41 Let euery creeping thyng that creepeth vpon the earth be an abhominacion, and not be eaten.
 42 Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath mo feete among all creeping thynges that creepe vpon the earth: of that see ye eate not, for they are abhominable.
 43 Ye shall not make your soules abhominable with nothyng that creepeth, neither make your selues vncleane with them, that ye shoulde be defyled therby.
 44 For I am the Lorde your God: be sanctified therfore, and ye shalbe holy, for I am holy: and ye shall not defyle your soules with any maner of creeping thyng that creepeth vpon the earth:
 45 For

45 For I am the Lord that brought you out of the lande of Egypt, to be your God: ye shall be holy therfore, for I am holy.

46 This is the lawe of bestes & foules, and of euery lyving creature that mo-

ueth in the waters, and of euery creature that creepeth vpon the earth,

47 That there may be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

Leuit. v. c.

¶ The .xij. Chapter.

2 The lawe howe women shoulde be purged after their desqueraunce.



AND the Lord spake vnto Moyses, saying:

Speake vnto the children of Israel, and say: yf a woman hath conceaued seede, and borne a man chyld,

she shall be vncleane seuen dayes: even according to the dayes of the seperation of her infirmitie shall she be vncleane.

3 And in the eyght day, the fleshe of the chyldes foreskinne shall be cut away.

4 And she shall then continue in þ blood of her purifying threec and thirtie dayes: She shall touche no halowbed thyng, nor come into the sanctuarie, vntyll the tyme of her purifying be out.

5 If she beare a mayde chyld, she shall be vncleane two weekes, accordyng as in her seperation: and she shall continue in the blood of her purifying threec score

and sixe dayes.

6 *And when the dayes of her purifying are out, whether it be for a sonne or for a daughter, she shall bring a lambe of one yere olde for a burnt offering, and a young pigeon or a turtle doue for a sinne offering, vnto the doore of the tabernacle of the congregation, vnto the priest:

7 which shall offer them before the Lord, and make an attonement for her, and she shall be purged of the issue of her blood. *And this is the lawe for her that hath borne a male or female.

8 But and yf she be not able to bring a lambe, she shall bring *two turtles or two young pigeons, the one for þ burnt offering, & the other for a sinne offering: And the priest shall make an attonement for her, and she shall be cleane.

¶ The .xij. Chapter.

1 The priestes must haue a consideration, and iudge who are lepers.

47 Of the leperous garmentes.



AND the Lord spake vnto Moyses & Aaron saying:

The man that shall haue in the skinne of his fleshe, a swelling, either a scabbe, or a

glistryng whyte, and the plague of leprosie be in the skinne of his fleshe, he shall be brought vnto Aaron the priest, or vnto one of his sonnes the priestes.

3 And the priest shall loke on the soze in the skinne of his fleshe: and when the heere in the soze is turned to whyte, and

the soze also seeme to be lower then the skinne of his fleshe, it is a plague of leprosie: and the priestes shall loke on hym, and iudge hym vncleane.

4 If there be a whyte plecte in þ skinne of his fleshe, and seeme not to be lower then the skinne, nor the heere thereof is turned vnto whyte, the priest shall shut vp [hym that hath] the plague seuen dayes.

5 And þ priest shall loke vpon hym againe the seuenth day: and if the plague seeme to hym to abide styll, & the plague growe not in the skinne, the priest shall shut vp [hym that hath] þ plague, seuen dayes mo.

6 And

- 6 And the priest shal loke on him agayne the seuenth day: Then yf the plague be darker, and not growen in the skynne, the priest shal iudge hym cleane, for it is but a scabbe: And he shal washe his clothes and be cleane.
- 7 But yf the scabbe growe in the skynne after that he is seene of the priest and iudged cleane, he shalbe seene of the priest agayne.
- 8 If the priest see that the scabbe be growen abrode in the samme, the priest shal make hym vncleane: for it is a leprosie.
- 9 When the plague of the leprosie is in a man, he shalbe brought vnto the priest.
- 10 And the priest shal see hym: And yf the swelling be whyte in the skynne, and haue made the heere whyte, and there be rawe fleshe in the swelling,
- 11 It wilbe an olde leprosie in the skynne of his fleshe, and the priest shal make hym vncleane, and shal not shut hym vp, seyng he is vncleane.
- 12 If a leprosie breake out abrode in the skynne, and couer all the skynne from his head to his foote wheresoeuer the priest loketh,
- 13 Then the priest shal consider: and yf the leprosie haue couered all his fleshe, he shal iudge the plague to be cleane, because it is all turned into whytencesse, and he shalbe cleane.
- 14 But and if there be rawe fleshe on him when he is seene, he shalbe vncleane.
- 15 And the priest shal see the rawe fleshe, and declare hym to be vncleane: for the rawe fleshe is vncleane, seyng it is a leprosie.
- 16 Or yf the rawe fleshe turne agayne and chaunge vnto whyte, he shal come to the priest:
- 17 And the priest shal see him: & behold, yf the soze be chaunged vnto whyte, the priest shal iudge the plague cleane, and he shalbe cleane.
- 18 The fleshe also in whose skynne there is a byle, and is healed,
- 19 And in the place of the byle there appeare a whyte rysyng, either a thynnyng whyte and somewhat reddishe, it shal be seene of the priest.
- 20 And yf when the priest seeth hym, it appeare lower then the skynne, and the heere therof be chaunged vnto whyte, the priest shal iudge hym vncleane: for it is a plague of leprosie, broken out of the byle.
- 21 But and yf the priest loke on it, and there be no whyte heeres therein, and yf it be not lower then the skynne, but be darker, the priest shal shut hym vp seuen dayes.
- 22 And yf it spreade abrode in the skynne, the priest shal make hym vncleane, seyng it is a soze.
- 23 But and yf the spot stande styll and growe not, it is a scarre of a byle, and therfore the priest shal declare hym to be cleane.
- 24 If there be any fleshe in whose skynne there is a hotte burnyng, and the quicke fleshe that burneth haue a whyte spot, somewhat reddishe or whyte,
- 25 The priest shal loke vpon it: and yf the heere in that bright spot be chaunged to whyte, and it appeare lower then the skynne, it is a leprosie broken out of the burnyng, and therfore the priest shal iudge hym vncleane, seyng it is y plague of leprosie.
- 26 But yf the priest loke on it, and there be no whyte heere in the bryght spot, and be no lower then the other skynne, but be darker, the priest shal shut hym vp seuen dayes.
- 27 And the priest shal loke on hym the seuenth day: and yf it be growen abrode in the skynne, the priest shal iudge hym vncleane, seyng it is y plague of leprosie.
- 28 And yf the spot stande styll in it, and growe not in the skynne, but is darke, it is a risyng of the burnyng, and the priest shal therfore declare hym cleane, seyng it is a scarre of the burnyng.
- 29 If man or woman hath a soze vpon the head or the bearde,
- 30 The priest shal see the soze: and yf it appeare lower then the skynne, and there be in it a yelowc heere and thirne, the priest shal iudge him vncleane, seyng that the same frettyng is a token of leprosie vpon the head or bearde.
- 31 And yf the priest loke on the soze of the feet, and it seeme not lower then the skynne, and that the heere is not blacke, the priest shal shut vp the frettyng soze seuen dayes.
- 32 And in the seuenth day the priest shal loke on the soze: and yf the feet be not growen, and there be in it no yelowc heere, and the feet seeme not lower then the skynne,
- 33 he shalbe shaued, but the fret shal he not shaued: and the priest shal shut vp the

- the fret seuen dayes mo.
- 34 And in the seuenth day the priest shall loke on the fret : and yf the fret be not growen in the skynne, nor seeme to lber then the other skynne, the priest shall cense him: & he shall washe his clothes, and be cleane.
- 35 But if the fret growe in the skynne after his censing,
- 36 The priest shall loke on hym: and yf the fret be growen in the skynne, the priest shall not seeke for yelowie heere, for he is vncleane.
- 37 But if he see the fret stande still, & that there is blacke heere growen by there in, the fret is healed, & he shalbe cleane, & the priest shal declare him to be cleane.
- 38 If there be many white spottes in the skynne of the fleshe of man or woman,
- 39 The priest shall loke vpon it : and yf the spottes in the skynne of their fleshe be somewhat darke and whyte withal, it is a frethell growyng in the skynne : therfore he is cleane.
- 40 And the man whose heere is fallen of his head, he is baulde, yet cleane.
- 41 And he that hath his heere fallen of on the part of his head towarde his face, is forehead baulde, yet cleane.
- 42 If there be in y baulde head or baulde forehead a whyte reddishe soze, there is leprosie sprong vp in his baulde head or baulde forehead.
- 43 And the priest shall loke vpon hym: & yf the rysyng of the soze be whyte reddishe in his baulde head or baulde forehead, after the maner of leprosie which is in the skynne of the fleshe,
- 44 Then he is a leprous man & vncleane: And the priest shal make him vncleane, for the plague therof is in his head.
- 45 The leper in whom the plague is, shal haue his clothes rent, & his head bare, & shall put a coneryng vpon his lippes, and shall crye : vncleane, vncleane.
- 46 And as long as the disease lasteth vpon hym, he shalbe defiled and vncleane: he shall dwell alone, euen * without the campe shall his habitation be.
- 47 The garment also that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,
- 48 Whether it be in the warpe or woofe of linnen or of woollen, either in a skin, or any thyng made of skynne:
- 49 If the disease be light greene, or some what reddishe in the garnēt or skynne, whether it be in the warpe or woofe, or any thyng that is made of skynne: then it is a plague of leprosie, & shalbe shewed vnto the priest.
- 50 The priest therfore shal see the plague, and shut it by seuen dayes.
- 51 And he shall loke on the plague the seuenth day: which, yf it be increased in the garment, whether it be in y warpe or woofe, or in a skynne, or in any thyng that is made of skynne, it is the leprosie of a frettyng soze, it is vncleane.
- 52 And he shall burne that garment, either warpe or woofe, whether it be woollen or linnen, or any thyng that is made of skynne wherein the plague is, for it is a frettyng leprosie, it shalbe burnt in the fire.
- 53 If the priest see that the plague is not growen in the garment, either in the warpe or woofe, or in whatsoeuer thyng of skynne it be,
- 54 The priest shall commaunde them to washe the thyng wherein the plague is, and he shall shut it by seuen dayes mo.
- 55 And the priest shall loke on the plague agayne after that it is washed: and yf the plague haue not chaunged his colour, and is spread no further abroad, it is vncleane, thou shalt burne it in the fire: for it is fret inwarde, whether it be bauld behynd [in the head] or before.
- 56 And yf the priest see that the plague is darker after that it is washed, he shall cut it out of the garment or out of the skynne, or out of the warpe, or out of the woofe.
- 57 And yf it appeare styll in the garment, either in the warpe, or in the woofe, or in any thyng made of skynne: it is a spreadyng plague, thou shalt burne that wherein the plague is, with fire.
- 58 Whoeuer the garment, either warpe or woofe, or whatsoeuer thyng of skynne it be which thou hast washed, yf the plague be departed therfrom, it shalbe washed once agayne, and then it shalbe cleane.
- 59 This is the lawe of the plague of leprosie in a garment whether it be woollen or linnen, either in the warpe or woofe, or in any thyng of skynnes, to make it cleane or vncleane.

Num. v. a.
4-Reg. 15. 2.

¶ The. xiiij. Chapter.

3 The clesyng of the leper, 34 and of the house that he is in,



And the Lorde spake vnto Moyses, saying:

* This is the lawe of the leper in the day of his clesyng: he shalbe brought vnto the priest,

And the priest shal go

out without the campe, and the priest shal loke vpon hym, and yf the plague of leprosie be healed in the leper,

Then shall the priest commaunde to take for hym that is clesed, two lyue birdes and cleane, and cedar wood, and a scarlet [late] and ysope.

And the priest shall commaunde that one of the birdes be killed in an earthen vessell, and vpon runnyng water.

And he shall take the lyuyng birde, with the cedar wood, the scarlet [late] and the ysope, and shall dippe them, and the liuyng birde in the blood of the slaine birde vpon the runnyng water.

7 And he shall sprinkle vpon hym that must be clesed of his leprosie seven tymes, and clesse hym, and shall let the lyuyng birde go free into the fielde.

8 And he that is clesed shall washe his clothes, and shauē of all his heere, and washe hym selfe in water, that he may be cleane: And after that shall he come into the hoast, and shall tary without his tent seven dayes:

9 But in the seventh day, he shall shauē of all his heere, [namely] his head, his bearde, and his browes, euen all his heere shalbe shauen of: And he shall washe his clothes, and also washe his fleshe in water, and he shalbe cleane.

10 In the eyght day he shall take two hee lambe without blemishe, and an ewe lambe of a yere olde without blemishe, and thre tenth deales of fine flowre for a meate offering myngled with oyle, and a ^(a) logge of oyle.

11 And the priest that maketh him cleane, shall bryng the man that is to be made cleane, & those thynges, before the Lord at the doore of the tabernacle of the congregation.

12 And the priest shall take one lambe, and offer hym for a trespassse offering, & the logge of oyle, and waue them for a waue offering before the Lorde.

13 And he shal slea the lambe in the place where the sinne offering and the burnt offering are slayne, euen in the holy place: for as the sinne offering is the priestes, euen so is the trespassse offering, seying it is most holy.

14 And the priest shall take of the blood of the trespassse offering, and put it vpon the tippe of the ryght eare of hym that is to be clesed, and vpon the thumbe of his right hande, and vpon the great toe of his ryght foote.

15 The priest shall take of the logge of oyle, and polvre it into the paulme of his left hande:

16 And he shall dippe his ryght finger in the oyle that is in his left hande, and sprinkle of the oyle with his finger seven tymes before the Lorde.

17 And of the rest of the oyle that is in his hande, shall the priest put vpon the tippe of the ryght eare of hym that is for to be clesed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote, euen vpon the blood of the trespassse offering.

18 And the remnaunt of the oyle that is in the priestes hande, he shal polvre vpon the head of hym that is for to be clesed: and the priest shall make an attonement for hym before the Lorde.

19 And the priest shall offer the sinne offering, and make an attonement for hym that is to be clesed from his uncleannesse, and then shall he kyl the burnt offering.

20 And the priest shall offer the burnt offering and the meate offering vpon the aulter: and the priest shall make an attonement for hym, & he shalbe cleane.

21 ¶ If he be poore and cannot get so much, ^{Leuit. v. b.} he shall take one lambe for a trespassse offering, to waue it for his attonement, and a tenth deale of fine flowre mingled with oyle for a meate offering, and a logge of oyle,

22 And two turtle doves, or two young pigeons, such as he is able to get: where of the one shalbe for a sinne offering, and the other for a burnt offering.

23 And he shall bryng them the eyght day for his clesyng vnto the priest before the doore of the tabernacle of the congregation

- congregation before the Lord.
- 24 And the priest shall take the lambe that is for the trespass offering, & the logge of oyle, and waue them for a waue offering before the Lord.
- 25 And he shall kill the lambe for the trespass offering, and the priest shall take of the blood of the trespass offering, and put it vpon the tippe of his right eare that is to be clenled, and vpon the thombe of his right hande, and vpon the great toe of his right foote.
- 26 And the priest shall powre of the oyle into the pauline of his owne left hande:
- 27 And the priest shall with his right finger, sprinkle of the oyle that is in his left hand, seuen tymes before the Lord.
- 28 And the priest shall put of the oyle that is in his hande, vpon the tippe of the right eare of hym that is to be clenled, & vpon the thombe of his right hande, and vpon the great toe of his right foote, euen in the place where the blood of the trespass offering was put.
- 29 And the rest of the oyle that is in the priestes hande, he shall put vpon the head of hym that is to be clenled, that he may make an attonement for him before the Lord.
- 30 And he shall offer one of the turtle doves, or of the young pigeons, such as he can get:
- 31 Such [I say] as he is able to get: the one for a sime offering, & the other for a burnt offering, with the meate offering: And the priest shall make an attonement for hym that is to be clenled before the Lord.
- 32 This is the lawe of hym in whom is the plague of leprosie, and whose hande is not able to get that which pertaineth to his clenlyng.
- 33 And the Lord spake vnto Moyses and Aaron, saying:
- 34 When ye be come vnto the lande of Chanaan, which I geue you in possession, and yf I put the plague of leprosie in a house of the land of your possession:
- 35 He that oweth the house shall come, & tell the priest, saying: We thinke that there is as it were a plague in this house.
- 36 Then the priest shall commaunde them to emptic the house, before the priest go into it to see the plague, that all that is in the house be not made vncleane: and then must the priest go in, to see the house.
- 37 And he shall see the plague: and yf the plague be in the walles of the house, & that there be hollowe strakes, greenish
- or reddishe, which seeme to be lower then the wall it selfe:
- 38 Then the priest shall go out of the house, to the doore of the house, and shut vp the house seuen dayes.
- 39 And the priest shall come agayne the seuenth day, & yf he see that the plague be increased in the walles of the house,
- 40 Then the priest shall commaunde them, to take away the stones in which the plague is, and let them cast them into a foule place without the cite,
- 41 And he shall commaunde the house to be scraped within rounde about, and powre out the dust that they scrape of, without the cite into a foule place.
- 42 And they shall take other stones, and put the in the place of those stones, and other morter to plaster the house withall.
- 43 And if the plague come againe, & breake out in the house after that he hath taken away the stones and scraped the house, & after that he hath plastered the house,
- 44 Then the priest shall come and see it: & yf that the plague hath growen further in the house, it is a frettyng leprosie in the house, it is therfore vncleane.
- 45 And he shall breake downe the house, and the stones of it, and the timber thereof, and all the morter of the house: and he shall cary them out of the cite into a foule place.
- 46 Moreover, he that goeth into the house, all the while that it is shut vp, shall be vncleane vntill the euen.
- 47 He also that sleepeth in the house, shall walke his clothes: he lyke wyse that eateth in the house, shall walke his clothes.
- 48 And yf the priest come and see that the plague hath spread no further in the house, after that it is newe plastered: the priest shall iudge that house cleane, because the plague is healed.
- 49 And let hym take to cleanse the house withall, two birdes, cedar wood, and a scarlet [tase] and ylope.
- 50 And he shall kill one of the birdes in an earthen vessell, & vpon running water:
- 51 And take the cedar wood, and the ylope, and the scarlet [tase] with the lyuyng birde, and dippe them in the blood of the slayne birde, and in the running water, & sprinkle the house seuen tymes.
- 52 And he shall cleanse the house with the blood of the birde, & with the running water, with the liuyng birde, with the cedar wood, & the ylope, and the scarlet [tase].

53 But he shall let the luyng birde flee out of the towne into the brode fieldes, & so make an attonement for the house, and it shalbe cleane.
54 This is the lawe for all maner plague of leprosie and fret,

55 And of the leprosie of garment & house,
36 For a swellng, for a scabbe, and for a thynnyng whyte,
57 To teache when it must be made vncleane, and cleane: this is the lawe of leprosie.

¶ The .xv. Chapter.

2 19 The maner of purgng the vncleannesse both of men and women.
31 The children of Israel must seperate them selues from vncleannesse.



And the Lorde spake vnto Moyses and Aaron, saying:

Speake vnto the children of Israel, and say vnto them: whosoever hath a runnyng issue

out of his fleshe, is vncleane by reason of that issue.

And this shalbe his vncleannesse in his issue: if his fleshe runne, or yf his fleshe be stopped from his issue, then it is vncleannesse.

Euery bed wheron he lyeth that hath the issue, is vncleane: and euery thyng wheron he sitteth, is vncleane.

Whosoever toucheth his bed, shall walche his clothes and bath hym selfe in water, and be vncleane vntyll the euen.

And he that sitteth on any thing wheron he sat that hath the issue, shal walche his clothes, and bath him selfe in water, and be vncleane vntyll the euenyng.

He that toucheth the fleshe of him that hath the issue, shall walche his clothes, and bathe hym selfe in water, and be vncleane vntyll the euen.

If he also that hath the issue, spyt vpon hym that is cleane, he shall walche his clothes, and bath him selfe in water, and be vncleane vntyll the euen.

And what saddle soeuer he rydeth vpon that hath yssue, shalbe vncleane.

And whosoever toucheth any thyng that was vnder hym, shalbe vncleane vnto the euen: And he that beareth any such thynges shall walche his clothes, and bathe hym selfe in water, and be vncleane vntyll the euen.

And whosoever he toucheth that hath the issue, and hane not washed his handes in water, shall walche his clothes and bathe hym selfe in water, and be vncleane vntyll the euen.

The vessell of earth that he toucheth

which hath the issue, shalbe broken: and all vessels of wood shalbe rensed in water.

When he also that hath any issue, is censed of his issue, he shall number him seven dayes for his censing, and walche his clothes, and bathe his fleshe in runnyng water, and so shall he be cleane.

And the cyght day he shall take to hym two turtle doves, or two yong pigeons, and come before the Lorde vnto the doore of the tabernacle of the congregation, & geue them vnto the priest.

And the priest shall offer them, the one for a sinne offering, and the other for a burnt offering: and the priest shall make an attonement for hym before the Lorde, as concernyng his issue.

If any mans seede depart fro hym in his sleepe, he shall walche all his fleshe in water, and be vncleane vntyll y euen.

And euery garment, and euery skynne wherin is such seede of sleepe, shalbe washed with water, and be vncleane vntyll the euen.

And if he y hath such an issue of seede, do yve with a woman, they shall both walche them selues with water, and be vncleane vntyll the euen.

Also yf a woman shall haue an issue, [and] her issue in her fleshe shalbe blood, she shalbe put apart seven dayes: whosoever toucheth her, shalbe vncleane vntyll the euen.

And all that she lyeth vpon in y tyme of her seperation, shalbe vncleane: lyke as euery thing also that she sitteth vpon, is vncleane.

Whosoever toucheth her bed, shall walche his clothes, and bathe hym selfe with water, and be vncleane vntyll the euen.

And whosoever toucheth any thyng that she sat vpon, shall walche his clothes, and bathe hym selfe in water, and be

be vncleane vntyll the euen.

23 So that whether he touch her bed, or any vessel wheron she hath sytten, he shalbe vncleane vntyll the euenyng.

Leuit. 15. c.

24 *And yf a man lye With her, and her seperation come vpon hym, he shalbe vncleane seven dayes: and all the bedde wheron he lyeth shalbe vncleane.

25 Also if a woman haue an issue of her blood many dayes, out of the tyme of her seperation, or if it runne beyond her seperation, let all the dayes of the issue of her vncleaneesse, be euen as y dayes of her seperation, [for] she is vncleane.

26 Euery bedde whereon she lyeth as long as her issue lasteth, shalbe vnto her as the bedde of her seperation: and whatsoeuer she sitteth vpon shalbe vncleane, as the vncleaneesse of her seperation.

27 And whosoever toucheth any of these shalbe vncleane, and shall washe his clothes, and bathe hym selfe in water, and be vncleane vntyll the euen.

28 But if she be cleansed of her issue, she

shall count her seven dayes: and after that, she shalbe cleane.

29 And in the eyght day, she shall take vnto her two turtles, or two young pigeons, and bryng them vnto the priest, before the doore of the tabernacle of the congregation.

30 And the priest shall offer the one for a sinne offering, and the other for a burnt offering, and make an attonement for her before the Lord, as concerning the issue of her vncleaneesse.

31 Thus shall ye kepe the chyldren of Israel from their vncleaneesse, that they dye not in their vncleaneesse: if they defyle my tabernacle that is among them.

32 This is the lawe of hym that hath an issue, and of hym whose seede runneth from hym in his sleepe, and is defyled therein:

33 Also of her that for her seperation is put apart, & of whosoever hath a runnyng issue, whether it be man or woman, and of hym that lyeth With her, which is vncleane.

¶ The. xvj. Chapter.

2 What Aaron must do. 8 Of the scape goate. 14 The cleansing of the sanctuarie. 17 Of the feast of the cleansing. 21 Aaron confesseth the sinnes of the chyldren of Israel.

1

Leuit. xxi.



AND the Lord spake vnto Moyses after the death of y two sonnes of Aaron, when they offered before y Lord, and dyed.

2 And the Lord sayde vnto Moyses: Speake vnto Aaron thy brother, that he come not at all tymes into the holy place within the vayle, before the mercie seate which is vpon the arke, that he dye not: For I wyll appeare in the cloude vpon y mercie seate.

1 Reg. 5. b.

3 But With this thyng that Aaron come into the holy place: euen With a young bullocke for a sinne offering, and With a ramme for a burnt offering.

4 He shall put the holy linnen coate vpon hym, and shall haue linnen breeches vpon his fleshe, and shall be girded With a linnen girdle, and With a linnen cap shall he be attired. These are holy garments: therfore shall he washe his fleshe in water when he doth put them on.

5 And he shall take of the congregation

of the chyldre of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 And Aaron shall offer his bullocke for his sinne offering, *and make an attonement for hym, and for his house.

25 Heb.

7 And he shall take the two hee goates, and present them before the Lord at the doore of the tabernacle of the congregation.

8 And Aaron shall cast lottes ouer the two goates: one lot shalbe for the Lord, and the other for the scape goate.

9 And Aaron shall bryng the goate vpon which the Lordes lot fell, and offer hym for a sinne offering.

10 But the goate on which the lot fell to be the scape goate, shalbe set aliue before the Lord to reconcile With, and to let hym go as a scape goate into the wilderness.

11 And Aaron shall bryng the bullocke for his sinne offering, and reconcile for hym selfe and for his house, and shall kyll the bullocke for his sinne offering.

12 And he shall take a censer full of burning

burning coales from of the aulter before the Lorde, and shall fill his hand full of sweete incense beaten finall, and bryng them within the vayle.

13 And put the incense vpon the fire before the Lorde, that the cloude of the incense may couer the mercy seate that is vpon the witnesse, and he shall not dye.

14 And he shall take of the blood of the bullocke, and sprinkle it with his finger vpon the mercy seate eastward: and before the mercy seate shall he sprinkle of the blood with his finger seuen tymes.

15 Then shall he kyll the goate that is the peoples sinne offering, & bryng his blood within the vayle, & do with that blood as he dyd with the blood of the bullocke, sprinklyng it vpon the mercy seate, and before the mercy seate.

16 And he shall reconcile the holy place from the vncleanneses of the chyldren of Israel, and from their trespasses in all their sinnes: And so shal he do for the tabernacle of the congregation that is set among them, euen among their vncleanneses.

17 And let there be no body in the tabernacle of the cōgregation when he goeth in to make an attonement in the holy place, vntyll he come out, and haue made an attonement for hym selfe, and for his houtholde, and for all the congregation of Israel.

18 And he shall go out vnto the aulter that is before the Lorde, and reconcile vpon it, and shal take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the aulter rounde about.

19 So shall he sprinkle of the blood vpon it with his finger seuen tymes, and cleanse it, & halowe it from the vncleannesse of the chyldren of Israel.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the aulter, he shall bryng the lue goate.

21 And Aaron shall put both his handes vpon the head of the lue goate, and confesse ouer hym all the misdeedes of the chyldren of Israel, and all their trespasses in all their sinnes, puttynge them vpon the head of the goate, and send him away by the hand of a conuenient man, into the wyldernesse.

22 And the goate shall beare vpon hym all theyr misdeedes vnto the lande ^(a) of

seperation, and he shall let the goate go into the wyldernesse.

23 After Aaron shall come into the tabernacle of the congregation, and put of the linnen clothes whiche he put on when he went in into the holy place, and leaue them there.

24 And let hym walhe his fleshe with water in the holy place, and put on his owne rayment, and then come out, and offer his burnt offering, and the burnt offering of the people, and make an attonement for hym selfe, and for the people.

25 And the fat of the sinne offering shall he burne vpon the aulter.

26 And he that caryed forth the goate for the scape goate, shall walhe his clothes, and bathe his fleshe in water, and then come into the hoast.

27 And the bullocke for the sinne offering, & the goate for the sinne offering, whose blood was brought in to cleanse the holy place, shall one cary out without the hoast to be burnt in the fire, with their skynnes, their fleshe, and their dounge.

28 And he that burneth them, shall walsh his clothes, and bathe his fleshe in water, and then come into the hoast.

29 And this shalbe an ordinaunce for euer vnto you: that in the tenth day of the seventh moneth ye humble your soules, and do no worke at all, whether it be one of your owne countrey, or a stranger that sojourneth among you.

30 For that day shall the priest make an attonement for you to cleanse you, and that ye may be cleane from all your sinnes before the Lorde.

31 Let it be a Sabbath of rest vnto you, and ye shall humble your soules by an ordinaunce for euer.

32 And the priest whom he shal annoynt, and whom he shall consecrate to minister in his fathers steade, shal make the attonement, and shall put on the linnen clothes, and holy vestmentes.

33 And shall reconcile the holy sanctuarie, and the tabernacle of the congregation, and shall cleanse the aulter, & make an attonement, for the priestes, and for all the people of the congregation.

34 And this shalbe an ^{*} euerlastyng ordinaunce vnto you, to make an attonement for the chyldren of Israel for all their sinnes once a yere. And he dyd as the Lorde commaunded Moyses.

The. xvij. Chapter.

4 All sacrifice must be brought to the doore of the tabernacle. 7 To deupls may they not offer. 10 They may not eate blood.



1 **A**ND the Lorde spake vnto Moyses, saying: Speake vnto Aaron and vnto his sonnes, and vnto all the chyldren of Israel, and say vnto them: This is the thing whiche the Lorde hath charged, saying:

3 What man soeuer of the house of Israel killeth an ore, or lambe, or goate in the hoast, or that killeth it out of the hoast,

4 And bryngeth it not vnto the doore of the tabernacle of the congregation, to offer an offering vnto the Lorde before the dwelling place of the Lord, ^(a) blood shalbe imputed vnto that man, he hath shed blood, and that man shalbe cut of from among his people.

5 Wherefore, when the chyldren of Israel bryng their offerings that they offer in the wyde fiede, they shall bryng them vnto the Lorde, euen vnto the doore of the tabernacle of the congregation by the priest, to offer them for peace offerings vnto the Lorde.

6 And the priest shall sprinkle the blood vpon the aulter of the Lorde, whiche is before the doore of the tabernacle of the congregation, and burne the fat for a sweete sauour vnto the Lorde.

7 And let them no more offer their offerings vnto deupls, after ^(b) whom they haue gone a whoyring: This shalbe an ordinaunce for euer vnto them in their generations.

8 And thou shalt say vnto them: What soeuer man it be of the house of Israel, or of the straungers whiche soiourne among you, that offereth a burnt offe-

ring or sacrifice,

9 And bryngeth it not vnto the ^(c) doore of the tabernacle of the congregation to offer it vnto the Lorde: that man shalbe cut of from among his people.

10 And whatsoeuer man it be of the house of Israel, or of the straungers that soiourne among you, that eateth any manner of blood, I wyll set my face against that soule that eateth blood, and wyll cut hym of from among his people:

11 For the life of the fleshe is in the blood, and I haue geuen it vnto you vpon the aulter, to make an attonement for your soules: for this blood shal make an attonement for the soule.

12 Therefore I sayd vnto the chyldren of Israel: Let no soule of you eate blood, neither let any straunger that soiourneth among you, eate blood.

13 And whatsoeuer man it be of the chyldren of Israel, or of the straungers that soiourne among you, whiche hunteth and catcheth any beast or soule that may be eaten, let hym polvre out the blood thereof, and couer it with dust.

14 For the lyfe of the fleshe is the blood ^(d) of it [iorned] with his lyfe: therefore I sayde vnto the chyldren of Israel, * ye ^(e) shal eate the blood of no manner of fleshe, for the life of all fleshe is the blood thereof: whosoener eateth it, shalbe cut of.

15 And every soule that eateth it whiche dyed alone, or that whiche was torne with wyde beastes, whether it be one of your owne countrey, or a straunger, he shall washe his clothes, and bathe hym selfe in water, and be vndeane vnto the euen: and then shall he be cleane.

16 If he washe them not, nor bathe his fleshe, he shall beare his sinne.

The. xviij. Chapter.

3 The Israelites may not walke after the maner of the Egyptians nor Chanaanites. 6 What degrees of hurred may marry together.



1 **A**ND the Lorde spake vnto Moyses, saying: Speake vnto the chyldren of Israel, and say vnto them: I am the Lorde your God.

3 After the doynges of the lande of Egypt wherein ye dwelt, shall ye not do: and after the doynges of the lande of Chanaan whypther I wyll bryng you, shall ye not do: neither walke in their ordinaunces.

4 But do after my iudgementes, and kepe

(a) That man shalbe charged with as much as if he had upled a man.

(b) Being geuen and redde to the worship ping of them, and to commit idolatry.

Gen. ix. 4. Leuit. iij. 10. and xviij. 14.

kepe mine ordinaunces, to walke therein: I am the Lorde your God.

Ye shall kepe therfore mine ordinaunces, and my iudgements: * Which if a man do he shall lyue in them: I am the Lorde.

None shall approche to any kindred of his flesh, for to vncouer their nakednesse: I am the Lorde.

* The nakednesse of thy father, & the nakednesse of thy mother shalt thou not vncouer, for she is thy mother: therfore

shalt thou not discouer her nakednesse.

8 * The nakednesse of thy fathers wife shalt thou not discouer: for it is thy fathers nakednesse.

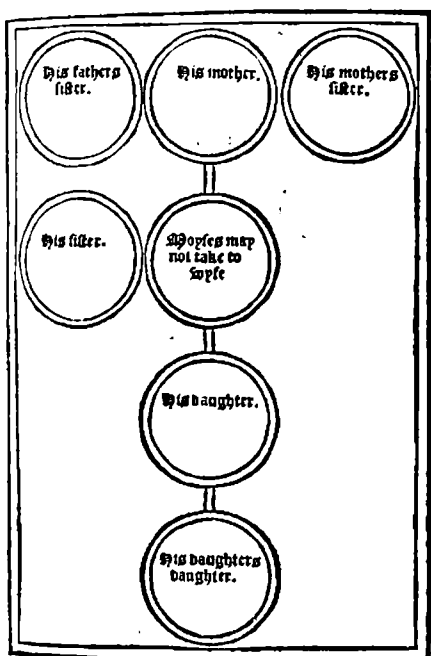
9 * Thou shalt not discouer the nakednesse of thy sister, the daughter of thy father, or daughter of thy mother, whether she be borne at home, or without.

10 Thou shalt not vncouer the nakednesse of thy sonnes daughter, or thy daughters daughter, for that is thyne owne nakednesse.

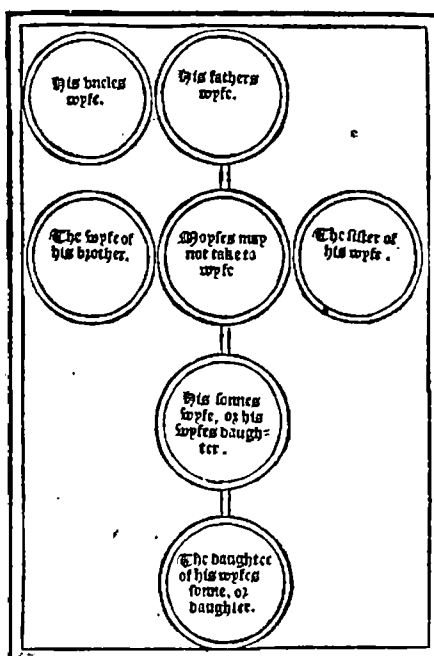
Deu. xxii. d. and. xxvii. c. i. Cor. v. a.

(a) That is, it is not lawfull for any man to vncouer the nakednesse of his sister borne both by one father and mother, nor his sister the daughter of his father, nor his sister the daughter of his mother in matrimonye or other wyse.

¶ Degrees of kinred, whiche let matrimonye, as it is set forth in the. xviij. of Leuiticus.



¶ Degrees of affinitie or aliaunce, whiche let matrimonye, as it is set forth in the. xviij. of Leuiticus.



¶ Therfore as Moyses may not marry with women that are of his kindred or aliaunce, according to that which is here aboue contayned: Likewise Marie Moyses sister, may not marry with the men whiche are of her kindred and aliaunce. And it is to be noted, that besides the persons here specified, are comprised the ascending and descending of the same degree, either of kindred or aliaunce.

11 The nakednesse of thy fathers wifes daughter begotten of thy father, which is thy sister: thou shalt not discouer her nakednesse.

12 * Thou shalt not vncouer the nakednesse of thy fathers sister: for she is thy fathers kindwoman.

13 Thou shalt not discouer the naked-

nesse of thy mothers sister: for she is thy mothers kindwoman.

14 Thou shalt not vncouer the nakednesse of thy fathers brother, that is, thou shalt not go in vnto his wyfe, which is thyne aunt.

15 Thou shalt not discouer the nakednesse of thy daughter in lawe, for she is thy sonnes

- soimes wyfe: therefore shalt thou not
vncouer her nakednesse.
- Leuit. xx. c. 16 *Thou shalt not vncouer the naked-
ness of thy brothers wyfe, for that is thy
brothers nakednesse.
- 17 Thou shalt not discouer the naked-
nesse of the wyfe and her daughter, nei-
ther shalt thou take her sommes daugh-
ter, or her daughters daughter, to vncou-
uer their nakednesse: For they are her
kinshwomen, and it were wickednesse.
- Gen. xxix. c. 18 *Thou shalt not take a wyfe and her
sister also, to bere her, that thou woul-
dest vncouer her nakednesse vpon her
in her lyfe [tyme].
- Leuit. xv. c. 19 *Thou shalt also not go vnto a wo-
man to vncouer her nakednesse, as long
as she is put apart for her vncleannesse.
- Ezec. xxxi. c. 20 *Moreover, thou shalt not lye with
thy neighbours wyfe, to defile her with
seed.
- 21 Thou shalt also not geue of thy^(a) seede
to offer it vnto *Holoch, neither shalt
thou defile the name of thy God: I am
the Lorde.
- Rom. i. d. 22 *Thou shalt not lye with mankynde
as with womankynde, for it is abhomi-
nation.
- Leuit. xx. b. 23 Thou shalt lye with no maner of
beast to defile thy selfe therewith: neither
Deut. 27. c. shall any woman stande before a beast
- to lye downe therto, for it is vnnaturall
confusion.
- 24 Ye shall not defile your selues in any
of these things: for in all these, the nati-
ons are defiled whiche I cast out before
you.
- 25 wherthorough the lande is defiled, and
I wyll visite the wyckednesse thereof
vpon it, yea and the lande it selfe hath
vomited out her inhabitants.
- 26 *Ye shall kepe therefore mine ordinaun-
ces and my iudgementes, and commit
none of these abominations, neither
any of your owne nation, nor any stra-
nger that sojourneth among you:
- 27 (For all these abominations, haue the
men of the lande done whiche were be-
fore you, and the lande is defiled.)
- 28 Shall not the lande spewe you out al-
so if ye defile it, as it spewed out the na-
tions that were before you?
- 29 For whosoever shall commit any of
these abominations, the same soules
that commit them shall be cut of from
among their people.
- 30 Therefore shall ye kepe myne ordi-
naunces, that ye commit not one of these
abhominable customes whiche were
committed before you, and that ye de-
file not your selues therein: I am the
Lorde your God.

¶ The. xix. Chapter.

1 A repetition of lawes pertaining to the ten commaundementes. 9 I confide-
ration for the poore. 26 witchcraft is forbidden.

- Leuit. xi. g. 1 **A**ND the Lorde spake
i. Pet. i. c. vnto Moyses, saying:
2 Speake vnto all the
congregation of chyl-
dren of Israel, and say
vnto them: Ye shalbe
holy, for I the Lorde
your God am holy.
- 3 Ye shall feare euery man his mother
and his father, & kepe my Sabbathes:
I am the Lorde your God.
- 4 Ye shal not looke vnto idols, nor make
you moulten goddes: I am the Lorde
your God.
- 5 If ye offer a peace offering vnto the
Lorde, ye shall offer it at your pleasure.
- Leuit. vii. d. 6 *It shalbe eaten the same day ye offer
it, and on the morowe: And if ought re-
mayne vntill the thirde day, it shalbe
burnt in the fire.

- 7 And if it be eaten the thirde day, it is
vncleane, and not accepted.
- 8 Therefore he that eateth it, shall beare
his sinne, because he hath defiled the ha-
lowed thing of the Lorde, and that soule
shalbe cut of from among his people.
- 9 *When ye reape the harvest of your
land, thou shalt not thorowly reape the
corners of the fielde, neither shalt thou
gather the gleanings of thy harvest.
- 10 Thou shalt not dishonest thy vine-
yarde, neither gather in thorowly the
grapes of thy vineyarde, but thou shalt
leauie them for the poore and stranger:
I am the Lorde your God.
- 11 *Ye shall not steale, neither deale false-
ly, neither lye one to another.
- 12 *Ye shall not sweare by my name
falsely, neither shalt thou defile the
name of thy God: I am the Lorde.
- 13 Thou

Ephe. vii.
Zacha. vii.
Math. v.
Exod. xx.
Deut. v.

13 Thou shalt not do thy neighbour wrong, neither rob hym: neither shall the workmans hye abyde with thee vntyll the morning.

14 Thou shalt not despise the deafe, * neither put a stumbling blocke before the blynde, but shalt feare thy God: I am the Lorde.

15 Ye shall do no vnrightheousnesse in iudgement, * thou shalt not fauour the person poore, nor honour the person mightie, but in righteousnes shalt thou indge thy neighbour.

16 Thou shalt not go by and downe with tales among thy people, neither shalt thou stande ^(a) agaynst the blood of thy neighbour: I am the Lorde.

17 * Thou shalt not hate thy brother in thyne heart, but shalt in any wyse * rebuke thy neighbour, & suffer not sinne vpon hym.

18 * Thou shalt not auenge nor wayte to do displeasure agaynst the chyldren of thy people, but shalt loue thy neighbour euen as thy selfe: I am the Lorde.

19 Ye shall kepe mine ordinaunces. Thou shalt not let cattell gender with a contrary kinde, neither sow thy felde with mingled seede, neither shalt thou put on any mingled garment of linnen and wollen.

20 Whosoever keth and medleth with a woman that is a bondmayde betrothed to a husbände, but not redeemed, nor freedome geue her, she shall be scourged, ^[but] they shall not dye, because she was not free.

21 And he shall byng for his trespassse vnto the Lorde, before the doore of the tabernacle of congregation, a Ramme for a trespassse offering.

22 And the priest shall make an attornment for hym with the Ramme which is for the trespassse before the Lord, concerning his sinne whiche he hath done: and the sinne whiche he hath done, shall be forgiven him.

23 When ye come to the lande, and haue planted all maner of trees conuenient to be eaten of, ye shall counte the fruite thereof as vncircumcized: euen thre

pere shall they be ^(b) vncircumcized vnto you, and shall not be eaten of.

24 But in the fourth pere, all the fruite of them shall be holy and commendable to the Lorde.

25 In the fifth pere shall ye eate of the fruite thereof, that it may yeelde vnto you the encrease thereof: I am the Lorde your God.

26 * Ye shall not eate vpon blood, neither shall ye vse Witchcraft, nor obserue tymes.

27 * Ye shall not rounde the corners of your heades, neither shalt thou marre the tuskes of thy bearde.

28 Ye shall not rent your fleshe for any soules sake, nor print any markes vpon you: I am the Lorde.

29 Thou shalt not make thy daughter common, that thou wouldest cause her to be an whore, lest the lande also fall to whoredome, and become ful of wickednesse.

30 Ye shall kepe my Sabbathes, & feare my sanctuarie: I am the Lorde.

31 Ye shall not regarde them that worke with spirites, * neither seeke after soothsayers to be defiled by them: I am the Lorde your God.

32 * Thou shalt ryle by before the hore head, and reuerence the face of the olde man, and dreade thy God: I am the Lorde.

33 If a straunger sojourne with thee in your lande, ye shall not beree hym.

34 * But the straunger that dwelleth with you, shall be as one of your owne nation, and thou shalt loue hym as thy selfe, for ye were strangers in the lande of Egypt: I am the Lorde your God.

35 Ye shall do no vnrightheousnesse in iudgement, in metyarde, in wayght, or in measure.

36 True balaunces, true wayghtes, a true Ephra, and a true hin shall ye haue: I am the Lorde your God whiche brought you out of the lande of Egypt.

37 Therefore shall ye obserue all my ordinaunces, and al my iudgements, and do them: I am the Lorde.

(b) That is, vncircumcized for space of the first thre yeres.

Leuit. xxi. d.

Leuit. xxi. a. Ecce. xliii. c

C

"D", reme. reme.

i. Reg. 18. a.

Eccle. viii. a. i. Tim. v. a

Exo. xxii. e.

"Heb. stones of iustice, because they used stones for their wayghtes.

¶ The.xx.Chapter.

2 They that geue of their chyldren to Moloch, shall dye therfore. 6 Against suche as seeke after Soothsayers, 19 Of incest.



1 And the Lorde spake vnto Moyses, saying: This shalt thou say to the chyldren of Israel: Whosoever he be of the chyldren of Israel, or of the straungers that dwell in Israel, that geueth of his chyldren vnto * Moloch, let hym be slayne: the people of the lande shall ouerwhelme hym with stones.

3 And I Wyl^(a) set my face agaynst that man, and Wyl cut hym of from among his people, because he hath geuen his chyldren vnto Moloch, for to defile my sanctuarie, & to pollute my holy name.

4 And though that the people of the lande^(b) hyde their eyes from the man that geueth his chyldren vnto Moloch, and kyll hym not:

5 I Wyl put my face agaynst that man, and agaynst his kynred, and Wyl cut hym of, and all that go a whozing after hym to commit Whoredome with Moloch, from among their people.

6 If a soule turne hym selfe after suche as worke with spirites, and after soothsayers, to go a whozing after them, I Wyl put my face agaynst that soule, and Wyl cut hym of fro among his people.

7 Sanctifie your selues therfore * and be holy: for I am the Lorde your God.

8 Kepe ye myne ordinaunces, and do them: I am the Lorde whiche sanctifie you.

9 * Whosoever he be that despiseth his father or his mother, let hym dye: for he hath diminished the estimation of his father & mother, his blood be vpon him.

10 * And the man that breaketh wedlocke with another mans Wyfe, euen he that breaketh wedlocke with his neyghbours Wyfe, let be slayne both the adulterer and the adúltesse.

11 And the man that lyeth * with his fathers Wyfe, and vncouereth his fathers nakednes, let them both die, their blood be vpon them.

12 * If a man lye with his daughter in lawe, let them dye both of them: they haue wrought abomination, their blood be vpon them.

13 * If a man also lye with mankinde after the maner as with women kynde, they haue both committed an abomination: let them dye, their blood be vpon them.

14 And if a man take a Wyfe, and her mother also, it is Wickednesse: They shall burne with fire both hym & them, that there be no Wickednesse among you.

15 And * if a man lye with a beast, let hym dye, and ye shall slea the beast also.

16 If a woman go vnto any beast, and lye downe thereto, thou shalt kyll the woman and the beast also: let them dye, their blood be vpon them.

17 If a man take his sister, his fathers daughter, or his mothers daughter, & see her nakednesse, and she his nakednesse, it is a Wicked thing, they shalbe cut of in the sight of their people: he hath vncouered his sisters nakednesse, he shall beare his sinne.

18 * If a man lye with a woman hauing her natural disease, and vncouer her nakednesse, and open her fountayne, and she also open the fountayne of her blood, they shall both be cut of from among their people.

19 * Thou shalt not vncouer the nakednesse of thy mothers sister, * nor of thy fathers sister: for he that doth so, hath vncouered his next kyn, they shal beare their misdoynge.

20 If a man lye with his vncles Wyfe, and vncouer his vncles nakednesse, they shall beare their sinne, and shall dye chyldelesse.

21 If a man take his brothers Wyfe, it is an vncleane thyng: he hath vncouered his brothers nakednesse, they shalbe chyldelesse.

22 * Ye shall kepe therfore all myne ordinaunces, and all my iudgementes, and do them: that the lande whyther I byng you to dwell therein, speake you not out.

23 Ye shall not walke in the maners of this nation, whiche I caste out before you: For they committed all these thynges, * and therfore I abhorred the.

24 But I haue sayde vnto you, ye shall inherite their lande, and I Wyl geue it vnto

Leui.xviii.c

(a) That is, I will beare myne anger agaynst that man.

(b) That is, someth and negligently to kyll hym.

Leuit.xix.a

Math.xv.a.
Prou.xx.c.
Exo.xxi.b.Deu.xxii.a
ii.Reg.xii.aLeui.xviii.a.
Deut.xviii.c

Leu.xviii.a

Leui.xviii.c
Rom.d

Leu.xviii.c

Leu.xviii.c
Mat.xviii.a
Leu.xviii.c

Leu.xviii.c

Leu.xviii.c

Deut.xviii.c

vnto you to possesse it, euen a lande that floweth with mylke and hony: I am the Lorde your God, whiche haue seperated you from other nations.

25 And therefore shall ye put difference betweene cleane beasts and vncleane, betweene vncleane foules and cleane: ye shal not defile your soules in beasts and foules, and in all maner creeping thinges that the grounde bryngeth forth, whiche I haue seperated from

you as vncleane.

26 Therefore shall ye be holy vnto me, for I the Lorde am holy, and haue seuered you from other nations, that ye shoulde be myne.

27 * If there be a man or woman that worketh with a spirit, or that is a soothsayer, let them dye: men shall ouerwhelme them with stones, their blood be vpon them.

Deu. xviii. b
i. Reg. i. 8a.

¶ The. xxj. Chapter.

A lawe for the priestes.



AND the Lorde sayde vnto Moyses, Speake vnto the priestes the sonnes of Aaron, & say vnto them: Let none be defiled by a corse among his people:

2 But by his kynsman that is nye vnto him, that is by his mother and his father, by his sonne, and his daughter, and his brother,

3 And by his sister a mayde that is nye vnto hym, whom no man hath knowe: for her shall he be defiled.

4 But he shall not be defiled vpon hym that hath authoritie among his people, to pollute him selfe.

5 Let them not make * baldnesse vpon their head, nor shauē of y lockes of their bearde, nor make any cuttings in their fleshe.

6 They shalbe holy vnto their God, and nor pollute the name of their God, for the sacrifices of the Lorde made by fire, [and] the bread of their God they do offer, therefore they shall be holy.

7 Let them not take a wyfe that is an whore, or polluted, nor put from her husband: for such a one is holy vnto his god.

8 Thou shalt sanctifie hym therefore, for he offereth by the bread of thy God: he shall therefore be holy vnto thee, for I the Lorde which sanctifie you, am holy.

9 If a priestes daughter fall to play the whore, she polluteeth her father, therefore must she be burnt with fire.

10 He that is the hie priest among his brethren, vpon whose head the annoynting oyle was powred, and that consecrated his hand to put on y vestments, shal not vntouer his head, nor rent his clothes:

11 * Neither go to any dead body, nor make hym selfe vncleane by his father

or his mother.

12 Neither shall go out of the sanctuarie, nor pollute the holy place of his God, for the crowne of the annoynting oyle of his God, is vpon him: I am the Lorde.

13 * He shall take a mayde vnto his wife.

Eze. xlii. f.

14 But a wydowe, a deuorced woman, or a polluted, or a harlot, these shall he not marrie: but shall take a mayde of his owne people to wyfe.

15 Neither shal he defile his seede among his people: for I am the Lorde whiche sanctifie hym.

16 And the Lorde spake vnto Moyses, saying:

17 Speake vnto Aaron, and say: Whosoever of thy seede in their generations hath any deformitie, let hym not preale for to offer bread vnto his God:

18 * For whosoever hath any blemishe, shall not come neare: as if he be blynde, or lame, or that hath a * brused nose, or that hath any misshapen member:

ii. Reg. v. b

* De. i. 14.

19 Or is broken footed, or broken handed,

20 Or is crooke backt, or bleare eyed, or haue a webbe or other blemishe in his eyes, or be skurnie, or skabbed, or hath his stones broken:

21 No man that hath a blemishe, & is of the seede of Aaron the priest, shall come nye to offer the sacrifices of the Lorde made by fire: when he hath a deformitie, let him not preale to offer the bread of his God.

22 Let him eate the bread of his God, euen of the most holy, and of the holy:

23 Only let him not go in vnto y bayle, nor come nye the aulter, because he is deformed, that he pollute not my sanctuarie: for I am the Lorde that sanctifie them.

24 And Moyses tolde it vnto Aaron and to his sonnes, and vnto all the chyldren of Israel.

The.xxij.Chapter.

; who ought to abstayne from eating the thinges that were offered. 19 Howe, what, and when they shoulde be offered.

1
H
2



And the Lorde spake vnto Moyses, saying: Speake vnto Aaron and his sonnes, that they be seperated from the holy thinges of the chyl dren of Israel, and that they pollute not my holy name in those thinges whiche they halowe vnto me: I am the Lorde.

Say vnto them: whosoever he be of all your see de among your generations after you, that goeth vnto the holy thinges whiche the chyl dren of Israel halowe vnto the Lorde, hauing his vncleannes vpon hym, that soule shall be cut of from out of my sight: I am the Lorde.

Leuit.xv.a.

* What man soeuer of the see de of Aaron is a leper, or hath a running issue, he shall not eate of the holy thinges, vntyll he be cleane: And who so toucheth any man that is vncleane [by reason] of a dead body, or a man whose see de runneth from hym in his sleepe,

Or whosoever toucheth any creeping thyng, whereby he may be made vncleane, or a man, of whom he may take vncleannes, whatsoeuer vncleannes he hath:

The same soule that hath touched any suche, shalbe vncleane vntyll euen, and shall not eate of the holy thynges, vntyll he haue washed his fleshe with water.

25 7 And when the sunne is downe, he shalbe cleane, and shall afterwarde eate of the holy thynges, forasmuche as it is his fodde.

Exod.xxii.c.

* Of a beast that dyeth alone, or is rent with wy lde beastes, whereby he may be defiled, he shall not eate: I am the Lorde.

Let them kepe therefore myne ordinaunce, lest they for the same lade sinne vpon them, and dye for it, if they defile it: I the Lorde sanctifie them.

There shall no straunger eate of the holy thyng, neither a ghest of p priestes, neither shall an hyred seruaunt eate of the holy thyng.

But if the priest bye any soule with money, he shall eate of it, like as he that

is borne in his house: they shall eate of his meate.

12 If the priestes daughter also be married vnto a straunger, she may not eate of the halowed heaue offeringes:

13 Notwithstanding, if p priestes daughter be a wydowe or deuor sed, and haue no chylde, but is returned vnto her fathers house agayne, she shall eate of her fathers meate, as well as she dyd it in her youth: But there shall no straunger eate therof.

14 If a man eate of the holy thyng unwittingly, he shal put the fifth part thereof vnto, and geue it vnto the priest with the halowed thyng.

15 And the priestes shall not defile the holy thynges of the chyl dren of Israel, whiche they offer vnto the Lorde:

16 To lade them selues with misdoynge and trespasse while they eate their holy thinges: for I the Lorde do halowe them.

17 And the Lorde spake vnto Moyses, saying:

18 Speake vnto Aaron and his sonnes, and vnto all the chyl dren of Israel, and say vnto them: whatsoeuer he be of the house of Israel, or straunger in Israel, that wyll offer his sacrifice for all his bolues, and for all his freewyll offeringes whiche they wyll offer vnto the Lorde for a burnt offering:

19 We shall offer at your pleasure, a male without blennishe, of the beefes, of the sheepe, or of the goates.

20 But whatsoeuer hath a blennishe, that shall ye not offer: for it shall not be acceptable for you.

21 And whosoever byngeth a peace offering vnto the Lorde, to accomplyshe his bolue, or a freewyll offering in beefes or sheepe, it shalbe perfite to be accepted, there shalbe also no blemishe therein.

22 Blynde, or broken, or lame, or haupng a wen, or skurue, or scabbed, ye shall not offer suche vnto the Lorde, nor put a burnt offering of any suche vpon the aulter vnto the Lorde.

23 A bullocke or a sheepe that hath any member superfluous or lackyng, mayest thou offer for a freewyll offering: but for a bolue it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised, or crushed, or broken, or cut away, neither shall you make any offering therof in your laude.
25 Neither of a strangers hande shall ye offer the bread of your God of any such, because their corruption is in the, and they haue deformitie in the seruies: and therefore shall they not be accepted for you.
26 And the Lord spake vnto Moyses, saying:
27 when a bullocke, or a sheepe, or a goate is brought forth, it shall be seuen dayes vnder the damme: And from the eyght day and thenceforth, it shall be accepted for a burnt sacrifice vnto the Lord.

28 And whether it be cowe or ewe, ye shall not kyll it and her young both in one day.
29 when ye will offer a thanke offering vnto the Lord, offer it willingly:
30 And the same day it must be eaten by, so that ye leaue none of it vntill the morowe: I am the Lord.
31 Therefore shall ye kepe my commaundements and do them: I am the Lord.
32 Neither shall ye pollute my holy name, but I will be halowed among the children of Israel: I am the Lord which halowe you,
33 And that brought you out of the lande of Egypt to be your God: I am the Lord.

The xxiii. Chapter.

2 Of the holy dayes. 3 Of the Sabbath. 5 The Passouer. 6 The feast of vnleavened bread. 10 The feast of the first frutes. 16 Whitsontide. 24 The feast of blowing trumpettes. 34 The feast of tabernacles.



And the Lord spake vnto Moyses, saying: Speake vnto the children of Israel, and say vnto the: The feastes of the Lord which ye shall call holy conuocations, euen these are my feastes.

* Sire dayes ye shall worke: but the seuenth day is the Sabbath of rest, an holy conuocation, so that ye do no worke therein: it is the Sabbath of the Lord in all your dwellinges.

4 These are the feastes of the Lord, euen holy conuocations, which ye shall proclaime in their seasons.

5 In the fourteenth day of the first moneth at euen, is the Lordes Passouer:

6 And on the fifteenth day of the same moneth, is the feast of vnleavened bread vnto the Lord: seuen dayes ye must eate vnleavened bread.

7 * In the first day ye shall haue an holy conuocation: ye shall do no seruile worke therein.

8 But ye shall offer sacrifices made by fire vnto the Lord throughout these seuen dayes: and in the seuenth day is an holy conuocation, ye shall do no seruile worke therein.

9 And the Lord spake vnto Moyses, saying:

10 Speake vnto the children of Israel, and say vnto them: * when ye be

come into the lande which I geue vnto you, and reape dowlne the harvest thereof, ye shall bring a sheafe of the first frutes of your harvest vnto the priest:

11 which shall waue the sheafe before the Lord, to be accepted for you: and euen the morowe after the Sabbath the priest shall waue it.

12 And ye shall offer that day when ye waue the sheafe, an hee lambe without blemishe of a yere olde, for a burnt offering vnto the Lord:

13 And the meate offering therof, shall be made of two tenth deales of fine flour mingled with oyle, to be a sacrifice made by fire vnto the Lord for a sweete sauour: and the drynke offering therof shall be of wine, euen the fourth deale of an hyu.

14 And ye shall eate neither bread nor parched corne, nor greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: Let this be a lawe for euer in your generations, and in all your dwellinges.

15 And ye shall count vnto you from the morowe after the Sabbath, euen from the day that ye brought the sheafe of the waue offering, seuen Sabbathes they shall be complet:

16 Euen vnto the morowe after the seuenth Sabbath shall ye number fiftie dayes, and ye shall bring a newe meate offering vnto the Lord.

17 And

- 17 And ye shall bring out of your habitations two waue loaves made of two tenth deales of fine flowre, and that are made with leauen, for first fruites vnto the Lorde.
- Num. 15 d. 18 And ye shall bring with the bread * seven lambes without deformitie, of one yere of age, and one young bullocke, and two rammes, which shall serue for a burnt offering vnto the Lorde, with their meate offerings and their drinke offerings, to be a sacrifice made by fire for a sweete sauour vnto the Lorde.
- 19 Then ye shall prepare an hee goate for a sinne offering, and two lambes of one yere olde for peace offerings.
- 20 And the priest shall waue them with the bread of the first fruites for a waue offering before the Lorde, and with the two lambes: they shalbe holy to the Lorde for the priestes.
- 21 And ye shall proclayme the same day, that it may be an holy conuocation vnto you: ye shall do no seruile worke therein, let it be a lawe for euer in all your dwellinges throughout your generations.
- Leuit. 19 b. Deut. 24. d. 22 * And when ye reape downe the haruest of your lande, thou shalt not make cleane riddaunce of the corners of thy fielde when thou reapest, neither shalt thou make any after gathering of thy haruest, but shalt leaue them vnto the poore and the straunger: I am the Lorde your God.
- 23 And the Lorde spake vnto Moyses, saying:
- 24 Speake vnto the chyldren of Israel, and say: In the seventh moneth, in the first day of the moneth shall ye haue Sabbath, * euen the remembraunce of blowyng of trumpettes, an holy conuocation.
- Num. 19. a. 25 Ye shall do no seruile worke therein, but offer sacrifice made by fire vnto the Lorde.
- Leuit. 15. f. 26 And the Lorde spake vnto Moyses, saying:
- 27 The tenth day also of the selfe seventh moneth is a day of reconciling, therefore shall it be an holy conuocation vnto you & ye shall * humble your soules, and offer sacrifice made by fire vnto the Lord.
- 28 Ye shall do no worke y same day, for it is a day of recōiling, to make an attōment for you before the Lord your God.
- 29 For whatsoeuer soule it be that humblyeth not hym selfe that day, he shalbe cut of from among his people.
- 30 And whatsoeuer soule do any worke that day, the same soule wyll I destroy from among his people.
- 31 Ye shall do no maner worke therfore: let it be a lawe for euer in your generations, and in all your dwellinges.
- 32 Let it be vnto you a Sabbath of rest, and ye shall humble your soules in the ninth day of the moneth at euen: from euen to euen shall ye celebrate your Sabbath.
- 33 And the Lorde spake vnto Moyses, saying:
- 34 Speake vnto the chyldren of Israel, & say: * The fifteenth day of the same seventh moneth is the feast of tabernacles seven dayes vnto the Lorde.
- Num. 19 b. 1. Efd. 5. c. 2. Machab. 2. 35 The first day is an holy conuocation: ye shall do no seruile worke.
- 36 Seven dayes ye shall offer sacrifice made by fire vnto the Lorde, and in the eyght day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lorde: It is the solempne assemblie, and ye shall do no seruile worke therein.
- 37 These are the feastes of the Lorde, which ye shall call holy conuocations, for to offer sacrifice made by fire vnto the Lorde, burnt offering, meate offering, sacrifices, and drinke offerings, every thyng vpon his day:
- 38 Besyde the Sabbathes of the Lorde, and besyde your giftes, besyde all your bowes, and all your free offerings, which ye geue vnto the Lorde.
- 39 Moreover, in the fifteenth day of the seventh moneth when ye haue gathered in the fruite of the lande, ye shall kepe holy day vnto the Lorde seven dayes: The first day shalbe a Sabbath, lyke wise in the eyght day shalbe a Sabbath.
- 40 And ye shall take you in the first day the fruites of goodly trees, boughes of palme trees, and the bowes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.
- 41 And ye shall kepe this feast vnto the Lorde seven dayes in the yere: It shalbe a lawe for euer in your generations, that ye kepe it in the seventh moneth.
- 42 Ye shal dwell in bootes seven dayes: euen all that are Israelites borne shal dwell in bootes:
- 43 That your chyldren after you may knowe

“That is,
You shall
fall.”

knowe howe that I made the children of Israel to dwell in bootches when I brought them out of the lande of Egypt:

I am the Lorde your God.
44 And Moyses declared vnto the children of Israel the feastes of the Lorde.

¶ The. xxiiij. Chapter.

1 The oyle for the lampes. 15 He that blasphemeth must be stoned. 17 He that killeth malbe kyled. &c.



AND the Lorde spake vnto Moyses, saying:

* Commaunde the children of Israel that they bryng vnto thee pure oyle olīue beaten for the lyght, to cause

the lampes to burne continually,

without the bayle of witnesse in the tabernacle of the congregation shall Aaron dresse them both euenyng and mornyng before the Lorde alwayes: Let it be a lawe for euer in your generations.

He shall dresse the lampes vpon y pure candlesticke before y Lorde perpetually.

And thou shalt take fine floure, and bake twelue cakes therof, two tenth deales shalbe in one cake.

And thou shalt set the in two rowes, sixe on a rowe, vpon the pure table before the Lorde.

And put pure frankensence vpon the rowes, that they may be bread of remembraunce, and an offering made by fire vnto the Lorde.

8 Euery Sabbath he shall put them in rowes before the Lorde euermore, of the children of Israel shall they be offered for an euertastyng couenaut.

9 And they shalbe Aarons and his sonnes, which shall eate them in the holy place: for they are most holy vnto hym of the offerynges of the Lorde made by fire, by a perpetuall statute.

10 And the sonne of an Israelitische wife, whose father was an Egyptian, went out among the children of Israel: And this sonne of the Israelitische wyfe and a man of Israel stroue together in the hoast.

11 And the Israelitische womans sonne (a) blasphemed the name of the Lorde, and cursed, and they brought hym vnto Moyses: His mothers name was Selonith, which was the daughter of Dibzi, of the tribe of Dan.

12 And they put hym in warde, that the minde of y Lorde might be shewed the.

13 And the Lorde spake vnto Moyses, saying:

14 Bypng the cursed speaker without the hoast,

(a) This place is diuersly expounded, but of the learnedst fore thus, that is, that the sonne of the Egyptian cursed the other, and cursed hym an euil cursing of some calumnie, and that not simply, but by the name of God. He sayde not only I wishe thee an euil, but added and in open roo do named the name of God, saying: The Lorde geue thee a vengeance, or the Lorde destroye thine euertasting. Thus to wish harme by the name of God, is to misuse the name of God, and is a blasphemie agaynst the first table: and seconde commaundment.

hoast, and let all that hearde hym, put their handes vpon his head, and let all the multitude stone hym.

15 And thou shalt speake vnto þe children of Israel, saying: whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the name of the Lorde, let him be slayne, and all the multitude shall stone hym to death: whether he be borne in the lande, or a straunger, when he blasphemeth the name of the Lorde, let hym be slayne.

Exod. xxii. b

17 And he that killeth any man, let hym dye the death.

18 And he that killeth a beast, let hym make hym good, beast for beast.

19 And yf a man cause a blemishe in his

neighbour: as he hath done, so shall it be done to hym.

20 Broke for broke, *eye for eye, and tooth for tooth: euen as he hath blemished a man, so shall he be blemished agayne.

Math. vi. Exo. xxii. c

21 And he that killeth a beast, let hym restore it: and he that killeth a man, let hym dye.

22 Ye shall haue one maner of lawe, euen for the straunger aswell as for one of your owne countrey: for I am the Lorde your God.

23 And Moyses tolde the chylde of Israel, & they brought hym that had cursed out of the hoast, and stoned hym with stones: And the chylde of Israel dyd as the Lorde commaunded Moyses.

¶ The .xxv. Chapter.

2 The Sabbath of the seven yeres, 8 and of the yere of Jubilee, other wise called the fiftieth yere. 23 The sale and redeyming of landes, houses, and persons.

1 **A**ND the Lorde spake vnto Moyses in mount Sinai, saying:

2 Speake vnto the children of Israel, and say vnto them: when ye be come into þe lande

which I geue you, the lande shall rest and kepe Sabbath vnto the Lorde.

3 Sixe yeres thou shalt sowe thy fiede, and sixe yeres thou shalt cut thy vineyarde, and gather in the fruite therof.

Deut. xv. a

4 But the *seuenth yere shall be a Sabbath of rest vnto the lande, the Lordes Sabbath it shall be: thou shalt neither sowe thy fiede, nor cut thy vineyarde.

5 That which groweth of the owne accorde of thy harvest, thou shalt not reape, neither gather the grapes that thou hast left behynde: for it is a yere of rest vnto the lande.

6 And the rest of the lande shall be meate for you, euen for thee, for thy seruauit, & for thy mayde, for thy hired seruauit, and for the straunger that sojourneth with thee:

7 And for thy cattell, and for the beastes that are in thy lande, shall all the encrease therof be meate.

8 And thou shalt number seven Sabbathes of yeres vnto thee, euen seven tymes seven yere, and the space of the seven Sabbathes of yeres wylbe vnto thee nine and fourtie yeres.

9 And then thou shalt cause to blowe

the trumpet of the Jubilee in the tenth day of the seuenth moneth, euen in þe day of attonement shall ye make the trumpet blowe throughout all your lande.

10 And ye shall halowe that yere, euen the fiftieth yere, and proclayme libertie throughout all the lande vnto all the inhabiteurs thereof: for it shall be a Jubilee vnto you, and ye shall returne every man vnto his possession, and every man vnto his kinned agayne.

11 A yere of Jubilee shall that fiftieth yere be vnto you: Ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes that are left:

12 For that yere of Jubilee shall be holy vnto you: but ye shall eate of the encrease therof out of the fiede.

13 In the yere of this Jubilee ye shall returne every man vnto his possession agayne.

14 If thou sellest ought vnto thy neyghbour, or byest ought of thy neyghbours hande, ye shall not oppresse one another.

15 But according to the number of yeres after the Jubilee yere thou shalt bye of thy neyghbour: and accordyng vnto the number of yeres of the frutes he shall sell vnto thee.

16 According vnto the multitude of yeres he shall encrease the price therof, and according to the fewnesse of yeres, he shall minishe the price of it: for the ^(a) number of frutes doth he sell vnto thee.

17 Oppresse not ye therfore every man his

(a) Whiche sellis his lande therfore he may buye it agayne at the same price as he sold it for the yere of Jubilee.

- his neighbour, but thou shalt feare thy God: for I am the Lorde your God.
- 18 wherfore ye shall do after myne ordinances, and kepe my lawes, and do them, and ye shall dwell in the lande in safetie.
- 19 And the lande shall geue her fruite, and ye shall eate your fyll, and dwell therein in safetie.
- 20 And yf ye shall say, What shall we eate the seuenth yere: for we shall not sow, nor gather in our increase:
- 21 I wyll sende my blessing vpon you in the sixt yere, and it shall bring forth fruite for thre yeres.
- 22 And ye shall sow the eyght yere, and eate yet of olde fruite vntyll the ninth yere: euen vntill her frutes come ye shall eate of olde store.
- 23 The lande shall not be solde to waste: for the lande is myne, & ye be but strangers and sojourners with me.
- 24 In all the lande of your possession, ye shall graunt a redemption for y^e lande.
- 25 If thy brother be waxed poore, and hath solde away of his possession, and yf any of his kinne come to redeeme it, let hym bye out that which his brother solde.
- 26 And yf he haue no man to redeeme it, and his hande hath gotten and founde as much as may be sufficient to bye it out agayne:
- 27 The let hym count howe long it hath ben solde, and deliuer the rest vnto the man to whom he solde it, that he may returne to his possession agayne.
- 28 But and yf his hande can not get sufficient to restore to the other agayne, the that which is solde shall remayne in the hande of hym that hath bought it, vntyll the yere of Jubilee: and in the Jubilee it shall come out, and he shall returne vnto his possession agayne.
- 29 And yf a man sell a dwelling house in a walled cite, he may bye it out agayne within a whole yere after it is solde: within a yere may he redeeme it.
- 30 But and yf he bye it not out agayne within the space of a full yere, then the house that is in the walled cite, shall be stablished, as translated to hym that bought it and his successors after hym, & shall not go out in the Jubilee.
- 31 But the houses of byllages, which haue no walles rounde about them, are counted as the fiede of the countrey:

- and therefore they may be bought out agayne, and shall go out in the Jubilee.
- 32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme at all seasons.
- 33 And yf a man purchase of the Leuites, the house that was solde, and the cite of their possession, shall go out in the yere of Jubilee: for the houses of the cities of the Leuites, are their possession among the children of Israel.
- 34 But the fiede of the suburbs of their cities may not be solde: for it is their perpetuall possession.
- 35 If thy brother be waxen poore and fallen in decay with thee, thou shalt relieue hym as a stranger or sojourner, that he may lyue with thee.
- 36 And thou shalt take none vsurie of hym, or bantage: but thou shalt feare thy God, that thy brother may lyue with thee.
- 37 Thou shalt not geue hym thy money vpon vsurie, nor lende him thy victuels for encrease.
- 38 I am the Lorde your God, which brought you out of the lande of Egypt, to geue you the lande of Chanaan, and to be your God.
- 39 If thy brother that dwelleth by thee be waxen poore, and be solde vnto thee, thou shalt not compell hym to serue as a bonde seruant:
- 40 But as an hired seruant, and as a sojourner he shall be with thee, and shall serue thee vnto the yere of Jubilee.
- 41 And then shall he depart from thee, both he and his children with hym, and shall returne vnto his owne kined agayne, and vnto the possession of his fathers shall he returne.
- 42 For they are my seruantes, which I brought out of the lande of Egypt, and shall not therfore be solde as bondmen.
- 43 Thou shalt not rule ouer hym cruelly, but shalt feare thy God.
- 44 Thy bondseruant and thy bonde mayde which thou shalt haue, shall be of the heathen that are rounde about you: of them shall ye purchase seruantes and maydes.
- 45 Moreover, of the children of strangers that are sojourners among you, of them shall ye bye, & of their families that are with you, which they begat in your lande: these shall be your possession.

ff

Exod. 22. d.
Deut. 23. d.
Ezech. 22. c.

Exod. 21. a.
Deut. 15. c.

- 46 And ye shall take them as inheritance for your children after you, to possesse them for an inheritance, they shall be your bondmen for ever: but ouer your brethren the children of Israel, ye shall not rule one ouer another cruelly.
- 47 If a sojourner or straunger ware riche by thee, and thy brother that dwelleth by hym ware poore, and sell hym selfe vnto the straunger or sojourner by thee, or to the stocke of the strangers kinne:
- 48 After that he is solde, he may be redeemed agayne: one of his brethren may redeeme hym:
- 49 Either his vncle, or his vncles sonne may bye hym out: or any that is nye of kinne vnto hym of his kined, may redeeme hym: either yf his hande can get so much, he may be bought out.
- 50 And he shall reckon with hym that bought hym, from the pere that he was solde in, vnto the pere of Iubilee: and

the price of his beyng, shall be accordyng vnto the number of yeres, according to the tyme of an hired seruaunt shall he be with hym.

- 51 If there be yet many yeres behynde, accordyng vnto them let hym geue againe for his deliuerance, of the money that he was bought for.
- 52 If there remaine but fewe yeres vnto the pere of Iubilee, let hym count with hym agayne: and accordyng vnto his yeres, geue hym agayne for his redemption.
- 53 And he shall be with hym yere by yere as an hired seruaunt: and the other shall not raigne cruelly ouer him in thy sight.
- 54 If he be not redeemed thus, he shall go out in the pere of Iubilee, both he and his children with hym:
- 55 For vnto me the children of Israel are seruautes, they are my seruautes which I brought out of the lande of Egypt: I am the Lorde your God.

¶ The. xxvj. Chapter.

They are blessed that kepe those thynges that God biddeth. 14 I curse to them that breake them.

Deut. v. 2.



- 1 I shall * make you no idols nor graue image, neither reare you by any pillar, neither shall ye set by any image of stone in your lande to bolue downe vnto it: for I am the Lorde your God.
- 2 Ye shall kepe my Sabbathes, and reuerence my sanctuarie: for I am the Lorde.
- 3 If ye walke in my ordinaunces, and kepe my commaundementes, & do the:
- 4 I wyll sende you rayne in due season, and the lande shall yeelde her increase, and the trees of the fielde shall geue their fruite:
- 5 And your threshyng shall reache vnto the vintage, & the vintage shall reache vnto soluyng tyme: and ye shall eate your bread in plenteousnesse, and dwell in your lande safely.
- 6 And I wyll sende peace in the lande, and ye shall lye downe without any man to make you afrayde: And I wyll ridde euill beastes out of the lande, and there shall no sworde go throughout your lande.
- 7 And ye shall chase your enemies, and

they shall fall before you vpon y sworde.

- 8 * And sine of you shall chase an hundred, and an hundred of you shall put ten thousande to flight: & your enemies shall fall before you vpon the sworde.
- 9 For I wyll haue respect vnto you, and make you increase, and multiplie you, and set by my couenaunt with you.
- 10 And ye shall eate olde store, and cary out olde, because of the newe.
- 11 * And I wyll make my dwelling place among you, and my soule shall not lothe you.
- 12 I wyll walke among you, and wilbe your God, and ye shall be my people.
- 13 I am the Lorde your God which brought you out of the lande of Egypt, that ye shoulde not be their bondmen, and I haue broken the chaynes of your yoke, and made you go vpright.
- 14 * But and if ye wyll not hearken vnto me, nor wyll not do after these commaundementes:
- 15 And yf ye shall dispise myne ordinaunces, either if your soule abhorre my lawes, so that ye wyll not do all my commaundementes, but breake my couenaunt,
- 16 I also wyll do this vnto you: For I wyll

Iesu. xxi.

I. Cor. vii.

Deut. xxi. Malai.

Wyll bryng vpon you fearefulnesse, con-
sumption, and the burnyng ague to
consume your eyes, and gender sorow
of heart: And ye shall solue your seede
in bayne, for your enemies shall eate it.
¶ 17 And I Wyll let my face agaynst you, &
ye shall fall before your enemies: they
that hate you shall raigne ouer you,* and
ye shall see whē no man foloweth you.
¶ 18 And yf ye Wyl not yet for all this hear-
ken vnto me, then Wyll I punishē you
seuen tymes moze for your sinnes:
¶ 19 And Wyll breake the pride of your
power, and I Wyll make your heauen
as iron, and your earth as brasle.
¶ 20 And your labour shall be spent in bayne:
for your lande shall not geue her in-
crease, neither shall the trees of the
lande geue their frutes.
¶ 21 And if ye walke contrarie vnto me,
and Wyll not hearken vnto me, I Wyll
bryng seuen tymes moe plagues vpon
you, accordyng to your sinnes.
¶ 22 I Wyll also sende in wyld beastes vpon
you, which shall robbe you of your
chylzen, and destroy your cattell, and
make you selue in number, and cause
your hye wayes to be desolate.
¶ 23 And if ye may not be reformed by
these thynges, but shall walke contrary
vnto me:
¶ 24 Then Wyll I also walke contrarie
vnto you, and Wyl punishē you yet seuen
tymes for your sinnes.
¶ 25 And I Wyll sende a sworde vpon you,
that shall anenge my couenaunt: And
when ye are gathered together within
your cities, I Wyll sende the pestilence
among you, and ye shall be deliuered in-
to the hande of the enemye.
¶ 26 And whē I haue broken the ^(a) staffe of
your bread ^(b) ten wyues shall bake your
bread in one ouen, and they shall deliuer
you your bread agayne by wayght, ye
shall eate, and not be satisfied.
¶ 27 And if ye Wyl not yet for all this hear-
ken vnto me, but walke agaynst me:
¶ 28 I Wyll walke contrary vnto you also
in indignation, and Wyll chastise you se-
uen tymes moze for your sinnes.
¶ 29 * And ye shall eate the fleshe of your
sonnes, and the fleshe of your daughters
shall ye deuour.
¶ 30 I Wyll destroy your hye places, and
cut away your images, and cast your
carkasses vpon ^(c) bodies of your idols,
and my soule shall abhorre you.

31 And I Wyll make your cities desolate,
and bring your sanctuarie vnto naught,
and Wyll not smell the sauour of your
sweete odours.

32 I Wyll bryng the lande vnto a wilder-
nesse, and your enemies which dwell
therin shall wonder at it.

33 And I Wyll strowe you among the
heathen, and Wyll drawe out a sworde
after you: and your lande shall be waste,
and your cities desolate.

34 Then shall the lande enioy her Sab-
bathes as long as it lyeth voyde, and ye
shall be in your enemies lande: euen then
shall the lande rest and enioy her Sab-
bathes.

35 As long as it lyeth voyde, it shall rest:
because it dyd not rest in your Sab-
bathes when ye dwelt vpon it.

36 And vpon them that are left alpye of
you, I will sende a fayntnesse into their
heartes in the landes of their enemies:
and the sounde of a shakynge lease shall
chase them, and they shall flee as fleyng
from a sworde: they shall fall, no man
folowynge vpon them.

37 They shall fall one vpon another as
it were before a sworde, euen no man
folowynge vpon them, and ye shall haue
no power to stand before your enemies.

38 And ye shall perishe among the hea-
then, and the lande of your enemies
shall eate you vp.

39 And they that are left of you, shall pine
away in their vnrightheousnesse (euen) in
your enemies landes, & in the misdeedes
of their fathers shall they consume
with them.

40 And they shall confesse their misdeedes
and the misdeedes of their fathers, for
their trespass which they haue trespas-
sed agaynst me, and for that also that
they haue walked contrary vnto me.

41 Therefore, I also Wyll walke contrarie
vnto them, and Wyl bring them into the
lande of their enemies: And then at the
least way their vncircumcised heartes
shall be tamed, and they shall willingly
accept their sinne.

42 Then I Wyll remember my con-
uaunt with Iacob, and my couenaunt
with Isahac, and my couenaunt with
Abraham Wyll I remember, and Wyll
thynke on the lande.

43 The lande also shall be left of them, and
shall enioy her Sabbathes whyle she
lyeth waste without them: And they
shall

* That is,
the punish-
ment for
their sinne.

5

shall willingly accept their sinne, because they dispised my lawes, & because their soule abhorred my ordinaunces.

Deut. xiii. e.

44 And yet for all that, When they be in the lande of their enemies, * I Wyl not cast them away, neither Wyl abhorre them to destroy them utterly, and to breake my couenaunt With them: for I am the Lorde their God.

45 I Wyl for their sakes remember the

couenaunt of olde, When I brought the out of the lande of Egypt in the sight of the heathen, that I myght be their God: I am the Lorde.

46 These are the ordinaunces, and iudgements, and lawes, which the Lorde made betwene hym and the children of Israel in mount Sinai by the hande of Moyses.

¶ The. xxvij. Chapter.

1 Of diuers howes, and of riches. 2 A thyng seperate from the vse of man, can not be solde, nor redeemed; but, remaineth to the Lorde.

1
A. 2



(a) To of his
sonne or his
daughter.

AND the Lorde spake vnto Moyses, saying: Speake vnto the children of Israel, and say vnto them: If any man wyl make a^(a) singular bolue of a person

vnto the Lorde, by thy estimation, Then thy estimation shalbe^[thus]: Of the male from twentie yeres olde vnto sixtie, shalbe by thy estimation sixtie * sicles of siluer, after the sicle of the sanctuarie:

Num. iii. g.

4 And if it be a female, then thy valuation shalbe thirtie sicles.

5 And from five yeres to twentie, thy valuation shalbe of the male twentie sicles, and of the female ten sicles.

6 And from a moneth vnto five yeres, thy estimation shalbe of the male at five sicles of siluer, and the female at three sicles of siluer.

7 And from sixtie yeres olde and above, if he be a male, then thy price shalbe fifteene sicles, and for the female ten sicles.

8 But if he be poozer then thou hast esteemed hym, he shall present hym selfe before the priest, and the priest shall value hym: accordyng as the hande of hym that bowed is able to get, even so shall the priest value hym.

15 If it be a beast of which men bryng an offering vnto the Lorde, all that any man geueth of such vnto the Lord, shalbe holy.

10 He shall not alter it, nor chaunge it, a good for a bad, or a bad for a good: And if he chaunge beast for beast, then both the same beast and it also wherewith it was chaunged, shalbe holy.

11 If it be any maner of vncleane beast, of which men do not offer a sacrifice vnto the Lorde, he shall let the beast befoze the priest:

12 And the priest shall value it, whether it be good or bad: and as the priest setteth it, so shall it be.

13 But if he wyl bye it agayne, he shall geue the fift part more aboue that it was set at.

14 If any man dedicate his house to be holy vnto the Lorde, the priest shall let it, whether it be good or bad: and as the priest hath set it, so shall it stande.

15 And when he that sanctified it wyl redeeme his house, let hym geue the fift part of the money that it was iudged at thereto, and it shalbe his.

16 If a man halowe a peere of his inherited lande vnto the Lorde, thou shalt value it accordyng to the seede therof: An homer of barley seede shalbe set at sixtie sicles of siluer.

17 If he halowe his fildes immediately fro the yere of Iubilee, it shalbe worth accordyng as thou dost esteeme it.

18 But and if he halowe his fildes after the Iubilee, the priest shall recken vnto hym the money, accordyng to the number of the yeres that remaine, vnto the yeres of Iubilee folowynge, and it shalbe abated by thy estimation.

19 If he that consecrated the fildes wyl redeeme it agayne, let hym put the fift part of the price that thou didst value it at therunto, and it shalbe his.

20 And if he wyl not redeeme the fildes, but sellerh the fildes to another man: he [that bowed] may redeeme it no more.

21 But when the fildes goeth out in the yere

ere of Iubilee, and it shalbe holy vnto the Lord, even as a fiede seperate from common vles, and it shalbe the priestes possession.

22 If a man sanctifie vnto the Lord a fiede which he hath bought, and is not of the grounde of his inheritaunce:

23 The priest shal reckon vnto him what it is worth vnto the yere of Iubilee, and he shall geue the price that it is set at the same day, as a thyng consecrate vnto the Lord.

24 And in the yere of Iubilee, the fiede shall retiene vnto him of whom it was bought, to hym whose inheritaunce of lande it was.

25 And all thy valuation shalbe according to the sicke of the sanctuarie: One sicke containeth twentie gerahs.

26 But the first borne of the beastes that is the Lordes first borne, may no man sanctifie, whether it be ore or sheepe, for it is the Lordes alredie.

27 If it be an vncleane beast, he shall redeeme it as thou shalt set it at, and geue the fift part more thereto: Or if it be not redeemed, it shalbe solde accordyng to thy estimation.

28 Notwithstanding, nothyng seperate from the common vse that a man doth

seperate vnto the Lord of all that he hath, whether it be man or beast, or lande of his inheritaunce, may be solde or redeemed: for every thyng seperate from the common vse, is most holy vnto the Lord.

29 Nothing seperate from the common vse, whiche shalbe seperate from man, shalbe redeemed, but dye the death.

30 Every tith of the lande also, both of the seede of the lande, and of the fruite of the trees, is the Lordes, and is sanctified vnto the Lord.

31 And if a man wyll redeeme ought of his tithes, let hym adde the fift part thereto.

32 And every tythe of ore and of sheepe, and of every beast that goeth vnder the rod, even every tenth shalbe holy vnto the Lord.

33 He shall not looke if it be good or bad, nor chaunge it: els if he chaunge it, both it and that it was chaunged withall, shalbe halowed, and may not be redeemed.

34 These are the commaundementes whiche the Lord commaunded by Moyses vnto the chyldren of Israel in mount Sinai.

(a) That is, every tenth as it tyeth by tale, whether it be male or female with out acceptation or respect.

¶

¶ The ende of the thirde booke of Moyses.

The fourth booke of Moyſes, called

in the Hebrewe Vaiedabbar, and in the Latin Numeri.

The first Chapter.

¶ All that are apt for battaile, are numbred. 49 The tribe of Levi must minister in the tabernacle.



And the Lord spake vnto Moyſes in the wilderness of Sinai, in the tabernacle of the congregation, the first day of the seconde moneth

in the second yere after they were come out of the lande of Egypt, saying:

Take ye the summe of all the multitude of the children of Israel, after their kinredes & householdes of their fathers, with the number of their names, all that are males, head by head,

From twentie yeres olde and aboue, euen all that go forth to the warre in Israel: thou and Aaron shall number them throughout their armies.

And with you shall be men of euery tribe, such [as are] the heades of the houses of their fathers.

And these are the names of the men that shall stand with you: of [the tribe of] Ruben, Elizur, the sonne of Sedeur.

Of Simeon, Seluniel the sonne of Suri Saddai.

Of Iuda, Nahesson, the sonne of Aminadab.

Of Issachar, Nathanael the sonne of Zuar.

Of Zabulon, Eliab the sonne of Helo.

Among the chyldren of Ioseph: of Ephraim, Elisama the sonne of Ammihud: of Manasse, Gamiel the sonne of Pedazur.

Of Benjamin, Abidan the sonne of Gedeon.

Of Dan, Ahiezer the sonne of Ammi Saddai.

Of Aser, Pagiel the sonne of Ocran.

Of Gad, Elisah the sonne of Ducl.

Of Repphtali, Ahira y sonne of Enan.

There were of great fame in the congregation, princes of the tribes of their fathers, and heades ouer thousandes in Israel.

And Moyſes & Aaron toke these men whiche are expresse by their names,

18 And they called all the congregation together the first day of the second moneth, and they were reckened throughout their kinredes and houses of their fathers, accordyng to the number of their names, from twentie yeres olde and aboue, head by head.

19 As the Worde commaunded Moyſes, euen so he numbred them in the wilderness of Sinai.

20 So were the chyldren of Ruben, Israels eldest sonne, throughout their generations, and their kinredes, and houses of their fathers, accordyng to the number of their names, head by head, all males from twentie yeres old & aboue, as many as did go forth to the warre:

21 The number of them that were of the tribe of Ruben, was fourtie & six thousande, and fye hundred.

22 Of the chyldren of Simeon throughout their generations, & their kinredes, and houses of their fathers, the summe of the in the number of names head by head, all the males from twentie yeres and aboue, whosoener myght go forth to the warre:

23 The summe of them that were of the tribe of Simeon, fiftie & nine thousande and thre hundred.

24 Of the chyldren of Gad throughout their generations, and their kinredes, & householdes of their fathers, the number of the names from twentie yeres & aboue, all that went forth to y warre:

25 The number of them that were of the tribe of Gad, was fourtie and siue thousand, six hundred and fiftie.

26 Of the chyldren of Iuda throughout their generations, and their kinredes, and houses of their fathers, the number of names from twentie yeres & aboue, all that were able to go forth to y warre:

27 The number of them that were of the tribe of Iuda, was threescore and foure teene thousande, and six hundred.

28 Of the chyldren of Issachar throughout their generations, & their kinredes, & houses of their fathers, the number of names from twentie yeres and aboue, whiche went all forth to the warre:

29 The

This fourth booke of Moyſes, is called the booke of Numbers: because in the begynnyng of it, Moyſes & Aaron deuise the number of the chyldren of Israel, & that by their tribes.

Exo. xxx. b.
Nu. xxvi. a.
ii. Reg. 24. a.

- 29 The number of them that were of the tribe of Issachar, was fiftie and foure thousande and foure hundred.
- 30 Of the chyldren of Zabulon, throughout their generations, & their kinredes, and houses of their fathers, the number of names from twentie yeres and aboue, all whiche were able to go forth in the host:
- 31 The number of them that were of the tribe of Zabulon, was fiftie and seven thousande and foure hundred.
- 32 Of the chyldren of Ioseph [namely] of the chyldren of Ephraim throughout their generations, and their kinredes and houses of their fathers, the number of names from twentie yeres & aboue, all that went out to the warre:
- 33 The number of them that were of the tribe of Ephraim, was fourtie thousand and fye hundred.
- 34 Of the chyldren of Manasse throughout their generations, & their kinredes, and houses of their fathers, the number of names from twentie yeres olde and aboue, all that went out to the warre:
- 35 The number of them that were of the tribe of Manasse, was thirtie and two thousande and two hundred.
- 36 Of the chyldren of Benjamin throughout their generations, & their kinredes and houses of their fathers, the number of names from twentie yeres and aboue, all that went forth to the warre:
- 37 The number of them that were of the tribe of Benjamin, was thirtie and fye thousande, and foure hundred.
- 38 Of the chyldren of Dan throughout their generations, and kinredes, and houses of their fathers, the number of names from twentie yeres olde and aboue, all that went forth to the warre:
- 39 The number of them that were of the tribe of Dan, was thre score and two thousande and seven hundred.
- 40 Of the chyldren of Aser throughout their generations, and their kinredes, and houses of their fathers, the number of the names from twentie yeres and aboue, all that went out to the warre:
- 41 The number of them that were of the tribe of Aser, was fourtie and one thousande and fye hundred.
- 42 Of the chyldren of Nephthali throughout

- out their generations, and their kinredes, and houses of their fathers, the number of names from twentie yeres and aboue, all that myght go forth to the warre:
- 43 The number of them that were of the tribe of Nephthali, was fiftie and three thousande and foure hundred.
- 44 These are the summes whiche Moyses and Aaron numbred, and the princes of Israel, those rebelue men which were euery one for the house of their fathers.
- 45 So were all the numbers of the chyldren of Israel throughout the houses of their fathers, from twentie yeres and aboue, all that went forth to the warre in Israel:
- 46 All they I say, were in number * sixe hundred thousand, and thre thousand, fye hundred and fiftie. Exod. xii. f. Num. xi. e.
- 47 But the Leuites after the tribes of their fathers, were not numbred among them.
- 48 For the Lorde spake vnto Moyses, saying:
- 49 Only thou shalt not number the tribe of Levi, neither take the summe of them among the chyldren of Israel.
- 50 But thou shalt appoynt the Leuites ouer the tabernacle of wytnesse, & ouer all the vessels therof, and ouer all thynges that are in it: yea, they shall beare the tabernacle, and all the vessels therof, and they shall minister in it, and shall dwel rounde about the tabernacle.
- 51 And whē the tabernacle goeth forth, the Leuites shall take it downe: and when the tabernacle is to be pitched, the Leuites shall set it vp: and if any straunger come nye, he shall dye.
- 52 And the chyldren of Israel shall pitch their tentes, euery man in his owne campe, and euery man vnder his owne standerd throughout their hostes.
- 53 But the Leuites shall pitche rounde about the tabernacle of wytnesse, that there be no wrath vpon the congregation of the chyldren of Israel: and the Leuites shall kepe the watche of the tabernacle of wytnesse.
- 54 And the chyldren of Israel dyd accordyng to all that the Lorde commaunded Moyses, euen so dyd they.

¶ The. ij. Chapter.

2 The order of the tentes. The heades of the kinredes of Israel.



And the Lorde spake vnto Moyses and Aaron, saying: Every man of the chyldren of Israel shal pitche vnder his owne standerd, & vnder the ensigne of their fathers houses: farre of about the tabernacle of the congregati- on shall they pitche.

On the east side towarde the rising of the sunne, shall they of the standerd of the hoast of Iuda pitche, throughout their armies: And Rahel son the sonne of Aminadab, shalbe captayne of the sonnes of Iuda.

And his hoast & the number of them, threescore and fourtene thousande and sixe hundred.

Next vnto hym shall they that be of the tribe of Issachar pitch: and Nathanael the sonne of Zuar, shalbe captayne of the chyldren of Issachar.

His hoast and the number thereof, fiftie & foure thousand and foure hundred.

And then the tribe of Zabulon, and Eliab the sonne of Helon, shalbe captayne ouer the chyldren of Zabulon.

And his hoast & the number of them, fiftie and seuen thousand and foure hundred.

So that the whole number of the whole hoast of Iuda, are an hundred thousande, fourscore and sixe thousand, and foure hundred, throughout their armies: and these shall first moue.

On the southside shalbe the standerd of the hoast of Ruben, according to their armies: and the captayne ouer the sonnes of Ruben, shalbe Elizur the sonne of Sedeur.

And his hoast & the number of them, fourtie and sixe thousand and fife hundred.

And last by hym shall the tribe of Simeon pitche, and the captayne ouer the sonnes of Simeon, shalbe Saluniel the sonne of Zuri Saddai.

And his hoast & the number of them, fiftie and nine thousande and three hundred.

And the tribe of Gad also, and the captayne ouer the sonnes of Gad, shalbe Eliasaph the sonne of Ducl.

And his hoast & the number of them, fourtie and fife thousande, sixe hundred and fiftie.

All that were numbred with the campe of Ruben, an hundred thousande, fiftie and one thousande, foure hundred and fiftie, throughout their armies: and they shall set forth in the seconde place.

And the tabernacle of the congregati- on shall go with the hoast of the Leuites, in the middes of the campe: And as they lye in their tentes, euen so shall they proceede in the iourney, every man in his degree, and vnder their owne standerdes.

On the west side shalbe the standerd of the campe of Ephraim, accordyng to their armies, and the captayne ouer the sonnes of Ephraim, shalbe Elisama the sonne of Amihud.

His hoast and the number of them, fourtie thousande and fife hundred.

And last by hym, shalbe the tribe of Manasse: and the captayne ouer the sonnes of Manasse, shalbe Gualiel the sonne of Bedazur.

His hoast and the number of them, thirtie and two thousande, and two hundred.

And the tribe of Benjamin also: and the captayne ouer the sonnes of Benjamin, shalbe Abidan & sonne of Gedeon.

His hoast & the number of them, thirtie and fife thousande & foure hundred.

All the number of the campe of Ephraim, were an hundred thousande, eyght thousande, and an hundred, throughout their armies: and they shall go in the thirde place.

The standerd of the hoast of Dan, shal kepe the north side with their armies: and the captayne ouer the chyldren of Dan, shalbe Ahiezer the sonne of Ammi Saddai.

His hoast and the number of them, threescore and two thousande, and seuen hundred.

And last by hym shall the tribe of Aser pitch: and the captayne ouer the sonnes of Aser, shalbe Pagiel & sonne of Ocran.

His hoast & the number of them, fourtie and one thousand and fife hundred.

And the tribe of Rephthai: & the captayne ouer the chyldren of Rephthai, shalbe:

shalbe Abira the sonne of Enan.
 30 his hoast and the number of them,
 fiftie and thre thousande and four
 hundred.
 31 All they that were numbred with the
 hoast of Dan, were an hundred thou
 sande, fiftie and seuen thousand and fire
 hundred: And they shall go hynniost
 with their standerdes.
 32 These are the kinmes of the chyldren
 of Israel throughout the houses of
 their fathers, euen all the numbers that

pitched throughout their hoasts, fire
 hundred thousande, thre thousand, five
 hundred and fiftie.
 33 But the Leuites were not numbred
 among the chyldren of Israel, as the
 Lorde commaunded Moyses.
 34 And the chyldren of Israel dyd accor
 dyng to all that the Lorde commaun
 ded Moyses, so they pitched with their
 standerdes, and so they iourneyed euery
 one throughout their kinredes, accor
 dyng to the houtholdes of their fathers.

The. iij. Chapter.

The Leuites go not to battell, but minister in the sanctuarie. 21 They pitch
 their tentes next to the habitation.



These also are the gene
 rations of Aaron and
 Moyses, in y day that
 the Lorde spake with
 Moyses in mount Si
 nai.

And these are the
 names of the sonnes of Aaron: Nadab
 the eldest sonne, and Abihu, Eleazar,
 and Ithamar.

* These are the names of the sonnes
 of Aaron whiche were * priestes an
 noynted, and whose hande was conse
 crated to minister.

4 And Nadab and Abihu dyed before
 the Lorde, when they offred straunge
 fire before the Lorde in the wyldernesse
 of Sinai, and had no chyldren: And E
 leazar and Ithamar ministred in the
 sight of Aaron their father.

5 And the Lorde spake vnto Moyses,
 saying:

6 Wyng the tribe of Leui, and set them
 before Aaron the priest, * that they may
 serue hym:

7 And take the charge with hym, euen
 the charge of the whole congregation
 before the tabernacle of the congregati
 on, to do the seruice of the tabernacle.

8 They shall kepe all the instrumentes
 of the tabernacle of the congregation,
 & haue the charge of the chyldren of Is
 rael, to do the seruice of the tabernacle.

9 And thou shalt geue the Leuites vnto
 Aaron and to his sonnes: for they are
 geuen and deliuered vnto hym of the
 chyldren of Israel.

10 And thou shalt appoynt Aaron and

his sonnes to waite on their priestes of
 fice: and the straunger that commeth
 nye, shalbe slayne.

11 And the Lorde spake vnto Moyses,
 saying:

12 Beholde, I haue taken the Leuites
 from among the chyldren of Israel * for
 all the first borne that openeth the ma
 trice among the chyldren of Israel, and
 the Leuites shalbe mine.

Exod xlii.a
 Num viii.c.

13 Because all the first borne are myne:
 for the same day that I smote all the
 first borne in the lande of Egypt, I ha
 lowed vnto me all the first borne in Is
 rael, both man and beast, and mine they
 shalbe: I am the Lorde.

14 And the Lorde spake vnto Moyses in
 the wyldernesse of Sinai, saying:

15 Number the chyldren of Leui after
 the houses of their fathers in their kin
 redes: All that are males from a mo
 neth old and aboue, shalt thou number.

16 And Moyses numbred them, accor
 dyng to the worde of the Lorde, as he
 was commaunded.

17 * And these were the chyldren of Leui
 in their names: Gerson, and Caath,
 and Merari.

18 And these are the names of the chy
 dren of Gerson in their kinredes: Lib
 ni, and Semei.

19 The sonnes of Caath in their kinredes:
 Amram, Iezar, Hebron, and Oziel.

20 And the sonnes of Merari in their kin
 redes: Maheli, and Gusi. These are
 the kinredes of the Leuites, accor
 dyng to the houses of their fathers.

21 Of Gerson came the kinred of the Lib
 nites

- mites and the kindred of the Senuites. These are the kindredes of the Gersonites,
- 22 And the summe of them after the number of all the males, from a moneth old and above, was counted seven thousande and five hundred.
- 23 And the kindredes of the Gersonites shall pitch behinde the tabernacle westwarde.
- 24 The captayne and most auncient of the house of the Gersonites, shalbe Elisaph the sonne of Lael.
- 25 And the charge of the chyldren of Gerson in the tabernacle of the congregation, shalbe the tabernacle and the pavilion, the couering thereof, and the bayle of the doore of the tabernacle of the congregation:
- 26 And the hangynges of the court, and the curtayne of the doore of the court whiche is rounde about the tabernacle, and the aulter, and the cordes of it for all the seruice thereof.
- 27 And of Gaath, came the kindred of the Amramites, and the kindred of the Jetherarites, the kindred of the Hebzonites, and the kindred of the Dzielites: These are the kindredes of the Gaathites.
- 28 And the number of all the males from a moneth olde and above, was epyght thousande and sixe hundred, hauing the charge of the sanctuarie.
- 29 And the kindred of the chyldren of Gaath, shall pitch on the south syde of the tabernacle.
- 30 The captayne and most auncient of the house of the kindred of the Gaathites, shalbe Elisaphan the sonne of Dziel.
- 31 And their charge shalbe the arke, the table, the candellsticke, and the aulter, & the vessels of the sanctuarie that they minister in, and the bayle, & whatsoever belongeth to the ministration therof.
- 32 And Eleazar the sonne of Aaron the priest, shalbe captayne ouer all the captaynes of the Leuites, and haue the ouersight of them that wayte vpon the sanctuarie.
- 33 And of Merari came the kindred of the Mahelites, and the kindred of the Mushites: These are the kindredes of Merari.
- 34 And the summe of them accordyng to the number of all the males, from a moneth olde and above, was sixe thousand and two hundred.
- 35 The captayne and the most auncient of their house that were of the kindred of Merari, was Zuriel the sonne of Abihael: and these shall pitche on the north syde of the tabernacle.
- 36 And vnder the custodie and charge of the sonnes of Merari, shalbe the boordges of the tabernacle, & the barres, pyllers, and sockettes therof, and all the vessels therof, and all that serueth therto:
- 37 And the pyllers of the court rounde about, with their sockettes, their pinnes, and their cordes.
- 38 But on the forefront of the tabernacle, towarde the east, before the tabernacle of the congregation eastwarde, shall Moyse & Aaron and his sonnes, pitche and wayte to kepe the sanctuarie, and to kepe the chyldren of Israel: And the straunger that commeth nye, shalbe slayne.
- 39 And the whole summe of the Leuites, whiche Moyse and Aaron numbred at the commaundement of the Lorde throughout their kindredes, euen all the males from a moneth olde and above, was ^{Nu.} twentie and two thousande.
- 40 And the Lorde sayde vnto Moyse: Number all the first borne that are males among the chyldren of Israel, from a moneth olde and above, and take the number of their names.
- 41 And thou shalt appoynt the Leuites to me (for I am the Lorde) for all the first borne of the chyldren of Israel, and the cattell of the Leuites for all the firstgendred of the cattell of the chyldren of Israel.
- 42 And Moyse numbred, as the Lorde commaunded hym, all the first borne of the chyldren of Israel.
- 43 And all the first borne males, rehearsed by their names, from a moneth olde and above, accordyng to their number, were twentie and two thousande, two hundred and threescore and thirteene.
- 44 And the Lorde spake vnto Moyse, saying:
- 45 Take the Leuites for all the first borne of the chyldren of Israel, and the cattell of the Leuites for their cattell, & the Leuites shalbe myne: I am the Lorde.
- 46 And for the redeeming of the two hundred and threescore and thirteene, which are now then the Leuites, in the first borne of the chyldren of Israel,

(a) Shiles were of two sortes: the one common, the other belonging to the sanctuarie, and that of the sanctuarie was double the weight of the common. The common stile was of two groates, and the sanctuarie stile foure. The scripture in this place, and in the thirtieth of Exodus, and xxxiij. fourth and fifth, sayeth, that the sanctuarie stile both wayt twentie Gerahs, whiche the Grecians do call Obolus, & so in English, an halfpenny, when they saye groates of our money was an ounce: and the Hebrewes do thinke that Obolus both wayt the weight of the stile and the weight of the stile.

- 47 Take fine sicles of enery head, after the wayght of the sanctuarie, * the sicle containyng twentie gerahs.
- 48 And geue the money wherewith the odde number of them is redeemed, vnto Aaron and his sonnes.
- 49 And Moyles toke the redemption money of them that were redeemed, beyng mo then the Leuites:

- 50 Of the first borne of the chyliden of Israel toke he this money: [euen] a thousande three hundred and three score and fine sicles, after p sicle of the sanctuarie.
- 51 And Moyles gaue the money of them that were redeemed, vnto Aaron and his sonnes, accordyng to the word of the Lorde, euen as the Lorde commaunded Moyles.

The. iiij. Chapter.

The offices of the Leuites.



- AND the Lorde spake vnto Moyles and Aaron, saying:
- Take the summe of the chyliden of Caath fro among the sonnes of Leui, after their kindredes and houses of their fathers:
- From thirtie yeres and aboue, vntill fiftie, all that enter into the hoast for to do the worke in the tabernacle of the congregation.
- This shalbe the office of the chyliden of Caath in the tabernacle of the congregation, [about] the most holy.
- And when the hoast remoueth, Aaron and his sonnes shall come and take downe the couering bayle, and wrap the arke of wytnesse in it:
- And shall put thereon a coueryng of badgers skynnes, and shall spreade vpon it a cloth that is altogether of blew silke, and put in the barres thereof.
- 7 And vpon the shewe table, they shall spreade abrode a cloth of blew silke, and put thereon the dishes, [incense] cuppes, and goblets, and pottes to powre with: and there shalbe bread thereon continually.
- 8 And they shall spreade vpon them a couering of skarlet, and couer the same with a couering of badgers skynnes, and put in the barres thereof.
- 9 And they shall take a cloth of blew silke, and couer the candellsticke of light, with his lampes, snuffers, and censers, and all the oyle vessels whiche they occupie about it.
- 10 And they shall put both it and all the vessels thereof, within a coueryng of badgers skynnes, and put it vpon a barre.
- 11 And vpon the golden aulter, they shall

- spreade a cloth of blew silke, and couer it with a couering of badgers skynnes, and put to the barres therof.
- 12 And they shall take all the instrumentes wherewith they minister in the sanctuarie, and put a cloth of blew silke vpon them, and couer them with a couering of badgers skynnes, and put them on a barre.
- 13 And they shall take away the ashes from the aulter, and spreade a purple cloth thereon.
- 14 And put vpon it all the vessels thereof: that they minister withall, euen the cole pannes, the fleshe hookes, the fire shouels, the basens, & the other vessels of the aulter: and they shall spreade vpon it a couering of badgers skynnes, and put to the barres of it.
- 15 And when Aaron & his sonnes haue made an ende of couering the sanctuarie, and all the vessels of the sanctuarie, agaynst that the hoast remoue, then the sonnes of Caath shall come in for to beare: but they shall not touche any holie thyng, lest they dye. And this is the charge of the sonnes of Caath, in the tabernacle of the congregation.
- 16 And to the office of Eleazar the sonne of Aaron the priest, pertaineth the oyle for the light, the sweete incense, the dayly meate offering, and the annoynting oyle, and the ouersight of all the tabernacle, and of all that therein is, both in the sanctuarie, and in all the vessels thereof.
- 17 And the Lorde spake vnto Moyles and Aaron, saying:
- 18 We shall not cut of the tribe of the kindred of the Caathites, from among the Leuites:
- 19 But thus do vnto them, that they may lyue and not dye: when they go vnto

- mites and the kindred of the Senevites. These are the kindredes of the Gersonites,
- 22 And the summe of them after the number of all the males, from a moneth olde and above, was counted seven thousande and five hundred.
- 23 And the kindredes of the Gersonites shall pitch behinde the tabernacle westwarde.
- 24 The captayne and most auncient of the house of the Gersonites, shalbe Elisaph the sonne of Lael.
- 25 And the charge of the chyldren of Gerson in the tabernacle of the congregation, shalbe the tabernacle and the pavilion, the couering thereof, and the bayle of the doore of the tabernacle of the congregation:
- 26 And the hangynges of the court, and the curtayne of the doore of the court whiche is rounde about the tabernacle, and the aulter, and the cordes of it for all the service thereof.
- 27 And of Gaath, came the kindred of the Amramites, and the kindred of the Issacharites, the kindred of the Hebronites, and the kindred of the Ozzielites: These are the kindredes of the Gaathites.
- 28 And the number of all the males from a moneth olde and above, was eyght thousande and sixe hundred, having the charge of the sanctuarie.
- 29 And the kindred of the chyldren of Gaath, shall pitch on the south syde of the tabernacle.
- 30 The captayne and most auncient of the house of the kindred of the Gaathites, shalbe Elisaphan the sonne of Ozziel.
- 31 And their charge shalbe the arke, the table, the candellsticke, and the aulter, & the vessels of the sanctuarie that they minister in, and the bayle, & whatsoever belongeth to the ministration therof.
- 32 And Eleazar the sonne of Aaron the priest, shalbe captayne ouer all the captaynes of the Levites, and haue the ouerlight of them that wayte vpon the sanctuarie.
- 33 And of Merari came the kindred of the Mahelites, and the kindred of the Mishites: These are the kindredes of Merari.
- 34 And the summe of them accordyng to the number of all the males, from a moneth olde and above, was sixe thousande and two hundred.
- 35 The captayne and the most auncient of their house that were of the kindred of Merari, was Zurriel the sonne of Abihael: and these shall pitch on the north syde of the tabernacle.
- 36 And vnder the custodie and charge of the sonnes of Merari, shalbe the boordges of the tabernacle, & the barres, pylters, and sockettes therof, and all the vessels therof, and all that serueth therto:
- 37 And the pylers of the court rounde about, with their sockettes, their pinnes, and their cordes.
- 38 But on the forefront of the tabernacle, toward the east, before the tabernacle of the congregation eastwarde, shalbe Moyles & Aaron and his sonnes, pitch and wayte to kepe the sanctuarie, and to kepe the chyldren of Israel: And the straunger that cometh nye, shalbe slayne.
- 39 And the whole summe of the Levites, whiche Moyles and Aaron numbred at the commaundement of the Lorde throughout their kindredes, even all the males from a moneth olde and above, was ^{Nu. xxvi.} twentie and two thousande.
- 40 And the Lorde layde vnto Moyles: Number all the first borne that are males among the chyldren of Israel, from a moneth olde and above, and take the number of their names.
- 41 And thou shalt appoynt the Levites to me (for I am the Lorde) for all the first borne of the chyldren of Israel, and the cattell of the Levites for all the first gendered of the cattell of the chyldren of Israel.
- 42 And Moyles numbred, as the Lorde commaunded hym, all the first borne of the chyldren of Israel.
- 43 And all the first borne males, rehearsed by their names, from a moneth olde and above, accordyng to their number, were twentie and two thousande, two hundred and threescore and thirteene.
- 44 And the Lorde spake vnto Moyles, saying:
- 45 Take the Levites for all the first borne of the chyldren of Israel, and the cattell of the Levites for their cattell, & the Levites shalbe myne: I am the Lorde.
- 46 And for the redeeming of the two hundred and threescore and thirteene, which are mo then the Levites, in the first borne of the chyldren of Israel,

(a) Stiles were of two sortes: the one common, the other belonging to the sanctuarie and that of the sanctuarie was double the weight of the common. The common stile weighed two grotes, and the sanctuarie stile four. The scripture in this place, and in the thirte of Exodus, and Ezechiel fourte and fure, sayeth, that the sanctuarie stile both waye twentie Shekels, whiche the Grecians do call Obolus, & we in Englyshe, an halfpennie, when englishe grotes of our money was an ounce: and the Hebrewes do thinke that Obolus both waye the weight of the stile both the coynes.

47 Take fine sicles of enery head, after the wayght of the sanctuarie, * the sicle contaynyng twentie gerahs.
48 And geue the money wherewith the odde number of them is redeemed, vnto Aaron and his sonnes.
49 And Moyses toke the redemption money of them that were redeemed, beyng mo then the Levites:

50 Of the first boyme of the children of Israel toke he this money: [even] a thousande thre hundred and thre score and fine sicles, after y^e sicle of the sanctuarie.
51 And Moyses gaue the money of them that were redeemed, vnto Aaron and his sonnes, according to the word of the Lorde, even as the Lorde commaunded Moyses.

The. iiij. Chapter.

The offices of the Levites.



AND the Lorde spake vnto Moyses and Aaron, saying:

Take the summe of the chyldren of Caath fro among the sonnes of Levi, after their kindes and houses of their fathers:

From thirtie yeres and aboue, vntill fittie, all that enter into the hoast for to do the worke in the tabernacle of the congregation.

This shalbe the office of the chyldren of Caath in the tabernacle of the congregation, [about] the most holy.

And when the hoast remoueth, Aaron and his sonnes shall come and take downe the couering bayle, and wrap the arke of wytnesse in it:

And shall put thereon a coueryng of badgers skynnes, and shall spreade vpon it a cloth that is altogether of blew silke, and put in the barres therof.

And vpon the shelve table, they shall spreade abrode a cloth of blew silke, and put thereon the dishes, [incense] cuppes, and goblets, and pottes to powre with: and there shalbe bread thereon continually.

And they shall spreade vpon them a couering of skarlet, and couer the same with a couering of badgers skynnes, and put in the barres thereof.

And they shall take a cloth of blew silke, and couer the candellsticke of light, with his lampes, snuffers, and censers, and all the oyle vessels whiche they occupie about it.

And they shall put both it and all the vessels thereof, within a coueryng of badgers skynnes, and put it vpon a barre.

And vpon the golden aulter, they shall

spreade a cloth of blew silke, and couer it with a couering of badgers skynnes, and put to the barres therof.

And they shall take all the instruments wherewith they minister in the sanctuarie, and put a cloth of blew silke vpon them, and couer them with a couering of badgers skynnes, and put them on a barre.

And they shall take away the ashes from the aulter, and spreade a purple cloth thereon.

And put vpon it all the vessels thereof that they minister withall, even the cole pannes, the fleshe hookes, the fire shouels, the basens, & the other vessels of the aulter: and they shall spreade vpon it a couering of badgers skynnes, and put to the barres of it.

And when Aaron & his sonnes haue made an ende of couering the sanctuarie, and all the vessels of the sanctuarie, agaynst that the hoast remoue, then the sonnes of Caath shall come in for to beare: but they shall not touche any holpe thyng, lest they dye. And this is the charge of the sonnes of Caath, in the tabernacle of the congregation.

And to the office of Eleazar the sonne of Aaron the priest, pertayneth the oyle for the light, the swete incense, the dayly meate offering, and the annoynting oyle, and the ouersight of all the tabernacle, and of all that therein is, both in the sanctuarie, and in all the vessels thereof.

And the Lorde spake vnto Moyses and Aaron, saying:

We shall not cut of the tribe of the kindred of the Caathites, from among the Levites:

But thus do vnto them, that they may lyue and not dye: when they go vnto the

- the most holy things: let Aaron and his sonnes go in, and appoint them euery one to his office, and to his charge.
- 20 But let them not go in, to see when the holy things are folden vp, lest they dye.
- 21 And the Lorde spake vnto Moyses, saying:
- 22 Take also the summe of the chyldren of Gerson, throughout the houses of their fathers, and throughout their kinredes.
- 23 From thirtie yeres olde, and aboue, vntill fiftie yeres, shalt thou number them, al that enter into the assemblee for to do seruice in the tabernacle of the congregation.
- 24 And this is the seruice of the kinred of the Gersonites, to serue and to beare.
- 25 They shall beare the curtaynes of the tabernacle, and the tabernacle of the congregation, his couering, and the couering of Badgers skinned that is an hye vpon it, and the bayle of the doore of the tabernacle of the congregation:
- 26 And the curtaynes of the court, and the bayle that is in the entring in of the gate of the court, whiche is neare the tabernacle, and neare the aulter rounde about, with the cordes, and al the instrumentes that serue vnto them, & all that is made for them, and so shall they serue.
- 27 At the mouth of Aaron & his sonnes, shall all the seruice of the chyldren of the Gersonites be done, in all their charges and in all their seruice: and ye shall appoynt vnto them all their burdens to kepe.
- 28 And this is the seruice of the kinred of the chyldren of Gerson in the tabernacle of the congregation, and their watche shall be vnder the hand of Ithamar the sonne of Aaron the priest.
- 29 And thou shalt number the sonnes of Merari after their kinredes, and after the houses of their fathers:
- 30 From thirtie yeres olde and aboue, vnto fiftie yeres shalt thou number them, euery one that enter into the assemblee, to do the seruice of the tabernacle of the congregation.
- 31 And this is their office and charge, according to all their seruice in the tabernacle of the congregation: The borders of the tabernacle, with the barres, pylles, and sockettes therof.
- 32 And the pylles that are round about the court, with their sockettes, pinnes, and cordes, & with all the instrumentes of it, for all their seruice: And by name ye shall recken the instrumentes of their office and charge.
- 33 This is the seruice of the kinredes of the sonnes of Merari, according to all their office in the tabernacle of the congregation, vnder the hand of Ithamar the sonne of Aaron the priest.
- 34 And Moyses and Aaron and the princes of the multitude, numbred þ sonnes of the Gaathites, after their kinredes and houses of their fathers,
- 35 From thirtie yeres olde, and aboue, vnto fiftie yeres, all that enter into the assemblee, to do seruice in the tabernacle of the congregation.
- 36 And the numbers of them throughout their kinredes, were two thousande, seuen hundred, and fiftie.
- 37 This is the number of the kinredes of Gaath, [namely] all that might do seruice in the tabernacle of the congregation, whiche Moyses and Aaron did number, according to the commaundement of the Lorde by the hande of Moyses.
- 38 Also the numbers of the sonnes of Gerson throughout their kinredes and houses of their fathers:
- 39 From thirtie yeres olde, & aboue, vnto fiftie yeres, all that enter into the assemblee for to do seruice in the tabernacle of the congregation.
- 40 And the numbers of them throughout their kinredes, and houses of their fathers, were two thousande, six hundred, and thirtie.
- 41 This is the number of the kinredes of the sonnes of Gerson, of all that dyd seruice in the tabernacle of the congregation, whiche Moyses and Aaron dyd number, according to the commaundement of the Lorde.
- 42 And the numbers of the kinredes of the sonnes of Merari throughout their kinredes and houses of their fathers:
- 43 From thirtie yeres olde, and vnto fiftie yeres, all that enter into the assemblee for the seruice of the tabernacle of the congregation.
- 44 And the numbers of them after their kinredes, were thre thousand and two hundred.
- 45 These be the summes of the kinredes of the sonnes of Merari, whiche Moyses & Aaron numbred, according to the word of the Lorde, by the handes of Moyses.
- 46 And

46 And so at the numbers of the Leuites, which Moyses, Aaron, and the Lordes of Israel numbred after their kindredes and householdes of their fathers:

47 From thirtie yeres olde and bp, vnto fiftie yeres, euery one that came to do his duetie, office, seruice, and charge in the tabernacle of the congregation. So

the numbers of them were seven thousande, five hundred, and fourescore.

48 Accordyng to the worde of the Lord, dyd [Aaron] number them by the hande of Moyses, euery one accordyng to their seruice and charge: Thus [were] they of that tribe numbred, as the Lord commaunded Moyses.

¶ The .v. Chapter.

7 The knowledgyng of sinne. 8 The cleantying of sinne.
12 The lawe of gelousie.



AND the Lord spake vnto Moyses, saying: Commaunde the children of Israel that they * put out of the hoast euery leper, and euery one that hath an

issue, & whosoever is defiled by the dead:

Both male and female shal ye put out, euen out of the hoast shal ye put them, that they defile not their^(a) tentes, among which I dwell.

4 And the children of Israel dyd so, and put them out of the hoast: euen as the Lord spake vnto Moyses, so dyd the children of Israel.

5 And the Lord spake vnto Moyses, saying:

6 Speake vnto the children of Israel: when a * man or woman shall commit any sinne that men comit, and trespassse agaynst the Lord: when that person shall trespassse,

7 Then they shall knowledg their sinne which they haue done, and let hym restore againe the hurt that he hath done, with his principall, and put the fift part of it more therto, and geue it vnto hym whom he hath trespassed agaynst.

8 But and if the man haue no^(b) kinsman to restore the hurt vnto, let the trespassse be made good vnto the Lord, and it shalbe the priestes, beside the Rannime of the attonement, wherby an attonement shalbe made for hym.

9 And euery heauie offering that is made of the holy thynges of the children of Israel which they bring vnto the priest, shalbe his.

10 And euery mans halowed thynges shalbe his: whatsoeuer any man geueth the priest, it shalbe his.

11 And the Lord spake vnto Moyses, saying:

12 Speake vnto the children of Israel, and say vnto them: If any mans wyfe go aside, and trespassse agaynst hym,

13 So that another man lye with her fleshly, and it be hid from the eyes of her husbände, and is kept close that she is defyled, and there is no witnesse agaynst her, neither she taken with the maner,

14 And the spirite of gelousie comieth vpon hym, so that he is gelous ouer his wyfe which is defyled: or if the spirite of gelousie come vpon hym, so that he is gelous ouer his wyfe which is yet vndefyled:

15 Then let the man bring his wyfe vnto the priest, and bring her offering with her, the tenth part of an^(c) Epha of barley meale: but let hym put no oyle vpon it, nor put frankensence thereon, for it is an offering of gelousie, an offering for a remembraunce, causyng the sinne to be thought vpon.

16 And the priest shall bring her, and set her before the Lord.

17 And the priest shall * take holy water in an earthen vessel, and of the dust that is in the floore of the tabernacle, the priest shal take it, and put it into^(d) water.

18 And let the priest set the woman before the Lord, and vncouer the womans head, and put the offering of memorzall in her handes, which is the gelousie offering: and the priest shall haue bitter and cursed water in his hande.

19 And the priest shall charge her by an othe, and say vnto the woman: If no man haue lye with thee, neither hast gone aside to vncleauesse without thy husbände, then haue thou no harme of this bitter and cursed waters.

20 But and if thou hast gone aside from thyne husbände, and art defiled, and some man hath lye with thee beside thyne husbände:

21 Then

^(c) Epha com. ^(d) Epha com. ^(e) Epha com. ^(f) Epha com. ^(g) Epha com. ^(h) Epha com. ⁽ⁱ⁾ Epha com. ^(j) Epha com. ^(k) Epha com. ^(l) Epha com. ^(m) Epha com. ⁽ⁿ⁾ Epha com. ^(o) Epha com. ^(p) Epha com. ^(q) Epha com. ^(r) Epha com. ^(s) Epha com. ^(t) Epha com. ^(u) Epha com. ^(v) Epha com. ^(w) Epha com. ^(x) Epha com. ^(y) Epha com. ^(z) Epha com.

- 21 (Then þ priest shal charge the woman with an othe of cursing, & the priest shal say vnto the woman) the Lorde make thee accursed and detestable for the othe among the people. When the Lorde doth make thy thigh to rot, & thy belly swell.
- 22 These cursed waters go into the bowels of thee, that they may make thy belly swell, and thy thigh to rotte. And let the woman say, Amen amen.
- D 23 And let the priest write these curses in a booke, and shall blot them out with the bitter waters:
- 24 And geue the woman those bitter and cursed waters to drinke, & those cursed and bitter waters may enter into her.
- 25 And then the priest shal take the gelousie offering out of the womans hande, and waue it before the Lorde, and bryng it vnto the altar.
- 26 And the priest shal take an handfull of the offering for a memoriall, & burne it vpon the altar, and then make the woman drinke the waters:
- 27 And when he hath made the woman drinke the waters, if she be defiled and haue trespassed agaynst her husbände, then shall the cursed and bitter waters go into her, and her belly shal swell, and her thigh shal rotte: and the woman shalbe a curse among her people.
- 28 And yf the woman be not defiled, but is cleane, she shall haue no harme, but shall conceaue and beare.
- 29 This is the lawe of gelousie, when a wyfe goeth aside from her husbände, and is defiled:
- 30 Or when the spirit of gelousie cometh vpon a man, and he beyng gelous ouer his wyfe, doth bryng her before þ Lorde. And the priest shal do to her accordyng vnto all this lawe,
- 31 And the man shalbe giltyffe, and this woman shall beare her sinne.

¶ The .vi. Chapter.

2 The lawe of the consecration of the Nazarites. 24 The blessing of the people.

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AND the Lorde spake vnto Moyses, saying: Speake vnto the children of Israel, and say vnto them: whē either man or woman doth separte them selues to volbe a volbe of⁽ⁿ⁾ a Nazarite, to separte them selues vnto the Lorde:

3 He shall separte him selfe from * Wine and strong drynke, and shall drynke no vineger of wine or of strong drinke, nor shall drinke whatsoeuer is pressed out of grapes, and shall eate no freche grapes, neither yet dried.

4 As long as his abstinence endureth, shall he eate nothyng that is made of the vine tree, or of the cornels, or of the huske of the grape.

5 And as long as he volbeth and is separted, there shall no rasure come vpon his head, vntyll his dayes be out in the which he separteth hym selfe vnto the Lorde, he shalbe holy, and shall let the lockes of his heere growe.

23 6 As long as he separteth hym selfe vnto the Lorde, he shall come at no dead body.

7 He shall not make hym selfe vncleane at the death of his father, mother, brother, or sister: because that the consecra-

tion of his God is vpon his head,

8 All the dayes of his seperation, he is holy vnto the Lorde.

9 And if any man dye sodenly before him, or he be ware, the head of his consecration shalbe defiled: and he shall haue his head the day of his cleansyng, euen the seuenth day shall he shawe it.

10 And the eyght day he shall bryng two turtles, or two young pigeons, to the priest, before the doore of the tabernacle of the congregation.

11 And the priest shall offer the one for a sinne offering, and the other for a burnt offering: and make an attonement for hym as concernyng that he sinned by the dead, and shall halowe his head the same day.

12 And he shall consecrate vnto the Lorde the tyme of his seperation, & shall bring a lambe of a yere olde for a trespass offering: but the dayes that were before are lost, because his consecration was defiled.

13 This is the lawe of the Nazarite: when the tyme of his consecration is out, he shalbe brought vnto the doore of the tabernacle of the congregation:

14 And he shall bryng his offering vnto the Lorde, an hee lambe of a yere olde without blemishe for a burnt offering, and

a. The Lorde hath left free this booke to the discretion of well of persons, without limiting any certain time for the observation of it. They who keep this booke, were as the light of godliness and helmes among other, and holden for the most excellent wisdom and treasure: and therefore have they taken þ name of Nazarites. For the Hebrew word Nazar, which of the words of Nazarites cometh, signifieth separte.

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and a shee lambe of a yere olde without blemishe for a sinne offering, & a ramme without blemishe also for peate offeringes,

15 And a basket of unleaunened bread, euen cakes of fine flour mingled with oyle, and wafers of unleaunened bread annoynted with oyle, with their meate offeringes and drynke offeringes.

16 And the priest shall bring them before the Lorde, and offer his sinne offering and his burnt offering.

17 And shall prepare the ramme for a peate offering vnto the Lorde, with the basket of unleaunened bread: and the priest shall make also his meate offering and his drynke offering.

18 And the Nazarite shal haue the head of his consecration at the doore of the tabernacle of the congregation, and shal take the heere of the head of his consecration, and put it in the fire which is vnder the peate offering.

19 And the priest shall take the sodden shoulder of the ramme, and one unleaunened cake out of the basket, and one unleaunened wafer also, and put them

vpon the handes of the Nazarite, after he hath shauen his consecration.

20 And the priest shall waue them before the Lorde: And these holy thynges shalbe the priestes, with the waue brest and the heaue shoulder: and then the Nazarite may drynke wine.

21 This is the lawe of the Nazarite which hath bowed his offering vnto the Lorde for his consecration, besides those thynges that his hande can get: according to the vowe which he bowed, euen so he must do after the lawe of his consecration.

22 And the Lorde spake vnto Moyses, saying:

23 Speake vnto Aaron and his sonnes, saying: On this wyse ye shall blesse the chyldren of Israel, and say vnto them:

24 The Lorde blesse thee, and kepe thee:

25 The Lorde make his face shine vpon thee, and be mercifull vnto thee:

26 The Lorde lyft vp his countenance vpon thee, and geue thee peace.

27 And they shall put my name vpon the chyldren of Israel, and I wyll blesse them.

¶ The.vij. Chapter.

2 The offering of the lordes and heades of Israel. 89 God speaketh from the mercie seate to Moyses.



¶ When * Moyses had full set vp the tabernacle, & annoynted and sanctified it, and all the instrumentes thereof, the altar also & all the vessels therof: and had annoynted them & sanctified them.

2 When the princes of Israel, heades ouer the houses of their fathers (which were the lordes of the tribes, and ouer them that were numbred) offered,

3 And brought their sacrifice before the Lorde, six couered charettes, & twelue oren: one charet for two lordes, and for one an ore, and they brought them before the tabernacle.

4 And the Lorde spake vnto Moyses, saying:

5 Take it of them, that they may be to do the seruice of the tabernacle of the congregation, and thou shalt geue them vnto the Leuites, to euery man according vnto his office.

6 And Moyses toke the charettes and the oren, & gaue them vnto the Leuites.

7 Two charettes and foure oren he gaue vnto the sonnes of Gerson, according vnto their office.

8 And foure charettes & eyght oren he gaue vnto the sonnes of Merari, according vnto their offices, vnder þ hande of Ithamar the sonne of Aaron the priest.

9 * But vnto the sonnes of Caath he gaue none: because the charge of the sanctuarie belonged vnto them, which they dyd beare vpon shoulders.

10 And the princes offered for the dedicating of the altar in the day that it was annoynted, and brought their sacrifices before the altar.

11 And the Lorde sayde vnto Moyses: The princes shal bring their offeringes, euery day one prince, for the dedicating of the altar.

12 And so on the first day dyd Nahasson the sonne of Aminadab, of the tribe of Iuda, offer his sacrifice.

- 13 And his offering was a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the waight of the sanctuarie, and they were both full of fine flour, mingled with oyle, for a meate offering:
- 14 An [incense] cup of ten sicles of golde, full of incense:
- 15 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offering:
- 16 An hee goate for a sinne offering:
- 17 And for a peace offering, two oxen, five rammes, five hee goates, & five lambes of a yere olde. This was the gift of Parhelsson the sonne of Ammadab.
- 18 The seconde day Nathaniel the sonne of Zuar, captayne ouer Isachar, did offer:
- 19 And he offered for his gyft, a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle, for a meate offering:
- 20 An [incense] cup of golde of ten sicles, full of incense:
- 21 One yong bullocke, a ramme, a lambe of a yere olde, for a burnt offering:
- 22 And an hee goate for a sinne offering:
- 23 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Nathanael the sonne of Zuar.
- 24 The thirde day, Eliab the sonne of Helon, captayne of the children of Zabulon, did offer:
- 25 And his gyft was, a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the sicle of the sanctuarie, and both were full of fine flour mingled with oyle, for a meate offering:
- 26 A golden [incense] cup of ten sicles, full of incense:
- 27 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offering:
- 28 An hee goate for a sinne offering:
- 29 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Eliab the sonne of Helon.
- 30 The fourth day, Elizur the sonne of Sedeur, captayne of the children of Ruben, dyd offer.
- 31 And his gyft was, a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle, for a meate offering:
- 32 A golden [incense] cup of ten sicles, full of incense:
- 33 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offering:
- 34 An hee goate for a sinne offering:
- 35 And for a peace offering, two oxen, five rammes, five hee goates, & five lambes of one yere olde. This was the offering of Elizur the sonne of Sedeur.
- 36 The fift day, Selumiel the sonne of Zuri Saddai, captayne of the children of Simeon, offered:
- 37 His gyft was, a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the sicle of the sanctuarie, and they were both full of fine flour mingled with oyle, for a meate offering:
- 38 A golden [incense] cup of ten sicles, full of incense:
- 39 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offering:
- 40 An hee goate for a sinne offering:
- 41 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Selumiel the sonne of Zuri Saddai.
- 42 The sixt day, Eliasaph the sonne of Ducl, captayne of the children of Gad, offered:
- 43 His gyft was, a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meate offering:
- 44 A golden [incense] cup of ten sicles, full of incense:
- 45 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offering:
- 46 An hee goate for a sinne offering:
- 47 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Eliasaph, the sonne of Ducl.
- 48 The seuenth day, Elisama the sonne of Amiad, captayne of the children of Ephraim, offered:
- 49 And his sacrifice was, a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle, for a meate offering:
- 50 A golden [incense] cup of ten sicles, full of incense:
- 51 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offering:
- 52 An hee goate for a sinne offering:
- 53 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Elisama the sonne of Amiad.

- fine flour mingled with oyle for a meat offering:
- 50 A golden [incense] cup of ten sicles, full of incense.
- 51 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offering:
- 52 An hee goate for a sinne offering:
- 53 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Elisama, the sonne of Amiad.
- 54 The eyght day, offered Gamaliel the sonne of Pedazur, the captayne of the children of Manasses.
- 55 And his offering was, a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after þ sicle of the sanctuarie, both full of fine flour mingled with oyle for a meate offering:
- 56 A golden [incense] cup of ten sicles, full of incense.
- 57 A young bullocke, a ramme, a lambe of a yere olde for a burnt offering,
- 58 An hee goate for a sinne offering:
- 59 And for a peace offering two oxen, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Gamaliel the sonne of Pedazur.
- 60 The ninth day, Abidan the sonne of Gedeon captayne of the children of Benjamin, offered.
- 61 And his gift was a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meate offering:
- 62 A golden [incense] cup of ten sicles, full of incense:
- 63 A young bullocke, a ramme, a lambe of one yere olde for a burnt offering:
- 64 An hee goate for a sinne offering:
- 65 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Abidan the sonne of Gedeon.
- 66 The tenth day, Ahiezzer the sonne of Ammi Sadaai, captayne of the childre of Dan offered.
- 67 And his offering was, a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the sicle of þ sanctuarie, both full of fine flour mingled with oyle for a meate offering:
- 68 A golden [incense] cup of ten sicles, full of incense:
- 69 A young bullocke, a ramme, a lambe of a yere olde for a burnt offering:
- 70 An hee goate for a sinne offering:
- 71 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Ahiezzer the sonne of Ammi Sadaai.
- 72 The eleuenth day, Bagiel the sonne of Ocran, captayne of the children of Aser, offered.
- 73 And his offering was, a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meate offering:
- 74 A golden [incense] cup of ten sicles, full of incense:
- 75 A young bullocke, a ramme, a lambe of a yere olde for a burnt offering:
- 76 An hee goate for a sinne offering:
- 77 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Bagiel the sonne of Ocran.
- 78 The twelfth day, Ahira the sonne of Enan, captaine of the children of Rephthali, offered.
- 79 And his offering was, a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meate offering:
- 80 A golden [incense] cup of ten sicles, full of incense:
- 81 A young bullocke, a ramme, a lambe of one yere olde for a burnt offering:
- 82 An hee goate for a sinne offering:
- 83 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Ahira the sonne of Enan.
- 84 This was the dedication of the altar in the day when it was annoynted by the princes of Israel: twelue chargers of silver, twelue silver boules, twelue [incense] cuppes of golde.
- 85 Every charger conteynyng an hundred and thirtie sicles of silver, euery boule seuentie: And all the silver vessels conteyned two thousande & foure hundred sicles, after the sicle of the sanctuarie.
- 86 And the golden [incense] cuppes were twelue, full of incense, conteynyng ten sicles a peece after þ sicle of the sanctuarie: so that all þ golde of the [incense] cuppes was an hundred and twentie sicles.
- 87 All the bullockes for the burnt offering were twelue, the rammes twelue, the lambes of a yere olde twelue, with their

their meate offeringes: and the hee
goates for sinne offering, twelue.
88 And all the oren for the peace offer-
rynges were twentie and foure, the
rammes sixtie, the hee goates sixtie,
the lamibes of a yere olde sixtie. This
was the dedication of the autler, after
that it was annoynted.

89 And when Moyses was gone into the
tabernacle of the congregatiō to speake
with hym, he hearde the voyce of one
speakyng vnto hym from of the mercie
seate that was vpon the arke of wit-
nesse betweene the two Cherubims,
and he talked with hym.

¶ The .viii. Chapter.

2 The order of the lampes. 4 The fourme of the candlesticke. 6 The cleansyng
and offering of the Leuites. 24 The age of the Leuites when they be receaued
into seruice, or dimitted.

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1 **A**ND the Lorde spake
2 vnto Moyses, saying:
3 Speake vnto Aaron,
4 and say vnto hym:
5 When thou settest vp
6 the lampes, the seven
7 lampes shal geue light
8 towarde þe forefront of the candlesticke.
9 And Aaron dyd euen so, and lyghted
10 the lampes thereof towarde the fore-
11 front of the candlesticke, as the Lorde
12 commaunded Moyses.
13 And this was the worke of the candle-
14 sticke, euen of golde beaten out with the
15 hammer, both the shaft and the floures
16 therof was beaten out with þe hammer:
17 accordyng vnto the paterne which the
18 Lorde had shewed Moyses, euen so he
19 made the candlesticke.
20 And the Lorde spake vnto Moyses,
21 saying:
22 Take the Leuites from among the
23 children of Israel, and cleanse them.
24 And thus shalt thou do vnto them,
25 when thou cleanest them: Sprinkle
26 water of purifyng vpon them, and let
27 them shaue all their fleshe, and let them
28 washe their clothes, and so make them
29 selues cleane.
30 Then let them take a young bullocke
31 with his meate offering (euen) fine
32 flour minged with oyle, and another
33 young bullocke shalt thou take for a
34 sinne offering.
35 And thou shalt bring the Leuites be-
36 fore the tabernacle of the congregation,
37 thou shalt gather the whole multitude
38 of the children of Israel together,
39 And bring the Leuites before the
40 Lorde, and the children of Israel shall
41 put their handes vpon the Leuites.
42 And Aaron shall waue the Leuites

before the Lorde for a waue offering
of the children of Israel, that they may
execute the ministratiō of the seruice of
the Lorde.

12 And the Leuites shal put their handes
vpon the heades of the bullockes: and
thou shalt offer the one for a sinne offer-
ryng, and the other for a burnt offering
vnto the Lorde, that thou mayest make
an attonement for the Leuites.

13 And thou shalt set the Leuites before
Aaron and his sonnes, and waue them
for a waue offering vnto the Lorde.

14 And thus thou shalt seporate the Le-
uites from among the children of Isra-
el, and the Leuites shalbe myne.

15 After that, shall the Leuites go in, to
do the seruice of the tabernacle of the
congregation: And thou shalt cleanse
them, & waue them for a waue offering:

16 For they are geuen and deliuered by
me to me from among the children of Is-
rael for such as open euery wombe,
euen for the first borne of all the children
of Israel haue I taken them vnto me.

17 * For all the first borne of the children
of Israel are mine, both man and beast:
since the day that I smote euery first
borne in the lande of Egypt, I sanctified
them for my selfe.

18 And I haue taken the Leuites for all
the first borne of the children of Israel.

19 And haue geuen the Leuites as a gift
to Aaron and his sonnes from among
the children of Israel, to do the seruice
of the children of Israel in the taberna-
cle of the congregation, and to make an
attonement for the children of Israel:
that there be no plague among the chil-
dren of Israel, if the children of Israel
come nye vnto the sanctuarie.

20 And Moyses, and Aaron, and all the
congre-

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congregation of the children of Israel, dyd with the Levites: accordyng vnto all that the Lorde comaunded Moyses concernyng the Levites, euen so did the children of Israel vnto them.

21 And the Levites were purified, and washed their clothes: And Aaron wauned them as a waue offering before the Lorde, and made an attonement for them, to cleanse them.

22 After that, went the Levites in, to do their seruice in the tabernacle of the congregation before Aaron and his sonnes: as the Lorde had comaunded Moyses concernyng the Levites, euen so they dyd vnto them.

23 And the Lorde spake vnto Moyses, saying:

24 This is it that belongeth vnto the Levites: *From twentie and fye yeres, Nu. xxiij. c. olde and bywarde, they shall go in to wayte vpon the seruice of the tabernacle of the congregation.

25 And from the age of fiftie yeres, they shall cease waytyng vpon the seruice therof, and shall serue no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to kepe thynges committed to their charge: but shall do no more seruice. Thus therfore shalt thou do vnto the Levites touchyng their charge, ☞

¶ The. ix. Chapter.

2 The Passouer. 13 Punishment for such as kepe it not. 15 Of the cloude.



And the Lorde spake vnto Moyses in the wilderness of Sinai, in the first moneth of the seconde yere, after they *were come out of the lande of Egypt,

saying:

2 Let the children of Israel celebrate the Passouer at the tyme appoynted therunto:

3 Eueny fourteenth day of this moneth at euen: ye shall kepe it in his season accordyng to all the ceremonies of it, and accordyng to all the maners therof, shall ye kepe it.

4 And Moyses spake vnto the children of Israel, that they should celebrate the Passouer.

5 And they kept the Passouer the fourteenth day of the first moneth at euen in the wilderness of Sinai: accordyng to all that the Lorde comaunded Moyses, euen so dyd the children of Israel.

6 And certayne men were defiled by a dead man, that they myght not kepe the Passouer the same day, and they came before Moyses & Aaron the same day.

7 And those men sayde vnto hym, we are defiled by a dead man: wherfore are we kept backe, that we may not offer an offering vnto the Lorde in due season, among the children of Israel:

8 And Moyses sayd vnto them: Stande still, and I wyll heare what the Lorde wyll commaunde concernyng you.

9 And the Lorde spake vnto Moyses, saying:

10 Speake vnto the children of Israel, and say: If any man be vncleane by the reason of a carse, or be in a way farre distant from you and from your generations, he shall kepe the Passouer vnto the Lorde.

11 The fourteenth day of the seconde moneth at euen let them kepe it: and eate it with vncleauened bread, & sowe hearbes.

12 Let them leaue none of it vnto the morning, *nor bryake any bone of it: But Exod. xij. g.
Ioh. xix. f. accordyng to all the ordinance of the Passouer, let them kepe it.

13 But the man that is cleane, and is not in a iourney, and yet was negligent to kepe the Passouer: the same soule shall be cut of from his people, because he brought not the offering of the Lorde in his due season, that man shall beare his sinne.

14 And if a straunger dwell among you, and wyll kepe the Passouer vnto the Lorde: accordyng to the ordinance of the Passouer and maner therof, so shall he do. He shall haue one lawe both for the straunger, and for hym that was borne in the same lande.

15 And the same day that the tabernacle was reared vp, a *cloude couered the tabernacle, [namely] the tabernacle of the testimonie: and at euen, there was vpon the tabernacle, as it were the appearance of fire, vntyll the morning. Exod. xl. c.
Reg. 8. b.

16 So it was alway: the cloude couered it by day, and the appareance of fire by nyght.

17 And when the cloude was taken vp from the tabernacle, then the children of Israel iourneyed: and in the place where the cloude abode, there the children of Israel pitched their tentes.

18 At the mouth of the Lorde the childre of Israel iourneyed, and at the mouth of the Lorde they pitched: And as long as the cloude abode vpon the tabernacle, they lay still:

D 19 And when the cloude tarped still vpon the tabernacle long tyme, the children of Israel kept the watche of the Lorde, and iourneyed not.

20 And when the cloude abode a fewe dayes vpon the tabernacle, they abode in their tentes, accordyng to the commaundement of the Lorde: and they

iourneyed also at the commaundement of the Lorde.

21 And when the cloude abode vpon the tabernacle from euen vnto the mornyng, & was taken vp in the mornyng, then they iourneyed: whether it was by day or by nyght that the cloude was taken vp, they iourneyed.

22 Or if the cloude tarped two dayes, or a moneth, or a yere vpon the tabernacle and remayned thereon, the children of Israel remayned still and iourneyed not: And as soone as the cloude was taken vp, they iourneyed.

23 At the mouth of the Lord they rested in the tentes, and at the commaundement of the Lorde they iourneyed, keepyng the watche of the Lorde at the commaundement of the Lord by the hande of Moyses.

¶ The .x. Chapter.

2 The trumpettes of siluer, and their vse. 11 The Israelites depart from Sinai. 14 The captaynes of the hoast are numbred. 30 Obad refuseth to go with Moyses.

1
2



And the Lorde spake vnto Moyses, saying: Make thee two trumpettes of siluer: of an whole peece shalt thou make them, that thou mayest vse them to call

the congregation together, and when the campe shall iourney.

3 And when they shal blowe with them, all the multitude shall resort to thee before the doore of the tabernacle of the congregation.

4 And if they blowe but one trumpet, then the princes which are heades ouer the thousandes of Israel shall come vnto thee.

5 But if ye blowe an alarme, the hoastes that lye on the east partes shall go forwarde.

6 And if ye blowe the alarme the second tyme, the hoast that lyeth on the south side shall take their iourney: for they shall blowe an alarme when they take their iourneyes.

7 But when the congregation is to be gathered together, they shall blowe without an alarme.

8 And the sonnes of Aaron the priestes shall blowe with their trumpettes, and ye shall haue them as a lawe for ever in your generations.

9 And if ye go to warre in your lande, agaynst your enemies that beere you, ye shall blowe an alarme with the trumpettes, and ye shalbe remembred before the Lorde your God, to be saued from your enemies.

10 Also in the day of your gladnesse, and in your feast dayes, & in the begymmyng of your monethes, ye shall blowe the trumpettes ouer your burnt sacrifices and peace offerynges, that they may be a remembraunce for you before your God: I am the Lorde your God.

11 And it came to passe the twentieth day of the seconde moneth in the seconde yere, that the cloude was taken vp from the tabernacle of the testimonie.

12 And the children of Israel toke their iourney out of the desert of Sinai, and the cloude rested in the wilderness of Pharan.

13 And they first toke their iourney at the mouth of the Lorde by the hande of Moyses.

14 In the first place went the standerde of the hoast of the children of Juda accordyng to their armie: whose captayne was Nahasson the sonne of Aminadab.

15 And ouer the hoast of the tribe of the children of Issachar, was Nathanael the sonne of Zuar.

16 And ouer the hoast of the tribe of the children

- chyliden of Zabulon, was Eliab the sonne of Helon.
- 17 And the tabernacle was take downe, and the sonnes of Gerson and Merari went forth bearing the tabernacle.
- 18 And the hoast of Ruben went forth with their stander and armies, whose captaine was Elizur sonne of Sedeur.
- 19 And ouer the hoast of the tribe of the chyliden of Simeon, was Salanuel the sonne of Suri Saddai.
- 20 And ouer the hoast of the tribe of the chyliden of Gad, was Eliasaph the sonne of Ducl.
- 21 The Gaathites also went forwarde and bare the sanctuarie, & the other dyd set by the tabernacle against they came.
- 22 And the stander of the hoast of the chyliden of Ephraim went forth accordyng to their armies, whose captayne was Elisama the sonne of Ammiud.
- 23 And ouer the hoast of the tribe of the sonnes of Manasse, was Gamaliel the sonne of Pedazur.
- 24 And ouer the hoast of the tribe of the sonnes of Benjamin, was Abidan the sonne of Gedeon.
- 25 And the stander of the hoast of the chyliden of Dan came forth (gathering all the hoastes together) throughout their armies, whose captaine was Ahiezzer the sonne of Ammi Saddai.
- 26 And ouer the hoast of the tribe of the chyliden of Aser, was Pagiel the sonne of Othran.
- 27 And ouer the hoast of the tribe of the chyliden of Rephthali, was Ahira the

sonne of Enan.

- 28 These are the iourneys of the chyliden of Israel throughout their armies, and thus the hoastes remoued.
- 29 And Moyles sayde vnto Hobab the sonne of Raguel the Madianite, which was Moyles father in lawe: We go vnto the place of whiche the Lorde sayde, I wyll geue it you. Come thou therfore with vs, and we wyll do thee good: for the Lorde hath promysed good vnto Israel.
- 30 And he answered hym: I wyll not go, but wyll depart to mine owne lande, and to my kynred.
- 31 He said: Oh nay, leaue vs not, for thou knowest our mansions in the wyldernes, and thou mayest be to vs in steade of eyes.
- 32 And if thou go with vs, looke what goodnesse the Lorde sheweth vnto vs, the same wyll we shewe vnto thee.
- 33 And they departed from the mount of the Lorde thre dayes iourney, and the arke of the couenaunt of the Lorde went before them in y thre dayes iourney, to search out a resting place for the.
- 34 And the cloude of the Lorde was vpon them by day, when they went out of the campe.
- 35 And when y arke went forth, Moyles sayde: *Rise by Lorde, and let thine enemies be scattered, and let them that hate thee, flee before thee.
- 36 And when the arke rested, he sayde: Returne O Lorde, vnto the many thousandes of Israel.

Psalm xviij a

¶ The. xj. Chapter.

1 The people murmureth. 4 They desire fleshe. 6 They lothe Manna. 11 The wa-
uering fayth of Moyles. 16 The Lorde deuidenth the burthen of Moyles to seuentie
of the auncientes, and they prophesie. 31 It raizeth quayles. 33 The fleshe rau-
ners are punished.

¶ 1



And when the people dyd wickedly, it was a displeasure in the cares of the Lorde: And when the Lorde hearde it, his countenance was prouoked to wrath, and the fire of the Lord burnt among them, and consumed them that were the uttermost of the hoast.

2 And the people cryed vnto Moyles: And when Moyles made intercession vnto the Lorde, the fire quenched.

3 And he called the name of the place Taberah, because the fire of the Lorde

burnt among them.

- 4 And a number of people that was among them fell a lustyng, and turned them selues, and wept (euen as dyd also the chyliden of Israel) and sayd: Who shall geue vs fleshe to eate?
- 5 We remember the fishe which we did eate in Egypt for naught, & the cucumbers, & melons, leekes, onions & garleek.
- 6 But now our soule is dreyed away: for we can see nothing els, save Manna.
- 7 The Manna was as coriander seede, and to see to lyke ^(a) Bedellion.
- 8 And the people went about and gathered it, & ground it in milles, or beat it in morters,

Exod. xvi. g

(a) Some call
leth it a white
pyrcious
stone, a some a
white pearle.

moxters, and baked it in pannes, and made cakes of it: And the taste of it, was lyke vnto the taste of freshe oyle.

9 And When the deaw fell downe vpon the hoast in the nyght, the Hanna fell vpon it.

10 And When Moyses hearde the people weepe throughout their houtholdes, every man in the doore of his tent, the wrath of the Lorde was kindled exceedingly, and it greued Moyses also.

11 And Moyses sayde vnto the Lorde: wherefore hast thou dealt cruelly with thy seruaunt: And wherefore haue I not founde fauour in thy sight, seying that thou puttest the wayght of all this people vpon me:

12 Haue I concealed all this people: Or haue I begotten them, that thou shouldest say vnto me, Carry them in thy bosome as a nurse beareth the suckyng chyld, vnto the lande which thou swearst vnto their fathers:

13 Where shoulde I haue fleshe to geue vnto all this people, whiche weepe before me, saying: Geue vs fleshe that we may eate.

14 I am not able to beare all this people alone, seying it is to heauie for me.

15 If thou deale thus with me, kill me I pray thee, if I haue founde fauour in thy sight, & I see not my wretchednesse.

Ezec viii.d. 16 And the Lorde sayde vnto Moyses: * Gather vnto me threescore and ten men of the elders of Israell, which thou knowest that they are the elders of the people & officers ouer them: and thou shalt byng them vnto the tabernacle of the congregation, that they may stande there with thee:

17 And I wyll come downe, and talke with thee there, and take of the spirite which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee, lest thou be constrained to beare it alone.

Exod xvi.c. 18 And say thou vnto the * people, We ha-
lloved agaynst to morowe, and ye shall eate fleshe: for your whyning is in the eares of the Lorde, seying ye sayd, who shall geue vs fleshe to eate: We were happy in Egypt: Therefore the Lorde wyll geue you fleshe, and ye shall eate.

19 We shall not eate one day nor two, nor five dayes, neither ten, nor twentie dayes:

20 But euen a moneth long, buttill it come

out at the nostrils of you, and it shalbe lothsome vnto you, because that ye haue cast the Lorde aside whiche is among you, and haue wept before hym, saying: why came we thus out of Egypt:

21 And Moyses sayde: * Sixe hundred thousand footemen are there of the people, among which I am: And thou hast sayd, I wyll geue them fleshe, that they may eate a moneth long.

22 Shall the sheepe & the oxen be slayne for them, to finde them: either shall all the fishe of the sea be gathered together for them, to suffice them:

23 And the Lorde sayde vnto Moyses: Shall * the Lordes hande be wared short: Thou shalt see now whether my word shal come to passe vnto thee or not.

24 And Moyses went out, and tolde the people the saying of the Lorde: and gathered the threescore and ten elders of the people, and set them rounde about the tabernacle.

25 And the Lorde came downe in a cloude, and spake vnto him, and toke of the spirite that was vpon him, and gaue it vnto the threescore & ten elders: And when the spirite rested vpon them, they prophesied, and dyd not ceasse.

26 But there remayned two of the men in the hoast, the name of the one was Eldad, and the name of the other Medad: And the spirite rested vpon them, (and thei were of them that were written, and went not out vnto the tabernacle) and they prophesied in the hoast.

27 And there ran a young man, and tolde Moyses, and sayd: Eldad and Medad do prophesie in the hoast.

28 And Josuah the sonne of Nun the seruaunt of Moyses, one of his young men answered, and sayde: My lord Moyses, * forbidd them.

29 And Moyses sayd vnto hym: Enuieest thou for my sake: * Woulde God that all the Lordes people could prophesie, and that the Lorde woulde put his spirite vpon them.

30 And Moyses gate hym into the hoast, he and the elders of Israell.

31 And there went forth a wynde from the Lorde, and * brought quayles from the sea, & let them fall about the hoast, euen a dayes iourney rounde about on euery side of the hoast, and they did slee in the ayre as it were two cubites hye ouer the earth.

- 32 And the people stode bp all that day, and all that nyght, and all the next day, and they gathered quayles: And he that gathered litle, gathered ten homers ful: And they spread them abroad for their vse, rounde about the hoast.
- 33 * And whyle the fleshe was yet betwene their teeth, & yer it was chewed bp, the wrath of the Lorde was

kindled against the people, & the Lorde * smote the people with an exceeding great plague.

Psal. 78. d.

- 34 And he called the name of the place, The graues of lust: because the buried the people that lusted there.

- 35 And the people toke their * iourney from the graues of lust vnto Hazereth, and abode at Hazereth.

Num. 33. c.

¶ The. xij. Chapter.

1 Aaron and Miriam grudge agaynst Moyses. leprosie, and healed at the prayer of Moyses.

10 Miriam is stricken with



12 * Miriam and Aaron spake agaynst Moyses, because of the women of Ethiopia whiche he had taken: for he had take to wife one of Ethiopia.

- 2 And they sayde: Hath the Lorde in dede spoken onely through Moyses: hath he not spoken also by vs: And the Lorde heard it.

- 3 (But Moyses was a very meeke man, aboue all the men of the earth.)

- 4 And the Lorde spake at once vnto Moyses, vnto Aaron, and to Miriam: Come out ye three vnto * the tabernacle of the congregation. And they came out all three.

- 5 And the Lorde came downe in the * pyller of the cloude, and stode in the doore of the tabernacle, and called Aaron and Miriam. And they went out both of them.

- 6 And he sayde, Heare my wordes: If there be a prophete of the Lordes among you, I wyll be knowen of him in a vision, and wyll speake vnto hym in a dreame.

- 7 By seruauant Moyses is not so, which is faythfull in all myne house.

- 8 Vnto hym wyll I speake * mouth to mouth in a vision, not in darke speaches

and similitudes of the Lord shall he see: wherfore then were ye not afrayde to speake agaynst my seruauant Moyses:

- 9 And the Lorde was moued vnto wrath agaynst them; and he went his way.

- 10 And the cloude departed from the tabernacle, and beholde Miriam was become leprous, as it were snowe: And Aaron looked vpon Miriam, and beholde, she was leprous.

ii. Par. 26. d.

- 11 And Aaron laide vnto Moyses: Alas my Lorde, I beseeche thee put not the sinne vpon vs whiche we haue foolishlye committed and sinned.

- 12 Oh, let her not be as one dead, of who the fleshe is halfe consumed when he cometh out of his mothers wom.

- 13 And Moyses cryed vnto the Lorde, saying: heale her now, O God, I beseeche thee.

- 14 And the Lorde sayde vnto Moyses: If her father had spit in her face, should she not be ashamed seuen dayes: Let her be shut out of the hoast seuen dayes, and after that, let her be receaued in againe.

- 15 And Miriam was shut out of the hoast seuen dayes: and the people remoned not, tyll she was brought in againe.

- 16 * And afterwarde the people remoned from Hazereth, and pitched in the wilderness of Pharan.

(a) If her father spit in her face, she may not presume to come into his presence by the space of seuen dayes: howe much more shall she not presume to come vnto me. Nu. xxvi. d.

¶ The. xij. Chapter.

1 Certaine men are sent to searche the lande of Chanaan. 24 They bring of the fruite of the lande. 31 Caleb comforteth the people, agaynst the discouraging of the other spies.



12 And the Lorde spake vnto Moyses saying:

* Sende men out to searche the lande of Chanaan, whiche I geue vnto the chyldren of Israel: of euery

tribe of their fathers shall ye sende a man, and let them all be suche as are rulers among them.

- 3 And Moyses at the commaundement of the Lorde, sent forth out of the wilderness of Pharan, suche men as were all heades of the chyldren of Israel.

¶ ij

4 Their

- 4 [Their names are these. Of the tribe of
 Ruben, Samnuia the sonne of Zaur.
 5 Of the tribe of Simeon, Saphat the
 sonne of Hoz.
 6 Of the tribe of Iuda, Caleb the sonne
 of Iephune.
 7 Of the tribe of Issachar, Igal the
 sonne of Joseph.
 8 Of the tribe of Ephraim, Osea the
 sonne of Nun.
 9 Of the tribe of Benjamin, Balthi the
 sonne of Raphu.
 10 Of the tribe of Zabulon, Gaddiel the
 sonne of Sodi.
 11 Of the tribe of Joseph, nameli of the
 tribe of Manasse, Gaddi the sonne of
 Sufi.
 12 Of the tribe of Dan, Aniel the sonne
 of Gemalli.
 13 Of the tribe of Aser, Sethur the sonne
 of Michael.
 14 Of the tribe of Nephthali, Nahabi
 the sonne of Naphsi.
 15 Of the tribe of Gad, Guel the sonne

of Machi.]

- 16 These are the names of the men
 which Moyses sent to spie out the land:
 And Moyses called the name of Osea
 the sonne of Nun, Josuah.
 17 And Moyses sent them forth to spie
 out the lande of Chanaan, and said vnto
 them: Get you vp this way southward,
 that ye may go vp into the hie countrey,
 18 And see the lande what maner thing
 it is, and the people that dwelleth ther-
 in, whether they be strong or weake, cy-
 ther fewe or many:
 19 And what the land is that they dwell
 in, whether it be good or bad, and what
 maner of cities they be that they dwell
 in, whether they dwell in tentes or wal-
 led townes:
 20 And what maner of lande that is,
 whether it be fat or leane, and whether
 there be trees therein or not. Be of good
 courage, and bryng of the fruite of the
 lande: And it was about the tyme that
 grapes are first ripe.



- 21 And so they went vp, and searched out
 the lande from the wildernesse of Zin,
 vnto Rehob, as nien come to Hemiath.
 22 And they ascended vnto the south, and
 come vnto Hebron, where Abimam was
 and Selai, and Thalmal, the sonnes of
 Anac. Hebron was buylt seven yeres
 before Zoan in Egypt.
 23 And they came vnto the ryuer of Es-
 col, and cut downe there a braunch with
 one clouster of grapes, and wayne bare

- it vpon a staffe: and [they brought] also
 of the pomegranates, and of the figges.
 24 And the place was called the riuier Es-
 col, because of þe cluster of grapes whiche
 the chyldren of Israel cut downe thence.
 25 And they turned backe agayne from
 searching of þe lande after fourtie dayes.
 26 And they went, and came to Moyses
 and Aaron, and vnto all the multitude
 of the chyldren of Israel in the wylder-
 nesse Pharan to Cades, and brought
 them

them worde, and also vnto all the congregation, and shewed them the fruite of the lande.

27 And they tolde hym, and sayde: we came vnto the lande whither thou sendest vs, & surely it floweth with milke and hony, and here is of the fruite of it.

28 Neuerthelesse, the people be strong that dwell in the lande, and the cities are walled and exceeding great: and moreover, we sawe the chyldren of Anac there.

29 The Amalechites dwell in the south countrey: and the Hethites, and the Jebusites, and the Amorites dwell in the mountaynes: & the Chanaanites dwell by the sea, and by the coast of Iordane.

30 And Caleb stylled the people before Moyses, saying: Let vs go by at once,

and possesse it, for we be able to overcome it.

31 But the men that went by with hym, sayde: we be not able to go by agaynst the people, for they are stronger then we.

32 And they brought by an euill report of the lande whiche they had searched, saying vnto the chyldren of Israel: The lande whiche we haue gone through to searche it out, is a lande that eateth by the inhabitours therof, and the people that we sawe in it, are men of a great stature.

33 And there we sawe also giantes the chyldren of Anac [whiche come] of the giantes: And we seemed in our sight as it were grasshoppers, and so we dyd in their sight.

¶ The .xiiij. Chapter.

1 The people murmure agaynst God. 10 And woulde haue stoned Caleb and Iosuah.
17 The searchers of the lande dye. 45 Amalech kylleth the Israelites.



And all the multitude of the people cried out, and wept throughout that nyght.

2 And all the chyldren of Israel murmured agaynst Moyses and Aaron, and the whole congregation sayde vnto them: woulde God that we had dyed in the lande of Egypt, either that we had dyed in this wyldernesse.

3 Wherefore hath the Lorde brought vs vnto this lande to fall vpon the sword, and that our wyues and our chyldren should be a pray: were it not better that we retorne vnto Egypt agayne?

4 And they sayd one to another: Let vs make a captayne, and retorne vnto Egypt agayne.

5 Then Moyses & Aaron fell ^(a) on their faces before all the assemble of the congregation of the chyldren of Israel.

6 And Iosuah the sonne of Nun, and Caleb the sonne of Iephune [whiche were] of them that searched the lande, rent their clothes:

7 And spake vnto all the companie of the chyldren of Israel, saying: The lande whiche we walked through to searche it, is a very good lande.

8 If the Lord haue a loue to vs, he will

bring vs into this lande and geue it vs, whiche is such a lande as floweth with mylke and hony.

9 But in any wyse rebell not ye agaynst the Lorde, * neither feare the people of the lande, for they are but ^(b) bread for vs: Their shielde is departed from them, and the Lorde is with vs, feare them not therfore.

10 But all the congregation bade stone them with stones: And the glory of the Lorde appeared in the tabernacle of the congregation before all the chyldren of Israel.

11 And the Lorde sayde vnto Moyses: howe long do this people prouoke me, and how long wyll it be yer they beleue me, for all the signes which I haue shewed among them:

12 I will smyte them with the pestilence and destroy them, and wyll make of thee a greater nation and mightier then they.

13 And Moyses sayde vnto the Lorde: Then the Egyptians shall heare it, (for thou broughtest this people in thy might from among them.)

14 And it shalbe tolde to the inhabiters of this lande also: for they haue heardelyke wyse, that thou Lorde art among this people, and that thou Lorde art

Deut. xx a.

(b) we shall easily overcome them.

Exo. xiii. c.

scene face to face, and that thy cloude standeth ouer them, & that * thou goest before them by day tyme in a pyller of a cloude, and in a pyller of fire by nyght.

15 If thou shalt kyll all this people as they were but one man: then the nations whiche haue hearde the fame of thee, wyll say:

16 Because the Lord is not able to bryng in this people into the lande whiche he sware vnto them, therefore he hath slaine them in the wyldernesse.

17 And nowe I beseeche thee, let the power of my Lord be great, accordyng as thou hast spoken, saying:

18 The Lord is long yet he be angrie, and of great mercy, and suffreth iniquitie and synne, and leaueth no man innocent, and visiteth the vnrightheousnesse of the fathers vpon the chyldren, in the thirde and fourth generations.

19 Be mercyfull I beseeche thee vnto the synne of this people accordyng vnto thy great mercy, as thou hast forgouen this people from Egypt, euen vntyll nowe.

20 And the Lord sayde: I haue forgouen it, accordyng to thy request.

D 21 But as truly as I liue, all the earth shalbe filled with the glory of the Lord.

22 But all those men whiche haue scene my glory, and my miracles whiche I did in Egypt and in the wyldernesse, and haue tempted me nowe this ten tymes, and haue not hearkened vnto my voyce:

23 Shall not see the lande whiche I sware vnto their fathers, neither shall any of them that prouoked me see it.

Isa. xiii. b.

24 But my seruauit * Caleb, because he had another maner of spirite, (and because he hath folowed me vnto the vtmost) hym wyll I bryng into the lande whiche he hath walked in, and his seede shall inherite it.

25 And also the Amalechites and Canaanites, remayne in the valley: To morowe turne you, and get you into the wyldernesse, euen by the way of the red sea.

26 And the Lord spake vnto Moyses and Aaron, saying:

27 How long doth this euill multitude murmure agaynst me: I haue hearde the murmuringes of the chyldren of Israel with the whiche they murmure agaynst me.

28 Tell them therefore: As truly as I liue sayeth the Lord, I wyll do vnto

you euen as ye haue spoken in myne cares:

29 Your carcases shall fall in the wyldernesse: And all you that were tolde throughtout your numbers from twentie yeres and aboue, whiche haue murmured agaynst me,

30 Shall not come into the lande ouer which I lifted vp myne hand to make you dwell therein, saue Caleb the sonne of Iephune, and Iosuah the sonne of Nun.

31 But your chyldren whiche ye sayde shoulde be a pray, them I wyll bryng in, and they shall knowe the lande whiche ye haue refused.

32 And your carcases shall fall in this wyldernesse.

33 And your chyldren shall wander in the wyldernesse fourtie yeres, and suffer for your whoredome, vntyll your carcases be wasted in the wyldernesse.

34 After the number of the dayes in whiche ye searched out the lande, euen fourtie dayes, * euery day for a yere shal ye beare your vnrightheousnesse, euen fourtie yeres, and ye shall knowe my breache of promise.

35 If the Lord haue sayde, that I wyll do it vnto all this euill congregation that are gathered together agaynst me: For in this wyldernesse they shalbe consumed, and there they shall dye.

36 And the men whiche Moyses sent to searche the lande, and whiche (when they came agayne) made all the people to murmure agaynst hym, and brought vp a sleaunder vpon the lande:

37 Euen those men that dyd bryng vp that sleaunder vpon it as though it had ben euill, dyed in a great * plague before the Lord.

38 But Iosuah the sonne of Nun, and Caleb the sonne of Iephune, whiche were of the men that went to searche the lande, liued still.

39 And Moyses tolde these sayinges vnto all the chyldren of Israel, and the people toke great sorowe.

40 And they rose vp early in the morning, and gate them vp into the toppe of the mountayne, saying: * lo, we be here, and wyll go vp vnto the place of which the Lord sayde: For we haue sinned.

41 And Moyses sayde: Wherefore transgresse ye thus the worde of the Lord: it wyll not come well to passe.

42 Go not by therfore, for the Lorde is not among you: that ye be not slayne before your enemies.

43 For the Amalechites and the Chanaanites^(a) are there before you, & ye wyll fall vpon the sworde, because ye are turned away from the Lorde, & the Lorde wyll not be with you.

44 But they presumed obstinately to go by into the hyll top: Neuerthelater, the arke of the couenaunt of the Lorde and Moyses, departed not out of the hoast.

45 Then the Amalechites and the Chanaanites which dwelt in that hill, came downe, and smote them, and consumed them euen unto Hozma.

¶ The. xv. Chapter.

² The drinke offerings of them that enter into the lande. ³⁰ The punishment of hym that sinneth of arrogancie or pride. ³ Of hym that gathered sickes on the Sabbath day.



AND the Lorde spake vnto Moyses, saying: Speake vnto the children of Israel, and say vnto them: * When ye be come into the lande of your habitations,

whiche I geue vnto you:

3 And will make an offering by fire vnto the Lorde, namely a burnt offering, or a sacrifice to fulfill a bolwe, or a free offering, or in your principall feastes, to make a sweete sauour vnto the Lorde, of the heard, or of the flocke:

4 Then * let hym that offereth his offering vnto the Lorde, byng also a meate offering of a tenth deale of flour, mingled with the fourth part of an hin of oyle.

5 And the fourth part of an hin of wine for a drinke offering shalt thou prepare with the burnt offering, or any other offering, for one lambe.

6 Or if it be a ramme, thou shalt prepare for a meate offering two tenths deales of flour, mingled with the thirde part of an hin of oyle.

7 And for a drinke offering, thou shalt offer the thirde part of an hin of wine, for a sweete sauour vnto the Lorde.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a bolwe or peace offering vnto the Lorde:

9 Let him bring with a bullocke a meate offering of thre tenth deales of flour, mingled with halfe an hin of oyle.

10 And thou shalt byng for a drinke offering, euen halfe an hin of wine, for an offering made by fire of a sweete sauour vnto the Lorde.

11 After this maner shall it be done for a

bullocke, or for a ramme, or for a lambe, or a kid,

12 According to the number that ye shall prepare, so shall ye do to euery one, according to their number.

13 All that are borne of the countrey, shal do these thynges after this maner, to offer an offering made by fire of a sweete sauour vnto the Lorde.

14 And if a stranger sojourne with you, or whosoever be among you in your generations, and wyll offer an offering made by fire of a sweete sauour vnto the Lorde: euen as ye do, so he shall do.

15 One ordinaunce shalbe both for you of the cōgregation, and also for the stranger that dwelleth [with you:] It shalbe an ordinaunce for euer in your generations: as ye are, so shall the stranger be before the Lorde.

16 One lawe and one maner shall serue, both for you, and for the stranger that sojourneth with you.

17 And the Lorde spake vnto Moyses, saying:

18 Speake vnto the chyldren of Israel, and say vnto them: * When ye be come into the land to the which I bring you, Deut. viii. e.]

19 Then when ye wyll eat of the bread of the lande, ye shall offer by an heaue offering vnto the Lorde.

20 Ye shall offer by a cake of the first of your bolwe for an heaue offering: * as ye do the heaue offering of the barne, euen so ye shall heaue it. Leu. xxiii. b.]

21 Of the first of your doive ye shall geue vnto the Lorde an heaue offering in your generations.

22 And if ye haue erred, and obserue not all these commaundementes which the Lorde hath spoken vnto Moyses,

23 Euen all that the Lorde hath com-
maunded:

maunded you by the hande of Moyſes, from the first day that the Lorde commaunded Moyſes, and hence forwarde among your generations.

24 If ought be committed ignorauntly of the congregation, al the multitude shall offer a bullocke for a burnt offering, to be a swete savour vnto the Lord, with the meate offering and drinke offering therto accordyng to the maner, and an hee goate for a sinne offering.

25 And the priest shall make an attone-ment for all the multitude of the chyldren of Israel, and it shalbe forgiven them, for it is ignozaunce: And they shal bryng their offering, a sacrifice made by fire vnto the Lord, & their sinne offering before the Lorde for their ignozaunce.

26 And it shalbe forgiven vnto all the congregation of the chyldren of Israel, and vnto the straunger that dwelleth among you, seying all the people were in ignozaunce.

27 * If any one soule sinne through igno-
raunce, he shall bryng a shee goate of a
yere olde for a sinne offering.

28 And the priest shall make an attone-
ment for the soule that sinneth igno-
rauntly, when he sinneth by ignozaunce
before the Lorde to reconcile hym, and
that it may be forgiven hym.

29 And both thou that art borne of the
chyldren of Israel, and the straunger
that dwelleth among you, shall haue
one lawe who so doth sinne thowwe
ignozaunce.

30 But the soule that doth ought ^(a) pre-
sumptuously, whether he be borne in
the lande or a straunger, the same blas-
phemeth the Lorde: and that soule
shalbe cut of from among his people.

31 Because he hath despised the worde of
the Lorde, and hath broken his com-
maundement, that soule therefore shal-
be vtterly cut of, and his ^(b) sinne shalbe
vpon hym.

Leuit. 1.

(a) The he
dicator, by a
wylful hart,
that is, by
arrogance,
and contem-
pt.

(b) That is,
he shall take
for his sinne
the.



32 And whyle the chyldre of Israel were
in the wyldernesse, they founde a man
that gathered stikes vpon the * Sab-
bath day.

33 And they that founde hym gathering
stikes, brought hym vnto Moyſes and
Aaron, and vnto all the congregation.

34 * And they put hym in warde, seying it
was not declared ^(c) what shoulde be
done to hym.

35 And the Lorde sayde vnto Moyſes:
Let the man dye, & let all the multitude

stone him with stones without f hoast. f

36 And all the multitude brought hym
without the hoast, and stoned hym
with stones, and he dyed, as the Lorde
commaunded Moyſes.

37 And the Lorde spake vnto Moyſes,
saying:

38 Speake vnto the chyldren of Israel,
and byd them, that they * make them
fringes in the borders of their gar-
mentes throughout their generations,
and put vpon the fringe of the borders
a ribande

Deut. 22.

Exo. xxi. c.

Leui 24. d.
(c) Seing it
was not de-
clared what
death he
shoulde dye.

aribande of blewe silke.
 39 And the fringe shalbe vnto you to loke
 vpon, that ye may remember all the
 comaundementes of the Lorde, and do
 them: and that ye seeke not after your
 owne heart, or your owne eyes, after
 the which ye vse to go a whoyng.

40 But ye shall remember rather, and do
 all my comaundementes, and be holy
 vnto your God.

41 I am the Lorde your God, which
 brought you out of the lande of Egypt,
 for to be your God: I am the Lorde
 your God.

The.xvj. Chapter.

The rebellion of Corah, Dathan, and Abiram. 31 They perishe with
 their companie.



And* Corah the sonne
 of Isaac, the sonne of
 Levi, went a part
 with Dathan and A-
 biram, the sonnes of
 Eliab, & On the sonne
 of Peleth, the sonne of Ruben:

2 And they rose vp before Moyses, with
 certayne of the children of Israel, two
 hundred & fiftie, which were captaynes
 of the multitude, famous in the congre-
 gation, and men of renoune.

3 And they gathered them selues toge-
 ther agaynst Moyses and Aaron, and
 sayde vnto them: We take much vpon
 you, seying all the multitude are holy
 euery one of them, and the Lorde is a-
 mong them: why lyst you your selues
 vp above the congregation of the Lorde:

4 And when Moyses hearde it, he fell
 vpon his face,

5 And spake vnto Corah and vnto all his
 company, saying,

6 Why will ye rise vp against the Lord,
 and who ought

hym:and whom he will
 cause to come neare vnto hym.

6 This do therfore: Take you fire-
 pannes, both Corah & all his companie,

7 And do fire therein, and put incense in
 them before the Lorde to morow: And
 the man whom the Lorde doth chosse,
 the same shalbe holy: We take much
 vpon you ye sonnes of Levi.

8 And Moyses sayd vnto Corah: Heare
 I pray you, ye sonnes of Levi,

9 Seemeth it but a small thyng vnto
 you, that the God of Israel hath sepe-
 rated you from the multitude of Israel,
 and brought you to hym selfe, to do the
 seruce of the tabernacle of the Lorde,
 and to stande before the multitude, and
 to minister vnto them:

10 He hath taken thee to hym, and all thy
 brethzen the sonnes of Levi with thee:
 and seeke ye the office of the priest also:

11 For which cause both thou and all thy
 companie are gathered together against
 the Lorde: And what is Aaron, that ye
 murmure agaynst hym:

12 And Moyses sent, and called Dathan
 and Abiram the sonnes of Eliab: which
 sayde, we wyll not come vp.

13 Is it a small thyng, that thou hast
 brought vs out of the land that floweth
 with mylke and honie, to kyll vs in the
 wilderness: except thou make thy selfe
 lorde and ruler ouer vs also:

14 Moreover, thou hast not brought vs
 vnto a lande that floweth with mylke
 & honie, neither geuen vs inheritance
 of fieldes and vineyardes: Wylt thou
 put out the eyes of these men: we wyll
 not come vp.

15 And Moyses waxed very angry, and
 sayde vnto the Lorde, Turne not thou
 vnto their offering: For they have
 brought up rebellion against thee, saying,
 we will not come vp.

16 And Moyses sayde vnto Corah: We
 thou & al thy company before the Lorde,
 thou, they, and Aaron, to morow.

17 And take euery man his censur, and
 put incense therein: And stande ye before
 the Lorde euery man his censur, even
 two hundred and fiftie censers: thou
 also and Aaron, euery one his censur.

18 And they toke euery man his censur,
 and put fire in them, and layde incense
 thereon, and stode in the doore of the
 tabernacle of the congregation with
 Moyses and Aaron.

19 And Corah gathered all the congre-
 gation agaynst them, vnto the doore of
 the tabernacle of the congregation: And
 the glorie of the Lorde appeared vnto
 all the congregation.

Num. xvi. a

- 20 And the Lorde spake vnto Moyses and Aaron, saying:
- 21 Seperate your selues from among this congregation, that I may consume them at once.
- 22 And they fell vpon their faces, and sayde: * O God, the God of spirites of all fleshe, hath not one man sinned: wilt thou be wroth with all the multitude?
- 23 And the Lorde spake vnto Moyses, saying:
- 24 Speake vnto the congregation, and say: Get you away from about the tabernacle of Cozab, Dathan, & Abiram.
- 25 And Moyses rose vp, and went vnto Dathan and Abiram: and the elders of Israel folowed hym.
- 26 And he spake vnto the congregation, saying: Depart I pray you from the tentes of these wicked men, and touche nothyng of theirs, lest ye perishe in all their sinnes.
- 27 And so they gate them from the tabernacle of Cozab, Dathan, and Abiram, on euery syde: And Dathan & Abiram came out, & stode in the doore of their tentes, with their wiues, their sonnes, and their litle chyliden.
- 28 And Moyses sayde: Hereby ye shall knowe that the Lorde hath sent me to do all these workes, for I haue not done them of myne owne mynde.
- 29 If these men dye the common death of all men, or if they be visited after the visitation of all men, then the Lorde hath not sent me:
- 30 But and if the Lorde make a ^(c) newe
- 31 And as he had made a newe
- 32 And the earth opened her mouth, and swallowed them vp, and their houses, and all the men that were with Cozab, and all their goodes.
- 33 And they and all that they had went downe alyue vnto the pit, and the earth closed vpon them: and they perished from among the congregation.
- 34 And all Israel that were about them, fled at the crye of them: And they sayde, lest the earth swallowe vs by also.
- 35 And there came out a fire from the
- 36 And the Lorde spake vnto Moyses, saying:
- 37 Speake vnto Eleazar the sonne of Aaron the priest, that he take vp the censers out of the burnyng, and scatter the fire here and there, for they are halowed,
- 38 The censers of these sinners^(b) agaynst their owne soules: let them make of them brode plates for a coueryng of the altur: For they offered them before the Lorde, and therfore they are halowed, and they shalbe a signe vnto the chyliden of Israel.
- 39 And Eleazar the priest toke the brasen censers, which they that were burnt had offered, and made brode plates for a^(c) coueryng of the altur,
- 40 To be a remembraunce vnto the chyliden of Israel, that no straunger which is not of the seede of Aaron, come neare to offer incense before the Lorde, that he be not lyke vnto Cozab and his companie, as the Lorde sayde to hym by the hande of Moyses.
- 41 But on the morowe, all the multitude of the chyliden of Israel murmured agaynst Moyses and Aaron, saying: We haue kyled the people of the Lorde.
- 42 And whē the multitude was gathered agaynst Moyses and Aaron, they looked towarde the tabernacle of the congregation: And beholde, the cloude couered it, and the glorie of the Lorde appeared.
- 43 And Moyses and Aaron came before the congregation.
- 44 And Moyses sayde vnto Moyses,
- 45 And he said vnto Moyses, that I may consume the quickly. And they fell vpon their faces.
- 46 And Moyses sayd vnto Aaron: Take a censer, and put fire therein out of the altur, and polvre on incense, and go quickly vnto the congregation, & make an attonement for them: For there is wrath gone out from the Lorde, and there is a plague beguine.
- 47 And Aaron toke as Moyses commaunded hym, and raine into the middes of the congregation: and beholde, the plague was beguine among the people, and he put on incense, and made an attonement for the people.
- 48 And whē he stode betweene the dead and

Deut. xlii.
Num. 16 b.
Plal. xxi. c.(b) Which
censers
were
burnt
by
the
elders
of
Israel
in
the
night
before
the
plague.(c) To be
remembraunce
to the
chyliden
of Israel
that
no
straunger
might
come
near
to
offer
incense.

and them that were alyue, the plague was stayed.

49 They that dyed in the plague, were fourteene thousand and seven hundred, besyde them that dyed about the con-

spiracie of Cozab.

50 And Aaron went againe vnto Moyses before the doore of the tabernacle of the congregation, and the plague was stayed.

☛ The. xvij. Chapter.

☞ Aarons rodde buddeth and beareth blossomes, wherby his priesthod is confirmed.

1 **A**ND the Lorde spake vnto Moyses, saying: **2** Speake vnto the children of Israel, and take of euery one of them a rodde, after the houses of their fa-

thers, of all their princes accordyng to the familie of their fathers, euen twelue rodde: and write euery mans name vpon his rodde.

3 And write Aarons name vpon the rodde of Leui: for euery rodde shalbe for y^e head of the house of their fathers.

4 And put them in the tabernacle of the congregation, before [the arke] of the testimonie, where I wyll declare my selfe vnto you.

5 And the mans rodde whom I chose, shall blossom: And I wyll make ceasse from me the grudgynges of the children of Israel, wherby they grudge agaynst you.

6 And Moyses spake vnto the children of Israel, and all the princes gaue hym a rodde, one rodde for euery prince, accordyng to their fathers houses, euen twelue rodde: and the rodde of Aaron was among their rodde.

7 And Moyses put the rodde before the Lorde in the tabernacle of witnesse.

8 And on the morowe, Moyses went into the tabernacle of witnesse: and beholde, * the rodde of Aaron for the house of Leui was budded, and brought forth buddes, bare blossomes, and rype almondes.

9 And Moyses brought out all y^e rodde from before the Lorde, vnto all the children of Israel: and they looked vpon them, and toke euery man his rodde.

10 And the Lorde sayde vnto Moyses: Brying Aarons rodde agayne before the witnesse, to be kept for a token to the rebellious children, and that their murmurynge may cease from me, and that they dye not.

11 And Moyses dyd as the Lorde commaunded hym, euen so dyd he.

12 And the children of Israel spake vnto Moyses, saying: Beholde, we are wasted away and perished, we all come to naught.

13 Whosoever cometh nye, or approacheth to the tabernacle of the Lord, shall dye: Shall we vtterly consume away, and dye?

☛ The. xvij. Chapter.

1 The office of the Leuites. 8 The tithes and first frutes must be geuen them.

20 Aarons heritage.

1 **A**ND the Lorde sayde vnto Aaron: Thou & thy sonnes, and thy fathers house with thee, shall beare the iniquitie of the sanctuarie: And thou and thy sonnes with thee, shall beare the iniquitie of your priestes office.

2 * And thy brethren of the tribe of Leui, & of thy fathers householde thou shalt bryng with thee, that they may be ioy-

ned vnto thee, and minister vnto thee: but thou and thy sonnes with thee [shal minister] before the tabernacle of witnesse.

3 They shall kepe thy charge, euen the charge of all the tabernacle: only let them not come nye the vessels of the sanctuarie and the aulter, that they and ye also dye not.

4 And they shalbe ioyned with thee, and kepe the charge of the tabernacle of the congregation for all the seruite of the tabernacle:

tabernacle: and let no straunger come nye vnto you.

5 Therfore shall ye kepe the charge of the sanctuarie, and the charge of the aulter, that there fall no moze wrath vpon the children of Israel:

6 Beholde, I haue taken your brethren the Leuites from among the children of Israel, which as a gyft of yours are geuen vnto the Lorde, to do the seruice of the tabernacle of the congregation.

7 Therfore shalt thou & thy sonnes with thee kepe your priestes office for all thynges that pertain vnto the aulter and within the bayle: And ye shalserue, for I haue geue your priestes office vnto you as a gyft, and therfore y^e straunger that commeth nye, must be slayne.

8 And the Lorde spake vnto Aaron: 25 Beholde, I haue geuen thee the keeping of myne heaue offerynges, of all the halowed thynges of the children of Israel [euen] vnto thee I haue geuen the for the annoynting, and to thy sonnes for an ordinaunce for euer.

9 This shalbe thyne of the most holy thynges [reserued] from the fire [of the aulter.] All their sacrifices for all their meate offerynges, sinne offerynges, or trespass offerynges, which they bryng vnto me, that shalbe most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eate it, and all that are males shall eate of it, let it be holy vnto thee.

Leuit. vi. d. 11 And this also is thyne: * the heaue offerynges of their gyftes, throughout all the waue offerynges of the children of Israel: I haue geuen them vnto thee, & thy sonnes and thy daughters with thee, to be a dutie for euer: and all that are cleane in thy house, shall eate of it.

12 Al the ¹⁰fat of the oyle, & al the fat of the wine, & of the wheate, which they shall offer vnto the Lorde for first frutes, the same haue I geuen vnto thee.

13 And whatsoeuer is first rype in their lande which they bryng vnto the Lorde, shalbe thyne, and all that are cleane in thyne house, shall eate of it.

14 All thinges seperate from the common vse in Israel, shalbe thyne.

15 All that breaketh the matrice in all fleshe that men bryng vnto the Lorde, whether it be of men or beastes, shalbe thyne: Neuerthelater, the first borne of man shalt thou redeeme, & the first borne

of vncleane beastes shalt thou redeeme.

16 Those that are to be redeemed, shalt thou redeeme from y^e age of a moneth, accordyng to thyne estimation, for the money of five sicles, after the sicle of the sanctuarie, which is twentie gerahs.

17 But the first borne of a cowe, sheepe, & goate, shalt thou not redeeme, for they are holy: therfore thou shalt sprinkle their blood vpon the aulter, and shalt burne their fat as a sacrifice made by fire, for a swete savour vnto the Lorde.

18 And the fleshe of them is thyne, * as ^{Leuit. vi. d.} the waue brest and the right shoulder: these are thyne.

19 All the heaue offerynges of holy thynges which the children of Israel offer vnto the Lorde, haue I geuen thee & thy sonnes and thy daughters with thee, to be a duetie for euer: let it be a ¹⁰sure, stable, & inuincible ¹¹bit.

20 And y^e Lorde spake vnto Aaron: * Thou shalt haue no inheritaunce in their lande, neither shalt thou haue any part among them: I am thy part & thy inheritaunce among the children of Israel. ^{Deut. 18. 1} ^{Eccle. 4. 12}

21 Beholde, I haue geuen the children of Leui all the tenth in Israel to inherite, for the seruice which they serue in the tabernacle of the congregation.

22 Neither must the children of Israel hencefoorth come nie y^e tabernacle of the congregation, lest they beare sinne, & die.

23 But the Leuites shal do y^e seruice in the tabernacle of the congregation, & beare their sinne: It shalbe a lawe for euer in your generations, that among y^e childre of Israel they possesse no inheritaunce.

24 But the tithes of the childre of Israel which they pay as an heaue offeryng vnto the Lorde, I haue geuen y^e Leuites to inherite: and therfore I haue sayde vnto them, Among the children of Israel ye shall possesse no inheritaunce.

25 And the Lorde spake vnto Moyses, saying:

26 Speake vnto the Leuites, and say vnto them: When ye take of the children of Israel the tithes which I haue geuen you of the for your inheritaunce, ye shal take an heaue offering of y^e same for the Lorde, euen the tenth part of that tithe.

27 And this your heaue offeryng shalbe reckened vnto you, euen as though it were of the corne of the barne, or as the fulnesse of the wine presse.

- 28 Of this maner ye shall therfore offer an heaue offering vnto the Lorde, of all your tithes which ye receaue of the children of Israel, and ye shall geue therof the Lordes heaue offering to Aaron the priest.
- 29 Of all your giftes ye shall offer all the Lordes heaue offering, euen all the fat of the same, [to wit] the holy thynges therof.
- 30 Therfore thou shalt say vnto them: when ye haue taken away the fat of it

from it, it shalbe counted vnto the Leuites, as if it were y increase of the come floore, or the increase of the winepresse.

31 And ye shall eate it in all places, both ye and your householdes, for it is your rewarde for your seruice in the tabernacle of the congregation.

32 And ye shall beare no sunne by the reason of it, when ye haue offered from it the fat of it: neither shall ye pollute the holy thynges of the children of Israel, lest ye dye.

¶ The .xix. Chapter.

2 Of the redde Cowe. 13 The lawe of hym that dyeth in a tent, 16 and of hym also that toucheth any vncleane thyng.



AND the Lorde spake vnto Moyses & Aaron, saying:

This is the ordinance of the lawe which the Lord hath commaunded, saying:

Speake vnto the children of Israel that they bring thee a redde cowe without spot, and wherein is no blemishe, and vpon which neuer came yoke.

3 And ye shall geue her vnto Eleazar the priest, that he may bring* her without the hoast, and cause her to be slayne before his face:

4 And let Eleazar the priest take of her blood with his finger, and sprinkle it directly before the tabernacle of the congregation seven tymes.

5 And cause the cowe to be burnt in his sight, with* her skynne, fleshe, & blood: and the dounge of her shal he burne also.

6 And let the priest take Cedar wood, and hysope, and scarlet lase, and cast it in the middes of the burnyng of the cowe.

7 Then let the priest washe his clothes, and he shall bathe his fleshe in water, and then come into the hoast, and the priest shalbe vncleane vntyll the euen.

8 And he that burneth her shal washe his clothes in water, & bathe his fleshe in water, and be vncleane vntyll euen.

9 And a man that is cleane, shal gather vp the ashes of the cowe, and lay them without the hoast in a cleane place, and it shalbe kept for the multitude of the children of Israel* for a water of sepe- ration: It is a sinne offering.

10 Therfore he that gathereth the ashes of the cowe, shal washe his clothes,

and remayne vncleane vntill euen: And it shalbe vnto the children of Israel, and vnto the straüger that dwelleth among them, a statute for euer.

11 *He that toucheth the dead body of any man, shalbe vncleane seven dayes:

12 And he shall purifie hym selfe with this water the thirde day, & the seuenth day he shalbe cleane: But if he purifie not hym selfe the thirde day, then the seuenth day he shall not be cleane.

13 Whosoener toucheth the dead carcase of any man that is dead, & purgeth not hym selfe, defileth the tabernacle of the Lorde, and that soule shalbe cut of from Israel, because the water of sepe- ration was not sprinkled vpon hym: he shalbe therfore vncleane, his vncleanness is yet vpon hym.

14 This is the lawe of a man that dyeth in a tent: All that come into the tent, and all that is in the tent, shalbe vncleane seven dayes.

15 And all the vessels that be open, which haue no coueryng bounde vpon them, shalbe vncleane.

16 And whosoener toucheth one that is slayne with a sword in the fieldes, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seven dayes.

17 Therfore, for an vncleane person they shal take of the burnt ashes of the sinne offering, and runnyng water shalbe put therto in a vessell.

18 And let a cleane person* take hysope, & dippe it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and vpon the persons that were therein, and vpon hym that touched a bone, or a slaine person, or a dead body, or a graue.

19 And

Num. xxi. c.
Eccl. 24. d.
Agg. ii. c.

Pal. ii. b.

- 19 And the cleane person shall sprinkle vpon the vncleane the thirde day and the seuenth day: And the seuenth day he shall purifie hym selfe, and washe his clothes, & bathe hym selfe in water, and shalbe cleane at euen.
- 20 But the man that is vncleane, and purifieth not him selfe, the same soule shalbe cut of from among the congregation: because he hath defiled the sanctuarie of the Lorde, and the water of seperation hath not ben sprinkled vpon hym, ther-

fore shall he remayne vncleane.

- 21 And it shalbe a perpetuall lawe vnto them, that he that sprinkleth the water of seperation, shall washe his clothes: and he that toucheth the water of seperation, shalbe vncleane vntyll euen.
- 22 And whatsoever the vncleane person toucheth, shalbe vncleane: And the soule that toucheth [the thyng that was touched of the vncleane person] shalbe vncleane vntyll euen.

¶ The .xx. Chapter.

1 Miriam dyeth. 2 The people murmure. 3 They haue water euen out of the rocke. 12 Moyles and Aaron shall not go into the lande of promise. 14 Edom denieth the Israelites passage through his realme. 25 The death of Aaron, in whose rowme Eleazar succedeth.

A 1



And the children of Israel came with the whole multitude into the desert * of Zin in the first moneth, and the people abode at Cades: And there died Miriam, and was buried there.

- 2 But there was no water for the multitude: and they gathered them selues together agaynst Moyles and Aaron.

- 3 And the people chode with Moyles, and spake, saying: woulde God that we had perished when our brethren dyed before the Lorde.

- 4 Why haue ye brought the congregation of the Lorde into this wilderness, that both we and our cattell shoulde dye in it:

Exo. xviii.

- 5 *Wherefore haue ye made vs to come bp out of Egypt, to bying vs into this euill place, which is no place of seede, nor of fygges, nor vines, nor pomgranates, neither is there any water to drynke:

- 6 And Moyles and Aaron went from the presence of the congregation, vnto the doore of the tabernacle of the congregation, and fel vpon their faces, and the glorie of the Lorde appeared vnto them.

- 25 7 And the Lorde spake vnto Moyles, saying:

- 8 Take the rodde, and gather thou and thy brother Aaron the congregation together, and speake vnto the rocke before their eyes, and it shall geue forth his water: And thou shalt bying them water out of the rocke, to geue the com-

panie drynke, and their beastes also.

- 9 *And Moyles toke the rodde from before the Lorde, as he commaunded hym.

- 10 And Moyles and Aaron gathered the congregation together before the rocke, and [Moyles] sayde vnto them: Heare ye rebelles, must we fetch you water out of this rocke:

- 11 And Moyles lyft vp his hande, and with his *rodde he smote the rocke twofynes, and the water came out abundantly, and the multitude drank, and their beastes also.

- 12 And the Lorde spake vnto Moyles and Aaron: Because ye beleued me not, to sanctifie me in the eyes of the children of Israel, therefore ye shall not bying this congregation into the lande which I haue geuen them.

- 13 This is the water of strife, because the children of Israel stroue with * Lorde, and he was sanctified in them.

- 14 And Moyles *sent messengers from Cades vnto the kynge of Edom, thus sayeth thy brother Israel: Thou knowest all the trauayle that we haue had.

- 15 Our fathers went downe into Egypt, & we haue dwelt in Egypt a long tyme: and the Egyptians vexed vs and our fathers.

- 16 And when we cryed vnto the Lorde, he hearde our voyce, and sent an angell, and hath set vs bp out of Egypt: And beholde, we are in Cades, euen in the vttermoost citie of thy border.

- 17 Let vs passe I pray thee through thy countrey: but * we wyll not go through the fieldes or vineyardes, neither wyll we

Exo. xvi

Psalm

Iud. vi

Numb.

Nam. 33. d.

We drynke of the water of the foun-
taynes: we wyll go by the kynges hye
way, and neither turne vnto the ryght
hande nor to the left, vntyll we be past
thy borders.

18 And Edom aunswered hym: Thou
shalt not go by me, lest I come out a-
gaynst thee with the sworde.

19 The children of Israel sayd vnto him,
we wyll go by the beaten way: and if I
and my cattell drynke of thy water, I
wyll pay for it: I wyll but only (with-
out any harme) go through on my feete.

20 He aunswered: Thou shalt not go
through. And Edom came out agaynst
hym with much people, and with a
mightie power.

21 And thus Edom denied to geue Israel
passage through his countrey: wherfore
Israel turned away from hym.

22 And the children of Israel departed
from Cades, and came vnto mount
hor, with all the congregation.

23 And the Lorde spake vnto Moyses

and Aaron in mount hor, harde by the
coast of the lande of Edom, saying.

24 Aaron shalbe gathered vnto his peo-
ple: for he shall not come into the lande
which I haue geuen vnto the children
of Israel, because ye disobeyed my
mouth at the water of strife.

25 Take Aaron and Eleazar his sonne,
and bryng them bp into mount hor.

26 And cause Aaron to put of his gar-
mentes, and put them vpon Eleazar
his sonne: and Aaron shalbe gathered
vnto his people, and shall dye there.

27 And Moyses dyd as the Lorde com-
maunded: and they went bp into mount
hor, in the sight of all the multitude.

28 And Moyses toke of Aarons clothes,
and put them vpon Eleazar his sonne,
* and Aaron dyed there in the topp of
the mount: And Moyses and Eleazar
came downe out of the mount.

Deut. x. b.

29 When all the multitude sawe that Aaron
was dead, they mourned for Aaron thre-
tie dayes, all the housholde of Israel.

The. xxj. Chapter.

1 Israel banquisheth kyng Arad. 6 The fire serpentes slyng them. 24 The kynges,
Sehon and Og are overcome in battayle.



And when kyng* Arad
the Chananite which
dwelt towarde the
south, hearde tell that
Israel came by the
way that the spyes
had founde out, he

fought agaynst Israel, and toke some
of them prisoners.

2 And Israel bowed a bowe vnto the
Lorde, and sayde: If thou wyll deliuer
this people into my hande, I wyll vt-
terly destroy their cities.

3 And the Lorde hearde the voyce of
Israel,

- Iſrael, and deliuered them the Chana-
 anites: And they deſtroyed them and
 their cities, and called the name of the
 place **Hozana*.
 4 **And they departed from mount Hoz, by
 the way of the red ſea, to compaſſe the
 lande of Edom: and the ſoule of the peo-
 ple was ſore greeued, becauſe of y way.*
 5 *And the people ſpake agaynſt God and
 agaynſt Moſes: *wherefore haue ye
 brought vs out of Egypt, for to dye in
 the Wilderneſſe: for here is neither
 bread nor water, and our ſoule lotheth
 this lyght bread.*
 6 **Wherefore the Lorde ſent fierie ſer-
 pentes among the people, which ſtong
 them: and much people of Iſrael dyed.*
 7 *Therefore the people came to Moſes,
 & ſayd: we haue ſinned, for we haue ſpo-
 ken agaynſt the Lorde and agaynſt thee:
 *make interceſſion to the Lorde that he
 take away the ſerpentes from vs. And
 Moſes made interceſſion for y people:*
 8 *And the Lorde ſayde vnto Moſes:
 Make thee a fierie ſerpent, and ſet it vp
 vpon a pole: that as many as are bitten
 may loke vpon it, and lyue.*
 9 **And Moſes made a ſerpent of braſſe,
 and ſet it vpon a pole: and when the ſer-
 pent had bitten any man, he behelde the
 ſerpent of braſſe, and lyued.*
 10 **And the children of Iſrael departed
 thence, and pitched in Oboth.*
 11 *And they departed from Oboth, and
 pitched at the heapes of Abarim, euen in
 the Wilderneſſe which is before Moab,
 on the eaſt ſyde.*
 12 *And they remoued thence, and pitched
 vpon the riuer of Zared.*
 13 *And they departed thence, and pitched
 on the other ſyde of Arnon, which is in
 the Wilderneſſe, and cometh out of
 the coaſtes of the Amozites: for Arnon
 is the border of Moab, betweene Moab
 and the Amozites.*
 14 *Wherefore, it ſhalbe ſpoken in the booke
 of the warres of the Lorde, what thyng
 he dyd in the red ſea, and in the riuers
 of Arnon,*
 15 *And at the ſtreame of the riuers, that
 goeth downe to the dwelling of Ar,
 and lyeth vpon the border of Moab.*
 16 *From thence they returned vnto Beer:
 The ſame is the Well wherof the Lorde
 ſpake vnto Moſes: Gather the people
 together, and I will geue them water.*
 17 *Then Iſrael ſang this ſong: Spryng
 vp well, ſyng ye vnto it:*
 18 *The princes digged this well, the cap-
 taines of the people digged it with the
 laboure gener, and with their ſtanes. And
 from the Wilderneſſe they went to
 Bathana:*
 19 *And from Bathana to Mahaliel, and
 from Mahaliel to Bamoth,*
 20 *And from Bamoth of the valley that
 is in the ſielde of Moab, vnto the top of
 the hyll that loketh towarde Jeſimon.*
 21 *And Iſrael ſent meſſengers vnto
 Sehon kyng of the Amozites, ſaying:*
 22 **Let me paſſe through thy lande, we
 wyll not turne into the fieldes or vine-
 yardes, neither drynke of the waters of
 the well: but we wyll go along by the
 kynges hye way, vntyll we be paſt thy
 countrey.*
 23 **But Sehon woulde geue Iſrael no
 liſence to paſſe through his countrey:
 but gathered all his people together, &
 went out agaynſt Iſrael into the wil-
 derneſſe: And he came to Iaza, and
 fought agaynſt Iſrael.*
 24 **And Iſrael ſmote him in the edge of
 the ſword, & conquered his lande from
 Arnon vnto Iabok, vnto the children
 of Ammon: For the border of the chil-
 dren of Ammon was *ſtrong.*
 25 *And Iſrael toke all theſe cities, and
 dwelt in all the cities of the Amozites
 in Heſbon, and in all the towneſes that
 long therto.*
 26 *For Heſbon was the citie of Sehon
 the kyng of the Amozites, which fought
 before agaynſt y kyng of the Moabites,
 and toke all his lande out of his hande,
 euen vnto Arnon.*
 27 *Wherefore they that ſpeake in pro-
 uerbes, ſay: Come to Heſbon, and let the
 citie of Sehon be built and repayed.*
 28 *For there is a fire gone out of Heſbon,
 and a flambe from the citie of Sehon,
 and hath conſumed Ar in Moab, and
 the lordes of Bamoth in Arnon.*
 29 *Wo to thee Moab, O people of Cha-
 mos ye are vndone: he hath ſuffered
 his ſonnes to be purſued, & his daugh-
 ters to be in captiuitie vnto Sehon the
 kyng of the Amozites.*
 30 *Their empire is loſt from Heſbon
 vnto Dibon, and we made a wilder-
 neſſe euen vnto Moſpha, which reacheth
 vnto Medaba.*
 31 *And thus Iſrael dwelt in the lande of
 the Amozites.*
 32 *And*

32 And Moyses sent to searche out Iac-
zer, and they toke the towne belonging

thereto, & rooted out the Amozites that
were therein.



33 *And they turned, and went by to-
warde Balan: And Og the kyng of
Balan came out agaynst them, he and
all his people to fight at Edrai.
34 And the Lorde sayde vnto Moyses:
feare hym not, for I haue deliuered
hym into thy hande, and all his people

and his lande, and thou shalt do to him
as thou diddest vnto Sehon the kyng of
the Amozites whiche dwelt at Hesbon.
35 They smote hym therefore, and his
sonnes, and all his people, vntyll there
was nothyng left hym, and they con-
quered his lande.

¶ The. xxij. Chapter.

1 Kyng Balac sendeth for Balaam, whose name in the Hebrues is written Bileam.
12 God forbyddeth Balaam to curse the Israelites. 21 The angell standeth in his
way. 28 Balaams alle speaketh.

1 **A**ND the children of Is-
rael departed and pi-
ched in the fieldes of
Moab, on the other
side of Iordane from
Iericho.

2 And *Balac the sonne of Ziphor, sawe
all that Israel had done to the Amozites.

3 And the Moabites were sore afrayde
of the people, because they were many,
and they were stroken with feare of the
children of Israel.

4 And Moab sayde vnto the elders of
Madian: Nowe shall this companie
lyke by all that are rounde about vs,
as an ore licketh by the grasse of the fiede.
And Balac the sonne of Ziphor, was
kyng of the Moabites at that tyme.

5 He sent messengers therefore vnto

* Balaam the sonne of Beor, to Bethor,
which is by the riuer of the lande of the
children of his folke, to call him, saying:
Beholde, there is a people come out of
Egypt, and beholde they couer the face
of the earth, & dwell ^(a)ouer against me.

Deut. 34.
ii Pet. ii. c.

6 Come nowe therefore I pray thee, and
curse me this people, for they are to
noughtie for me, so peraduenture I
myght be able to synge them, & to driue
them out of the lande: For I wote that
he whom thou blessest, is blessed, and
whom thou cursest is cursed.

(a) Not farre
from me, euen
hard by me.

7 And the elders of Moab, and the el-
ders of Madian departed, hauyng the
[rewarde] of the southlaying in their
hande: And they came vnto Balaam,
and tolde hym the wordes of Balac.

8 He answered them: Tary here this
nyght,

nyght, and I wyll bryng you worde, euen as the Lorde shall say vnto me. And the lordes of Moab abode with Balaam.

9 And God came vnto Balaam, and sayd: what men are these with thee?

10 And Balaam sayd vnto God: Balac the sonne of Ziphor kyng of Moab hath sent vnto me [saying:]

11 Beholde, there is a people come out of Egypt, and couereth the face of the earth: Come now therefore, and curse them for my sake, if so peradventure I may be able to ouercome them in battayle, and to dryue them out.

12 And God said vnto Balaam: Go not thou with them, neither curse the people: for they are blessed.

13 And Balaam rose vp in the mornyng, and sayd vnto the lordes of Balac, Get you vnto your lande: for the Lord wyll not suffer me to go with you.

C 14 And the lordes of Moab rose vp, and went vnto Balac and sayde: Balaam would not come with vs.

15 And Balac sent againe a greater companie of lordes, and more honourable then they.

16 Whiche came to Balaam, and tolde hym: Thus sayeth Balac the sonne of Ziphor: Oh let nothyng let thee, but come vnto me:

17 For I wyll greatly promote thee vnto great honour, and wyll do whatsoeuer thou sayest vnto me: come I pray thee, curse this people for my sake.

18 And Balaam answered and said vnto the seruantes of Balac: If Balac woulde geue me his house full of syluer and golde, I can not go beyonde the worde of the Lorde my God, to do lesse or more:

19 Nowe therefore I pray thee, tarie ye here this nyght, that I may wit what the Lorde wyll say vnto me more.

20 And God came vnto Balaam by nyght, and sayde vnto hym: If the men come to call thee, ryse vp and go with them: but loke what I say vnto thee, that shalt thou do.

D 21 And Balaam rose vp early, and saddled his asse, & went with the lordes of Moab.

22 And the wrath of God was kindled, because he went: And the angell of the Lorde stood in the way to be agaynst hym, as he rode vpon his asse, and his two seruantes were with hym.

23 And when the asse sawe the angell of the Lorde stand in the way, and haupng his sworde drawen in his hand, the asse turned aside out of the way, and went out into the fildes: And Balaam smote the asse, to turne her into the way.

24 But the angell of the Lorde stood in a path betweene the vineyardes, and there was a wall on the one syde, and another on the other.

25 And when the asse sawe the angell of the Lorde, she thrust her selfe vnto the wall, & crucht Balaams foote agaynst the wall: and he smote her agayne.

26 And the angell of the Lorde went further, & stood in a narrowe place, where was no way to turne either to the right hande, or to the left.

27 And when the asse sawe the angell of the Lorde, she fell doowne vnder Balaam: and Balaam was wroth, & smote the asse with a staffe.

28 And the Lorde opened the mouth of the asse, and she sayde vnto Balaam: what haue I done vnto thee, that thou hast smytten me nowe three tymes?

29 And Balaam sayd vnto the asse, Because thou hast mocked me: I would also there were a sworde in myne hande, for euen nowe woulde I kyl thee.

30 And the asse sayd vnto Balaam: Am not I thine asse, whiche thou hast ryden vpon since the first tyme vnto this day: was I euer wont to do so vnto thee: he sayde, nay.

31 And the Lorde opened the eyes of Balaam, and he saw the angel of the Lorde standing in the way, haling his sworde drawen in his hande: he bowed hym selfe therefore, and fell flat on his face.

32 And the angell of the Lorde said vnto him: wherefore hast thou smytten thine asse these three times: Beholde, I came out to withstande thee, because [thyne heart] hath declined out of the way before me.

33 And the asse saw me, and turned from me now three times: or els if she had not turned fro me, I had surely slayne thee, and saued her aloue.

34 Balaam sayde vnto the angell of the Lorde: I haue sinned, for I wylt not that thou stoodest in the way agaynst me: Nowe therefore if it displease thee, I wyll turne home agayne.

35 The angell of the Lorde sayde vnto Balaam, Go with the men: but what I say

Nu.xxiii.c.

(b) He saent more to hurt into dainge the chyldein of Israel, and say his breer a suer sake, the for an affection he had to obay God, as after 31. bearse.

I say vnto thee, that shalt thou speake.
And so Balaam went with the lordes
of Balac.

- 36 And when Balac heard that Balaam
was come, he went out to meete hym,
vnto a cite of Moab, whiche is in the
border of Arnon, eue in the vtmost coast.
37 And Balac sayd vnto Balaam: Wyldest
thou not sende for thee to call thee: And
wherfore camest thou not vnto me: Am
I not able in deepe to promote thee vn-
to honour:
38 And Balaam made aunswere vnto

Balac, Lo, I am come vnto thee, and
can I now say any thyng at all: The
worde that God putteth in my mouth,
that shall I speake. Nu. xxiii. c.

- 39 And Balaam went with Balac, and
they came vnto a cite of streates.
40 And Balac offered oxen and sheepe,
and sent [thereof] to Balaam, and to the
lordes that were with hym.
41 And on the morowe Balac took Ba-
laam, and brought hym by into the hye
places of Baal, that thence he might see
the vtmost part of the people.

¶ The .xxiii. Chapter.

1 Balaam causeth Balac to buyde aulteris.

2 **A**ND Balaam said vn-
to Balac: Buyde me
here seven aulteris, &
prepare me here seven
oxen & seven rammes.
And Balac dyd as
Balaam sayde: And
Balac and Balaam offred on euery aul-
ter an ox and a ramme.

3 And Balaam said vnto Balac: Stand
by thy sacrifice, and I will go, if happily
the Lorde will meete me: and whatso-
euer he sheweth me, I wyl tell thee.
And he went by hyer.

4 But God met Balaam, & [Balaam]
sayd vnto hym: I haue prepared seven
aulteris, and haue offred vpon euery
aulter an ox and a ramme.

5 And the Lorde put a saying in Bala-
ams mouth, and sayde: Go agayne to
Balac, and say on this wyse.

6 And when he went agayne vnto him,
lo, he stode by his burnt sacrifice, he
and all the lordes of Moab.

7 And he toke by his parable, and sayd:
8 *Balac the king of Moab hath brought
me fro Mesopotamia, out of the moun-
taynes of the east, [saying] Come, curse
Jacob for my sake, come and desie
Israel.

8 Howe shall I curse hym, whom God
hath not cursed: or howe shall I desie
hym, whom God hath not desied:

9 For from the toppe of the rockes I see
hym, and from the hylls I beholde
hym: lo, the people shall dwell by them
selues, and shal not be reckened among
the nations.

10 Who can tell the dust of Jacob, and
the number of the fourth part of Isra-
el: I pray God that my soule may dye

9 Balaam blesseth the people.

the death of the righteous, and that my
last ende may be like his.

11 And Balac sayd vnto Balaam: what
hast thou done vnto me: I toke thee to
curse myne enemies, and beholde thou
hast blessed them altogether.

12 He aunswered and sayd: Must I not
take heede to speake that whiche the
lorde hath put in my mouth:

13 And Balac sayde vnto hym: Come I
pray thee with me vnto another place,
whence thou mayest see them, and thou
shalt see but the vtmost part of them,
and shalt not see them all: curse them
out of that place for my sake.

14 And he brought hym into a fiede, **C**
where men myght see farre of, euen to
the toppe of an hyll, and buylt seven
aulteris, and offred an ox and a ramme
on euery aulter.

15 And he said vnto Balac: Stande here
by thy burnt sacrifice, whyle I meete
[the Lorde] ponder.

16 And the Lorde met Balaam, and * put
a worde in his mouth, and sayd: Go a-
gayne vnto Balac, and say thus. Nu. xxiii. g.

17 And when he came to hym, beholde
he stode by his burnt sacrifice, and the
lordes of Moab with hym. And Balac
saide vnto hym: what hath the Lorde
sayde:

18 And he toke by his parable, and aun-
swered: Rise by Balac, and heare, and
hearken vnto me thou sonne of Ziphor.

19 *God is not a man that he should lye,
neither the sonne of a man that he should
repent: should he say & not do: or should
he speake, and not make it good: i. Cor. i. b.
and. x. c.

20 Beholde, I haue taken vpon me to
blesse: for he hath blessed, and it is not in
my power to auer it.

- 21 He behelde no vanitie in Jacob, nor saw transgression in Israel: The Lord his God is with hym, and the toyfull shout of a king is among them.
- Num. 24. b. 22 God brought them out of Egypt, they have strength as an Unicorn.
- 23 For there is no sorcerie in Jacob, nor soothlaying in Israel, ^(b) according to this time it shalbe sayde of Jacob and Israel: what hath God wrought:
- 24 Beholde, the people shall rylse vp as a Lion, and heaue vp him self as a young Lion: he shall not lye downe, ^(c) vntyll he eate of the pray, and drinke the blood of them that are slayne.
- 25 And Balac sayde vnto Balaam: Mett her curse them, nor blesse them at all.

- 26 But Balaam answered and said vnto Balac: Tolde not I thee, saying, All that the Lord speaketh, that I must do:
- 27 And Balac said vnto Balaam: Come I pray thee, and I wyll bring thee yet vnto another place, if at all it will please God, that thou mayst thence curse them for my sake.
- 28 And Balac brought Balaam vnto the toppe of Peor, that looketh towarde Ierusalem.
- 29 And Balaam said vnto Balac: Make me here seven alters, and prepare me here seven oxen, and seven rammes.
- 30 And Balac dyd as Balaam had sayd, and offered an ox and a ramme on euery alter.

¶ The. xxiiij. Chapter.

5 Balaam prophetieth of the kyngdome of Israel, and of the comming of Christe.
17 Balac is angrie with Balaam. 20 The destruction of the Amalekites, and of the Kenites.

A I



AND When Balaam saw that it pleased the Lord that he should blesse Israel, he went not as he dyd twise before to meete a soothsaying: but set his face

towarde the wyldernesse.

- 2 And Balaam lift vp his eyes, and looked vpon Israel as he lay accordyng to his tribes, and the spirite of God came vpon hym.

Num. 24. d

- 3 And he toke vp his parable and sayd: Balaam the sonne of Beor hath sayde, and the man whose ^(a) eyes is open hath sayde:

- 4 He hath sayde whiche heareth the wordes of God, and seeth the visions of the almighty, and falleth downe with open eyes.

- 5 Howe goodly are thy tentes O Jacob, and thyne habitations O Israel:

- 6 Euen as the valleys are they layde abroad, & as gardens by the riuers side, as the tentes whiche the Lord hath pitched, and as cypres trees beside the waters.

B

- 7 The water droppeth out of his bucket, & his seele shalbe in many waters, * and his king shalbe hier then ^(c) Agag, and his kyngdome shalbe exalted.

- 8 * God brought hym out of Egypt, his strength is as the Unicorn: he shall eate the nations his enemies, & gnawe

their bones, and pearce them through with his arrowes.

- 9 * He couched hym selfe, and lay downe as a Lion, and as an elder Lion: who shall stirre hym vp: Blessed is he that blesseth thee, and cursed is he that curseth thee.

- 10 And Balac was wroth with Balaam, and ^(b) smote his handes together, and Balac said vnto Balaam: I sent for thee to curse mine enemies, and behold thou hast blessed them this thre tymes.

- 11 Therefore nowe get thee quickly vnto thy place: I thought that I would promote thee vnto honour, but lo the Lord hath kept thee backe from worship.

- 12 Balaam answered vnto Balac: Tolde I not thy messengers whiche thou sendest vnto me, saying:

- 13 * If Balac woulde geue me his house full of siluer and golde, I can not passe the word of the Lord, to do either good or bad of mine owne minde: But what the Lord sayeth, that wyll I speake.

- 14 And nowe behold, I go vnto my people: Come therefore, and I wyll aduertise thee what this people shall do to thy folke in the latter dayes.

- 15 And he toke vp his parable and sayd: Balaam the sonne of Beor hath sayde, the man whose eye is open, hath sayde:

- 16 He hath said that heareth the wordes of God, and hath the knowledge of the most hygh, and beholdeth the vision of the

(b) It is spoken at this time what monstrous wronges & cruelties hath done for Israel, so shall it be in time to come.
(c) Vntill he hath taken the spoyle fro his enemies, and ouercome the.

(a) He meaneth not the corporal eye, but the eye of the minde.

(b) They shall be very fruitful, as trees & gardens that be watered.
(c) All the many Emperours toke their names of Cesar, as the most noblest Emperour, so the kynges of the Amalekites toke their names of Agag, as the most renowned prince.

Gen. xli.

(b) 3 m. ang.

Numb. xii.

the almightie, and that falleth and his eyes are opened.

- 17 I shall see him, but not now, I shall beholde him, but not nigh: * There shall come a starre of Jacob, and ryle a step-ter of Israel, & shall * smyte the coastes of Moab, and vndermine all the chyl-dren of Seth.
- 18 * And Edom shall be possessed, & Seir shall fall to the possession of their ene-mies, and Israel shall do manfully.
- 19 Out of Jacob shall come he that shall haue dominion, and shall destroy the remnant of the cite.
- 20 And when he looked on Amaleck, he toke vp his parable, and said: Amaleck is the first of the nations, * but his latter

ende shall perishe bitterly.

- 21 And he looked on the Kenites, and toke vp his parable, and sayde: Strong is thy dwelling place, and thou puttest thy nest in a rocke.
- 22 Nevertheless, the Kenite shall be roo-tered out, vntyll Assur take thee prisoner.
- 23 And he toke vp his parable, and sayd: Alas, who shall lyue when God doth this?
- 24 The shippes also shall come out of the coast of Chittim, and subdue Assur, and subdue Eber, and he hym selfe shall pe-rishe at the last.
- 25 And Balaam rose vp, and went and returned to his place: and Balac also went his way.

¶ The. xxv. Chapter.

1 The people committeth fornication with the daughters of Moab. 8 Phinehes kylleth Samri and Cozbi. 17 God commaundeth to kylle the Madianites.

- 1 **A**ND Israel abode in Sittim, and the peo-ple began to commit whoredome with the daughters of Moab. whiche called the people vnto the sacri-fice of their gods: * And the people dyd cate, and bowbed downe to their gods.
- 2 And Israel coupled hym selfe vnto Baal Peor, and the indignation of the Lorde was kindled against Israel.
- 3 And the Lorde sayde vnto Moyses: Take all the heades of the people, and hang them vp before the Lorde against the sunne, that the wrath of the Lordes countenance may be turned away from Israel.
- 4 And Moyses sayde vnto the Judges of Israel: * Euery one slay his men that were toynded vnto Baal Peor.
- 5 And behold, one of the chyl-dren of Israel came & brought vnto his brethren a Madianitische woman, even in the sight of Moyses, and in the sight of all the multitude of the children of Israel, that wept before the doore of the tabernacle of the congregation.
- 6 * And when Phinehes the sonne of Eleazar the sonne of Aaron the priest, saw it, he rose vp out of the myddes of the companie, & toke a iavelin in his hande,
- 7 And went after the man of Israel in-to the tent, & thrust them through both the man of Israel & also the woman, euen thowhe the belly of her: And the

plague ceased fro the chyl-dre of Israel:

- 9 * And there dyed in the plague twen-tie and foure thousande.
- 10 And the Lorde spake vnto Moyses, saying:
- 11 * Phinehes the sonne of Eleazar the sonne of Aaron the priest, hath turned myne anger away from the chyl-dren of Israel, whyle he was zelous for my sake among the, that I had not consu-mied the chyl-dre of Israel in my ielousie.
- 12 wherfore say: beholde, * I geue vnto hym my couenaunt of peace.
- 13 And he shall haue it, and his seede after hym, euen the couenaunt of the priestes office for euer, because he was zelous for his Gods sake, and made an attonement for the chyl-dren of Israel.
- 14 The name of the Israelite thus kyl-led, which was slayne with the Madia-nitische woman, was Samri the sonne of Salu, a Lorde of an house and kin-red of Simeon.
- 15 And the name of the Madianitische womā that was slayne, was Cozbi, the daughter of Zur, a head over the peo-ple of his fathers house in Madian.
- 16 And the Lorde spake vnto Moyses, saying:
- 17 * Were the Madianites, & smyte them:
- 18 For they trouble you with their wyles, whiche haue begyled you by decypte in the cause of Peor, & in the cause of their sister Cozbi, the daughter of a Lorde of the Madianites, whiche was slayne in the day of the plague for Peors sake.

i. Cor. x. 2.

Eccle. xlv. f.
i. Machab. i. f.

Mal. ii. 2.

Num. j. 1. a.

¶ The .xxvj. Chapter.

2 The chyldren of Israel are numbred.

1
A

Num. i. a.

2

And after the plague, the Lorde spake vnto Moyses, and vnto Eleazar the sonne of Aaron the priest, saying: *Take the number of al the multitude of the chyldren of Israel, from twentie yerres old and aboue, throughout their fathers houses, all that are able to go to warre in Israel.

3

And Moyses and Eleazar the priest spake vnto them in the fieldes of Moab, by Iordan ouer against Jericho, saying:

4

[¶ He shall number the people] From twentie yerres & aboue, as the Lorde commaunded Moyses and the chyldren of Israel, when they were come out of Egypt.

Gen. xlvii. b
i. Par. v. a.

5

* Ruben the eldest sonne of Israel. The chyldren of Ruben: Hanoch, of Whom commeth the kinred of the Hanochites: and Pallu, of Whom commeth the kinred of the Palluites.

6

Of Ihesron, commeth the kinred of the Ihesronites: of Charni, commeth the kinred of the Charnites.

B. 7

These are the kinredes of the Rubenites, and they were in number fourtie and thre thousand, seuen hundred and thirtie.

8

And the sonnes of Pallu, Eliab.

9

And the sonnes of Eliab, Nemuel, Dathan, & Abiram. This is that Dathan and Abiram, which were famous in the congregation, and stroue against Moyses and Aaron in the company of Corah, when they stroue agaynst the Lorde.

Num. xvi. a

10

* And the earth opened her mouth, & swallowed them vp: Corah also was in the death of that multitude. What tyme the fire consumed two hundred and fiftie men: and they became a signe.

Num. xvi. c

11

¶ Not withstanding, the chyldren of Corah dyed not.

12

And the chyldren of Simeon after their kinredes, were Nemuel, of Whom cometh the kinred of the Nemuelites: Jamin, of Whom commeth the kinred of the Jaminites: Jachin, of Whom commeth the kinred of the Jachinites.

13

Of Zareh, commeth the kinred of the Zarehites: And of Saul, commeth the kinred of the Saulites.

14 These are the kinredes of Simeon, euen twentie and two thousande and two hundred.

15

The chyldren of Gad after their kinredes, were Zephon, of Whom cometh the kinred of the Zephonites: Haggi, of Whom commeth the kinred of the Haggites: Suni, of Whom commeth the kinred of the Sunites.

16

Of Ozni, commeth the kinred of the Ozmites: and of Eri, commeth the kinred of the Erites.

17

Of Arod, commeth the kinred of the Arodites: Of Ariei, commeth the kinred of the Arieites.

18

These are the kinredes of the chyldren of Gad, according to their numbers, fourtie thousande and five hundred.

19

The chyldren of Iuda, Er and Onan, *and Er and Onan dyed in the lande of Chanaan.

Gen. 31

20

But the chyldren of Iuda after their kinredes, were Sela, of Whom cometh the kinred of the Selanites: Phares, of Whom commeth the kinred of the Pharezites: Zareh, of Whom cometh the kinred of the Zarehites.

21

And the chyldren of Phares, were Ihesron, of Whom commeth the kinred of the Ihesronites: Hamul, of Whom commeth the kinred of the Hamulites.

22

These are the kinredes of Iuda after their numbers, thre score and sixteene thousande and five hundred.

23

The chyldren of Issachar after their kinredes, were Thola, of Whom cometh the kinred of the Tholaites: Phuua, of Whom commeth the kinred of the Phuaaites.

24

Of Iasub, commeth the kinred of the Iasubites: of Simron, commeth the kinred of the Simronites.

25

These are the kinredes of Issachar after their numbers, thre score and foure thousande and thre hundred.

26

The chyldren of Zabulon after their kinredes, were Sered, of Whom cometh the kinred of the Seredites: Elon, of Whom commeth the kinred of the Elonites: Iaheliel, of Whom commeth the kinred of the Iahelaites.

27

These are the kinredes of the Zabulonites after their numbers, thre score thousande and five hundred.

28 The

28 The chyldren of Ioseph throughout their kinredes, were Manasse and Ephraim.

29 The chyldren of Manasse, Machir, of whom cometh the kinred of the Machirites: And Machir begat Gilead, and of Gilead cometh the kinred of the Gileadites.

30 And these are the chyldren of Gilead, Hezer, of whom cometh the kinred of the Hezerites: Helech, of whom cometh the kinred of the Helechites.

31 And Asriel, of whom cometh the kinred of the Asrielites: and Sechem, of whom cometh the kinred of the Sechemites.

32 Semida, of whom cometh the kinred of the Semidites: and Hepher, of whom cometh the kinred of the Hepherites.

33 And Zaphaad the sonne of Hepher had no sonnes, but daughters: And the names of the daughters of Zaphaad, were Basela, Roa, Hagla, Milcha, and Thirza.

34 These are the kinredes of Manasse, and the number of them fiftie and two thousande and seven hundred.

35 These are the chyldren of Ephraim after their kinredes: Suthelah, of whom cometh the kinred of the Suthelahites: Becher, of whom cometh the kinred of the Becherites: Thahen, of whom cometh the kinred of the Thahenites.

36 And these are the chyldren of Suthelah: Eran, of whom cometh the kinred of the Eranites.

37 These are the kinredes of the chyldren of Ephraim after their numbers, thirtie and two thousande and five hundred. And these are the chyldren of Ioseph after their kinredes.

38 These are the chyldren of Benjamin after their kinredes: Bela, of whom cometh the kinred of the Belaites: Asbel, of whom cometh the kinred of the Asbelites: Ahiham, of whom cometh the kinred of the Ahihamites:

39 Supham, of whom cometh the kinred of the Suphamites: Hupham, of whom came the kinred of the Huphamites.

40 And the chyldren of Bela, were Ard and Naaman, from whence cometh the kinred of the Ardites, and of Naaman the kinred of the Naamites.

41 These are the chyldren of Benjamin af-

ter their kinredes, & after their numbers: fourtie & five thousande & six hundred.

42 These are the chyldren of Dan after their kinredes: Suham, of whom cometh the kinred of the Suhamites. These are the householdes of Dan after their kinredes.

43 All the kinredes of the Suhamites were after their numbers threescore and foure thousande, and foure hundred.

44 The chyldren of Aser after their kinredes, were Iemina, of whom cometh the kinred of the Ieminites: Jesui, of whom cometh the kinred of the Jesuites: Bria, of whom cometh the kinred of the Brites.

45 The chyldren of Bria, were Heber, of whom cometh the kinred of the Heberites: Balchiel, of whom came the kinred of the Balchielites.

46 And the daughter of Aser, was called Sarah.

47 These are the kinredes of Aser after their numbers, fiftie and threethousand and foure hundred.

48 The chyldren of Nephthali, after their kinredes, were Jahzeiel, of whom came the kinred of the Jahzeielites: Guni, of whom came the kinred of the Gunites.

49 Jezer, of whom came the kinred of the Jezerites: Sellem, of whom came the kinred of the Sellenites.

50 These are the kinredes of Nephthali accordyng to their householdes, whose numbers is fourtie and five thousande, and foure hundred.

51 These are the numbers of the chyldren of Israel, six hundred thousande, and a thousande, seven hundred and thirtie.

52 And the Lorde spake vnto Moyses, saying:

53 Unto these the lande shalbe deuided to inherite, accordyng to the number of names.

54 To many thou shalt geue the more inheritance, and to fewe the lesse: to euerie [tribe] shall the inheritance be geuen, accordyng to the number thereof.

55 Notwithstanding, the lande shalbe deuided by lot, & accordyng to the names of the tribes of their fathers, they shall inherite.

56 Accordyng to the lot shall the possession thereof be deuided betweene many and fewe.

57 * These are the numbers of the Leuites

Num. 33. 5.
Iosa. xi. d.

mites after their kindredes: Gerson, of Whom came the kindred of the Gersonites: Caath, of Whom came the kindred of the Caathites: Merari, of Whom came the kindred of the Merarites.

58 These are the kindredes of the Leuites, the kindred of the Libnites, the kindred of the Hebronites, the kindred of the Mahelites, the kindred of the Musites, the kindred of the Corathites, and Caath begat Amram.

Exod. vi. d. 59 And Amrams wyfe was called * Jochebed a daughter of Levi, which was borne vnto Levi in Egypt: And she bare vnto Amram, Aaron, Moyles, and Miriam their sister.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar.

Num. iii. a. 61 * And Nadab and Abihu dyed when they offered straunge fire before the Lorde.

62 And after their numbers, they were * twentie and thre thousande, all males from a moneth olde and aboue: For they were not numbred among the chyldren of Israel, because there was no inheritance geuen them among the chyldren of Israel.

63 These are the numbers when Moyles and Eleazar the priest numbred the chyldren of Israel in the playne of Moab, fast by Iordane [ouer agaynst] Jericho.

64 And among these there was not a man of them whom Moyles & Aaron numbred, when they tolde the chyldren of Israel in the wyldernes of Sinai.

65 For the Lorde sayde of them: They shall dye in the wyldernes. And there was not left a man of them, saue Caleb the sonne of Iephune, and Iosuah the sonne of Nun.

¶ The .xxvij. Chapter.

1 The lawe of the heritage of the daughters of Zalphad. 12 The lande of promise is shewed vnto Moyles. 18 In whole trade is appoynted Iosuah.

Num. xxvi. d. and 36 a. Iosu. xvii. a.



21 Then came the daughters of * Zalphad the sonne of Iepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse of the kindred of Manasse the sonne of Joseph: whose names were Maala, Nocha, Hagla, Melcha and Thirza.

2 And stode before Moyles and Eleazar the priest, and before the lordes, and all the multitude by the doore of the tabernacle of the congregation, saying:

3 Our father dyed in the wyldernes, and * was not in the company of them that gathered them selues together agaynst the Lorde in the congregation of Corah: but ^(a) dyed in his owne sinne, and had no sonnes.

4 Wherefore then is the name of our father taken away from among his kindred, because he hath no sonne: * Geue vnto vs therefore a possession among the ^(b) brethren of our father.

5 And Moyles brought their ^(c) cause before the Lorde.

6 And the Lorde spake vnto Moyles, saying.

7 The daughters of Zalphad speake ryght: thou shalt geue them a posses-

sion to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 And thou shalt speake vnto the chyldren of Israel, saying: If a man dye and haue no sonne, ye shall turne his inheritance vnto his daughter.

9 If he haue no daughter, ye shall geue his inheritance vnto his brethren.

10 If he haue also no brethren, ye shall geue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall geue his inheritance vnto hym that is next to him of his kindred, and he shall possesse it: And this shalbe vnto the chyldren of Israel a lawe of iudgement, as the Lorde hath commaunded Moyles.

12 And the Lorde sayde vnto Moyles: * Set thee vp into this mount Abatim, and beholde the lande whiche I haue geuen vnto the chyldren of Israel:

13 And whē thou ^(d) hast seene it, thou shalt be ^(e) gathered vnto thy people also, as Aaron thy brother was gathered.

14 For ye were disobedient vnto my mouth in the desert of Zin, in the stryfe of the congregation, neither dyd ye sanctifie me in the ^(f) waters before their eyes: * That is, the water of stryfe in Cadès

a. All men dyd for that they are sinners: some receiue, dyd for his sinne, and expounde it thus: not for any particular sinne that he had done, but for that geue all sinne that the people of the Iewes had committed, in murmuring agaynst Moyles, for which they merited not to be in the lande of promise.

b. Brethren are here taken for kindred.

c. That is, their matter, to be iudged, to know what he should determine, as he did at Cadès.

d. Thou shalt see it.

e. As Aaron dyd as he was gathered.

f. That is, the water of stryfe in Cadès.

Deut. 34.

Thou shalt see it.

Cades in the wyldernesse of Zin.

- 15 And Moyses spake vnto the Lorde, saying:
- 16 Let the Lord God of the spirites of all fle she set a man ouer þ congregation,
- 17 which may go out & in before them, and leade them out and in, that the congregation of the Lord be not as sheepe which haue not a sheepearde.
- 18 And the Lorde sayde vnto Moyses: Take thee Josuah the sonne of Nun, a man in whom is the spirite, and put thynne handes vpon hym,
- 19 And set hym before Eleazar the priest, and before all the congregation: and geue hym a charge in their sight.
- 20 And put of thy prayse vpon him, that

all the companie of the children of Israel may be obedient.

- 21 And he shall stande before Eleazar the priest, which shall aske counsell for hym after the iudgement of Urin, before the Lorde: And accordyng vnto his worde, shall they go out and in, both he and all the children of Israel with him, and all the congregation.
- 22 And Moyses dyd as the Lorde commaunded him: and he toke Josuah, and set hym before Eleazar the priest, and before all the congregation:
- 23 * And put his handes vpon hym, and gaue hym a charge, as the Lorde commaunded through the hand of Moyses.

D
(e) What is, of the priestes vnto iudgement, to whos God reuealeth his will. Some vnderstand by Urin, certainie, and illumination.
(f) By going out and coming in, is meant enterprising of things, and coming from enterprises.
Act. v. b.

¶ The .xxviii. Chapter.

2 what must be offered on every feast day.



And the Lorde spake vnto Moyses, saying: Commaunde the children of Israel, and say vnto them: My offering and my bread for my sacrifices which are made by fire for a sweete sauour, shal ye obserue to offer vnto me in their due season.

- 3 And thou shalt say vnto them: * This is the offering made by fire, which ye shall offer vnto the Lorde: two lambes of a yere olde without spot, day by day for a continuall burnt offering.
- 4 One lambe shalt thou prepare in the morning, and the other at euen.
- 5 * And therto the tenth part of an Ephah of flour for a meate offering, mingled with the fourth part of an Hin of beaten oyle.
- 6 It is a dayly burnt offering, such as was ordayned in the mount Sinai for a sweete sauour, a sacrifice made by fire vnto the Lorde.
- 7 And let the drinke offering of the same be the fourth part of an Hin for one lambe, and in the holy place shalt thou commaunde the wine to be polvyed vnto the Lorde:
- 8 And the other lambe thou shalt offer at euen, after the maner of the meate offering and the drinke offering of the morning, a sacrifice made by fire, shalt thou offer for a sweete sauour vnto the Lorde.

- 9 And on the Sabbath day, two lambes of a yere olde without spot, and two tenth deales of flour for a meate offering mingled with oyle, and the drinke offering therto.
- 10 This is the burnt offering of every Sabbath, beside the dayly burnt offering, and his drinke offering.
- 11 And in the begynnyng of your monethes, ye shall offer a burnt offering vnto the Lorde: two young bullockes, and a ramme, and seven lambes of a yere olde without spot,
- 12 And three tenth deales of flour for a meate offering mingled with oyle for one bullocke, and two tenth deales of flour for a meate offering mingled with oyle for one ramme.
- 13 And a tenth deale of flour mingled with oyle for a meate offering vnto one lambe, for a burnt offering of a sweete sauour, and a sacrifice made by fire vnto the Lorde.
- 14 And their drinke offerynges shalbe halfe an Hin of wine vnto one bullocke, and the thirde part of an Hin of wine vnto a ramme, and the fourth part of an Hin vnto a lambe: This is the burnt offering of euery moneth throughout the monethes of the yere:
- 15 And one hee goate for a sinne offering vnto the Lorde shalbe offered, besides the dayly burnt offering, and his drinke offering.
- 16 * And the fourteenth day of the first moneth, is the passouer of the Lorde.

Exo. xii. e.
Leu. xxv. a.
Deut. xvi. d.

- 17 And in the fifteenth day of the same moneth is the feast: seven dayes long shall unleavened bread be eaten.
- Leu. xxiii. b. 18 In the * first day shall be an holy conuocation, ye shall do no manner of seruile worke therein.
- 19 But ye shall offer a sacrifice made by fire, for a burnt offering vnto the Lord, two young bullockes, one ramme, and seven lambes of a yere olde, let them be without spot.
- 20 And let their meate offering be of flour mingled with oyle: three tenth deales also shall ye offer for a bullocke, and two tenth deales for a ramme.
- D. 21 One tenth deale shalt thou offer for euery lambe of the seven lambes.
- 22 And a hee goate for a sinne offering, to make attonement for you.
- 23 Ye shall offer these beside the burnt offering in the morning, which is a continuall burnt sacrifice.
- 24 After this maner ye shall offer throughout the seven dayes, the fleshe of the sacrifice made by fire, for a sweete savour vnto the Lord: And it shall be

done beside the dayly burnt offering and his drinke offering.

- 25 And in the seventh day ye shall haue an holy conuocation, [wherin] ye shall do no seruile worke.
- 2 Also in the day of your first frutes, when ye byng a new meate offering vnto the Lord accordyng to your ^(b) weekes, ye shall haue an holy conuocation, and ye shall do no seruile worke in it.
- 27 But offer a burnt offering for a sweete savour vnto the Lord, two young bullockes, a ramme, and seven lambes of a yere olde,
- 28 With their meate offerings of flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,
- 29 And one tenth deale vnto a lambe throughout the seven lambes,
- 30 And an hee goate to make an attonement for you.
- 31 This ye shall do, besides the continual burnt offering and his meate offering, (and they shall be vnto you without spot) with their drinke offerings.

(b) Accordyng to your weekes, ye shall haue an holy conuocation, and ye shall do no seruile worke in it.

¶ The. xxix. Chapter.

What must be offered the eyght first dayes of the seventh moneth.

- 1 And in the first day of the ^(a) seventh moneth ye shall haue an holy conuocation, * ye shall do then no seruile worke: For it is a day of blowing the trumpettes vnto you.
- 2 And ye shall offer a burnt offering for a sweete savour vnto the Lord, one young bullocke, one ramme, and seven lambes of a yere olde, without blemish.
- 3 And their meate offering shall be made of flour mingled with oyle, three ^(b) tenth deales vnto the bullocke, and two tenth deales vnto the ramme,
- 4 And one tenth deale vnto one lambe, throughout the seven lambes:
- 5 And an hee goate for a sinne offering, to make an attonement for you:
- 6 Beside the burnt offering of the ^(c) moneth and his meate offering, and beside the dayly burnt offering and his meate offering, and the drinke offerings of the same, which must be done

accordyng vnto the maner of them, for a savour of sweetnesse, it is a sacrifice made by fire vnto the Lord.

- 7 * And ye shall haue the tenth day of that moneth an holy ^(d) conuocation, and ye shall humble your soules, and shall do no manner worke therein.
- 8 But ye shall offer a burnt offering vnto the Lord for a sweete savour, one young bullocke, a ramme, and seven lambes of a yere olde, which shall be vnto you without blemish.
- 9 Their meate offering shall be of flour mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme:
- 10 And a tenth deale vnto euery lambe, throughout the seven lambes:
- 11 And an hee goate for a sinne offering, beside the sinne offering of attonement & dayly burnt offering, and the meate and drinke offerings that long to the same.
- 12 And in the fifteenth day of the seventh moneth, ye shall haue an holy conuocation, and do then no seruile worke, and

Leu. xxiii. c. (d) Family, the feast of the conuocation.

(a) Conteyning part of September and part of October. Leuit. 23. d.

(b) Of the measure Ephah.

(c) Offered in the newe moone, or beginning of euery moneth.

and ye shall kepe a feast vnto the Lorde seuen dayes long.

13 And ye shall offer a burnt offering for a sacrifice made by fire for a sweete sauour vnto the Lorde, thirteene young bullockes, two rammes, and fourteene lambes of a yere olde, which shalbe without blemishe.

14 And their meate offering shalbe of flour mingled with oyle, three tenth deales vnto euery one of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto eche of the fourteene lambes:

16 And one hee goate for a sinne offering, beside the dayly burnt offering, with his meate and drynke offering.

17 And the ⁽¹⁾seconde day ye shall offer twelue young bullockes, two rammes, fourteene yercelyng lambes without spot.

18 And let their meate offerings and drynke offerings, vnto the bullockes, rammes, and lambes, be accordyng to the number of them, & after the maner.

19 And an hee goate for a sinne offering, beside the dayly burnt offering and his meate and drynke offering.

20 And the thirde day ye shall offer a leuen bullockes, two rammes, & fourteene yercelyng lambes without spot:

21 And let their meate and drynke offerings vnto the bullockes, rammes, and lambes, be after the number of them, and accordyng to the maner.

22 And there shalbe offered an hee goate for a sinne offering, beside the dayly burnt offering, and his meate & drynke offering.

23 In the fourth day, ye shall offer ten bullockes, two rammes, and fourteene yercelyng lambes without blemishe.

24 Let their meate & drynke offerings vnto the bullockes, rammes, & lambes, be accordyng to the number of them, and after the maner:

25 And an hee goate for a sinne offering, beside the dayly burnt offering, & his meate and drynke offering.

26 In the fifth day ye shall offer nine

bullockes, two rammes, and fourteene lambes of one yere olde without spot:

27 And let their meate and drynke offerings vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the maner:

28 And an hee goate for a sinne offering, beside the dayly burnt offering, and his meate and drynke offering.

29 And in the sixt day, ye shall offer eyght bullockes, two rammes, and fourteene yercelyng lambes without spot.

30 And let their meate and drynke offerings vnto the bullockes, rammes, and lambes, be accordyng to the number of them, after the maner:

31 And an hee goate for a sinne offering, beside the dayly burnt offering, and his meate and drynke offering.

32 In the seuenth day, ye shal offer seuen bullockes, two rammes, and fourteene lambes that are yercelynges without blemishe.

33 And let their meate and drynke offerings vnto the bullockes, rammes, and lambes, be accordyng to their number, and after the maner:

34 And an hee goate for a sinne offering, beside the dayly burnt offering, and his meate and drynke offering.

35 In the eyght day, ye shall haue a solemn assemblie, and ye shall do no seruile worke therein:

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweet sauour vnto the Lorde, one bullocke, one ramme, & seuen yercelyng lambes without spot.

37 Let their meate and drynke offerings vnto the bullocke, ramme, and lambes, be accordyng to the number, and accordyng to the maner:

38 And an hee goate for a sinne offering, beside the dayly burnt offering, and his meate and drynke offering.

39 These thynges ye shall do vnto the Lorde in your feastes, beside ⁽¹⁾your bowes & freewill offerings, your burnt offerings, meate offerings, drynke offerings, and peace offerings.

40 And Moyses tolde the children of Israel, all that the Lord commaunded him.

(1) your bowes & freewill offerings, your burnt offerings, meate offerings, drynke offerings, and peace offerings.

The. xxx. Chapter.

2 Of bowes when they shalbe kept, and when not.

A 1



And Moyses spake vnto the heades of the tribes concernyng the children of Israel, say- ing: This is the thyng which the Lorde hath commaunded.

Deu. xxiii. d

2 * If a man bolue a bolue vnto the Lorde, or sweare an othe to bynde his soule: he shall not go backe with his worde, but shall fulfill all that is pro- ceeded out of his mouth.

3 If a woman also bolue a bolue vnto the Lorde, & bynde her selfe being in her fathers house in the tyme of her youth:

4 And her father heare her bolue and bonde which she hath made vpon her soule, & holde his peace therto: then all her bolues and bondes which she hath made vpon her soule, shall stande in effect.

5 But and if her father disallowe her the same day that he heareth al her bolues and bondes which she hath made vpon her soule: they shall not be of valur, and the Lorde shall forgeue her, because her father ^(a) disallowe her.

(a) Agree not to her bolue.

6 If she had an husbande, when she bolued or pronounced ought out of her lippes, wherewith she bounde her soule:

7 And her husbande hearde it, and helde his peace therat the same day he hearde it: then her bolues shall stande, and her bondes wherewith she bounde her soule, shall stande in effect.

8 And if her husbande disallowe her the same day that he hearde it, then he shall make her bolue which she hath vpon her, and the openyng of her lippes

wherewith she bounde her soule, of none effect, and the Lorde shall forgeue her.

9 But euery bolue of a widowe, and of her that is deuorled, that they haue bounde their soule withall, shall stande in effect with them.

10 If she bolued in her ^(b) husbandes house, or bounde her soule with an othe:

(b) Her hus- bande living, or before she be deuorled.

11 And her husbande hearde it, and helde his peace concernyng her, & disallowe her not: then all her bolues shall stande, and euery bonde wherewith she bounde her soule, shall stande.

12 But if her husbande disanulled them the same day & he hearde them: then no- thyng that proceedeth out of her lippes in bolues and bondes wherewith she bounde her soule, shall stande in effect: for her husbande hath disanulled them, and the Lorde shall forgeue her.

13 All bolues and othes that binde to ^(c) humble the soule, may her husbande stablishe or breake.

(c) Through mortification, by abstynce of bodily exercise.

14 But if her husbande holde his peace from ^(d) one day to another, then he sta- blissheth all her bolues & bondes which she had vpon her: he confirmeth them, because he helde his peace concernyng her the same day that he hearde them.

(d) If he be unwilling for more & some day that he heareth it.

15 But ^(e) if he breake them, after that he hath hearde them, he shall beare her sinne hym selfe.

(e) If he be after the first day that he heareth them.

16 These are the ordinaunces which the Lorde commaunded Moyses betweene a man and his wyfe, and betweene the father and his daughter, beying yet a damsell in her fathers house.

The. xxxj. Chapter.

8 The Madianites are slayne, and their cities burnt, Balaam is slayne. 27 The pray is equally deuised. 49 A present geuen of Israel.

A 1



And the Lorde spake vnto Moyses, saying: * Auenge the children of Israel of the Ma- dianites, & afterwarde shalt thou be gathered vnto thy people.

Nu. xxv. d.

3 And Moyses spake vnto the folke, say- ing: Harnesse some of you vnto warre,

and let them go vpon the Madianites, & auenge the Lorde of the Madianites.

4 Of euery tribe a thousande, throug- hout all the tribes of Israel, shall ye sende to the warre.

5 And there were deliuered out of the thousandes of Israel, twelue thousand prepared vnto warre, of euery tribe a thousande.

6 And Moyses sent the to f warre, euen a thousande of euery tribe, & with them shyness the sonne of Eleazar the priest to the warre, and the holy vessels, & the trumpets to blowe were in his hande.

7 And they warred agaynst the Madianites as the Lorde commaunded Moyses, and slue all the males.

8 And they slue the kynges of Madian among other that were slayne: Namely, Eui, and Rekem, Zur, & Hur, and Reba: fve kynges of Madian, with ^(a) Balaam the sonne of Beor, whom they slue with the sworde.

9 And the children of Israel toke all the women of Madian prisoners, and their children, and spoyled all their cattel, and all their flockes, and all their goodes.

10 And they burnt all their cities wherin they dwelt, and all their goodly dwellinges, with fire:

11 And they toke all the spoyle, and all the bootie, both of men and beastes.

12 And they brought the captiues, and that which they had taken, and the spoyle, vnto Moyses and Eleazar the priest, and vnto the companie of the children of Israel, euen vnto the hoast that were in the fieldes of Moab by Iordane, ouer agaynst Jericho:

13 And Moyses and Eleazar the priest, and all the lordes of the congregation, went out of the hoast to meete them.

14 And Moyses was angrie with the officers of the hoast, with the captaynes ouer thousandes, and ouer hundredes, which came from the warre & battayle.

15 And Moyses sayde vnto them: Haue ye saved all the ^(b) women alyue?

16 Beholde, these caused the children of Israel through the counceyl of Balaam, to commit trespasse agaynst the Lorde in the businesse of ^(c) Beor, and there folowed a plague among the congregation of the Lorde.

17 Nowe therfore, *slay all the men children, and kyl the women that haue lien with men fleshly.

18 But all the women children that haue not lien with men carnally, kepe alyue for your selues.

19 And ye shall remayne without the hoast seuen dayes, all that haue kyllid any person, *and all that haue touched any dead body, and purifie both your selues and your prisoners the thirde day and the seuenth.

20 And purifie all your raymentes, and that is made of skinnies, and all worke of goates heere, and all thinges made of wood.

21 And Eleazar the priest sayde vnto the men of warre which went to the battayle: This is the ordinaunce of the lawe which the Lorde commaunded Moyses:

22 As for golde, siluer, brasse, and iron, tinne, and lead,

23 And all that may abide the fire, ye shall make it go through the fire, and it shall be cleane: Neuerthelesse, it shall be purified with water of seperation: And all that suffereth not the fire, ye shall make go through the water:

24 And walthe your clothes the seuenth day, and ye shall be cleane, and afterwarde come into the hoast.

25 And the Lorde spake vnto Moyses, saying:

26 Take the summe of the pray that was taken, both of the persons and of cattell, thou and Eleazar the priest, and the chiefe fathers of the congregation:

27 And deuide the pray into two partes, betweene them that toke the warre vpon them and went out to battayle, and all the congregation.

28 And take a tribute vnto the Lorde of the men of warre which went out to battayle: one soule of fve hundred, both of the persons, and of the beefes, and of the asses, and of the sheepe.

29 And ye shall take it of their halfe, and geue it vnto Eleazar the priest, as an heaue offering of the Lorde.

30 And of the halfe of the children of Israel, thou shalt take one portion of fiftie, of the persons, and of the beefes, of the asses, and of the sheepe, and of al maner of beastes, and geue them vnto the Levites which wayte vpon the charge of the tabernacle of the Lorde.

31 And Moyses and Eleazar the priest, dyd as the Lorde commaunded Moyses.

32 And the bootie, and the rest of the pray which the men of warre had caught, was fve hundred thousande, and three score and fiftene thousande sheepe,

33 And three score and twelue thousande of beefes,

34 And three score & one thousande asses:

35 And thirtie & two thousande persons in all, of women that had lpen by no man.

36 And the halfe, which was the part of them

them that went out to warre, was in number three hundred thousande, and seven and thirtie thousande, & five hundred, sheepe.

(1) This is, that portion which the soldiers gaue to God.

37 And the ⁽¹⁾ Lordes part of the sheepe, was sixe hundred & threescore & fiftene.

38 And the beeces were thirtie and sixe thousande, of which the Lordes part was threescore and twelue.

39 And the asses were thirtie thousande and five hundred, of which the Lordes part was threescore and one.

(2) The divisions.

40 And the ⁽²⁾ persons were sixtene thousande, of which the Lordes part was thirtie and two persons.

41 And Moyses gaue the tribute, which was the Lordes heane offering, vnto Eleazar the priest, as the Lord commaunded Moyses:

(3) Of that part of the spoyle which was allotted to those that had not ben at warre.

42 And the other ⁽³⁾ halfe of the children of Israel which Moyses deuided from the men of warre,

43 [That is to wit] the halfe that pertayned vnto the congregation, was three hundred thousande, and thirtie & seven thousande, and five hundred, sheepe:

44 And thirtie and sixe thousande beeces:

45 And thirtie thousande asses, and five hundred:

46 And sixtene thousande persons.

(4) Those that were no soulers.

47 And Moyses toke of the halfe that pertayned vnto the ⁽⁴⁾ children of Israel, one portion of fiftie, both of the persons and of the cattell, and gaue them vnto

the Leuites which wayted vpon the charge of the tabernacle of the Lord, as the Lord commaunded Moyses.

48 And the officers of thousandes of the host, & captaynes ouer the thousandes, and the captaynes ouer the hundredes, came forth,

49 And sayde vnto Moyses: Thy seruantes haue taken the summe of the men of warre which are vnder our auctoritie, and there lacketh not one man of vs:

50 We haue therfore brought a present vnto the Lord what euery man found, of iewels of golde, bracelets, chaynes, rynges, eare rynges, and spangles, to make an attonement for our soules before the Lord.

51 And Moyses and Eleazar the priest, ⁽⁵⁾ toke the golde of them, all the brought iewels.

52 And all the golde of the heane offering that they heaued vp to the Lord, of the captaynes ouer thousandes & hundredes, was sixtene thousande, seven hundred and fiftie sicles.

53 (For the men of warre had spoyled, every man ⁽⁶⁾ for hym selfe.)

(5) Every one part in their captiuitie.

54 And Moyses and Eleazar the priest toke the golde of the captaynes ouer the thousandes & hundredes, and brought it into the tabernacle of the congregation, for a ⁽⁷⁾ memoriall of the children of Israel before the Lord.

(7) What he might haue them as a remembrance.

The. xxxij. Chapter.

2 To Ruben and Gad and to halfe the tribe of Manasses, is promised the possession beyonde Iordane eastwarde. 7 The Rubenites and the Gadites be rebuked of Moyses. 15 Their promises vnto Moyses.

(8) Ruben was the sonne of Lea Jacobs wyfe, & Gad was sonne to Zilpah her hand-mayde.

A 1



he childre ⁽⁸⁾ of Ruben & the children of Gad had an exceeding great multitude of cattell: And when they sawe the lande of Jazer, & the lande of Gilead, that it was an apt place for cattell,

2 The children of Ruben, and the children of Gad, came & spake vnto Moyses and Eleazar the priest, and vnto the lordes of the congregation, saying:

3 The lande of Ataroth & Dibon, Jazer and Penrah, Helbon and Elealeh, Sabaim, and Rebo, and Beon:

4 Which countrey the Lord smote before the congregation of Israel, is a

lande meete for cattell, and we thy seruantes haue cattell.

5 Wherefore said they: If we haue found grace in thy sight, let this lande be geue vnto thy seruantes to possesse, & bying vs not ouer Iordane.

6 And Moyses sayde vnto the children of Gad and of Ruben: Shall your brethren go to warre, and ye shall sit here?

7 Wherefore discourage ye the heart of the children of Israel, that they shoulde not go ouer into the lande which the Lord hath geuen them?

8 Thus dyd your fathers when I sent them from Cades Bernea to see the lande.

9 For when they went by euen vnto the riuier of Ethol, and sawe the lande, they discouraged

Num. 32

discouraged the heart of the children of Israel, that they should not go into the lande which the Lord hath geue them.

10 And the Lordes wrath was kindled the same tyme, and he sware, saying:

11 *None of the men that came out of Egypt, fro twentie yeres olde & aboue, shall see the lande which I sware vnto Abraham, Isaac, and Jacob, because they haue not wholly folowed me:

12 Saue Caleb the sonne of Iephune the Kenesite, and Iosuah the sonne of Nun: for they haue constantly folowed the Lord.

13 And the Lord was verie angry with Israel, and made them wander in the wilderness fourtie yeres, vntill all the generation that had done euill in the sight of the Lord, were consumed.

14 And beholde, ye are ryfen vp in your fathers streade, as an increase of sinfull men, to augment the fierce wrath of the Lord towarde Israel:

15 For if ye turne away from after hym, he wyll yet agayne leaue the people in the wilderness, ^(b) and ye shall destroy all this folke.

16 And they went neare hym, and sayde: We wyll builde sheepe foldes here for our sheepe & for our cattell, and [walled] cities for our children:

17 But we our selues wyll go redy armed before the children of Israel, vntill we haue brought them vnto ^(c) their place: And our children shall dwell in the fenced cities, because of the inhabiteurs of the lande.

18 We wyll not retorne vnto our houses, vntill the children of Israel haue inherited euery man his inheritance:

19 Neither wyll we inherite with them on yonder side Iordane forwarde, because our inheritance is fallen to vs on this side Iordane eastwarde.

20 And Moyses sayde vnto them: If ye wyll do this thyng, and go harnessed ^(d) before the Lord to warre,

21 And will go all of you in harnesse ouer Iordane before the Lord, vntill he haue cast out his ^(e) enemies from his sight,

22 And vntill the lande be subdued before the Lord: then ye shall retorne, and be without sinne ^(f) before the Lord and before Israel, and this lande shalbe your possession before the Lord.

23 But and if ye wyll not do so, beholde, ye haue sinned agaynst the Lord: and

be sure ^(g) your sinne wyll finde you out.

24 Nowe therfore, builde cities for your children, and foldes for your sheepe, and do that ye haue spoken.

25 The children of Gad, and the children of Ruben, spake vnto Moyses, saying: Thy seruantes wyll do as my Lord commaundeth.

26 Our children, our wyues, our sheepe, and our cattell, shall remayne here in the cities of Gilead:

27 But thy seruantes wyll go all harnessed for the warre, and vnto battayle before the Lord, as my Lord sayth.

28 And for their sakes, Moyses commaunded Eleazar the priest, & Iosuah the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel,

29 And Moyses sayde vnto them: If the children of Gad, and the children of Ruben wyll go with you ouer Iordane, all armed, to fyght before the Lord, then when the lande is subdued before you, ye shall geue them the lande of Gilead to possesse:

30 But and if they ^(h) wyll not go ouer with you in harnesse, they shall haue their possessions among you in the lande of Chanaan.

31 And the children of Gad, and the children of Ruben, answered, saying: As ⁽ⁱ⁾ the Lord hath sayde vnto thy seruantes, so wyll we do:

32 *We wyll go harnessed before y Lord into the lande of Chanaan, that the possession of our inheritance may be geuen vs on this side Iordane.

33 And Moyses gaue vnto the children of Gad, and to the children of Ruben, and vnto halfe the tribe of Manasse the sonne of Joseph, the kyngdome of Sehon kyng of the ^(k) Amozites, and the kyngdome of Og kyng of Basan, the lande with the cities therof, in y coastes and cities of the countrey rounde about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atoth, Sophan, Jaaser, and Jogbea,

36 Bethuimra, and Betharan, fenced cities: & they built foldes for the sheepe.

37 And the children of Ruben built Heshbon, Eleale, Kiriathaim,

38 Nebo, Baalmeon, and turned their names, and Sibama also: and gaue other names vnto the cities which they builded.

(g) you shall not go unpunished for your sinne.

(h) ouer Iordan.

(i) That which is spoken by Gods messenger, is sayd to be spoken by God.

(k) These Amozites that dwell on this side Iordan. Some of the dwell by Iordane, of whom mention is made. Ios. 10.

39 And the children of Bachir the sonne of Banasse went to Gilead and toke it, and put out the Amozites that dwelt therein.

40 And Moyles gaue Gilead vnto Bachir the sonne of Banasse, and he dwelt therein.

41 And *Jair the sonne of Banasse went and toke the final townes therof, and called them ⁽¹⁾ Hauoth Jair.

42 And Robah went and toke Kenath, and the townes longyng therto, and called it Robah, after his owne name.

The. xxxij. Chapter.

1 The iourneis of Israel are numbred. 2 They are commaunded to kyll the Chanaanites.

1 A



These are the iourneis of the children of Israel, which went out of the land of Egypt with their armies, vnder the ^(a) hand of Moyles and Aaron.

2 And Moyles wrote their goyng out by their iourneis, accordyng to the commaundement of the Lorde: euen these are the iourneis of their goyng out.

3 They departed from ^(b) Rameles the fiftene day of the ^(c) first moneth, on the morowe after the Passouer: and the childre of Israel went out ^(d) with an hie hande in the sight of the Egyptians.

4 (For the Egyptians burped all their first boyme which the Lord had smitten among them, and vpon ^(e) their gods also the Lorde dyd execution.)

5 And the children of Israel remoued from Rameles, and pitched in Sucoth.

6 And they departed from * Sucoth, and pitched their tentes in Etham, which is in the edge of the wilderness.

7 And they remoued from Etham, and turned agayne vnto * Pihairoth, which is before Baal Zephon: and they pitched before Migdol.

8 And they departed from Pihairoth: and * went through the middes of the sea into the wilderness, and went thre dayes iourney in the wilderness of Etham, and pitched in Harah.

9 And they remoued from Harah, and came vnto * Elim, where were twelue fountaynes of water, and threescor & ten palme trees, & they pitched there.

10 And they remoued from Elim, and camped fast by the red sea.

11 And they remoued from the red sea, and camped in the * wilderness of Zin.

12 And they toke their iourney out of the wilderness of Zin, and set vp their

tentes in Daphka.

13 And they departed from Daphka, and lay in Alus.

14 And they remoued from Alus, and lay at * Raphidim, where was no water for the people to drynke.

15 And they departed from Raphidim, & pitched in the * wilderness of Sinai.

16 And they remoued from the desert of Sinai, & pitched at the * graues of Iust.

17 And they departed from * sepulchres of Iust, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithma.

19 And they departed from Rithma, and pitched at Rimon Pharez.

20 And they departed from Rimon Pharez, and pitched in Libna.

21 And they remoued from Libna, and pitched at Rissa.

22 And they iourneyed from Rissa, and pitched in Kehelatha.

23 And they went from Kehelatha, and pitched in mount Sepher.

24 And they remoued from mount Sepher, and lay in Harada.

25 And they remoued from Harada, and pitched in Pakeloth.

26 And they remoued from Pakeloth, and lay at Chahath.

27 And they departed from Chahath, and pitched at Tharath.

28 And they remoued from Tharath, and pitched in Mithca.

29 And they went from Mithca, and pitched in Hasinona.

30 And they departed from Hasinona, and lay at Moseroth.

31 And they departed from Moseroth, and pitched in Bene Jaakan.

32 And they remoued from Bene Jaakan, and lay at Hozgadgad.

33 And they went from Hozgadgad, and pitched in Jerhebatha.

34 And

(a) The gape
byng and con-
ducing.

(b) A cite
in the land of
Egypt.

(c) Which the
fewes call
Hisan, which
concerneth
part of Harah
and part of
Etham.

(d) With great
power, and
rather binne
then humane.

(e) Their
woles, or their
chickens.

Exod. xiii. d

Exo. xiii. a.

Exo. xiii. a.

Exod. xvi. a.

Exod. xvi. a.

- 34 And they remoued from Jethethatha, and lay at Abzona.
- 35 And they departed from Abzona, and lay at Ezon gaber.
- 36 And they remoued from Ezon gaber, and pitched in the * wildernesse of Sin, which is Cades.
- 37 And they remoued from Cades, and pitched in mount Hor, which is in the edge of the lande of Edom.
- 38 *And Aaron the priest went by into mount Hor at the commaundement of the Lorde, and dyed there, even in the fourtieth yere after the children of Israel were come out of y lande of Egypt, and in the first day of the fifth moneth.
- 39 And Aaron was an hundred and twentic and thre yeres olde when he

- dyed in mount Hor.
- 40 And king Erad the Chanaanite (which dwelt in the south in the lande of Chanaan) hearde of the comynge of the children of Israel:
- 41 And they departed* from mount Hor, and pitched in Zalmona.
- 42 And they departed from Zalmona, and pitched in Phunon.
- 43 And they departed from Phunon, and pitched in Oboth.
- 44 And they departed from Oboth, and pitched in Jim abarim, in the border of Moab.
- 45 And they departed from Jim abarim, and pitched in Dibon Gad.
- 46 And they remoued from Dibon Gad, and lay in Almon Diblathaim.

Num. xxi. 6

Mum. xxi. 6



This Charte sheweth the way that the people of Israel passed the space of fourtie yeres, from Egypt (through the desertes of Arabia) till they entred into the lande of Chanaan, as is mentioned in the booke of Exodus, Numeri, & Deuteronomium: It conteyneth also the fourtie and two iourneys or stations, named in this thirtieth and thirce Chapter of Numeri, with the obseruations of the degrees, as well of the longitude, as of the latitude of the places of the sayde iourneys, and also the order of the numbers of them.

- 47 And they remoued from Almon Diblathaim, and pitched in the mountaines

- of Abarim before Pabo.
- 48 And they departed from the mountaynes

49 And they pitched by Iordane, from Beth Jeshimoth, * vnto the playne of Sittim in the fieldes of Moab. Num. xxv. a

50 And the Lorde spake vnto Moyses in the field of Moab by Iordane [ouer against] Jericho, saying:

51 Speake vnto the children of Israel, and say vnto them: When ye are come ouer Iordane [to enter] into the lande of Chanaan,

52 Ye shall drye out all the inhabiteurs of the lande before you, and destroy all their pictures, & breake a sunder all their images of mettall, and plucke downe all their hye places.

53 And possesse the lande, and dwell ther:

in: for I haue geuen you the lande to enioy it.

54 And ye shall deuide the inheritaunce of the land by lot among your kinredes, and geue to the moe, the more inheritaunce, and to the fewer, the lesse inheritaunce: And your inheritaunce shalbe in the tribes of your fathers, euery mans inheritaunce in the place where his lot falleth.

55 *But and if ye wyll not drye out the inhabiteurs of the lande before you, then those which ye let remayne of them, shalbe prickes in your eyes, and darteres in your sides, and shall bere you in the lande wherein ye dwell.

56 Moreover, it wyll come to passe, that I shall do vnto you, as I thought to do vnto them.

¶ The. xxxiiij. Chapter.

1 The coastes and borders of the lande of promise. 17 Certayne men are assigned to deuide the lande.

A



1 And the Lorde spake vnto Moyses, saying: Commaunde the children of Israel, and say vnto them: when ye come into the lande of Chanaan, ^(a)this is the lande that shall fall vnto your inheritaunce, [even] the lande of Chanaan with her coastes.

2 And * your south quarter shalbe from the wilderness, Zin, along by the coast of Edom, so that your south quarter reache vpon the side of the ^(b)salt sea eastwarde.

3 And set a compasse from the south by to Acrabim, and Bechae to Zinna: And go out fro the south to Cades Barnea, and go out also to Hazar Adar, and go along to Azmon.

4 And set a compasse agayne from Azmon, vnto the ^(c)riuier of Egypt, and shall go out at the sea.

5 And let your west quarter be the great sea, let the same sea be your west coast.

6 And this shalbe your north quarter: ye shall compasse your border from the great sea, vnto ^(d)mount Hor.

7 And from mount Hor, ye shall describe your border, tyll it come vnto Hemath, & the end of the coast shalbe at Zedad.

8 And the coast shall reache out to Zephon, and go out at Hazar Enan: This shalbe your north quarter.

9 And ye shall describe your east quarter from Hazar Enan to Sepham.

10 And the coast shall go downe from Sepham to Ribla on the east side of Ain: And the same border shall descend and go out at the side of ^(e)the sea of Cenereth eastwarde.

11 And then go downe along by Iordane, and leaue at the salt sea: And this shalbe your land, with the coastes thereof of rounde about.

12 And Moyses commaunded the children of Israel, saying: This is the land which ye shal inherite by lot, and which the Lorde commaunded to geue vnto nine tribes and an halfe.

13 * For the tribe of the children of Ruben, according to the householdes of their fathers, and the tribe of the children of Gad accordyng to their fathers householdes, and halfe the tribe of Manasse, haue receaued their inheritaunce.

15 Two

(a) That is to say, this is the discretion of the lande of Chanaan, which ye shall inherite.

Iosu. xv. a.

(b) Other- wise, the dead sea.

(c) By which must some thinke filius to be meant: some others Abunocopyra.

(d) Hor, a liue hyl, but not that whercon Aaron dyed.

Num. iij.

Iudic. i.

¶

¶

(e) which in the syne called the sea of Cenereth.

Num. vi.

- 15 Two tribes and an halfe haue receaued their inheritance on the other side of Iordane, ouer agaynst Jericho eastwarde.
- 16 And the Lorde spake vnto Moyses, saying:
- 17 These are the names of the men which shall deuide the lande vnto you: Eleazar the priest, and Iosuah the sonne of Nun.
- 18 And ye shall take also a Lorde of euery tribe, when ye deuide the lande.
- 19 The names of the men are these: Of the tribe of Iuda, Caleb the sonne of Iephune.
- 20 Of the tribe of the chyldren of Simeon, Senuel the sonne of Anniud.
- 21 Of the tribe of Beniamin, Elidad the sonne of Cisson.
- 22 Of the tribe of the chyldren of Dan, the lorde Bucki, the sonne of Fogli.

- 23 From among the chyldren of Ioseph, for the tribe of the chyldren of Danasse, the lorde Daniel, the sonne of Ephod.
- 24 Of the tribe of the chyldren of Ephraim, the lorde Camuel the sonne of Siph-tan.
- 25 Of the tribe of the sonnes of Zabulon, the lorde Elisaphan the sonne of Pharnach.
- 26 Of the tribe of the chyldren of Issachar, the lorde Balthiel the sonne of Alan.
- 27 Of the tribe of the sonnes of Aser, the lorde Ahijud the sonne of Salomi.
- 28 Of the tribe of the chyldren of Reueythali, the lorde Bedael, the sonne of Ammihud.
- 29 These are they whom the Lord commaunded to deuide the inheritance vnto the chyldren of Israel in the lande of Chanaan.

The .xxxv. Chapter.

2 vnto the Leuites are geuen cities and suburbs. 11 The cities of refuge. 16 The lawe of manquellyng. 30 For one mans wytnesse shall no man be condempned.



- 1 And the Lorde spake vnto Moyses in the fieldes of Moab by Iordane ouer agaynst Jericho, saying:
- 2 Commaunde ye chyldren of Israel, that they geue vnto the Leuites of the inheritance of their possession, cities to dwell in: And ye shall geue also vnto the cities of the Leuites, suburbs harde by their cities rounde about them.
- 3 The cities shall they haue to dwell in, and the suburbs for their cattell, and for their possession, & al maner of beastes of theirs.
- 4 And the suburbs of the cities whiche ye shall geue vnto the Leuites, shall reache from the wall of the citie outwarde, a thousande cubites rounde about.
- 5 And ye shall measure without the citie of the east syde, two thousande cubites: and of the south syde, two thousande cubites: and of the west syde, two thousande cubites: and of the north syde, two thousande cubites also, and the citie shall be in the middes: and these shall be

the suburbs of their cities.

- 6 And from among the cities whiche ye shall geue vnto the Leuites, there shall be six cities for refuge, whiche ye shall appoynt [to that intent] that he whiche killeth, may flee thither: And to them ye shall adde fourtie and two cities more.
- 7 So that all the cities whiche ye shall geue the Leuites, may be fourtie and eyght, them shall ye geue with their suburbs.
- 8 And these cities whiche ye shall geue, shall be out of the possession of the chyldren of Israel. They that haue many, shall geue many: but of them that haue fewe, ye shall take fewe. Euery one shall geue of his cities vnto the Leuites, accordyng to the inheritance whiche he inheriteth.
- 9 And the Lorde spake vnto Moyses, saying:
- 10 Speake vnto the chyldren of Israel, and say vnto them: When ye be come ouer Iordane into the lande of Chanaan:
- 11 Ye shall appoint you cities, to be cities of refuge for you: that he whiche sleeth a person bntwares, may flee thither.

Iosu xxx.

B

Deut. xix. Iosu xxx.

(b) The next of kin to the parricide slayne, whiche brought to followe the suite.

(c) The Judges vnderstande by the congregation, & Senators and chiefe Iudges in the time.

(d) In the possession of Rubenites, Gadites, and the halfe tribe of Manasse.

12 And these cities shalbe vnto you a refuge from the ^(b) auenger of blood: that he which killeth, dye not, vntill he stand before the ^(c) congregation in iudgement.

13 And of these cities which ye shal geue, sixe cities shall ye haue for refuge.

14 Ye shal geue thre ^(b) on this side Iordane, and thre in the land of Chanaan, whiche shalbe cities of refuge.

15 And these sixe cities shalbe a refuge, both for the chyldren of Israel, and for the straunger, & for hym that dwelleth among you: that all they whiche kyll any person vnwares, may flee thither.

16 *And if any man smyte another with an instrument of iron that he dye, then is he a murdherer, and the murdherer shall dye for it.

17 If he smyte hym with throwyng a ^(c) stone, that a man may dye with, and if he dye, he that smote hym is a murdherer: let the same murdherer be slayne therfore.

18 Or if he smyte hym with a hand weapon of wood that a man may dye with, then if he dye, he is a murdherer: let the same murdherer be slaine therfore.

19 The reuenger of blood himselfe shall slay the murdherer: when he meeteth hym, he shall slay hym.

20 But if he thrust hym of hate, or hurle at hym by laying of wayte, that he dye,

21 Or smyte hym with his hande of enmitie that he dye: he that smote hym shall dye the death, for he is a murdherer: the reuenger of the blood shall slay the murdherer when he meeteth hym.

22 But if he pulshed hym vnadvisedly, and not of hate, or cast vpon hym any thing, and not in laying of wayte,

23 Or any manner of stone that a man may dye with, and saw him not, and he caused it to fall vpon hym, and he dye, and was not his enemye, neither sought hym any harme:

24 Then the congregation shall iudge betweene the slayer and the reuenger of blood, according to these lawes.

25 And the congregation shall deliuer the slayer out of the hande of the reuenger of blood, and the congregation shall restore hym to the cite of his refuge, whyther he was fled: and he shal abide there vnto the death of ^(b) the hye priest, whiche was annoynted with the holy oyle.

26 But if the slayer come without the borders of his cite of refuge, whyther he was fled:

27 And the reuenger of blood finde hym without the borders of the cite of his refuge, and the reuenger of blood kyll the slayer, he shalbe guiltlesse:

28 Because he shoulde haue bydden in the towne of his refuge vntill the death of the hye priest: and after the death of the hye priest, the slayer shoulde returne vnto the lande of his possession.

29 So these thynges shalbe ^(b) a lawe of iudgement vnto you, throughout your generations, in al your dwellinges.

30 Whoso killeth any person, the [Judge] shall put the murdherer to death thoroowe wytnesses: but one wytnesse shall not testifie agaynst any person, to cause hym to dye.

31 Moreouer, ye shal take no recompence for the lyfe of the murdherer whiche is worthy to dye: but he shalbe put to death.

32 And ye shal take no recompence for him that is fled to the cite of his refuge, that he shoulde come againe and dwell in the lande before the death of the hye priest.

33 So ye shal not pollute the lande whiche ye shall dwell in, for blood defileth the lande: and the lande can not be cleansed of the blood that is shed therein, but by the blood of hym that shed blood.

34 Defile not therfore the lande whiche ye shal inhabite, for I am in the middes thereof: [even] If the Lord dwell among the chyldren of Israel.

(a) The next of kin to the parricide slayne, whiche brought to followe the suite.

(b) The next of kin to the parricide slayne, whiche brought to followe the suite.

Exod. xxi. d

(c) So dangerous, that a man may dye therof.

(d) He that is next to him that is murdered.

¶ The. xxxvj. Chapter.

1 In order for the marriage of the daughters of Zelaphead. 7 The inheritance could not be geuen from one tribe to another.



And the chiefe fathers of the families of the chyldren of Geliad, the sonne of Machir, the sonne of Manasse, of the kindred of the sonnes of Joseph, came forth and spake before Moyles, and before the princes the chiefe fathers of the chyldren of Israel,

2 And sayd: The Lorde commaunded my Lorde to geue the land to inherite by lot to the chyldren of Israel: and my Lorde was commaunded by the Lord, to geue the inheritance of Zelaphead our brother, vnto his daughters.

3 If they be maryed to any of y^e sonnes of the other tribes of the chyldren of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shalbe put to the inheritance of the tribe which they are receaued into, and so shal it be taken from the lot of our inheritance.

4 And when the Jubilee of the chyldren of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe wherinto they are receaued, and so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moyles commaunded the chyldren of Israel, accordyng to the worde of the Lorde, saying: The tribe of the sonnes of Joseph haue sayd well.

6 This therefore doth the Lorde commaunde the daughters of Zelaphead, saying: Let them be wyues, to whom

they them selues thinke best: only to the familie of the tribe of their father shall they marry.

7 So shall not the inheritance of the chyldren of Israel remoue from tribe to tribe: for euery one of the chyldren of Israel shall ioyne hym selfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any inheritance in any tribe of the chyldren of Israel, shalbe wyfe vnto one of the kindred of the tribe of her father, that the chyldren of Israel may enjoy euery man the inheritance of his father.

(b) whiche shalbe wyfe vnto one of the kindred of the tribe of her father, that the chyldren of Israel may enjoy euery man the inheritance of his father.

9 Neither ought the inheritance to go from one tribe to another: but euery one of the tribes of the chyldren of Israel shalbe ioynd to his owne inheritance.

10 And as the Lord commaunded Moyles, even so dyd the daughters of Zelaphead:

11 For Bahela, Thirza, Hagla, Bilcha, and Noa the daughters of Zelaphead, were maryed vnto their fathers brothers sonnes.

12 They were wyues vnto the families of the sonnes of Manasse the sonne of Joseph, and so their inheritance remainyng in the tribe of the kindred of their father.

13 These are the commaundementes and lawes whiche the Lorde commaunded by the hande of Moyles vnto the chyldren of Israel, in the feldes of Moab, by Iordane [towards] Jericho.

(c) That is, concerning the ceremony, all and subiect all lawes.

¶ The ende of the fourth booke of Moyles.

The fifth booke of Moyſes, called in

the Hebrew; Elle haddebarim, and in the Latin,

Deuteronomium.

The first Chapter.

1 A briefe rehearſall of thinges done before from Horeb vnto Cades Barnea. 22 Moyſes repproueth the people for their incredulitie. 44 The Iſraelites are ouercome by the Amozites, because they fought agaynſt the commaundement of the Lorde.

A 1



heſe be the wordes whiche Moyſes ſpake vnto all Iſrael on the other ſide Iordani in the wylderneſſe; in playne ouer agaynſt the red ſea, betweene Pharan & Thophel, Laban, Hazereth, and Diſahab.

2 There are eleuen dayes iourney from Horeb, by the way of mount Seir, vnto Cades Barnea.

3 And it came to paſſe in the firſt day of the eleuenth moneth, in the fourtie yere, that Moyſes ſpake vnto the chyl- dren of Iſrael, accordyng vnto all that the Lorde had geuen hym in commaun- dement vnto them:

4 After he had ſlayne Sehon the king of the Amozites whiche dwelt in Heſ- bon, & Og king of Baſan whiche dwelt at Aſtaroth in Edrai.

5 On the other ſide Iordane in the land of Moab, began Moyſes to declare this lawe, ſaying:

6 The Lorde our God ſpake vnto vs in Horeb, ſaying: We haue dwelt long enough in this mount.

7 Turne you and take your iourney, and go to the mount of the Amozites, and vnto all the places nye therevnto, both vnto the playne, and hilles, and dales, to the ſouth, to the ſea ſide, to the lande of Chanaan, and vnto Libanon, euen vnto the great riuer, the riuer Euphrates.

8 Beholde, I haue ſet the lande before you: Go in and poſſeſſe the land which the Lorde ſware vnto your fathers, Abraham, Iſahac, and Iacob, to geue vnto them, & to their ſeede after them.

9 And I ſpake vnto you in the ſame tyme, ſaying: I am not able to beare you my ſelfe alone.

10 For the Lorde your God hath multi- plied you: ſo that you be this day as the ſtarcres of heauen in number.

11 (The Lorde God of your fathers make you a thouſand tymes ſo many mo as ye are, and bleſſe you as he hath promi- ſed you.)

12 Howe can I my ſelfe alone, beare your cumbrance, your charge, & your ſtryfe that is among you?

13 Brying you men of wyſdome, and of vnderſtanding, and expert, accordyng to your tribes, and I wyll make them ru- lers ouer you.

14 And ye aunſwered me, & ſayde: That which I haſt ſpoken, is good for vs to do.

15 And ſo out of your tribes I toke the chiefe men of wyſdome, and that were expert, and made them rulers ouer you, cap- tayneſ ouer thouſandes, & captaines ouer hundre- des, captaines ouer fiftie, and captaines ouer ten, and officers among your tribes.

16 And I charged your Iudges that ſame tyme, ſaying: Heare the cauſe of your brethren, and iudge righteouſly betweene euery man and his brother, and the ſtraunger that is with hym.

17 We ſhall haue no reſpect of any perſon in iudgement, but you ſhall heare the ſmall aſwell as the great: You ſhall not feare the face of any man, for the iudgement is Gods. And the cauſe that is to harde for you, referre it vnto me, and I wyll heare it.

18 And I commaunded you the ſame ſea- ſon, all the thinges which ye ſhould do.

19 And when we departed from Horeb, we went thoroꝝ all that great and ter- rible wylderneſſe, as ye haue ſcene by the way of the mountayne of the Amozites, as the Lorde our God commaun- ded vs: and we came to Cades Barnea.

20 And I ſayd vnto you: We are come vnto the mountaine of Amozites, which the Lorde our God doth geue vnto vs.

21 Beholde, the Lorde thy God hath ſet the lande before thee: go vp and poſſeſſe it, as the Lorde God of thy fathers hath ſayd vnto thee: feare not, neither be di- couraged.

22 And ye came vnto me euery one, and ſayde: We wyll ſende men before vs, to ſearche vs out the land, and to brying vs worde agayne what way we muſt go vp by, & vnto what cities we ſhall come.

23 And

(a) In the country of Moab: and this ſpoken- neſſe was be- twene the plaine of Moab & the ſea.

(b) Moyſes repproueth the lawe whiche ſoone geuen fourety yere before, for the youth of his people were either diſobeyne, or ſo young to iudge: for which ſecond repprouis, this booke is called in greke Deu- teronomi, that is, the ſecond lawe.

(c) In the ſecond yere & ſecond moneth.

Gen. xv. d. and xvii. b.

(d) By the comend of Ie- thoſua ſay- ing in lawe.

Exo. xvi. d. (e) As ſaying that ſpoken had as before geuen was among them.

(f) To ſay ſie, that they are known men in goſpe- nſe ought to be taken in ge- neral.

Iſaie. viii. d.

Leuit. xix. d. Pro. xxviii. d.

(g) When we are but ſmall children.

(h) As ſay- ing to be im- ported to ſer- uants, that they muſt not be diſcour- aged.

Deut. xxx. d.

Num. xiii. d.

23 And the saying pleased me well: and I toke twelue men of you, of euery tribe one.

24 whiche departed, & went vp into that mountayne, and came vnto the valley of schol, and searched it out,

25 And toke of the lande in their handes, and brought it vnto vs, and brought vs word agayne, and sayd: It is a good lande whiche the Lorde our God doth geue vs.

26 Notwithstandyng, ye woulde not go vp, but were disobedient vnto the word of the Lorde your God,

27 And murmured in your tentes, and said: Because the Lord hateth vs, therefore hath he brought vs out of the lande of Egypt, to deliuer vs into the hande of the Amorites, and to destroy vs.

28 Whyther shal we go vp: Our brethren haue discouraged our heart, saying: the people is greater and taller then we, the cities are great, and walled euen vp to heauen, and moreover we haue seene the sonnes of the Anakims there.

29 Then I sayde vnto you: Dreade not, nor be afraide of them.

30 The Lorde your God which goeth before you, he shall fight for you, accordyng to all that he dyd vnto you in Egypt before your eyes:

31 And in the wyldernesse, where thou hast seene howe that the Lord thy God bare thee, euen as a man doth beare his sonne, in al the way which ye haue gone by, vntill ye came vnto this place:

32 And yet in this thing ye did not beleue the Lorde your God.

33 He went in the way before you, to seache you out a place to pitche your tentes in, in sye by nyght, & ye nyght see what way to go, & in a cloude by day.

34 And the Lorde hearde the voyce of your wordes, & was wroth, and sware, saying:

35 There shall not one of these men, and of this frowarde generation, see that good lande whiche I sware to geue vnto your fathers:

36 Saue Caleb the sonne of Iephune, he shall see it, and to him wyll I geue the lande that he hath troden vpon, and to his chyldren, because he hath folowed the Lorde.

37 Also the Lorde was angry with me for your sakes, saying: Thou also shalt not go in thither.

38 But Iosuah the sonne of Nun which standeth before thee, he shal go in thither. Encourage hym therefore: for he shall cause Israel to inherite the lande.

39 Moreover, your chyldren, which ye sayde should be a pray, and your sonnes whiche in that day had no knowledg betweene good and euyl, they shall go in thither, and vnto them wyll I geue it, and they shall enioy it.

40 But as for you, turne your face, and take your iourney into the wilderness, euen by the way of the red sea.

41 Then ye answered and sayde vnto me, we haue sinned agaynst the Lord: we wyll go vp and fight, accordyng to all that the Lorde our God commaunded vs. And when ye had gyrded on euery man his weapons of warre, ye were redie to go vp into the hyll.

42 And the Lord sayd vnto me: Say vnto them, go not vp, neither fight, for I am not among you: lest ye fall before your enemies.

43 And I tolde you these thynges, & you woulde not heare, but disobeyed the worde of the Lord, and went presumptuously vp into the hyll.

44 And the Amorites whiche dwelt in that mountayne, came out against you, and chaled you as bees vse to do, and destroyed you in Seir, euen vnto Horma.

45 And ye came agayne, and wept before the Lorde: but the Lorde would not heare your voyce, nor hearken vnto you.

46 And so ye abode in Cades a long season, accordyng vnto the tyme that ye remayned [before.]

E
Iosua. xiii. c.

Num. xx. c.
and. 37. c.

(r) Iosuah
vnto they.

(t) whiche
were vnder
twentie yers
olde.

Na. xiiij. g.
(t) This word
declares what
is the nature
of man, which
wyll do that
whiche God
forbidde, &
wyll not do
that whiche
God commaun-
deth.

(u) He the-
weth that our
strength stand-
eth in Gods
assistance.

(c) The consi-
deration was, for that,
they lamented
not their sin
but for losse
of their bre-
thren, and so
were hypocri-
tes in their la-
menting.

¶ The .ij. Chapter.

¶ That whiche was done from the tyme they departed from Cades Barnea, vnto the battayle agaynst the hynges, Sehon and Og.

A 1



¶ Then we ^(a) turned our face, & toke our iourney into the ^(b) wyldernesse, euen by the way of the red sea, as the Lorde spake vnto me: And we compassed ^(c) mount Seir a long tyme.

2 And the Lorde spake vnto me, saying:
3 We haue compassed this mountayne long inough, turne you northwarde.

4 And warne thou ^(d) people, saying: We shall go through the ^(e) coast of your brethren the chyldren of Esau which dwelt in Seir, and they shall be afraide of you.

5 Take ye good heede vnto your selues therfore: We shall not prouoke them, for I wyll not geue you of their lande, no not so much as a foote breadth, *because I haue geuen mount Seir vnto Esau to possesse.

6 We shall bye meate of them for money, to eate, and ye shall procure water of them for money, to drinke.

7 For the Lorde thy God hath blessed thee in all the workes of thy hande, and ^(f) knoweth thy walkyng through this great wyldernesse this fourtie yeres, and the Lorde thy God hath ben with thee, so that thou hast lacked nothing.

8 And when we were departed from our brethren the chyldren of Esau which dwelt in Seir, through the way of the ^(g) wyldernesse from Elath, & from Ezion Gaber, we turned and went by the way of the wyldernesse of Moab.

9 And the Lorde sayd vnto me: *Thou shalt not fight agaynst the Moabites, neither prouoke them to battayle: for I wyll not geue thee of their lande to possesse, because I haue geuen Ar vnto the chyldren of Moab to possesse.

10 The ^(h) Emims dwelt therein in tymes past, a people great, many, and tall, as the ⁽ⁱ⁾ Anakims,

11 whiche also were taken for giauntes as the Anakims, whom the Moabites call Emims.

12 The Horims also dwelt in Seir before tyme, whom the chyldren of Esau chased out, & destroyed them before them, and dwelt in their steade, as Israel did vnto the lande of his possession, whiche the Lorde gaue them.

13 Nowe tyme by [sayde I] and get you ouer the riuier Zared: and we went ouer the riuier Zared.

14 The space in whiche we came from Cades Barnea, vntill we were come ouer the riuier Zared, was thirtie and epght yeres, vntyll all the generation of the men of warre were wasted out from among the hoast, as the Lorde sware vnto them.

15 *For in deede the hande of the Lorde was agaynst them to destroy them fro among ^(j) the hoast, til they were consumed.

16 And so it came to passe, that all the men of warre were consumed and dead from among the people.

17 And the Lorde spake vnto me, saying:
18 Thou shalt go thowowe Ar, the coast of Moab, this day:

19 And when thou comnest nye vnto the chyldren of Ammon, thou shalt not lay siege vnto the, nor moue warre agaynst them: For I wyll not geue thee of the lande of the chyldren of Ammon any possession, but I haue geuen it vnto the chyldren of Moab to possesse.

20 That also was taken for a lande of giauntes, and giauntes dwelt therein in olde tyme, whom the Ammonites call ^(k) Zamzumims.

21 A people that was great, many, and tall, as the Anakims: But the Lorde destroyed them before them, and they succeeded them in their inheritance, and dwelt in their steade:

22 As he dyd for the chyldren of *Esau, whiche dwell in Seir, for whom he destroyed the Horims before them, and they possessed them, and dwelt in their steade vnto this day.

23 And the Amims which dwelt in Hazerim, euen vnto Azza, the *Caphthorims whiche came out of Caphthor, destroyed them, and dwelt in their steade.

24 Rise ye by therefore, & take your iourney ouer the ryuer Arnon: Beholde, I haue geuen into thy hande Sehon the Amorite, king of Heshbon and his lande: begin to possesse it, and prouoke hym to battayle.

25 This day will I beginne to sende the feare and dread of thee vpon al nations that are vnder all the heauen, so that they whiche heare speake of thee, shall tremble

(a) They turned their obedience after Gods chastising.
(b) The desert of Sin.
(c) This mountaine appertayne to the Idumeans, whiche came of Esau

(d) We there returne thither, for before they were repelled by the Idumeans.
Num. 20. 11.

Gen. xxiii. b

(e) Knowyng to here taken for fauouring, as in many other places of scripture.

(f) Des, desert.

(g) Giauntes, the wordes signifyng terrible men.
(h) Giauntes whiche came of one Trach.
Num. 13. 23.

(i) What was of the age of the world yett before.

(j) Cade Ammonites, that is to say, which are and abhominable. But they were there with a good name, calling them felous Rephaim, that is, phisicians of sinners, to cure a rascall disease.
Gen. xvi.

(k) What men of Capthor, of some men in the lande of the Amorites, that was the place where they dwelt.

tremble and quake before thee.

26 And so I sent messengers out of ^p wilderness of Redemoth, vnto Sehon king of Heshon, with wordes of peace, saying:

27 *Let me passe through thy lande, I wyl go along by the hye way, I wyl neither turne vnto the ryght hande, nor to the left.

28 Thou shalt sell me meate for money, for to eate, & geue me water for money, for to drinke: Only I wyl go through on my feete,

29 As the ^(m) children of Esau, which dwel in Seir, and the Moabites which dwel in Ar, dyd vnto me, vntyll I be come ouer Iordane, into the lande which the Lorde our God geueth vs.

30 But Sehon ^p kyng of Heshon woulde not let vs passe by hym: for the Lorde thy God hardened his spirite, and made his heart obstinate, because he woulde deliuer him into thy hande, as it is come to passe this day.

31 And the Lorde said vnto me: Beholde, I haue begonne to geue Sehon & his

lande before thee: begynne to possesse and inherite his lande.

32 *Then both Sehon and all his people came out agaynst vs to fight at Jaza.

33 And the Lorde set hym before vs, and we smote hym, and his sonnes, and all his people.

34 And we toke all his cities the same season, and due the men, women, and children of all the cities, and let nothing remayne,

35 Saue the cattell onely we caught vnto our selues, and the spoyle of the cities which we toke.

36 From Aroer which is by the brinke of the riuer of Arnon, and from the cite that is in the riuer, vnto Gilead, there was not one cite to strong for vs: The Lorde our God deliuered all ⁽ⁿ⁾ vnto vs.

37 Only vnto the lande of the children of Ammon thou camest not, nor vnto euery place of the ^(o) riuer Iabock, nor vnto the cities in the mountaynes, nor vnto whatsoeuer the Lorde our God forbade vs.

Num. i. c.
Deut. 20. b.

(n) Into our hande.

(o) of Iordane.

¶ The .iiij. Chapter.

Thynges that chauned from the victorie of the two kynges, Sehon, and Og, vnto the institution of Iosuah in Moyles steade.

1 **W**hen we turned, and went by the way to Basan: *And Og the kyng of Basan came out agaynst vs, he and all his people, to fyght at Edrai.

2 And the Lorde sayde vnto me: Feare hym not, for I wyl deliuer hym, and all his people, and his lande, into thy hande, and thou shalt do vnto hym, as thou diddest vnto Sehon kyng of the Amozites, which dwelt at Heshon.

3 And so the Lorde our God deliuered into our handes Og also the kyng of Basan, and all his folke: And we smote hym vntyll none was left hym alyue.

4 And we toke all his cities the same season, neither was there a cite which we toke not from them, enen threescore cities throughout the region of Argob, of the kyngdome of Og in Basan.

5 All these cities also were made strong with hye walles, gates, & barres, beside brwalled townes a great meany,

6 And we utterly destroyed them, as we dyd vnto Sehon kyng of Heshon,

byrnyng to naught all the cities, with men, women, and ^(a) children:

7 But all the cattell and the spoyle of the cities, we toke for our selues.

8 And thus we toke the same season out of the hande of two kynges of the Amozites, the land that was on the other side Iordane, from the riuer of Arnon, vnto mount Herimon;

9 (which Herimon the Sidons call Sirion, and the Amozites call it Senir)

10 All the cities that lay in the playne, and all Gilead, and all Basan vnto Selcha and Edrai, cities of the kyngdome of Og in Basan:

11 For only Og kyng of Basan, remayned of the remnaunt of the giauntes, whose bed was a bed of ^(b) iron: And is it not yet at Rabbath among ^p children of Ammon: Nine cubites doth the length therof contayne, and foure cubites the breadth of it, after the cubite of a ^(c) man.

12 And so we conquered this lande the same tyme, from Aroer which is by the riuer of Arnon, vnto halfe mount Gilead, *and the cities therof gaue I vnto the Rubenites and Gadites.

(a) As God commaunded them.

B

(b) The most this giant was, the more was gods goodness and power to be magnified for the conquest.

(c) Of the common nature.

Num. 32. f.
Deut. 29. b.
Iosua. 12. b.

13 And the rest of Gilead, and all Basan of the kyngdome of Og, gaue I vnto the halfe tribe of Manasse: euen all the region of Argob, with all Basan, which is called the lande of gigantes.

14 Fair the sonne of Manasse, toke all the countrey of Argob, vnto the coastes of Gessuri & Maachati, and called them after his owne name, Basan Hanoth Fair, ^(b) vnto this day.

15 And I gaue Gilead vnto Machir.

16 And vnto the Rubenites and Gadites I gaue Gilead vnto the riuer of Arnon, halfe the balley and beyonde, euen vnto the riuer ^(c) Iabock, which is the border of the children of Ammon:

17 The ^(d) playne also, and Iordane, and the coast therof, from ^(e) Cenereth, euen vnto the sea which is in the playne, euen the salt sea vnder the springes of the hyll, eastwarde.

18 *And I commaunded you the same tyme, saying: The Lorde your God hath geuen you this lande to enioy it: ye shall go harnessed before your brethren the children of Israel, all that are incete for the warre.

19 Your wyues only, your children, and your cattell (for I knowe that ye haue much cattell) shall abyde in your cities which I haue geuen you,

20 Vntyll the Lorde haue geuen rest vnto your brethren as well as vnto you, and vntyll they also possesse the lande which the Lorde your God hath geuen them beyonde Iordane: and then shall

ye returne agayne, euery man vnto his possession which I haue geuen you.

21 *And I commaunded Iosuah hym selfe the same tyme, saying: Thyne eyes haue scene all that the Lorde your God hath done vnto these two kynges: euen so shall he do vnto all kyngdomes whither thou goest.

22 We shall not feare them: for the Lorde your God he shall fyght for you.

23 And I besought the Lorde the same tyme, saying:

24 O Lorde God, thou hast begunne to shewe thy seruauent thy greatnesse and thy mightie hande: for where is there a God in heauen or in earth, that can do after thy workes, and like to thy power:

25 I pray thee let me go ouer, and see the good lande that is beyonde Iordane, that goodly ^(f) mountayne, & Libanon.

26 *But the Lorde was angry with me for your sakes, and woulde not heare me. And the Lorde sayde vnto me: Be content, speake no more vnto me of this matter.

27 *Get thee vp into the top of the hyll, & lift vp thyne eyes westwarde, northwarde, southwarde, and eastwarde, and beholde it with thyne eyes: for thou shalt not go ouer this Iordane.

27 But charge Iosuah, and encourage hym, and bolden hym: *For he shall go before this people, and he shall deuide vnto the lande which thou shalt see.

29 And so we abode in the balley ouer agaynst the house of Peor.

(b) Till the time when his store was broken.

(c) which beareth the name of the river. (d) The desert. (e) Called also Gennesareth: of the sea of Galilee, or Tiberias.

Num. 32. d.

D Num. 27. d.

(f) Of Mount Libanus, where the temple was build.

Num. 27. c.

Num. 24. d.

¶ The .iiij. Chapter.

1 In exhortation to obserue the lawe without adding therto or diminishing. 6 Therin standeth our wisdom. 9 we must teache it to our children. 15 No image ought to be made to worship. 26 Threatninges agaynst them that forsake the lawe of God. 37 God chose the feede, because he loued their fathers. 41 The three cities of refuge.

1 **U**be therfore harken O Israel, vnto the ordinaunces and lawes which I teache you, for to ^(a) do them, that so ye may lyue, and go in, & possesse the lande which the Lorde God of your fathers geueth you.

2 ^(b) We shall put nothyng vnto the word which I commaunde you, neither shall you take ought from it, that ye may kepe the commaundementes of the Lorde your God which I commaunde you.

3 ^(c) Your eyes haue scene what I Lorde dyd agaynst Baal Peor: for all the men that folowed ^(d) Baal Peor, the Lorde thy God hath destroyed from among you.

4 But ye that cleaue vnto the Lorde your god, are aliue euery one of you this day.

5 Beholde I haue taught you ordinaunces and lawes, such as the Lorde my God commaunded me, that ye should do euen so in the lande whither ye go to possesse it.

6 Kepe them therfore and do them, for that is ^(e) your wisdom and vnderstandyng

(a) He that doeth with that doctrine standeth in place, and not in here knowe-ledge.

(b) God will be served according to his word.

(c) He that doeth with that doctrine standeth in place, and not in here knowe-ledge.

(d) He that doeth with that doctrine standeth in place, and not in here knowe-ledge.

standyng in the syght of the people, that they may heare all these ordinaunces, and say: Surely it is a wise and vnderstandyng people, it is a great nation.

7 For what other nation is so great that gods come so nye vnto, as the Lorde our God is nye ⁽¹⁾ vnto vs in all thynges as oft as we call vnto hym:

8 Yea, and what nation is so great, that hath ordinaunces & lawes so righteous, as all this lawe which I set before you this day:

9 Take heede to thy selfe therefore, and kepe thy soule diligently, that thou forget not the thynges which thyne eyes haue seene, and that they depart not out of thy heart all the dayes of thy life: but ⁽²⁾ teache them thy sonnes, & thy sonnes sonnes.

10 Specially the day that thou stoodest before the Lorde thy God in Horeb, when the Lorde sayd vnto me: Gather me the people together, & I wyll make them heare my wordes, that they may learne to feare me all the dayes that they shall lyue vpon the earth, * and that they may teache their children.

11 We came * and stode also vnder the mountayne, and the mountayne ⁽³⁾ burnt with fire euen vnto the middes of heauen, and there was darknesse, cloudes, and mist.

12 And the Lorde spake vnto you out of the middes of the fire, and ye hearde the voyce of the wordes: * but sawe no similitude, saue hearde a voyce only.

13 And he declared vnto you his commaund which he commaunded you to do: euen ten commaundementes, which he wrote vpon two tables of stone.

14 And the Lorde commaunded me that same season that I shoulde teache you ordinaunces & lawes, which ye ought to do in the lande whither ye go to possesse it.

15 Take therefore good heede vnto your selues as pertaynyng vnto your soules, ⁽⁴⁾ (for ye sawe no manner of image in the day that the Lorde spake vnto you in Horeb, out of the middes of fire)

16 Lest ye marre your selues, & make you a grauen image, & picture of any manner of figure, whether it be the likenesse of man or woman.

17 The likenesse of any manner of beast that is on the earth, or the likenesse of any manner scythed soule that fleeth in

the ayre,

18 Or the likenesse of any manner worme that creepeth on the earth, or the likenesse of any manner fishe that is in the waters beneath the earth:

19 * Yea, and lest thou lift vp thyne eyes vnto heauen, and when thou seest the sunne, the moone, and the starres, with all the host of heauen, shouldest be driuen to worship them, & serue them, and shouldest worship and serue the thynges, which the Lorde thy God hath made to serue all nations vnder the whole heauen.

20 But the Lorde hath taken you, and brought you out of the ⁽⁵⁾ iron furnace, euen out of Egypt, to be vnto hym a people & inheritance, as ye be this day.

21 Furthermore, the Lorde was angry with me for your wordes, and sware that I shoulde not go ouer Iordane, and that I shoulde not go in vnto that good lande which the Lorde thy God geueth thee to inheritance.

22 But I must dye in this lande, and shal not go ouer Iordane: But ye shall go ouer, and possesse that good lande.

23 Take heede vnto your selues, that ye forget not ⁽⁶⁾ the appoyntment of the Lorde your God which he made with you, & that ye make you no grauen ⁽⁷⁾ image or likenesse that the Lorde thy God hath forbidden thee.

24 For the Lorde thy God, is a ⁽⁸⁾ consuming fire, and a ⁽⁹⁾ ielous God.

25 When thou shalt beget children, and thy children beget children, and shalt haue remayned long in the lande, ye do wickedly, & make any manner of grauen ⁽¹⁰⁾ image, and worke euyl in the sight of the Lorde thy God, to prouoke hym to anger:

26 I call heauen and earth to recorde against you this day, that ye shall shortly perishe from of ⁽¹¹⁾ this lande wher vnto you go ouer Iordane to possesse it: Ye shall not prolong your dayes therein, but shall bitterly be destroyed:

27 And the Lord shall scatter you among the people, and ye shalbe left selue in number among the nations whither the Lorde shall bryng you.

28 And there ye shall serue gods which are the worke of mans hande, wood and stone, which neither see, nor heare, nor eate, nor smell.

29 * If from thence thou shalt seeke the Lorde

Deut. vii. a. 1
Sapi 14. a.
Iob. xxxi. c.

Gen. i. h

(1) God
harde and
crust bondage.

D

(4) To receyue
scit. God. or to
worship it.
this is often
forbidden of
images becau-
se they be de-
testable, and
there is in gods
sight: and also
that God bid
forsee that
people should
abandon the
seruice to such
wickednes.

(5) To them
that come not
to hym in re-
uerence and
fear, but con-
trarywise re-
sist hym.

(6) So that he
will not suffer
his honour to
be geuen to
any other.

E

Deu. xxxi.

Loꝛde thy God, thou ſhalt finde hym, if thou ſeke hym with all thy heart, and with all thy ſoule.

E 30 When thou art in tribulation, & when all theſe thynges that be here ſpoken of, are come vpon thee, euen in the latter dayes yf thou turne to the Loꝛde thy God, & ſhalt be obedient vnto his voyce:

31 (For the Loꝛde thy God is a mercifull God) he wyll not forſake thee, neither deſtroy thee, *nor forget the appoyntment of thy fathers, which he⁽ⁿ⁾ ſware vnto them.

Leuit. 26. g.

(n) God con-
firmeth his
promiſes by an
oath, to ſhew
we may be the
more cerayned
of the hope of
our ſaluation.

32 For aſke of the dayes that are paſt, which were before & ſince the day that God created man vpon the earth, and [aſke] from the one ſide of heauen vnto the other, if euer there came to paſſe ſuch a great thyng, or whether any ſuch lyke thyng hath ben hearde as this.

33 Wd euer any people heare the voyce of God ſpeakyng out of the middes of a fire, as thou haſt hearde, and yet lyued:

34 Wd hath God allayed to go and take hym a people from among nations, by temptations, by ſignes, by wonders, by warre, by a mighty hand, by a ſtretched out arme, & by great ſightes, accordyng vnto all that the Loꝛde your God wd vnto you in Egypt before your eyes:

Psalm. 86. b.

35 Vnto thee it was ſhewed, that thou mighteſt knowe that the Loꝛd is God, and that there is none other but he.

Exod. xix. c.

36 *Out of heauen he made thee heare his voyce, that he might inſtruct thee: & vpon earth he ſhewed thee his great fire, and thou heardeſt his worde out of the middes of the fire.

(o) Of his
mercy, mercie,
not of their
merits.

Exod. xiii. c.

37 And becauſe he^(o) loued thy fathers, he choſe their ſeede after them, & brought thee out in his ſight with his mighty power out of *Egypt,

F 38 To thruſt out nations great and mightier then thou before thee, and to brynge thee in, and to geue thee their lande to inheritaunce, as it is come to paſſe this day.

39 Underſtande therfore this day, and

conſider it in thine heart, that the Loꝛde he is God in heauen aboue, and vpon the earth beneath, neither is there any other.

40 Thou ſhalt kepe therfore his ordinaunces and his commaundementes which I commaunde thee this day, that it may go well with thee, and with thy children after thee, and^(p) that thou mayeſt prolong thy dayes vpon y^e earth, which the Loꝛde thy God geueth thee for euer.

41 Then Moyses ſeuered thre cities on the other ſide Iordane towarde the ſunne ryſyng:

42 That he ſhoulde flee thither which had kyled his neyghbour vnwares, & hated hym not in tyme paſt, and therfore ſhoulde flee vnto one of the ſame cities, and lyue:

43 Namely Bezer in the Wilderneſſe, euen in the playne countrey of the tribe of Ruben, and Ramoth in Gilead, of the tribe of Gad, and Golan in Baſan, of the tribe of Manaſſe.

44 And ſo this is the lawe which Moyses ſet before the children of Iſrael:

45 Theſe are the^(q) witneſſes, ſtatutes, and ordinaunces, which Moyses tolde the children of Iſrael after they came out of Egypt,

(q) These
witnesses of the
commandments
God made
with them.

46 On the other ſide Iordane, in the valley ouer agaynſt the houſe of Deor, in the lande of Sehon king of the Amorites, which dwelt at Heſbon, whom Moyses & the children of Iſrael ſlote, after they were come out of Egypt,

Num. xxi. c.

47 And poſſeſſed his lande, and the lande of Og kyng of Baſan, two kynges of the Amorites, which were on the other ſide Iordane towarde the ſunne riſyng,

48 From Aroer which is by the bankes of the riuer Arnon, vnto mount Sion which is Hermon,

49 And all the playne on the other ſide Iordane eaſtwarde, euen vnto the^(r) ſea which is in the playne vnder y^e ſprynges of the hyll.

(r) From
the ſea to the
hill.

The v. Chapter.

Moyses is the meane betweene God and the people. 6 The lawe is repeated. 21 The people are afrayde at Gods voyce. 29 The Lorde wilsheth that the people would feare hym. 32 They must neither decline to the ryght hande, nor left.

A 1



And Moyses called all Israel, and sayde vnto them: Heare O Israel the ordinaures and lawes which I speake in your eares this day, that ye may

learne them, and fulfill them in deede.

2 The Lorde our God made a couenant with vs in Horeb.

3 The Lorde made not this couenant with our fathers, but with vs: euen with vs, which are all here alpye this day.

4 The Lorde talked with you face to face in the mount, out of the middes of the fire:

5 And I stood betweene the Lorde and you the same tyme, and shewed you the worde of the Lorde: for ye were afrayde at the sight of the fire, and went not vp into the mount, and he sayde:

6 I am the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage.

7 Thou shalt haue none other Gods in my presence.

8 Thou shalt make thee no graven image, or any likenesse of that which is in heauen aboue, and that is in earth beneath, and that is in the waters beneath the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lorde thy God, am a ielouse God, visiting the wickednesse of the fathers vpon the children, euen vnto the third and fourth generation among them that hate me:

10 And shewe mercie vpon thousandes, among them that loue me, and kepe my commaundementes.

11 Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde him guiltlesse that taketh his name in vayne.

12 Kepe the Sabbath day, that thou sanctifie it as the Lorde thy God hath commaunded thee.

13 Sixe dayes thou shalt labour, and do all that thou hast to do:

14 But the seventh day is the Sabbath of the Lorde thy God: thou shalt not do

any worke, thou nor thy sonne, nor thy daughter, nor thy man seruaunt, nor thy mayde, nor thine ore, nor thine asse, nor any of thy cattell, nor the straunger that is within thy gates: that thy man seruaunt, and thy mayde, may rest as well as thou.

15 Remember that thou wast a seruaunt in the lande of Egypt, and holwe that the Lorde thy God brought thee out thence, through a mightie hande and a stretched out arnie: For which cause the Lorde thy God commaunded thee to kepe the Sabbath day.

16 Honour thy father & thy mother, as the Lorde thy God hath commaunded thee: that thy dayes may be prolonged, and that it may go well with thee in the lande which the Lorde thy God geueth thee.

17 Thou shalt not slay.

18 Thou shalt not commit adulterie.

19 Thou shalt not steale.

20 Thou shalt not beare false witnesse agaynst thy neyghbour.

21 Thou shalt not lust after thy neyghbours wyfe, thou shalt not conet thy neyghbours house, his fiede, his seruaunt, or his mayde, his ore, his asse, or ought that thy neyghbour hath.

22 These wordes the Lorde spake vnto all your multitude in the mount, out of the middes of the fire, of the cloude, and of the darkenesse, with a great voyce, and added nothyng: and wrote them in two tables of stone, and deliuered them vnto me.

23 And it came to passe, that when ye hearde the voyce out of the middes of the darkenesse (for the mountayne dyd burne with fire) then ye came vnto me, with the captaynes of your tribes, and your elders,

24 And ye sayde: Beholde, the Lorde our God hath shewed vs his glorie and his greatnesse, and we haue hearde his voyce out of the middes of the fire: we haue seene this day that God doth talke with man, and he yet lyueth.

25 Nowe therfore why shoulde we dye: that this great fire shoulde consume vs: If we heare the voyce of the Lorde our God,

Psal. 95. b.

Exod. xx. b. (f) By this name father, he com. p. them, both of a all stoff that are in degree of superiortie: as princes, magistrates, masters, and waiters. (g) He forbiddeth not onely the outward act, but also all fauour & out. rage agaynst our neyghbours

Rom. vii. b. D

(h) That we should do the same.

Exod. xix. d

(1) The ſcripture doth ofte ſay this word (heſſe) to ſhew that it is a battle and fraile ryng.

God any moze, we ſhall dye:

26 For what ſeethe hath it ben that euer hearde the voyce of the lpyng God ſpeakyng out of the muddes of the fire (as we haue done) and yet dyd lpye:

27 Go thou and heare all that the Lorde our God ſayth, and tell thou vnto vs all that the Lorde our God ſayth vnto thee, * and we wyll heare it, and do it.

Exod. xix. a

28 And the Lorde hearde the voyce of your wordes when ye ſpake vnto me, and the Lorde ſayde vnto me: I haue hearde the voyce of the wordes of this people, which they haue ſpoken vnto thee: they haue well ſayde all that they haue ſpoken.

Leu. xxiii. b

29 * Oh that there were ſuch an heart in them that they woulde feare me, & kepe all my commaundementes alway, that it

myght go well with them, and with their children for euer:

30 Go, and ſay vnto them, Get you into your tentes agayne:

31 But ſtande thou here by me, and I wyll tell thee all the commaundementes, ordinaunces, & lawes, which thou ſhalt teache them, that they may do them in the lande which I geue thee to poſſeſſe.

32 Take heede therfore that ye do in deede as the Lorde your God hath commaunded you, and ^(b) turne not aſide, either to the right hande, or to the left:

33 But walke in all the wayes which the Lorde your God hath commaunded you, that ye may lpye, and that it may go well with you, and that ye may prolong your dayes in the lande which ye ſhall poſſeſſe.

(b) If thou turneſt not away from my lawe, my grace ſhall be with thee.

The. vj. Chapter.

1 An exhortation to feare God and kepe his commaundementes, 5 which is to loue hym with all thine heart, 7 The ſame muſt be taught to the poſteritie. 16 Not to tempt God. 25 Righteouſneſſe is conſeyned in the lawe.

A



heſe are the commaundementes, ordinaunces, and lawes, which the Lorde your God commaunded me to teache you, that ye might do them in the lande which

ther ye go to poſſeſſe it:

Deut. x. c.

2 Namely, that thou mighteſt feare the Lorde thy God, & kepe all his ordinaunces and his commaundementes which I commaunde thee, thou & thy ſonne, & thy ſonnes ſonne all the dayes of thy lyfe: that thy dayes may be prolonged.

3 Heare therfore O Iſrael, and take heede that thou do it, that it may go well with thee, & that ye may encreaſe mightily, euen as the Lorde God of thy fathers hath promiſed thee, a lande that ^(a) floweth with mylke and honie.

(a) which hath great ſtore of all thynges necessary to mans lyfe. Mar. xiii. c.

4 Heare O Iſrael, the Lorde our God is Lorde only.

5 And * thou ſhalt loue the Lorde thy God with all thine heart, and with all thy ſoule, and with all thy myght.

Deut. x. d.

6 * And theſe wordes which I commaunde thee this day, ſhalbe in thine heart:

7 And thou ſhalt ſhewe them vnto thy children, and ſhalt talke of them when thou art at home in thine houſe, and as thou walkeſt by the way, & when thou

lyeſt downe, and when thou riſeſt vp.

8 And thou ſhalt binde them for a ſigne vpon thine hande, and they ſhalbe as frontlettes betweene thine eyes,

9 And thou ſhalt write them vpon the ^(b) poſtes of thy houſe, & vpon thy gates.

10 And when the Lorde thy God hath brought thee into the lande which he ſware vnto thy fathers, Abraham, Iſahac, and Jacob, and ſhall geue to thee great & goodly cities which thou buiddeſt not,

(b) which are ſerued by men, which thou ſhalt not build.

11 Houſes full of all maner of goodes which thou filledſt not, & wellles digged which thou diggedſt not, vineyardes and olive trees which thou plantedſt not, and when thou haſt eaten & art full:

12 Then beware leſt thou forget the Lorde which brought thee out of the lande of Egypt from the houſe of bondage.

13 * Thou ſhalt feare the Lorde thy God and ſerue hym, and ſhalt ^(c) ſwear by his name.

Deut. x. d. (c) which ſerues the Lord our God.

14 See that ye walke not after ſtraunge gods, the gods of the nations which are about you:

15 (For the Lorde thy God is a ielous God among you) leſt the countenance of the Lorde thy God be moued to wrath agaynſt thee, and deſtroy thee from the face of the earth.

16 * We ſhall not tempt the Lorde your God,

Matth. 18.

God, as ye dyd in the place of temptation.

17 But you shall diligently kepe the commaundementes of the Lord your God, & his testimonies, and his ordinaunces which he hath commaunded thee:

18 And thou shalt do that which is right & good in the ^(b) sight of the Lord: that thou mayest prosper, & that thou mayest go in & possesse that good lande whiche the Lord swaue vnto thy fathers,

19 To cast out all thyne enemies before thee, as the Lord hath sayde.

20 And ^(c) when thy sonne asketh thee in tyme to come, saying: what meaneth these testimonies, ordinaunces, and lawes, whiche the Lord our God hath commaunded you:

21 Then thou shalt say vnto thy sonne:

We were Pharaos bondmen in Egypt, and the Lord brought vs out of Egypt with a mightie hande:

22 And the Lord shewed signes, and wonders, great and cruell vpon Egypt, vpon Pharaos, and vpon all his householde, before our eyes:

23 And brought vs out from thence, to bryng vs in and to geue vs the lande whiche he swaue vnto our fathers.

24 And he hath commaunded vs to do all these ordinaunces, & to feare the Lord our God for our wealth all the dayes of our life, as it is come to passe this day.

25 Moreover, this shalbe our ^(d) righteoulnesse before the Lord our God, yf we take heede, & kepe all these commaundementes, as he hath commaunded vs,

(b) No man can perfectly fulfill & lawes therefore we must haue recourse to Christe, by faith in whom we are redeemed for vs.

¶ The. vij. Chapter.

1 The Israelites may make no couenaunt with the Gentiles. 2 They must destroy their idols. 3 The election dependeth on the free loue of God. 4 The experience of the power of God ought to confirme vs. 5 To auoide all occasion of idolatrie.



When the Lord thy God shall bryng thee into y lande whither thou goest to possesse it, and hath cast out many nations before thee:

namely the Hethites, the Gergesites, the Amorites, the Canaanites, the Pherezites, the Heuites, and the Jebusites, seuen nations, greater and mightier then thou:

2 And when the Lord thy God hath set them before thee, thou shalt smyte them, and utterly destroy them, & make no couenaunt with them, nor haue compassion on them.

3 Thou shalt make no mariages with them: neither geue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For they wyl deceaue thy sonne, that he should not folowe me, and they shall serue strange gods: and then wyl the wrath of the Lord ware hot agaynst thee, and destroy thee sodenly.

5 But thus ye shall deale with them:

(a) Ye shall ouerthrowe their altars, & breake downe their pillars, cut downe their groues, and burne their grauen images with fire:

6 For thou art an holy people vnto the Lord thy God, * the Lord thy God

hath chosen thee, to be a speciall people vnto hym selfe, aboue all nations that are vpon the earth.

7 The Lord dyd not set his loue vpon you, nor chose you because ye were mo in number then any people (for ye were the fewest of all people)

8 But because the Lord loued you, and because he would kepe the * othe whiche he had sworne vnto your fathers, therefore hath the Lord brought you out through a mightie hande, and deliuered you out of the house of bondage, even from the hande of Pharaos kyng of Egypt.

9 Understande therefore, that the Lord thy God he is God, and that a true God, * whiche kepeth appoyntment and mercy vnto them that loue hym and kepe his commaundementes, euen throughout a thousande generations:

10 And rewardeyth them that hate hym to their ^(b) face, so that he bryngeth them to naught, and doth not deferre the tyme, but rewardeyth hym that hateth hym before his face.

11 Kepe thou therefore the commaundementes, and ordinaunces, and lawes, whiche I commaunde thee this day, that thou do them.

12 If ye hearken vnto these lawes, and obserue & do them: the Lord thy ^(c) God

also

Gen. xlii.

Ezod. xx. 2.

(b) Opposites by, or in this life.

(c) This co'sti- tution is grounded vpon his free grace: therefore in re- compensing their obedience he hath respect to his mercy, & not to their merits.

also shall kepe vnto thee the appoyntment and the mercy whiche he sware vnto thy fathers.

- 13 He wyll loue thee, and blesse thee, and multiplie thee: he wyll also blesse the fruite of thy wombe, and the fruite of thy lande, thy corne, thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe, in the lande whiche he sware vnto thy fathers to geue thee.

¶ 14 Thou shalt be blessed aboue all nations: there shalbe neither man nor woman vnfruitfull among you, nor any of your cattell shalbe barren.

- Ezo.xxiii.d 15 Moreover the Lord wyll *take away from thee all maner infirmities, and wyll put none of the euill diseases* of Egypt (whiche thou knowest) vpon thee: but will sende them vpon all them that hate thee.

Exod.ix.a.

- 16 Thou shalt consume all the nations which the Lord thy God shall deliuer thee: thine eye shall haue no pitie vpon them, neither shalt thou serue their gods, for that shalbe thy decay.

- 17 If thou say in thyne heart: these nations are mo then I, howe can I cast them out:

Deut.xx.a.
Iosu.viii.a.

- 18 *Thou shalt not feare them: but remember what the Lord thy God dyd vnto Pharao and vnto all Egypt.

- 19 The great temptations which thyne eyes saw, and the signes and wonders, and the mightie hande, and stretched

out arme, whereby the Lord thy God brought thee out: euen so shall the Lord thy God do vnto all nations of whom thou art afrayde.

- 20 *Moreover the Lord thy God wyll sende^(b) hornets among them, vntill they that are left and hide them selues from thee be destroyed.

- 21 Thou shalt not feare them: for the Lord thy God is among you, a mighty God and a terrible.

- 22 For the Lord thy God wyll put out these nations before thee by a litle and a litle: *thou mayest not consume them at once, lest the^(c) beastes of the fildc increase vpon thee.

- 23 But the Lord thy God shall geue thee ouer before thee, and shall destroy them with a mightie destruction, vntill he haue brought them to naught.

- 24 *And he shall deliuer their kinges into thyne hande, and thou shalt destroy their name from vnder heauen: There shall no man be able to stande before thee, vntill thou haue destroyed them.

- 25 The graue images of their gods shalt thou burne with fire: and *couer not the golde and siluer that is on them, nor take it vnto thee, lest thou be^(d) snared therein: for it is an abomination before the Lord thy God.

- 26 Wying not therfore abomination into thine house, lest thou be a cursed thing as it is: but vtterly desie it and abhorre it, for it is a cursed thing.

Exo.xxiii.d
Iosu.viii.a.
(b) Hornets
not so small
creature but
the I will
not come to
fight on thy
side against
them.
D

Exo.xxiii.d
(c) Destroy
is your own
inordinate
Gods
plagues
not
his
promise
to loose
as
would
with

Iosu.x.

Iosu.vii.a.
ii.Mac.xiii.

(d) Destroy
is to
take
life
to
destroy
it.

The xlviij. Chapter.

2 God humbleth the Israelites to trye what they haue in their heart. 5 God chastiseth them as his chyldren. 14 The heart ought not to be proude for Gods benefices. 19 The forgetfulnesse of Gods benefices causeth destruction.

A I



At the commaundementes which I commaunde thee this day, shal ye kepe for^(a) to do them, that ye may liue, and multiplie, and go in and possesse the lande whiche the Lord sware vnto your fathers.

- 2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeres in the wilderness, for to humble thee, & to^(b) proue thee, and to knowe what was in thyne heart, whe-

ther thou wouldest kepe his commaundementes, or no.

- 3 He *humbled thee, and suffered thee to hunger, & fed thee with Manna, which neither thou nor thy fathers knewe of, to make thee knowe that *a man doth not liue by bread onely: but by euery [worde] that proceedeth out of the mouth of the Lord doth a man liue.

- 4 *Thy rayment waxed not olde vpon thee, neither dyd thy foote^(c) swell these fourtie yeres.

- 5 This also shalt thou consider in thine heart: that as a man chastiseth his soune,

(a) Shewing
that it is not
enough to
heare & word,
except we
practise it by
ample of life.

(b) whiche is
declared in af-
fliction, either
by patience, or
by grudging
against Gods
discipline.

Exo.xxiii.d
Num.xvii.

Nathiii.a.

Deut.xvii.
(c) It is
that
which
is
seen.

sonne, euen so the Lord thy God chas-
neth thee.

6 Therefore shalt thou kepe the com-
maundementes of the Lord thy God,
that thou walke in his wayes, and feare
hym.

7 For the Lord thy God bryngeth thee
into a good lande, a lande in the whiche
are riuers of water, and fountaines and
deapthes that spring out of valleys and
hylls:

8 A lande wherein is wheate and barlie,
vineyardes, fightrees, & pomgranates,
a lande wherein is oyle oliue and honie:

9 A lande wherein thou shalt eate bread
without scarcenes, neither shalt thou
lacke any thyng: a land whose stones
are iron, and out of whose hylls thou
shalt digge brasle.

10 When thou hast eaten therfore & fil-
led thy selfe, thou shalt blesse the Lord
thy God for the good lande whiche he
hath geuen thee.

11 Beware that thou forget not the
Lord thy God, that thou wouldest not
kepe his commaundementes, his lawes,
and his ordinaunces, whiche I com-
maunde thee this day:

12 *Pea, and when thou hast eaten and
filled thy selfe, and hast buylt goodly
houses and dwelt therein:

13 And when thy beastes and thy sheepe
are warden many, and thy siluer and
golde is multiplied, and all that thou

hast is encreased:

14 Then beware lest thyne heart ryle,
and thou forget the Lord thy God,
whiche brought thee out of the lande of
Egypt, and from the house of bondage:

15 And whiche was thy guyde in the
great and terrible wyldernesse [wherein
were] fire serpentes, scorpions, and
drouth without any water: But he
brought out water for thee, euen out of
the rocke of flint.

16 He fed thee in the wyldernesse with
Manna, which thy fathers knewe not,
euen for to humble thee, and to proue
thee, and that he might so do thee good
at thy latter ende,

17 Lest thou shouldest say in thine heart,
* my power and the myght of myne
owne hande hath prepared me this a-
boundaunce:

18 But remember the Lord thy God,
for it is he whiche geueth thee power to
get substance, for to make good the
promise whiche he sware vnto thy fa-
thers, as appeareth this day.

19 And if thou forget the Lord thy God,
and walke after straunge gods, and
serue them, and worship them: I testifie
vnto you this day, that ye shal surely
perishe.

20 As the nations whiche the Lord de-
stroyed before your face, euen so ye shal
perishe, because ye woulde not be obedi-
ent vnto the voyce of the Lord your God.

(f) Second
prophete
maketh men
proude, and to
forget God.

i Reg. ii. b.
(g) Under
this word
power, he
comprehen-
deth wilderne,
vertue, di-
ligence, and all
other means
by which men
myght get
goodes.

(h) If all
earthly goodes
come only fro
God, much
more hea-
uynly.
Deut. xii. d.

(i) Demerit
of good.

¶ The .ix. Chapter.

4 God doeth them not good for their owne righteousness, but for his owne sake.

7 Moses putteth them in remembrance of their sinnes. 17 The two tables are
broken. 26 Moses prayeth for the people.



Care O Israel, thou
passest ouer Iordane
this day, to go in and
possesse nations great
and mightier then thy
selfe, cities great and
walled by to heauen:

2 A people great & tall, euen the children
of the Anakims, whiche thou knowest
of, & of whom thou hast heard say, who
will stand before the children of Anac:

3 Understande therfore this day, that
the Lord thy God is euen he whiche
goeth ouer before thee as a consuming
fire, he shall destroy them, and he shall
bryng them downe before thy face: So
thou shalt caste them out, and bryng

them to naught quickly, as the Lord
hath sayde vnto thee.

4 Speake not thou in thine heart, after
that the Lord thy God hath cast them
out before thee, saying, for my righte-
ousnesse the Lord hath brought me in,
to possesse this lande: but for the wic-
kednesse of these nations the Lord hath
cast them out before thee.

5 It is not for thy righteousness sake,
or for thy right heart, that thou goest to
possesse their lande: * But for the wic-
kednesse of these nations, the Lord thy
God doth cast them out before thee, eue
to perfourme the worde whiche the
Lord thy God sware vnto thy fathers,
Abraham, Iſaac, and Iacob.

(c) If we
desire not
swaibly them-
ges, much
lesse spiritual
thynges.

Leui x. d.

6 Understand therfore that it is not for thy rightcousnes sake, that the Lord thy God doth geue thee this good lande to possesse it, seying thou art a ^(c) stiffnecked people.

7 Remember ^(d) & forget not, howe thou prouokedst the Lord thy God in the wilderness, since the day that thou didst depart out of the lande of Egypt, vntyll ye came vnto this place, ye haue rebelled agaynst the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, euen to haue destroyed you.

9 When I was gone vp into the mount, to receaue the tables of stone, the tables of the couenaunt which the Lord made with you, and I abode in the mount fourtie dayes & fourtie nightes, whē I neither did eate bread nor drinke water.

10 And the Lord deliuered me two tables of stone, written with the ^(e) finger of God, and in them was containned all the wordes which the Lord saide vnto you in the mount out of his middes of fire, in the day when ye came together.

11 And when the fourtie dayes and fourtie nightes were ended, the Lord gaue me the two tables of stone, the tables of the couenaunt.

12 And the Lord sayde vnto me: * Arise, and get thee downe quickly from hence, for thy people which thou hast brought out of Egypt, haue ^(f) marred all: They are turned at once out of the way which I commaunded them, and haue made them a moulten image.

13 Furthermore, the Lord spake vnto me, saying: I haue scene this people, and beholde it is a stiffnecked people.

14 ^(g) Let me alone, that I may destroy them, & put out the name of them from vnder heauen, and I wyll make of thee a mightie nation, & greater then they be.

15 And I turned me, and came downe from the hyll, euen from the hyll that burnt with fire, and the two tables of the couenaunt were in my handes.

16 And I looked, and beholde ye had sinned against the Lord your God, and had made you a moulten calfe, and had turned at once out of the way which the Lord had commaunded you.

17 * And I toke the two tables, and cast them out of my two handes, and brake ^(h) them before your eyes.

18 * And I fell downe flat before the

Lord euen as at the first time, & fourtie dayes and fourtie nightes I did neither eate bread nor drinke water, because of all your sinnes which ye sinned, in doing wickedly in the sight of the Lord in that ye prouoked hym vnto wrath.

19 (For I was afrayde, that for the wrath and fierceness wherewith the Lord was moued agaynst you, he would haue destroyed you) But the Lord heard me at that tyme also.

20 The Lord was very angry with Aaron also, euen to haue ⁽ⁱ⁾ destroyed hym: and I made intercession for Aaron also the same tyme.

21 And I toke your sinne, the calfe which ye had made, and burnt hym with fire, and stamped hym, and grounde hym very small, euen to dust: and I cast the dust therof into the brooke that descended out of the ^(m) mount.

22 Also at the burnyng place, at the place of temptyng, and * at the sepulchres of lust, ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Cades Barnea, saying, go vp and possesse the lande which I haue geuen you: * you rebelled against the worde of the Lord your God, and neither beleued hym, nor hearkened vnto his voyce.

24 You haue ben rebellious vnto the Lord since the day that I knewe you.

25 And I fell downe flat before the ⁽ⁿ⁾ Lord fourtie dayes & fourtie nightes, as I fell downe before: for the Lord sayde, he would destroy you.

26 I made intercession therfore vnto the Lord, and sayd: * O Lord God, destroy not thy people and thyne inheritance which thou hast deliuered through thy great goodnesse, and which thou hast brought out of Egypt thorow a myghtie hande.

27 ^(o) Remember thy seruantes, Abraham, Isahac, and Jacob, and looke not vnto the stubbornesse of this people, nor to their wickednesse and sinne:

28 Lest the lande whence thou broughtest them, say, The Lord is not able to bring them into the land which he promised them, and because he hated them, therefore hath he caried them out to slay them in the wilderness.

29 Beholde, they are thy people, & thyne inheritance, which thou broughtest out in thy myghtie power, and in thy stretched out arme.

Exod. 14. 4
and 34. 4

(c) If an untractable ore that resisteth the power.

25

(d) This he saith, for that it is most necessary to haue men brought to the acknowledgement of their sinnes.

(e) In the Sinai. Exo. xvii. b. and xxxii. c.

(g) After a diligent manner, & not by the desire of man.

Exod. 32. b.

(h) When the people are corrupted, when they depart from their obedience to God.

(i) Meaning that God would destroy them by the prayer of Moses.

C

Exod. 32. d.
(k) Opposite to this of a godly people, & not of any but a wicked people.

(l) The people were disobedient to the law, & therefore to be destroyed.

D

(m) The mount.

Num. xi. a.

Acts. viii. d.

(n) I made intercession for Aaron, & for the people, & for the land, & for the city, & for the temple, & for the church, & for the world.

Exod. 14. 4

(o) The people were disobedient to the law, & therefore to be destroyed.

The. x. Chapter.

5 The seconde tables put in the arke. 8 The tribe of Leui is dedicate to the seruice of the tabernacle. 12 What the Lorde requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lorde is the prayse of Israel.



At the same season the Lorde sayde vnto me: hebe thee two tables of stone lyke vnto the first, and come vp vnto me into the mount, and make thee an arke of wood.

2 And I wyll wyte in the tables, the wordes that were in the first tables whiche thou brakest, and thou shalt put them in the arke.

3 And I made an arke of ^(a) sittini wood, and hebed two tables of stone * lyke vnto the first, and went vp into the mountayne, haupng the two tables in myne hande.

4 And he wrote in the tables* according to the first wytyng, the ten commaundementes whiche the Lorde spake vnto you in the mount out of the myddes of the fire, in the day when ^(b) you were gathered together: and the Lorde gaue them vnto me.

5 And I departed, and came downe from the hyll, and * put the tables in the arke whiche I had made, and there they be, as the Lorde commaunded me.

6 * And the chyldren of Israel toke their journey from Beroth of the chyldren of Jakan to Mosera, where ^(c) Aaron dyed and was buryed, and Eleazer his sonne became priest in his steade.

7 From thence they departed vnto Gudgodah: and from Gudgodah to Jethibath, a lande whiche hath riuers of waters.

8 * The same season the Lorde seperated the tribe of Leui, to beare the arke of the couenaunt of the Lorde, and to stande before the Lorde, and to minister vnto hym, and to blesse ^(d) in his name vnto this day.

9 * Wherefore the Leuites haue no part nor inheritauce with their brethren: but the Lorde ^(e) is their inheritauce, as the Lorde thy God hath promysed them.

10 * And I tarped in the mount, euen as at the first tyme, fourtie dayes and fourtie nyghtes: and the Lorde hearde me

at that tyme also, and the Lorde would not destroy thee.

11 And the Lorde sayde vnto me: Arise, and go forth in the iourneys before the people, that they may go in and possesse the lande whiche I sware vnto their fathers to geue vnto them.

12 And now Israel, what doth the Lorde thy God require of thee, * but to feare the Lorde thy God, and to walke in all his wayes, to * loue hym, and to serue the Lorde thy God with all thyne heart, and with all thy soule:

13 Namely, that thou kepe the commaundementes of the Lorde, and his ordinaunces whiche I commaunde thee this day for thy wealth.

14 Beholde, heauen and the heauen of heauens, is the Lordes thy God, and the earth with all that therein is.

15 Notwithstanding, the Lorde had a delight in thy fathers to loue them, and chose their seede after them, euen you aboute all nations, as thou seest this day.

16 ^(f) Circumcise therefore the foreskinne of your heart, and be no more stiffnecked.

17 For the Lorde your God, is God of Gods, and Lorde of Lordes, a great God, a mightie and a terrible, * whiche regardeth no mans person, nor taketh rewarde.

18 He doth right vnto the fatherlesse and wydowe, and loueth the straunger, to geue hym foode and rayment.

19 * Loue ye therfore the straunger also: for ye were strangers your selues in the lande of Egypt.

20 * Thou shalt feare the Lorde thy God, and hym only shalt thou serue, to hym shalt thou cleane, and sweare by his name.

21 He is thy prayse, & thy God that hath done for thee these great and terrible thinges whiche thyne eyes haue seene.

22 Thy fathers went downe into Egypt * with threescore and ten persons: and now the Lorde thy God hath made thee & multiplied thee as the ^(g) starres of heauen.

Deut. vi. a.

Deut. vi. b.
Mat. xxiii. d.
Iosua. xxiii. d

(e) That is, let all our enuy affections be cut off: he sheweth in these wordes the end of circumcision.
Gala. ii. d.
Rom. ii. d.
Actes x. c.
Collo. iii. b.
Eph. vi. b.
i. Pet. i. c.

Exo. xxii. c.

Deut. vi. c.
Mat. iii. d.
Luk. iiii. b.

Gen. xlv. c.
(g) He alludeth to the promise made to Abraham

The. xj. Chapter.

1 In exhortation to loue God and kepe his lawes. 10 The prayſes of Chanaan.
 18 To meditate continually the worde of God. 19 To teache it vnto the chyldren.
 26 Blessing and cursing.

A

1



herefore thou shalt loue ^(a) the Lord thy God, & kepe his obseruances, his ordinaunces, his lawes, & his commaundementes alway.

2

Know you this day, (for I speake not to your chyldren which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hande, and his stretched out arme,

3

his miracles and his actes whiche he dyd in the middes of Egypt, even vnto Pharaos the king of Egypt, and vnto all his lande:

4

And what he dyd vnto the hoast of Egypt, vnto their hoxses and charets: howe he brought the water of the red sea vpon them as they pursued you behinde, and how the Lord hath brought them to naught vnto this day:

5

And what he did vnto you in the wilderness, vntill ye came vnto this place:

6

And what he dyd vnto *Dathar and Abiram the sonnes of Eliab the sonne of Ruben: howe the earth opened her mouth and swallowed them, with their householdes & their tentes, and all their substance that was in their possession, in the middes of Israel.

26

7 Doubtlesse, your eyes haue seene all the great actes of the Lord whiche he dyd.

8

Therefore shall ye kepe all the commaundementes whiche I commaunde thee this day, that ye may ^(c) be strong and go in and possesse the lande whither ye go to possesse it:

9

And that ye may prolong your dayes in the lande whiche the Lord sware vnto your fathers, to geue vnto them and to their seede, a lande that floweth with mylke and hony.

10

* For the lande whither thou goest to possesse it, is not as the lande of Egypt that ye came out of, where thou sowedst thy seede, and wateredst it with thy feete, as a garden of hearbes.

11

But the lande whither ye go ouer to possesse it, is a lande that hath hylls

and balleys, and drinketh water of the rayne of heauen.

12

This lande doth the Lord thy God care for, and the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yere, vnto the ende of the yere.

13

If ^(c) you shall hearken therefore vnto my commaundementes whiche I commaunde you this day, that ye loue the Lord your God, and serue hym with all your heart, and with all your soule:

14

I also wyll geue rayne vnto your lande in due season, the ^(c) first rayne and the latter, that thou mayest gather in thy corne, thy wine, and thyne oyle.

15

And I will sende grasse in thy fieldes for thy cattel, that thou mayest eate and fyl thy selfe.

16

But beware that your ^(b) heart deceaue you not, and ye turne asyde, and serue straunge gods, and worshipping them:

17

And then the Lord beyng wroth agaynst you, * shut vp the heauen that there be no rayne, and that your lande yelde not her fruite, and lest ye perishe quickly from of the good lande whiche the Lord geueth you.

18

Therefore shall ye put by these my wordes in * your heart & in your soule, and binde them for a signe vpon your hande, that they may be as a frontlet betweene your eyes.

19

And ye shall * teache them your chyldren, that they may talke of them when thou sittest in thyne house, and when thou walkest by the way, when thou lvest downe, and when thou risest vp.

20

Pea, and thou shalt wyte them vpon the doore postes of thyne house, and vpon thy gates:

21

That your dayes may be multiplied, and the dayes of your chyldren, in the lande whiche the Lord sware vnto your fathers to geue them as long as the dayes of heauen last vpon the earth.

22

For if ye kepe all these commaundementes whiche I commaunde you, so that ye do them: namely, that ye loue the Lord your God, and walke in all his wayes, and cleaue vnto hym:

23 Then

(a) Loue is the first poynt of the true keeping of the lawe.

Exod. xiii. f

(b) As who should say, ye which haue seene with your eyes the thynges that God hath done.
 Num. xvi. c.

(c) Bewel in theuering you fauour, as in receyving his iust iudgment agaynst you for your sinnes.

Deut. viii. d.

(d) God promyseth reward to them that kepe his law, not that they deserve any, but to encourage them.

(c) As who should say, ye which haue seene with your eyes the thynges that God hath done.
 Num. xvi. c.

(d) Bewel in theuering you fauour, as in receyving his iust iudgment agaynst you for your sinnes.

(b) As who should say, ye which haue seene with your eyes the thynges that God hath done.
 Num. xvi. c.

Deut. viii. d.

Deut. viii. d.

Deut. viii. d.

23 When wyll the Lord cast out all these nations before you, and ye shalbe the heyres of great nations, and of them that are mightier then your selues.

24 All ⁽¹⁾ the places whereon the soles of your fecte shall treade, shalbe yours: euen from the Wylderneesse, and from Libanon, and fro the riuer Euphrates, euen vnto the vttermost sea shal ⁽²⁾ your coast be.

25 There shall no man be able to stande before you: for the Lord your God shall cast the feare and dread of you vpon all the lande that ye shall treade vpon, as he hath sayde vnto you.

26 *Scholde, I set before you this day, a blessing and a curse:

27 *A blessing, if ye obey the commaundementes of the Lord your God which I commaunde you this day:

28 And a curse, if ye wyll not obey the commaundementes of the Lord your

God, but turne out of the way whiche I commaunde you this day, to go after straunge gods whiche ye haue ⁽¹⁾ not knowen.

29 When the Lord thy God therefore hath brought thee into the lande whither thou goest to possesse it, thou shalt put the *blessing vpon mount Garizun, and the curse vpon mount Ebal.

30 Are not these mountaynes on the other side Iordane, on that part of the way where the sunne goeth downe, in the lande of the Chanaanites, whiche dwell in the playne ouer against Gilgal besyde the groue of Moreh?

31 For ye shall passe ouer Iordane, to go in and possesse the lande whiche the Lord your God geueth you, and ye shall possesse it, and dwell therein.

32 Take heede therfore that ye do all the commaundementes and lawes whiche I set before you this day.

(1) The bery certayne of doing well, is to followe the worde of God, and not the inuention of man.

¶ The .xij. Chapter.

1 To destroy the idolatrous places. 5. 8. To serue God where he commaundeth, and as he commaundeth, and not as men fantasie. 19 The Levites must be nourished.

31 Idolaters burnt their chyldren to their gods. 32 To adde nothing to Gods word.

1 **T**hese are the ordinaunces and lawes whiche ye shall obserue and do in the lande, whiche ⁽¹⁾ the Lord God of thy fathers geueth thee to possesse it as long as ye lue vpon the earth.

2 *Ye shall destroy all places wherein the nations whiche ye shall possesse serued their gods, vpon hye mountaynes, on hylles, and vnder euery greene tree.

3 You shall ouerthrowe their altars, and breake their pillars, and burne their ⁽²⁾ groues with fire, and you shall helwe downe the grauen images of the gods that they haue, and bryng the names of them to naught out of that place.

4 Ye shall ⁽³⁾ not do so vnto the Lord your God:

5 But ye shall seeke the place which the Lord your God shall choole out of all your tribes, to put his name there, and there to dwell, and *thyther thou shalt come:

6 And thyther ye shal bryng your burnt sacrifices, your offerings, your tithes, and heaue offerings of your hande, your vobes, your freewyll offerings,

and the first bozne of your kyne, and of your sheepe.

7 And there ye shall eate ⁽⁴⁾ before the Lord your God, and ye shall reioyce in all that ye put your hande vnto, both ye and your householdes, wherein the Lord thy God hath blessed thee.

8 Ye shall not do after all ⁽⁵⁾ the thinges that we do here this day, euery man what seemeth hym good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritaunce whiche the Lord your God geueth you.

10 But when ye go ouer Iordane, and dwell in the lande whiche the Lord your God hath geuen you to inherite, and when he hath geuen you rest from al your enemies rounde about, and shal dwell in safetie:

11 Then vnto the place which the Lord your God hath chosen to put his name there, ye shall bryng all that I commaunde you: namely, your burnt sacrifices, your offerings, your tithes, the heaue offering of your hande, and all your speciall vobes whiche ye volve vnto the Lord.

12 And ye shall reioyce before the Lord your

(1) In the place where the ark is.

(2) The meaneth not that they neuer serued God after they came vnto Canaan, but that they neuer the less they should serue hym yet more pure in the lande of Canaan.

your God, ye and your sonnes, and your daughters, your seruantes, and your maydens, and the Leuite that is within your gates, * forasmuche as he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that thou seest:

C 14 But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I commaunde thee.

15 Notwithstanding, thou mayest kill and eate fleshe in all thy cities, whatsoever thy soule lusteth after, ^(b) according to the blessing of the Lord thy God, which he hath geuen thee: * both the vncleane and the cleane may eate thereof, euen of the Roe bucke, and of the Hart.

16 Only ye shall not ^(c) eate the blood, but poure it vpon the earth as water.

17 Thou mayest not eate within thy gates the tithe of thy corne, of thy wine, and of thy oyle, and the first borne of thy kine, and of thy sheepe, neither any of thy vowes which thou vowest, nor thy freewill offerings, or heaue offering of thyne hande:

18 But thou must eate them before the Lord thy God, in the place which the Lord thy God hath chosen, thou and thy sonne, & thy daughter, thy seruant, and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thyne hande to.

Eccle. vii. a. 19 * Beware that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 If when the Lord thy God shall enlarge thy border as he hath promised thee, thou say, I will eate fleshe (because thy soule longeth to eate fleshe) thou mayest eate fleshe whatsoever thy soule lusteth.

D 21 If the place which the Lord thy God hath chosen to put his name there, be so farre from thee, then thou shalt kill of thy oxen and of thy sheepe which the Lord hath geuen thee, as I haue commaunded thee, and thou shalt eate in

thyne owne citie whatsoever thy soule lusteth.

22 * And as the Roe bucke and the Hart is eaten, euen so thou shalt eate them: both the cleane and the vncleane shall eate of them.

23 But be stroug, that thou eate not the ^(b) blood: for the blood is the life, and thou mayest not eate the life with the fleshe.

24 Thou shalt not eate it, but poure it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy chyldren after thee: But thou shalt do that which is ryght in the sight of the Lord.

26 But thy holy ^(c) thynges which thou hast, and thy vowes, thou shalt take, and come vnto the place which the Lord hath chosen.

27 And thou shalt offer thy burnt offerings, both fleshe and blood vpon the altar of the Lord thy God: and the blood of thyne offerings shall be poured out vpon the altar of the Lord thy God, and thou shalt eate the fleshe.

E 28 Take heede, & heare all these wordes which I commaunde thee, that it may go well with thee, and with thy chyldren after thee for euer, if thou doest that which is good and ryght in the sight of the Lord thy God.

29 When the Lord thy God shall destroy the nations before thee whyther thou goest to possesse them, and thou succeedest in their inheritance, and dwellest in their lande:

30 Beware that thou be not taken in ^(m) a snare after them, after that they be destroyed before thee, and that thou aske not after their gods, saying: Holwe do these nations serue their gods? I will do so likewise.

31 * Nay, thou shalt not do so vnto the Lord thy God: for all abominations, and that which the Lord hateth, the same haue they done vnto their gods.

32 For they haue ⁽ⁿ⁾ burned both their sonnes and their daughters with fire before their gods. Therefore whatsoever I commaunde you, take heede ye do it: and * put thou naught therto, nor take ought therefrom.

Deut. x. b. and xviii. a.

^(a) This was not accomplished, till the temple was built in mount Zion.

^(b) According to the ability that he hath geuen thee.

^(c) This prohibition was made, that men might learne to abhorre crueltie.

Deut. xii.

^(b) Thou shalt not eat the life with the fleshe.

^(c) Things consecrated to God, or that are appointed for sacrifice.

^(m) By falling into their idolatry and superstition.

Deut. xviii.

⁽ⁿ⁾ This was done, that they might be an example to the people, and that they might be a warning to the people, that they should not do as they did.

The.xiiij. Chapter.

The inticers to idolatrie must be slayne, seeme they neuer so holy, 6 so neare of kindred or frendship. 12 Or great in multitude or power,



If there arysle among you a prophete or a dreamer of dreames, and geue thee a signe, or a wonder.

And that signe or wonder whiche he hath sayde come to passe, and then say: Let vs go after straunge gods (whiche thou hast not knowen) and let vs serue them:

Hearken not thou vnto the wordes of that prophete or dreamer of dreames: For the Lorde thy God proueth you, to knowe whether ye loue the Lorde your God with all your heart and with all your soule.

Ye shall walke after the Lorde your God, and feare him, kepe his commaundementes, and hearken vnto his voyce, you shall serue hym, & cleaue vnto hym.

And that prophete or dreamer of dreames shal die: because he hath spoken to turne you away from the Lorde your God whiche brought you out of the lande of Egypt, and deliuered you out of the house of bondage, to thrust thee out the way which the Lorde thy God commaunded thee to walke in, and therefore thou shalt put the euill away from thee.

If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wyfe that lieth in thy bosome, or thy frende whiche is as thyne owne sonle vnto thee, entice thee secretly, saying: Let vs go and serue straunge gods (whiche thou hast not knowen, nor yet thy fathers)

And they be any of the gods of the people whiche are rounde about you: whether they be nye vnto thee or farre off from thee, from the one ende of the earth vnto the other:

Thou shalt not consent vnto hym, nor hearken vnto hym, thyne eye shall not pite hym, neither shalt thou haue compassion on hym, nor kepe hym secrete:

But cause him to be slayne: Thine hande shalbe first vpon him to kill him, and then the handes of all the people.

And thou shalt stone hym with stones that he dye: because he hath gone about to thrust thee away from the Lorde thy God, whiche brought thee out of the lande of Egypt, and from the house of bondage.

And all Israel shall heare and feare, and shall do no more any suche wickednesse, as this is among you.

If thou shalt heare say in one of thy cities, whiche the Lorde thy God hath geuen thee to dwell in,

That certaine men beyng the children of Belial, are gone out fro among you, and haue moued the inhabiteurs of their citie, saying: let vs go and serue straunge gods, whiche ye haue not knowen:

Then thou must seeke, & make searche and enquire diligently: And behold, if it be true, & the thing of a suretie, that such abhominacion is wrought among you:

Then thou shalt smyte the dwellers of that citie with the edge of the sworde, and destroy it utterly, & all that is therein, and euen the very cattell therof, with the edge of the sworde:

And gather all the spoyle of it into the middes of the streete therof, and burne with fire both the citie and all the spoyle therof euery whyt for the Lorde thy God: and it shalbe an heape for euer, and shall not be buylt agayne.

And there shal cleaue naught of the damned thyng in thyne hande, that the Lorde may turne from the fiercenesse of his wrath, and shew thee mercy, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers.

Therefore shalt thou hearken vnto the voyce of the Lorde thy God, to kepe all his commaundementes whiche I commaunde thee this day, that thou do that whiche is ryght in the eyes of the Lorde thy God.

Deu. xviij. 6.
(b) Thou shalt call the first stone at hym.

(c) In the honour of God, shewing that god is honoured, in destroying them that rob him of his honour.
(d) Thou shalt save no part of that spoyle.

Exod. xix. a

¶ The .xliij. Chapter.

1 The manners of the gentiles in marking them selues for the dead, may not be folowed.
 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuites,
 straunger, fatherlesse, and widowe.

¶ 1



Ye are the childre of the
 Lord your God: * Ye
 shall not cut your sel-
 ues, nor make you any
 baldnes betwene your
 (a) eyes for y dead man.

2 * For thou art an ho-
 ly people vnto the Lorde thy God, and
 the Lorde hath chosen thee to be a seue-
 rall people vnto hym selfe, aboue all the
 nations that are vpon the earth.

3 Thou shalt * eate no maner of abho-
 mination.

4 (b) These are the beastes which ye shall
 eate of, Oren, Sheepe, and Goates:

5 Roe, Bucke, and Bugle, wilde Goate,
 Unicorne, wyld Oren and Camiose,

6 And all beastes that cleaue the hoofe,
 and cleaueth the clift into two clawes,
 and chewe the cud, them ye shall eate.

25 7 Neuerthelesse, these ye shall not eate
 of them that chewe cud & of them that
 deuide and cleaue the hoofe only, the
 Camel, the hare, and the Conie: for they
 chewe the cud, but deuide not the hoofe:
 therfore they are vncleane vnto you.

8 And also the Swine, though he de-
 uide the hoofe, yet he cheweth not cud,
 therfore is he vncleane vnto you: ye
 shall not eate of the fleshe of such, nor
 touche the dead carkasse of them.

Leuit. xi. b.

9 * These ye shall eate of all that are in
 the waters: All that haue finnes and
 scales shall ye eate:

10 And whatsoever hath not finnes and
 scales, of that ye may not eate, but it is
 vncleane vnto you.

11 Of all cleane byrdes ye shall eate.

12 But these are they of whiche ye shall
 not eate: the Eagle, the Goshauke, and
 the Osprey.

13 The Glede, the Kite, and the Vul-
 ture after their kinde.

¶ 14 And all kinde of Rauens.

15 The Estritch, the Nightcrowe, the
 Cockowe, and the Sparowehanke af-
 ter their kinde.

16 The litle Owle, the great Owle, nor
 the Redhauke.

17 The Pellicane, the Swanne, nor the
 Cormorant.

18 The Storke, the Heron in his kinde,
 the Lapwing, the Backe.

19 And let euery creeping thing that fle-
 eth, be vncleane vnto you, and not be ea-
 ten of.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothynge that dyeth
 alone: But thou shalt geue it vnto the
 straunger that is in thy citie, that he
 eate it, or thou mayest sell it vnto a
 straunger: For thou art an holy people
 vnto the Lorde thy God. Thou shalt
 not (c) see the a kid in his mothers milke.

22 Thou shalt tythe all the increase of
 thy feede, that the fiede bringeth forth
 yere by yere.

23 And thou shalt eate before the Lorde
 thy God, in the place * whiche he hath
 chosen & where he hath put his name,
 the tithe of thy corne, and of thy wine,
 and of thyne oyle, and the first bozne of
 thy kine, and of thy sheepe: that thou
 mayest learne to feare the Lorde thy
 God alwayes.

24 * If the way be to long for thee, so that
 thou art not able to carie it, and if the
 place be farre from thee, whiche the
 Lorde thy God hath chosen to set his
 name there, and the Lorde thy God
 hath blessed thee:

25 Then shalt thou make it in money, (d) and
 take the money in thine hande,
 and go vnto the place whiche the Lorde
 thy God shall chofe,

26 And thou shalt bestowe that money
 for whatsoever thy soule lusteth after,
 for oren and sheepe, wine and strong
 drinke, and for whatsoever thy soule de-
 sireth: and thou shalt eate there before
 the Lorde thy God, and be merie, both
 thou and thyne housholde.

27 And the Leuite that is within thy
 gates, shalt thou not forsake, for he hath
 neither part nor inheritance with thee.

28 * At the ende of thre yeres thou shalt
 bryng forth all the tythes of thyne in-
 crease the same yere, and lay it by with-
 in thyne owne gates.

29 And the Leuite whiche hath no part
 nor inheritance with thee, shall come, (e) and
 the straunger, the fatherlesse, & the
 widowe whiche are within thy gates
 shall eate and be filled, that the Lorde
 thy God may blesse thee in al y workes
 of thyne hande whiche thou doest.

The

Leuit. x. b.
 (a) As the
 heathens do
 in mourning
 for the dead.
 Deut. vi. a.

Leuit. xi. a.

(b) These
 were figured
 to the Jewes
 a spirituall
 purenesse.

(c) The
 parable
 bidding of
 thyne in-
 crease
 Exo. xxiii.
 and 34. d.

Deut. x.

Deut. x.

(d) Or
 by.

Deut. x.

Deut. x.

(e) Or
 with
 the
 fatherlesse
 and widowe
 be comforted

¶ The .xv. Chapter.

1 The pere of releasyng of debtes. 5 God blesseth them that kepe his commaundementes.
7 To helpe the pooze. 12 The freedome of seruauntes. 15 The first bozne of the cattel must
be offered vnto the Lorde.



At the terme of seuen yeres, thou shalt make a freedome.

* And this is the manner of the freedome: who so ever^(a) lendeth ought with his hande

vnto his neighbour, may not aske agayne (that which he hath lent) of his neighbour or of his brother, because it is called the Lordes free yere:

3 Yet of a strainger thou mayst call it home agayne: but * he that is thy brother, hym shall thine hande remit.

4 Neuerthelesse, there^b shall be no begger among you: for the Lorde shall blesse thee in the lande which the Lorde thy God geueth thee for an inheritance:

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and do all these commaundementes which I commaunde thee this day:

6 For the Lorde thy God hath blessed thee, as he hath promised thee, * and thou shalt lende vnto many nations, but thou thy selfe shalt not borrowe: And thou shalt raigne ouer many nations, and they shall not raigne ouer thee.

7 If one of thy * brethren among you be pooze within any of thy gates in thy lande which the Lorde thy God geueth thee: thou shalt not harden thine heart, nor shut to thine hande from thy pooze brother:

8 But thou shalt open thine hande vnto hym, and lende hym sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, that thou wouldest say, the seuenth yere, the pere of freedome is at hande: and therefore it greueth thee to loke on thy pooze brother, and geiest hym naught, and he then crye vnto the Lorde agaynst thee, and it be sinne vnto thee:

10 Thou shalt geue hym, and let it not greue thine heart to geue vnto hym: Because that for this thyng the Lorde thy God shall blesse thee in all thy workes, and in all that thou putteth thine hande to.

11 * The lande shall neuer be without pooze: and therefore I commaunde thee,

saying, Thou shalt open thine hande vnto thy brother that is needy & pooze in thy lande.

12 * If thy brother an Hebrue sell hym selfe to thee, or an Hebrue woman, and serue thee six yeres, in the seuenth yere thou shalt let hym go free from thee.

13 And when thou sendest hym out free from thee, thou shalt not let hym go alway emptye:

14 But^(c) shalt geue hym of thy sheepe, of thy corne, and of thy wine, and geue hym of that wherewith the Lorde thy God hath blessed thee.

15 And remember that thou wast a seruaunt in the lande of Egypt, and the Lorde thy God deliuered thee thence: and therefore I commaunde thee this thyng to day.

16 And if he say vnto thee, * I wyll not go away from thee: because he loueth thee and thine house, and is well at ease with thee:

17 Then shalt thou take an ayle, & nayle his eare to the doore therewith, and let hym be thy seruaunt for euer: And vnto thy mayde seruaunt thou shalt do likewise.

18 And let it not greue thine eye, when thou lettest hym go out free fro thee, for he hath ben worth a double hired seruaunt to thee in his seruice six yeres: And the Lord thy God shall blesse thee in all that thou doest.

19 * All the first males that come of thy cattell and of thy sheepe, thou shalt haue vnto the Lorde thy God: Thou shalt do no worke with the first bozne bullocke, nor sheare the first gender of thy sheepe.

20 Thou shalt eate it before the Lorde thy God yere by yere, in the place which the Lorde shall choose, both thou and thy household.

21 If there be any blemish therin: as if it be lame, or blynde, or haue any other euill fauourednesse, thou shalt not offer it vnto the Lorde thy God:

22 But shalt eate it within thine owne gates, the vncleane and cleane person shall eate it alike, as the Roe & the Hart.

23 Only eate not the blood therof: but powze it vpon the grounde as water.

The

Leu.xxvi.f.

(d) To acknowledge Gods benediction received by his labour.

Exod.xxii.a

Leu.xxviii.d

1 Of Easter, 10 whitsontide, 13 and the feast of tabernacles. 18 what officers
ought to be ordeyned 21 Idolatrie forbidden.

(a) That is, the month of new fruites, whiche was partly in March, and partly in April.



O Bserue ^(a) the moneth
of newe corne, that
thou mayest offer the
Passouer vnto y^e Lord
thy God : For in the
moneth when corne
begynneth to rypp, the
Lorde thy God brought thee out of
Egypt by nyght.

2 Thou shalt therefore offer the Pasſouer vnto the Lorde thy God (of theepe and oren) in the place which the Lorde ſhall chooſe to put his name there.

3 Thou shalt eate no leaueined bread
With it: but seven dayes shalt thou eate
vneleauened bread therewith, euen the ^(b)
bread of tribulation (for thou camest
out of the lande of Egypt in haste) that
thou mayest remember the day When
thou camest out of the lande of Egypt,
all the dayes of thy lyfe.

(b) which declared the troubles that they were in, being under Pharaoh.

4 [And there shalbe no leavened bread
seene in al thy coastes seuen dayes long,
neither shall there remayne any thyng
of the fleshe which thou offerest the first
day at euen untill the morning.

5 Thou mayest not offer the Passouer,
Within any of thy gates Which γ Lorde
thy God geueth thee :

6 But in the place which the Lorde thy
God shal choole to set his name in, there
thou shalt offer the Passouer at euen,
about the goyng downe of the sunne,
euen in the season that thou camest out
of Egypt.

25:7 And thou shalt roste and eate it in the
place which the Lorde thy God hath
chosen, and thou shalt returne on the
morow, and go vnto thy tentes.

8 Sixe dayes thou shalt eate sweete
bread, and the seventh day shalbe a
solempne assemblie before the Lorde thy
God : thou shalt do no worke therein.

2 **Seuen Weekes shalt thou** ^(c) **number**
into thee, and begynne to number the
seuen Weekes; when thou begynnest to
put the siele to the corne:

(c) Dumping from the next day after capturing the waste.

ΑΠΕΣ.ΙΙ.2.

10 *And kepe the feast of Weekes vnto the
 11 Lorde thy God, With a free Wyll offer-
 12 ryng of thine hande, Which thou shalt
 13 geue vnto the Lord thy God, accordyng
 14 as the Lord thy God hath blessed thee.

¶ And thou shalt reioyce before the Lord

thy God, thou, and thy sonne, thy
daughter, thy seruauant, and thy mayde,
& the Leuite that is within thy gates,
and the straunger, the fatherlesse,
and the Widdowe that are among you, in
the place which the Lorde thy God
hath chosen, to put his name there.

12 And remember that thou wast a ser-
uaunt in Egypt: and thou shalt obserue
and do these ordinaunces.

13 Thou shalt also obserue the ^(b) feast of
tabernacles, seuen dayes after that thou
hast gathered in thy corne & thy wine.

(b) whether kept in the n. day of the fr- uently mened

14 And thou shalt reioyce in thy feast,
thou and thy sonne, thy daughter, thy
seruaunt, and thy mayde, the Leuite,
the straunger, and the fatherlesse, & the
Widdowe, that are within thy gates.

15 * Seven dayes shalt thou kepe a solemne feast vnto thy Lorde thy God, in þe place which the Lorde shall choose: for the Lord thy God shal blesse thee in all thy frutes, & in all þe workes of thine handes. therefore shalt thou be glad.

1. Rec. S. S.

16 ³Thre tymes in the yere shall all thy males appeare before the Lorde thy God, in the place which he shall choose: In the ^(c)feast of vnleauened bread, in the feast of weekes, and in the feast of tabernacles: And they shal not appeare before the ⁽¹⁾Lorde ^(c)emptie.

‘Exi. ^{xxx}xxx

6 (c) where
- Indec.

(f) without
some effect
(g) the m

(b) Secret to his eye

17 Every man shall geue ^h accordyng to
the gift of his hande, & accordyng to the
blesyng of the Lorde thy God which
he hath geuen thee.]

2

18 Judges and officers shalt thou make
there in all thy cities which the Lord
thy God giveth thee throughout thy
tribes, and they shall iudge the people
with iust iudgement.

19 *Wiseſt not thou the lawe, nor know
any perſon, neither take any rewarde
*for giſtes do blinde the eyes of the wiſe
& peruert the wordes of the righteous.

Exod 21:

•

20 That which is iust and ryght that
thou folowe, that thou mayst lyeue, and
enioy the lande which the Lorde thy
God geueth thee.

21 ⁽¹⁾ Thou shalt plant no groue of au-
trees neare vnto the aulter of the Lo-
thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pille
which the Lorde thy God hateth.

(1) According to the manner of the Pharisees, which were their sect, to shew them, & the people, the place, and to have mercy on them.

The

¶ The. xvij. Chapter.

2 The punishment of the idolater. 9 Harde controuersies are brought to the priest and the iudge. 12 The contemptuer must dye. 15 The election of the kyng. 16 17 what thynges he ought to auoide. 18 And what he ought to imbrace;



Thou shalt offer vnto the Lorde thy God no ore nor sheepe^a wherein is^(a) blenshe or any cuyll fauourednesse: for that is an abhominacion vnto the Lorde

thy God.

2 If there be founde among you within any of thy gates which the Lorde thy God geneth thee, man or^(b) woman that hath wrought wickednesse in the sight of the Lorde thy God, in transgressyng his conenaunt:

3 And gone and serued straunge gods, and worshipped them, *as the sunne or moone, or any of the hoast of heauen, ^(c) which I haue not commaunded:

4 And it is tolde thee, & thou hast hearde of it, then shalt thou enquire diligently: and if it be true, & the thyng of a suretie that such abhominacion is wrought in Israel:

5 Then shalt thou bryng forth that man or that woman (which haue committed that wicked thyng) vnto the gates, and shalt stone them with stones tyll they dye.

6 *At the mouth of two or three witnessess, shall he that is worthy of death, dye: and at the mouth of one witnesse, let no man dye.

7 The^(d) handes of the witnessess shall be first vpon him, to kyll him, & afterward the handes^(e) of all the people: and thou shalt put the wicked away from thee.

8 If there rise a matter to harde for thee in iudgement betweene^(f) blood and blood, betweene plea and plea, betweene plague and plague, and the matters come to strife within thy gates: then shalt thou arise, and get thee vp vnto the place whiche the Lorde thy God hath chosen,

9 And come vnto the priestes the Leuites, and vnto^(g) the iudge that shall be in those dayes, and aske: and they shall shewe thee the sentence of iudgement.

10 And thou must do accordyng to that which they of that place (which the Lord had chosen) shewe thee, and thou shalt obserue to do accordyng to all that

they enfourme thee:

11 Accordyng to the sentence of the lawe which they tell thee, ^(h) shalt thou do: and bolwe not from that which they shewe thee, neither to the right hande nor to the left.

^(h) That the controuersie may be the sooner ended.

12 And that man that wyll do presumptuously, and wyll not⁽ⁱ⁾ hearken vnto the priest (that standeth there before the Lorde thy God to minister) or vnto the iudge: that man shall dye, and thou shalt put away cuyll from Israel.

⁽ⁱ⁾ As long as he is the true minister of god and pronounceth agreeable to his wordes.

13 And all the people shall heare, & feare, and shall do no more presumptuously.

14 When thou art come vnto the lande which the Lorde thy God geueth thee, and enioest it, and dwellest therin, and if thou shalt say, *I wyll set a kyng ouer me, lyke as all the nations that are about me:

C

1 Reg. 8.2.

15 Then thou shalt make hym kyng ouer thee whom the Lorde thy God shall choole: Euen one from among thy brethren shalt thou make kyng ouer thee, and thou mayest not set a stranger ouer thee, which is not of thy brethren.

3 Reg. 4. d.

16 *But he shall not multiplie horses to hym selfe, nor bryng the people agayne to^(k) Egypt to increase the number of horses: forasmuch as the Lorde hath sayde vnto you, ye shall henceforth go no more agayne that way.

^(k) To reuenge such wrong as the Egyptians had done vnto them.

17 Also he ought not to multiplie wyues to hym selfe, lest his heart^(l) turne away, neither shall he gather hym siluer and golde to much.

^(l) From the lawes of God.

18 And when he is set vpon the seate of his kingdome, he shall write hym out a copie of this^(m) lawe in a booke before the⁽ⁿ⁾ priestes the Leuites:

^(m) That is, Deuteronomi. ⁽ⁿ⁾ Accordyng to the copie which the priestes do use. 10. i. b.

19 And it shall be with hym, and he ought to reade therein *all the dayes of his life, that he may learne to feare the Lorde his God, and to kepe all the wordes of this lawe and these ordinaunces, for to do them:

20 And that his heart arise not about his brethren, and that he turne not from the commaundement to the right hand or to the left: but that he may prolong his dayes in his kyngdome, he and his children in the nuddes of Israel.

The

¶ The .xviii. Chapter.

3 The portion of the Leuites. 4 Of the Leuite commynge from another place. 9 To auoyde the abhominacion of the Gentiles. 15 God wyll not leaue them without a true prophete. 20 The false prophete shalbe slayne. 22 Howe he may be knowen.

A 1



he priestes of the Leuites, & all the tribe of Leui, * must haue no part nor inheritance with Israel: but shall eate & fierie offerings of the Lorde, and his

inheritaunce.

2 Therfore shall they haue no inheritance among their brethren: but the Lorde he is their inheritance, as he hath sayde vnto them.

3 And the priestes ductie of the people, and of them that offer, whether it be ore or sheepe, they must geue vnto the priest ^(b) the shoulder, & the two chekes, and the malve.

4 The first frutes also of thy come, wine, and oyle, and the first of the fleecie of thy sheepe shalt thou geue hym.

5 * For the Lorde thy God hath chosen hym out of all thy tribes, to stande and to minister in the name of the Lorde, he and his sonnes for euer.

6 If a Leuite come out of any of thy cities of all Israel, where he is a sojourner, and come ^(c) with all the lust of his heart vnto the place which the Lorde hath chosen:

7 He shall minister in the name of the Lorde his God, as his other brethren the Leuites do which remaine there before the Lorde.

8 And they shall haue lyke portions to eate, beside ^(b) that which cometh of the sale of his patrimonte.

9 When thou art come into the lande which the Lorde thy God geueth thee, thou shalt not learne to do after the abhominacions of those nations.

10 Let there not be founde among you any one that maketh his sonne or his daughter to ^(c) go through the fire, or that bleseth witchcraft, or a regarder of tymes, or that regardeth the sleepe of fowles,

11 Or a forcerer, or a charmer, or that

concelleth with spirites, or a soothsayer, or that asketh counsaile of the dead.

12 For all that do such thynges, are abhominacion vnto the Lorde: and because of these abhominacions, the Lorde thy God doth cast them out before thee.

13 Thou shalt be ^(c) perfect therfore in the sight of the Lorde thy God.

14 For these nations which thou shalt possesse, hearken vnto regards of tymes, and vnto forcerers: but the Lorde thy God hath not suffered thee so to do.

15 The Lorde thy God wyll * stirre vp vnto thee a prophete among you, euen of thy brethren like vnto me, * vnto hym ye shall hearken,

16 Accordyng to all that thou desiredst of the Lorde thy God in Horeb in the day of the assemblie, When thou saydest: * Let me heare the voyce of my Lorde God no more, nor see this great fire any more, that I dye not.

17 And the Lorde sayde vnto me: They haue well spoken.

18 I wyll raise them vp a prophete from among their brethren lyke vnto thee, and wyll put my wordes in his mouth, and he shall speake vnto them all that I shall commaunde hym.

19 And whosoever wyll not hearken vnto my wordes, which he shall speake in my name, ^(c) I wyll require it of hym.

20 But the prophete which shall presume to speake a worde in my name, which I haue not commaunded hym to speake, or that speaketh in the name of straunge gods, the same prophete shall dye.

21 And if thou say in thine heart: howe shall we knowe the worde which the Lorde hath not spoken:

22 Euen when a prophete speaketh in the name of the Lorde, if the thing ^(c) folowe not, nor come to passe: that is the thyng which the Lorde hath not spoken, but the prophete hath spoken it presumptuously: Thou shalt not therfore be afrayde of hym.

Nu. xviii.

(a) The tithes

(b) The right shoulder.

Num. iii. b.

(c) To serue God with a good wyll

(b) The priestes that which they haue of their fathers goodes, they shall haue of the offerings & first frutes as the other Leuites do.

(c) Which thought the goyng becomme too fierie to be a lipe of punishment.

(f) Thou shalt serue God truly & sincerely.

Aa. iii. d.

Mat. xvi. b.

Exod. xvi.

(c) I will punish hym for it.

D

(c) If the thing followe not, nor come to passe: that is the thyng which the Lorde hath not spoken, but the prophete hath spoken it presumptuously.

The. xix. Chapter.

2 The franchized towne. 14 Not to remove thy neighbours bondes.
16 The punishment of hym that beareth false witnesse.



When the Lord thy God
* hath rooted out the
nations whose lande
the Lord thy God geueth
thee, and thou
succeedest in their inhe-
ritance, and dwellest

in their cities, and in their houses:

Thou shalt ^(a) separte three cities for
thee in the middes of the lande which
the Lord thy God geueth thee to pos-
seesse it:

Thou shalt ^(b) prepare the way, and
deuide the coastes of thy lande which
the Lord thy God geueth thee to in-
herite, into three partes, that * who-
euer ^(c) committeth murder, may flee
thither.

For this cause must the slayer flee thy-
ther, that he may lyue: who so killeth
his neighbour ignorantly, and hated
hym not in tyme passed:

And whē a man goeth vnto the wood
with his neighbour to helpe wood, and
as his hande fetcheth a stroke with the
axe to cut downe the tree, the head
slippeth from the helme, and smyteth
his neighbour that he dyeth: the same
shall flee vnto one of the same cities,
and lyue:

Least the auenger of the blood folowe
after the slayer whyle his heart is hot,
& ouertake hym because the wayes is
long, and slay hym, and yet there is no
cause ^(d) worthy of death in hym, in as
much as he hated hym not in tyme
passed.

Wherefore I commaunde thee, saying:
Thou shalt appoynt out three cities for
thee.

And if the Lord thy God ^(e) enlarge
thy coastes (as he hath sworne vnto thy
fathers) and geue thee all the lande
which he sayde he woulde geue vnto
thy fathers:

Thou shalt kepe all these commaun-
dementes to do them, which I com-
maunde thee this day, that thou loue
the Lord thy God, and walke in his

wayes euer: and adde three cities mo
for thee beside these three,

That innocent blood be not shed in thy
lande, which the Lord thy God geueth
thee to inherite, and ^(f) so blood come
vpon thee.

But and if any man hate his neygh-
bour, and lay awayte for hym, and ryse
agaynst hym, and smyte hym that he
die, & then fleeth vnto any of these cities:

The ^(g) elders of his cite shall sende
and fetch hym thence, and deliuer hym
into the handes of the auenger of blood,
that he may dye.

Thine eye shall not spare hym, but
thou shalt ^(h) put away [the cry of] in-
nocent blood from Israhel, that it may
go well with thee.

Thou shalt not remoue thy neygh-
bours ⁽ⁱ⁾ marke, which they of olde tyme
haue set in thine inheritance, that thou
shalt inherite in the lande which the
Lord thy God geueth thee to enioy it.

* One witnesse shall not rise agaynst a
man for any maner trespasse, or for any
maner sinne, or for any maner fault
that he offendeth in: * but at the mouth
of two witnessses or of three witnessses
shall the matter be stablished.

* If a false witnesse rise vp agaynst a
man, to accuse hym of trespasse:

Then both the men which stryue to-
gether, shall stande ^(j) before the Lord,
before the priestes and the iudges which
shalbe in those dayes:

And the iudges shall make diligent
inquisition: and if the witnesse be founde
false, and that he hath geuen false wit-
nesse agaynst his brother:

Then shall ye do vnto hym, as he had
thought to do vnto his brother, & thou
shalt put euyl away from the middes
of thee.

And other shall heare, and feare, and
shall henceforth commit no more any
such wickednesse among you.

And thine eye shall haue no cōpassion,
but * lyfe for lyfe, eye for eye, toothe for
tooth, hande for hande, foote for foote.

(f) That the
death of the
partie slayne,
be not unput
vnto thee.

(g) The offic-
ers of ma-
gistrates.

(h) without
murder can
not be par-
doned with-
out Gods
high displea-
sure.

(i) Reuenge
the innocent
blood.

(j) Where-
stone or lande:
bonds: The
deep Daning
did indge this
to be a great
offence.
Num 35.d.

Deut. xvii. a

Suf. i. g.

(l) God is
present where
his true minis-
ters are.

Exo. xxi. c.



Deut.i.d.

When thou goest out to
battayle agaynst thine
enemies, & seest horses,
and charettes, and peo-
ple, mo then thou, be
not *afrayde of them:
for the Lorde thy God
is With thee, Which brought thee out of
the lande of Egypt.

2 And when ye are come nye vnto bat-
tyle, y^e priest shall come foorth to speake
vnto the people,

3 And shall say vnto them : heare O
 Israel, you are come this day vnto bat-
 taye agaynst your enemies, * let not
 your heartes faynt, neither feare, nor be
 amazed, nor a dread of them:

Num.x:ii.b

(b) God's
grace and
power is ever
ready to help
you.

4 For the Lord ^(b) your God goeth with you, to fight for you agaynst your enemies, and to saue you.

5 And let the officers speake vnto the people, saying: If any man haue built a newe house, and ^(c) haue not dedicate it: let hym go and returne to his house, lest he dye in the battayle, and another man dedicate it.

(c) When any
toke possession
of an house, he
rendred than=
ces to God
for that ben=
fute.

6 And if any man haue planted a vine-
yarde, and haue not made it comon : let
hym go and retorne agayne vnto his
house, lest he dye in the battayle, and
another make it common.

216
Deut. 24. a.

215 7 *And if any man be betrouthed vnto a
4.a. wyfe, and haue not taken her: let hyn
go and returie agayne vnto his house,
lest he dye in the battaylt, and another
man take her.

Iod. vii. a.

8 And let the officers speake further vnto the people, and say: * If any man feare and be faynt hearted, let hym go & returne vnto his house, lest he make his brothers heart faynt as well as his.

9 And when the officers haue made an
ende of speaking vnto the people, they
shall make captaynes of the armie to
gouerne the people.

10 when thou comiest nye vnto a citie to
fght agaynst it, * offer them peace.

Deut. ii. c.
(b) 3rd 11 a =
lowe the offer
of peace.

11 And if they ^(b) answer the agayne

peaceably, and open vnto thee, then let
all the people that is founde therin, be
(c) tributaries vnto thee, and serue thee:

12 And if they Wyll make no peace With thee, but make Warre agaynst thee, thou shalt besiege it.

13 And when the Lorde thy God hath
deliuered it into thine handes, thou
shalt synge all the males therof with
the edge of the Sworde :

14 But the women, and the children, * and the cattell, and all that is in the cite, and all the spoyle therof shalt thou take vnto thy selfe, and eate the spoyle of thine enemies, which the Lorde thy God hath geuen thee.

(e) To show that the business of trouble are always punishable.

15 Thus shalt thou do vnto all the cities
which are a great way of from thee,
which are not of the cities of ⁽¹⁾ these
nations.

(7) Of the
Chambers
86

16 But of the cities of these nations
Which the Lorde thy God shall geue
thee to inherite, thou shalt saue alpye
nothyng that breatheth :

17 * But shalt destroy them without redemption, namely the Hethites, the Amorites, the Chanaanites, the Perezites, the Hevites, and the Jebulites, as the Lord thy God hath commanded thee:

Deut. vii.

18 That they teache you not to do after
all their abominations Which they
haue done vnto their Gods, and so ye
shoulde sinne agaynst the Lorde your
God.

19 When thou hast besieged a citie long
tyme, and made warre agaynst it to
take it, destroy not the trees therof,
that thou wouldest thrust an axe vnto
them: but eate of them, and cut them
not downe to further thee in thy siege:
for the tree of the fildes⁽⁵⁾ is mans life.

20 Only those trees which thou knowest
to be ^(h) vnfruitfull, those shalt thou de-
stroy & cut downe, and make bulwokes
agaynst the citie that maketh warre
with thee, vntyll thou subdue it.

(g) For
fruit
for the
maunce
for he
herd
fruitful
Some
this
thus
man
O
tree of
field
out in
ag
(h) w
breast
for man
gate

2 Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright can not be chaunged for affection. 18 The disobedient chylde. 23 The body may not hang all nyght.



If one be founde slayne in the lande which the Lord thy God geueth thee to possesse it, and lyeth in the fielde, and it is not known who hath slayne hym :

2 Then thine elders and thy iudges shall come forth, and measure vnto the cities that are rounde about hym that is slayne :

3 And let the elders of that citie which is next vnto the slayne man, take out of the droue an heyffer that hath not ben put to labour, nor hath drawen in the yoke :

4 And let the elders of that citie bring the heyffer vnto a ^o harde & rough valley which is neither eared nor sownen, and stryke of the heyffers necke there in the valley :

5 And the priestes the sommes of Leui (whom the Lord thy God hath chosen to minister, and to ^blesse in the name of the Lorde) shall come forth: and by their worde shall all strife and plague be tryed.

6 And all the elders of the citie that come forth to the slayne man, shall washe their handes ouer the heyffer that is beheaded in the valley,

7 And shall aunswere, and say : Our handes haue not shed this blood, neither haue our eyes seene it.

8 Be mercifull ^b Lorde vnto thy people Israel which thou hast deliuered, and lay no innocent blood vnto thy people of Israels charge. And the blood shall be forgeuen them.

9 And so shalt thou put ^c innocent blood from thee, when thou shalt haue done that which is ryght in the syght of the Lorde.

10 When thou goest to warre agaynst thine ^c enemies, and the Lorde thy God hath deliuered them into thine handes, & thou hast taken the captiue;

11 And seest among the captiues a beautifull woman, and hast a desire vnto her, that thou wouldest haue her to thy wyfe;

12 Thou shalt bring her home to thine house, and she shall ^c haue her head, and shall pare her nayles,

13 And put her rayment that she was taken in, from her, and let her remayne in thine house, and ^c beweepe her father & her mother a moneth long: and after that shalt thou go in vnto her, and ^b marry her, and she shall be thy wyfe.

14 And if thou haue no fauour vnto her, then let her go whither she lusteth, and sell her not for money, nor make ^c merchandise of her, because thou hast ^b humbled her.

15 If a man haue two wyues, one beloued, and another hated, and they haue borne hym children, both the loued and also the hated : If the first borne be the sonne of the hated :

16 Then when the tyme cometh that he dealeth his goodes among his children, he may not make the sonne of the beloued first borne, ^c before the sonne of the hated, which is in deede the first borne :

17 But he shall knowe the sonne of the hated for the first borne, and geue hym ^c double portion of all that he hath : For he is the ^b first of his strength, and to hym belongeth the ryght of the first borne.

18 * If any man haue a sonne that is stubburne and disobedient, that he wyl not hearken vnto the voyce of his father and voyce of his mother, and they haue chastened hym, and he woulde not hearken vnto them :

19 Then shall his father and his mother take hym, and bring hym out vnto the elders of that citie, and vnto the ^c gate of that same place,

20 And say vnto the elders of the citie: This our sonne is stubburne and disobedient, and wyl not hearken vnto our voyce, he is a rioter & a drunkarde.

21 And ^c all the men of that citie shall stone hym with stones vnto death: And thou shalt put euyl away from thee, and all Israel shall heare, and feare.

22 If a man haue committed a trespassse worthy of death, and is put to death for it,

(c) This declareth that she should be altered from her olde conversation, because she were made a member of Gods people.

(f) As bitter for forsaking her country and hys de.

(g) This is brittle was granted for such as were take in warre, otherwise the Israelites might not marry out of their owne nation.

(d) This is as the servant.

(h) Alled her as the wyfe.

(e)

(a) As long as the sonne of the hated doth lyue.

(f) This part shall be great as two of the others.

(h) That is, he was begotten in his fathers age.

Exod. xxi. b.

(i) The place of Justice.

(m) This declareth the greatness of the offence: For blasphemy and idolatry were put to death then.

(a) 3 goddes
of gillies.

it, and thou hangedst hym⁽ⁿ⁾ on tree.

- 23 This body shall not remayne all nyght
vpon the tree, but thou shalt bury hym
the same day, for the curse of God is

on hym that is hanged: Defile not thou
thy lande which the Lorde thy God
geueth thee to inherite.

The. xxij. Chapter.

1 He commaundeth to haue care of our neighbours goodes. 5 The woman may not
weare mans apparell, nor the man the womans. 6 Of the damme & her young
birdes. 8 why they shoulde haue battlementes. 9 Not to mixe diuers kindes to-
gether. 13 Of the wife not being founde a virgin. 22 The punishment of adulterie.

21



Thou shalt not see thy
brothers ore or sheepe
go astray, and^(a) with-
drawe thy selfe from
them: but shalt bryng
them agayne vnto thy
brother.

(a) That is,
not to be with-
drawing to helpe
in time of
need.

- 2 And if thy brother be not^(b) nye vnto
thee, or if thou knowe hym not, then
bryng it vnto thine owne house, and it
shall remayne with thee vntill thy bro-
ther aske after them, and then deliuer
hym them agayne.

(b) Charitie
must be shew-
ed to thy bro-
ther as well
farre absent,
as present.

- 3 In lyke maner shalt thou do with
his asse, and so shalt thou do with his
rayment: and with all lost thynges of
thy brother; which he hath lost and
thou hast found, shalt thou do likewise,
and thou mayest not hide it from them.

Exod. 23. 4.

- 4 *Thou shalt not see thy brothers asse
or ore fall downe by the way, and with-
drawe thy selfe from them: but shalt
helpe hym to heaue them vp againe.

(c) This shew-
eth, that or-
der is to be
kept in natu-
ral comelinesse
for distinction
of persons.

- 5 The woman shall not^(c) weare that
whiche pertaineth vnto the man, nei-
ther shall a man put on womans ray-
ment: For all that do so, are abhorma-
tion vnto the Lorde thy God.

- 6 If thou chaunce vpon a birdes nest by
the way, in whatsoeuer tree it be, or on
the grounde, whether they be young or
egges, and the damme sitting vpon the
young, or on the egges: thou^(d) shalt
not take the damme with the young:

(d) If cruel-
tie may not be
shewen to little
birdes, muche
lesse to man,
whom God
created like
vnto hym selfe.

- 7 But shalt in any wyse let the damme
go, & take the young to thee, that thou
mayest prosper, and prolong thy dayes.

- 8 When thou buydest a newe house,
thou shalt make a battlement on the
roofe, that thou lade not blood vpon
thyne house if any man fall from thence.

Leuit. xix. d

- 9 *Thou shalt not solue thy vineyarde
with^(e) diuers seedes: lest the fruite of
the seede which thou hast sowed, and
the fruite of thy vineyarde, be defyled.

(e) Mearping
by this lawe,
that thou shouldest
goe to one
cruet in sin-
glenesse of
heart.

- 10 Thou shalt not plowe with an ore

and an asse together.

- 11 Thou shalt not weare a garment
made of wool^(f) and linnen together.

- 12 Thou shalt not make thee gardes vp-
pon the foure quarters of thy vesture
wherewith thou couerest thy selfe.

- 13 If a man take a wyfe, and when he
hath lyen with her, hate her,

- 14 And lay shamefull thynges vnto her
charge, and bryng vp an euill name
vpon her, and say, I toke this wyfe,
and when I came to her I founde her
not a mayde:

- 15 Then shall the father of the damsell
& the mother, bryng forth the tokens
of the damells virginite vnto the el-
ders of the cite in the gate,

- 16 And the damells father shall say vnto
the elders: I gaue my daughter vnto
this man to wyfe, and he hateth her,

- 17 And lo, he layeth shamefull thynges
vnto her charge, saying, I founde not
thy daughter a mayde: and yet these
are the tokens of my daughters virgi-
nite. And they shall spreade the vesture
before the elders of the cite.

- 18 And the elders of that cite shall take
that man, and chastise hym,

- 19 And mearse hym in an hundred sicles
of syluer, and geue them vnto the^(g) fa-
ther of the damsell, because he hath
brought vp an euill name vpon a mayde
of Israel: And she shall be his wyfe, and
he may not put her away all his dayes.

(g) Why
ther should
the elders
because the
father of the
damell should
haue brought
vpon hym.

- 20 But and yf the thyng be of a suretie
that the damsell be not founde a virgin:

- 21 They shall bryng the damsell to the
dooze of her fathers house, and the men
of that cite shall stone her with stones
to death, because she hath wrought folly
in Israel to play the whore in her fa-
thers house: And so thou shalt put euill
from among you.

- 22 *If a man be founde lying with a wo-
man that hath a wedded husband, they
shall both dye, both the man that laye
with

Leuit. xx

- With the wyfe, and also the wyfe: and so thou shalt put away euill from Israel.
- 23 If a mayde be betrothed vnto an husbnde, and then a man finde her in the towne, and lye with her:
- 24 Ye shall bring them both out vnto the gates of the same citie, and shall stone them with stones to death: The damsell, because she cryed not being in the citie: And the man, because he hath humbled his neighbours wife: and thou shalt put away euill from thee.
- 25 But if a man finde a betrothed damsell in the field, and force her, and lye with her: then the man that lay with her, shall dye alone.
- 26 But vnto the damsell thou shalt do no

- harme, because there is in the damsell no cause^(b) of death: For as when a man ryseth against his neyghbour and slayeth hym: euen^(c) so is this matter.
- 27 For he found her in the fieldes: and the betrothed damsell cryed, & there was no man to succour her.
- 28 If a man finde a mayde that is not betrothed, and take her, and lye with her, and they be founde:
- 29 Then the man that lay with her, shall geue vnto the damselfs father fiftie shiles of siluer, and she shall be his wyfe, because he hath humbled her: and he may not put her away all his dayes.
- 30 No man shall take his fathers wife, nor vniheale his fathers couering.

(b) So some saye of death.
(c) The mayde is no more worthy of blame, then he that is assaulted and murdered, by another, is guilty of that murder.
Exo. xxii. c.

Leu. xviii. a.

The. xxij. Chapter.

1 What men might not be admitted to office. 9 What they ought to auoyde when they go to warre. 15 Of the fugitiue seruant. 17 To slea all kinde of whoredome. 19 Of fornicarie. 21 Of bowes 24 Of the neighbours vine and coigne.



- One that is hurt by bursing, or hath his priue members cut of, shall come into the congregation^(a) of the Lord. And a bastard^(b) shall not come into the congregation of the Lord: no nor in the tenth generation he shall not enter into the congregation of the Lord.
- 3 The Ammonites and the Moabites shall not come into the congregation of the Lord, no nor in the tenth generation, nor they shall neuer come into the congregation of the Lord:
- 4 Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hyred against thee * Balaam the sonne of Beor of Bethor of Mesopotamia, to curse thee.
- 5 Neuerthelesse, the Lord thy God woulde not hearken vnto Balaam: but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.
- 6 Thou shalt not seeke their peace^(c) nor wealth all thy dayes, for euer.
- 7 Thou shalt not abhorre an^(d) Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a straunger in his lande.
- 8 The children that are begotten of the, shall come into the congregation of the Lord in the thirde generation.

- 9 When thou goest out with the hoast against thine enemies, kepe thee from all wickednesse.
- 10 If there be among you any man that is vncleane, by the reason of vncleannesse that chaunceth hym by nyght: let him go out of the hoast, and not come in agayne into the hoast.
- 11 But at euen let hym washe hym selfe with water: and then when the sunne is downe, let hym come into the hoast agayne.
- 12 Thou shalt haue a place also without the hoast, whyther thou shalt resort to.
- 13 And thou shalt haue a paddle staffe vpon thy weapon: and when thou wilt ease thy selfe, digge therewith, and turne and couer that which is departed from thee.
- 14 For the Lord thy God walketh in the middes of thine hoast, to ryd thee, and to set^(e) thine enemies before thee: Therefore shall the place of thine hoast be pure, that he see do vncleane thyng in thee, and so turne him selfe from thee.
- 15 Thou shalt not deliuer vnto his master, ^(f) the seruant which is escaped from his master vnto thee.
- 16 He shall dwell with thee [euen] among you, in what place he hym selfe liketh best, in one of thy cities where it is good for hym, and thou shalt not bere hym.
- 17 There shall be no whore of the daughters of Israel, nor whore keeper of the sonnes of Israel.

(g) To geue thee victorie against thine enemies.

(h) We speake of this of the Edomites, which being cruelly bled of their masters, fled to the Jews, and were turned to the true religion.

- 18 Thou shalt neither bryng the hyre of a ^(g) whoze, nor the pryce of a dogge into the house of the Lorde thy God, in any manner of bolwe: for euē both of them are abhominacion vnto the Lorde thy God.
- 19 ^(g) Thou shalt not hurt thy brother by vsurie of money, nor by vsurie of corne, nor by vsurie of any thyng that he may be hurt withall.
- 20 Unto ^(h) a straunger thou mayest lend vpon vsurie, but not vnto thy brother: that the Lorde thy God may blesse thee in all that thou setteest thyne hande to in the lande whyther thou goest to possesse it.
- 21 When thou hast ⁽ⁱ⁾ bolwed a bolwe vnto the Lorde thy God, thou shalt not lacke to pay it: For the Lorde thy God

Wyll surely require it of thee, and it shall be sinne in thee.

22 If thou shalt leaue bowyng, it shall be no sinne in thee.

23 But that whiche is once gone out of thy lippes, thou must ^(b) kepe and do, according as thou hast bolwed vnto the Lorde thy God of a freewyll, and as thou hast spoken with thy mouth.

24 When thou comest into thy neighbours vineyarde, thou mayest eate grapes thy belly full at thine owne pleasure: but thou shalt put none in thy vessel.

25 Euen so, when thou comest into thy neighbours corne, thou mayest plucke the eares with thyne hande: but thou shalt not moue a sickle vnto thy neighbours corne.

The. xxiiiij. Chapter.

1 Denozement is permitted. 5 He that is newly married, is exempted from warre. 6 Of the pledge. 14 wages must not be retayned. 16 The good must not be punished for the bad. 17 The care of the straunger, fatherlesse, and wydowe.

- W**hen a man hath taken a wife and married her, if he finde no fauour in his eyes, because he hath spyed some uncleannes in her: then let hym wyte her a byll of denozement, and put it in her hande, and sende her out of his house:
- 2 And when she is departed out of his house, let her go and be another mans wyfe.
- 3 And if the seconde husbände hate her, let hym wyte her also a letter of denozement, and put it in her hande, and sende her out of his house: Or if the seconde man dye whiche toke her to wyfe,
- 4 Her first man whiche sent her away, may not take her agayne to be his wyfe after that she is defiled: For that is abhominacion in the sight of the Lorde, and ^(b) thou shalt not cause the lande to sinne, whiche the Lorde thy God shall geue thee to inherite.
- 5 When a man taketh a newe wyfe, he shall not go a warfare, neither shall be charged with any businesse: but shall be free at home one yere, and reioyce with his wyfe whiche he hath taken.
- 6 No man shall take the ^(c) neather or the vpper mylstone to pledge: for then he shall hurt a mans life.
- 7 If any man be founde stealing any of his brethren the chyldren of Israel, and

abuseth hym, or selleth hym: the thiefe shall dye, and thou shalt put euill away from the midst of thee.

8 Take heede to thy selfe as concerning the plague of leprosie, that thou obserue diligently, and ye shall do according to all that the priestes the Leuites shall teache you: euen as I commaunded them, so ye shall obserue to do.

9 Remember what the Lorde thy God dyd vnto * Miriam by the way, after that ye were come out of Egypt.

10 When thou doest lend thy brother any thing, thou ^(d) shalt not go into his house to fetch a pledge from thence:

11 But shalt stande without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge:

13 But deliuer hym the pledge agayne when the sunne goeth downe, that he may sleepe in his owne raiment, & blesse thee: And it shall be ^(e) righteousnes vnto thee before the Lorde thy Lorde.

14 Thou shalt not oppresse an hyred ^(f) seruauent that is needie and poore, whether he be of thy brethren, or of the strangers that are in thy lande within thy gates:

15 But shalt geue him his hyre the same day, & let not the sunne go downe thereon, for he is needie, and therewith sustayneth his life: lest he crye against thee vnto the Lorde, and it be sinne vnto thee.

16 The



(a) This was suffered, only for preventing a further mischief.

(b) Thou shalt not defile the land by thy spinn.

Deu. xxv. b

Exo. xxii. d. (c) Under this he comprehendeth all instruments and tools with which a man getteth his living.

(b) 3/4 of the best of the year.

Mat. 23.

Num. 12.

(d) The house of the borrower is not his house; but the house of the lender is his house.

(e) The debt of the poor should be forgiven him.

(f) The debt of the poor should be forgiven him.

16 *The fathers shall not be put to death for the chyldren, nor the chyldren for the fathers: but euery man shalbe put to death for his owne sinne.

17 Thou shalt not peruert the ryght of the straüger, ^(b) nor of the fatherlesse, nor take a wydowes rayment to pledge:

18 But remember that thou wast a seruaunt in Egypt, and howe the Lorde thy God deliuered thee thence: And therefore I commaunde thee to do this thyng.

19 *When thou cuttest downe thyne harvest in thy field, and hast forgot a sheaf in the fiede, thou shalt not go agayne to fet it: But it shalbe for the straunger,

the fatherlesse, and the wydowe: that the Lorde thy God may blesse thee in all the workes of thyne hande.

20 When thou beatest downe thine olive tree, thou shalt not search þ boughes agayne, to gather vp that thou leftest behinde thee: but it shalbe for the straüger, the fatherlesse, and the wydowe.

21 When thou gatherest the grapes of thy vineyarde, thou shalt not gather the grapes cleane after thee: but leaue them for the straunger, the fatherlesse, and the wydowe.

22 And remember that thou also wast a seruaunt in the lande of Egypt: & therefore I commaunde thee to do this thyng.

^a St. gath-
ren thyne
olives.

^a St. grapes
of the wyne.

¶ The .xxv. Chapter.

¶ The beating of the offenders. ¶ To rayle by seede to the kinsman. ¶ In what case a womans hande must be cut of. ¶ Of iust waightes and measures. ¶ To destroy the Amalekites.

1 **I**f there be strife betwene men, they shall come vnto the lawe, and let the Iudges geue sentence betwene them: and iustifie ^(b) the righteous, & condemne the vngodly.

2 And if any man be vngodly, and worthy of stryppes, then let the Iudge cause him to lye downe and to be beaten ^(b) before his face, accordyng to his trespassse, vnto a certayne number.

3 *Fouertie stripes he shall geue hym, and not passe: lest if he shoulde excede, and beate hym aboue that with many stripes, thy brother shoulde appeare despyled and vile before thyne eyes.

4 *Thou shalt not moouell the ore that treadeth out the corne.

5 *If brethren dwell together, and one of them dye, and haue no chyld, the wyfe of the dead shall not marry with out vnto a straunger: but his kinsman shall go in vnto her, & take her to wife, and occupie the towne of his kinsman.

6 And the eldest sonne whiche she beareth, shall succede in the name of his brother whiche is dead, that his name be not put out of Israel.

7 And if the man wyll not take his kinswoman, then let her go vp to the gate vnto the elders, and say: My kinsman refuseth to thirre ^(c) vp vnto his bro-

ther a name in Israel, neither wyll he marry me.

8 Then the elders of his citie shall call hym, and conuene with hym: and if he stande and say, I wyll not take her:

9 Then shall his kindwoman come vnto hym in the presence of the elders, and loose his shoe of his foote, and spit in his face, and answer, and say: So shal it be done vnto that man, that doth not ^(d) buyld by his brothers house.

10 And his name shalbe called in Israel; the vniuersall house.

11 If ^(e) when men strue together one with another, the wife of the one drawe neare for to ryd her husbände out of the handes of hym that syngeth hym, and put forth her hande and take hym by the secretes:

12 Thou shalt cut of her hande, and let not thyne eye pittie her.

13 Thou shalt not haue in thy bagge * two maner of wayghtes, a great and a small:

14 Neither shalt thou haue in thine house diuers measures, a great and a small.

15 But thou shalt haue a right and iust waight, and a perfect and a iust measure shalt thou haue: that thy dayes may be lengthed in the lande which the Lorde thy God geueth thee.

16 For all that do such thynges, and all that do vnright, are abomination vnto the Lorde thy God.

^(d) That he
not beget a
childe to beare
his kinsmans
name.

^(e) This op-
inion be-
cause, that
vniuersall
ness is a wo-
man in ho-
re-
ble, and there-
fore worthy of
sharpe pun-
ishment.

Leui. xix. g.
Mich. vi. c.

- 17 Remember what Amalech dyd vnto thee by the way, when ye were come out of Egypt.
- 18 How he met thee by the way, and smote thee the hyndmost of you, all that were feeble and came belynde, when thou wast faynted and weerie, and he feared not God.

19 Therfore when the Lorde thy God hath geuen thee rest from all thine enemies rounde about, in the lande which the Lord thy God geueth thee to inherite and possesse: see that thou put out the remembraunce of Amalech from vnder heauen, and forget not.

The. xxvj. Chapter.

3 The offering of the first frutes. 5 what they must protest when they offer them.
12 The tithes of the thirde yere. 13 Their protestation in offering it. 19 To what honour God preferreth them whiche acknowledge him to be their Lorde.

When thou art come into the lande which the Lord thy God geueth thee to inherite, and hast enjoyed it, & dweldest therein:

2 *Take of the first of all the fruite of the earth, and bryng it out of the lande that the Lorde thy God geueth thee, and put it in a basket, and go vnto the place whiche the Lorde thy God shall chose (a) to set his nanie in it.

3 And thou shalt come vnto the priest that shalbe in those dayes, and say vnto hym: I knowlege this day vnto the Lorde thy God, that I am come vnto the countrey whiche the Lorde sware vnto our fathers for to geue vs.

4 And the priest shall take the basket out of thyne hande, and set it downe before the altar of the Lorde thy God.

5 And thou shalt answer and say before the Lorde thy God: The Syrians went (b) about to destroy my father, and he went downe into Egypt, and so sojourned there with a fewe folke, and grew there vnto a nation great, mighty, and full of people.

6 *And the Egyptians vexed vs, and troubled vs, and laded vs with most cruel bondage.

7 *And when we cryed vnto the Lorde God of our fathers, the Lorde hearde our voyce, and looked on our aduersitie, labour, and oppression.

8 And the Lorde brought vs out of Egypt, in a mighty hand, and a stretched out arme, and in great terriblenesse, and signes, and wonders.

9 And he hath brought vs into this place, and hath geuen vs this lande that floweth with mylke and honye.

10 And now be lo, I haue brought the

first frutes of the lande whiche thou Lord hast geuen me: And thou shalt set it before the Lorde thy God, and worship before the Lorde thy God,

11 And reioyce in all the good thynges whiche the Lorde thy God hath geuen vnto thee and vnto thyne house, thou and the Leuite, and the straunger that it among you.

12 When thou hast made an ende of tithing all the tithes of thyne encrease the thirde yere, which is the yere of tithing: thou shalt geue it vnto the Leuite, the straunger, the fatherlesse, and the wydowe, that they may eate within thy gates, and fill them selues:

13 And thou shalt say before the Lord thy God: I haue brought the halowed thynges out of thine house, and haue geuen them vnto the Leuite, the straunger, the fatherlesse, and the wydowe, according to all thy commaundementes whiche thou hast commaunded me: I haue not transgressed thy commaundementes, nor forgotten them.

14 I haue not eaten therof in my mourning, nor suffred ought to perishe thorrowe vnclemesse, nor geuen ought thereof for the dead: but haue hearkened vnto the voyce of the Lorde my God, and haue done after all that thou hast commaunded me.

15 *Take downe therfore from thy holy habitation, euen from heauen, and blesse thy people Israel, and the lande which thou hast geuen vs, as thou swarest vnto our fathers: a land that floweth with mylke and honye.

16 This day the Lord thy God hath commaunded thee to do these ordinaunces and lawes: kepe thou them, & do them, with all thine heart, and all thy soule.

17 Thou hast set by the Lord this day

Exod. xiii. c.
and 34. c.
Prouer. iii. b

(a) To be called upon
Exod. xiii. c.

(b) Meaning
Jacob, who
was servant
in Syria to
Laban for
twenty yeres
space.
Gen. xlviii. a.

Exod. i. b.

Exod. iii. b.

Exod. xiii. c.

(c) To acknowledge
gods benefite
in geyping
thru the lande
of Canaan.

(d) The
blessing
of the
Lord
is
the
best
of
all
things
that
can
be
desired
to
the
soule.

(e) The
prophet
said
that
the
people
of
Israel
were
to
be
blessed
in
the
land.

(f) To
be
blessed
in
the
land.

Exod. xiii. c.

Baruch. i. c.

(g) To
be
blessed
in
the
land.
(h) To
be
blessed
in
the
land.
(i) To
be
blessed
in
the
land.

to be thy God, & to walke in his wayes, and to kepe his ordinaunces, his commaundementes, and his lawes, and to hearken vnto his voyce.

18 * And the Lorde hath set thee by this day, to be a feuerall^(b) people vnto hym, as he hath promised thee, and that thou

kepe his commaundementes:

19 And to make thee hye aboue all nations whiche he hath made, in prayse, in name, and honour, * and that thou mayest be an holy people vnto the Lord thy God, as he hath sayde.

Iere. xliij. b.
Deut. vii. a.

The. xxvij Chapter.

2 They are commaunded to wyte the lawe vpon stone for a remembraunce. 5 Also to buyde an aulter. 12 The blessinges are geuen on mount Garizim. 13 The cursinges are geuen on mount Ebal.



And Moyses with the elders of Israel commaunded the people, saying: Kepe al^(a) commaundements which I commaunde you this day.

2 * And in that day when you shall passe ouer Iordane vnto the lande whiche the Lord thy God geueth thee, thou shalt set thee by great stones, and plaster them with plaster:

3 And wyte vpon them all the wordes of this lawe when thou art come ouer, because thou art come into the lande whiche the Lord thy God geueth thee, a lande that floweth with mylke and honie, as the Lorde God of thy fathers hath promised thee.

4 Therefore when ye be come ouer Iordane, ye shall set by these^(b) stones which I commaunde you this day in mount Ebal, and thou shalt plaster them with plaster.

5 * And there shalt thou buyde vnto the Lorde thy God * an aulter of stones, and lift by no iron vpon them.

6 Thou shalt make the aulter of the Lorde thy God of whole stones, and offer burnt offeringes thereon vnto the Lorde thy God.

7 And thou shalt offer peace offeringes, and shalt eate there, and reioyce^(c) before the Lorde thy God.

8 And thou shalt wyte vpon the stones all the wordes of this lawe, manifestly and well.

9 And Moyses and the priestes the Leuites spake vnto all Israel, saying: Take heede and heare O Israel, this day thou art become the people of the Lorde thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lorde thy God, and do his commaundementes, and his ordinaunces which I commaunde thee this day.

11 And Moyses charged the people the same day, saying:

12 These shall stande vpon * mount Garizim to^(d) blesse the people, when ye are come ouer Iordane, Simeon, Levi, Iuda, Issachar, Joseph, & Benjamin.

13 And these shall stande vpon mount Ebal^(e) to curse, Ruben, Gad, Aser, Zabulon, Dan, Nephthali.

14 And the Leuites shall aunswere and say vnto all the men of Israel with a loude voyce:

15 * Cursed be the man that maketh any carued or moulten image, an abomination vnto the Lorde, the worke of the handes of the craftesman, and putteth it in a secreete place: and all the people shall aunswere and say, Amen.

16 * Cursed be he that curseth his father and his mother: and all the people shall say, Amen.

17 * Cursed be he that remoueth his neighbours marke: and all the people shall say, Amen.

18 * Cursed be he that maketh the blynde to go out of his way: and all the people shall say, Amen.

19 * Cursed be he that hindreth the ryght of the stranger,^(f) fatherlesse, and widowe: & all the people shall say, Amen.

20 * Cursed be he that lyeth with his fathers wyfe, and vnhaleth his fathers couering: and all the people shall say, Amen.

21 * Cursed be he that lieth with any maner of beast: & all the people shall say, Amen.

22 * Cursed be he that lieth with his sister, the daughter of his father, or his daughter of his mother: and all the people shall say, Amen.

23 * Cursed be he that lieth with his mother in lawe: and all the people shall say, Amen.

24 * Cursed be he that smyteth his neighbour^(g) secretly: and all the people shall say, Amen.

Deut. xi. d.
(d) These blessinges set vnto those that they ought to serue God willingly.

(e) Declaring that they should haue cause to feare God for his vengeance, if they would not obay him for his iour.

Exod. xx. a.

Exo. xxi. b.

Deut. xix. d.

Leui. xix. c.

Deut. xxiii. c.

(f) And these be contrary to all those that are subject to iniquitie and violence.

Leui. xviii. a.

Leui. xviii. c.

Leui. xviii. b.

Leui. xviii. b.

Exo. xxi. b.

(g) This beareth witness, that although an offence be unknown to man, yet God will reuenge it.

Eze. xxii. c.

25 *Cursed be he that taketh a rewarde to slay the soule of innocent blood, and all the people shall say, Amen.

26 *Cursed be he that continueth not in all the wordes of this lawe to do them, and all the people shall say, Amen.

Gal. ii.

¶ The .xxviii. Chapter.

¶ The promises to them that obey the commaundementes. 15 ¶ The threatninges to the contrary.

Leui. xxvi. a



If * thou shalt hearken diligently vnto the voyce of the Lord thy God, and obserue and do all his commaundementes which I commaunde thee this day: the Lord thy God will set thee on hye aboue all nations of the earth.

Deut. xii. c.

2 *And all these blessinges shall come on thee and ouertake thee, if thou shalt hearken vnto the voyce of the Lord thy God.

3 Blessed shalt thou be in the cite, and blessed in the fielde

4 Blessed shalbe the fruite of thy body, and the fruite of thy grounde, and the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shalbe thy basket^(a) & thy store.

6 Blessed shalt thou be when thou goest out, & blessed when thou^(b) comest in.

(a) That is, they shalbe filled with the plentifulnesse of thy fruites.
(b) That thou dost, shall proue well.

7 *The Lord shall geue ouer thyne enemies that ryle agaynst thee, that they may fall before thy face: They shall come out against thee one way, and flee before thee seuen wayes.

25

8 The Lord shall commaunde the blessing vpon thee in thy storehouses, and in all that thou settest thyne hande to, and will blesse thee in the lande whiche the Lord thy God geueth thee.

9 The Lord shall make thee an holy people vnto him self, as he hath swozne vnto thee: if thou shalt kepe the commaundementes of the Lord thy God, and walke in his wayes.

10 And all nations of the earth shall see that the name of the^(c) Lord is called vpon ouer thee, and they shalbe afraide of thee.

(c) For he will declare that he is thy God, and that thou art his chosen people.

11 And the Lord shall make thee plenteous in goodes, in the fruite of thy body, in the fruite of thy cattell, & in the fruite of thy grounde, in the lande whiche the Lord swaue vnto thy fathers to geue thee.

12 The Lord shall open vnto thee his

good treasure, ^(d) even the heauen* to geue rayne vnto thy land in due season, & to blesse all thy labours of thy hande: *And thou shalt lende vnto many nations, but shalt not borowe thy selfe.

(d) For hee thyne from earth sendeth per, blesseth God by the heavenly blessing thereof and comfort it.

13 And the Lord shall make thee chieftest, and not the lowest, and thou shalt be aboue only, and not beneath: if that thou hearken vnto the commaundementes of the Lord thy God which I commaunde thee this day, to kepe and to do them:

Deut. xii. b

14 And see that thou* bow not aside from any of these wordes whiche I commaunde thee this day, either to the right hande or to the left, that thou wouldest go after straunge gods to serue them.

Deut. xii. c.

15 *But and if thou wilt not hearken vnto the voyce of the Lord thy God, to kepe and to do all his commaundementes and his ordinautes whiche I commaunde thee this day, *all these curses shall come vpon thee and ouertake thee.

Leui. xxii.

16 Cursed shalt thou be in the cite, and cursed in the fielde.

Baruc. Dan. xii.

17 Cursed shalbe thy basket & thy store.

18 Cursed shalbe the fruite of thy body, and the fruite of thy lande, and the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou goest in, and cursed when thou goest out.

20 The Lord shall sende vpon thee cursing, destruction, and rebuke, in all that thou settest thine hand to and that thou doest, vntill he destroy thee, and byrning thee to naught quickly, because of the wickednesse of thyne inuentions, and because thou hast forsaken me.

21 The Lord shall make the pestilence cleaue vnto thee, vntill he haue consumed thee from of the lande whither thou goest to enjoy it.

22 *The Lord shall smyte thee with swelling, with feuers, heate, burnynge, and with the sword, with blasting and muldeawe: and they shall folowe thee vntill thou perishe.

Leui. xxii.

res.

- 23 * And the heauen that is ouer thy head
shalbe^d brasse, and the earth that is vnder thee, iron.
- 24 The Lorde shall turne the rayne of
the lande into powder and dust, euen
from heaue^e shal they come downe vpon
thee, vntill thou be brought to naught.
- 25 And the Lorde shall cause thee to fall
before thine enemies: Thou shalt come
out one way agaynst them, and flee se-
uen wayes before them, & shalbe scat-
tered among al the kingdomes of y^e earth.
- 26 And thy carkasse shalbe meate vnto
all maner foules of the ayre, and vnto
the bestes of the earth, and no man
shall fray them away.
- 27 * The Lorde wyll synpte thee with the
botch of Egypt, and the emacodes, scab,
and itche, that thou mayest not be hea-
led thereof.
- 28 And the Lorde shall synpte thee with
madnesse, and blyndnesse, and daling of
heart.
- 29 Thou shalt grope at noone dayes as
the^e blinde gropeth in darknesse, & shal
not prosper in thy wayes: Thou shalt
be oppressed with wrong, & be poulled
euermore, & no man shall succour thee.
- 30 * Thou shalt be betrouthed vnto a
wyfe, and another man shall lye with
her: * Thou shalt buyde an house, and
not dwel therein: thou shalt also plant
a vineyarde, and shalt not gather the
grapes.
- 31 Thine ore shalbe slayne before thine
eyes, and thou shalt not eate thereof:
Thyne asse shalbe violently taken a-
way euen before thy face, and shall not
be restored to thee agayne: Thy sheepe
shalbe geuen vnto thyne enemies, and
no man shall rescue them.
- 32 Thy sonnes and thy daughters shall
be geuen vnto another nation, and thine
eyes shall see it, and^e dale vpon them all
the day long: and there shalbe no might
in thyne hande.
- 33 The fruite of thy lande and all thy la-
bours, shall a nation whiche thou knowest
not, eate: and thou shalt continual-
ly suffer violence, and be oppressed
allway:
- 34 So that thou shalt be cleane beside
thy self, for the sight of thine eyes which
thou shalt see.
- 35 The Lorde shall synpte thee in the
knees and legges with a mischeuous
botch that can not be healed, euen from

the sole of thy foote, vnto the top of thy
head.

- 36 The^e Lorde shall byng thee and thy
kyng whiche thou shalt set ouer thee,
vnto a nation whiche neither thou nor
thy fathers haue knowen, that there
thou mayest serue straunge gods, euen
wood and stone.
- 37 And thou shalt be wondred at, spoken
of, and iested at among al nations why-
ther the Lorde shall carry thee.
- 38 Thou shalt carry muche seede out in-
to the fiede, and shalt gather but litle
in: for the grasshoppers shall destroy it.
- 39 Thou shalt plant a vineyarde and
dresse it, but shalt neither drinke of the
wine, neither gather the grapes: for the
wormes shall eate it.
- 40 Thou shalt haue oliue trees throug-
hout al thy coastes, but shalt not annoynt
thy selfe with the oyle, for thine oliues
shall^e fall downe.
- 41 Thou shalt beget sonnes and daugh-
ters, but shalt not haue them: for they
shalbe carryed away captiue.
- 42 All the trees and fruite of thy lande
shall^e wormes consume.
- 43 The straunger that is among you,
shall clynne aboute thee vpon hye: and
thou shalt come downe beneath alowe.
- 44 He shall lende thee, and thou shalt not
lende him: he shalbe the head, and thou
shalt be the tayle.
- 45 Moreover, all these curses shall come
vpon thee, and shall folowe thee, and
ouertake thee tyll thou be destroyed: be-
cause thou hearkenedst not vnto the
voyce of the Lorde thy God to kepe his
commaundementes, and his ordinaun-
ces whiche he commaunded thee.
- 46 And they shalbe vpon thee^e for signes
and wonders, & vpon thy seede for euer.
- 47 Because thou seruedst not the Lorde
thy God with ioyfulnesse, and with a
good heart, when thou haddest aboun-
dauce of all thynges.
- 48 Therefore shalt thou serue thyne ene-
mie whiche the Lorde shall sende vpon
thee, in hunger, and thirst, in nakednes,
and in neede of all thyng: and he shall
put a^e yoke of iron vpon thy necke, vntill
he haue brought thee to naught.
- 49 And the Lorde shall byng a nation
vpon thee from a farre, and from the
ende of the worlde, as wyft as an eagle
fleeth, a nation whose tongue thou
shalt not vnderstande:

(g) Gods
warth hath
ben so: as for
example, wha-
nesse, Zoa-
thun, and
Jedeching.

* Or be shal
be before they
be ripe.

(h) Under
this one foie,
he comprehen-
deth all kinde
of vermin.
Whiche are
swart to con-
sume & fruite
of the earth.

(i) Thou shalt
be punished
after such a
foie, that thou
shalt be con-
strayned to
confesse that
Gods hande
is vpon thee.

(k) Shalt
handle thee
merciless
rigoressly
and ready.

The

¶ The .xxix. Chapter.

2 The people are exhorted to obserue the commaundementes. 10 The whole people from the hest to the lowest are comprehended vnder Gods couenaunt. 19 The punishment of hym that flattereth hym selfe in his wickednesse. 24 The cause of Gods wraath agaynst his people.



1 These are the wordes of the couenaunt which the Lorde commaunded Moyses to make with the children of Israel in the lande of Moab, besyde the ap-
pointment which he made with them in Horeb.

2 And Moyses called all Israel, & sayde vnto them: We haue scene all that the Lorde did before your eyes in the lande of Egypt, vnto Pharaon and vnto all his seruantes, and vnto all his lande,

3 The great temptations which thine eyes haue scene, those great miracles and wonders:

4 And yet ^(a) the Lorde hath not geuen you an heart to perceauie, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourtie yerres in the wilderness: and your clothes are not wared olde vpon you, and thy shoe is not wared olde vpon thy foot.

6 We haue eaten no ^(b) bread, nor drunke wine or strong drynke: that ye myght knowe howe that I am the Lorde your God.

7 * And ye came vnto this place, and Sehon the kyng of Hesbon, and Og the kyng of Basan came out agaynst vs vnto battayle, and we smote them,

8 And toke their lande, and gaue it for an inheritaunce vnto the Rubenites and Gadites, and to the halfe tribe of Manasse.

9 Kepe therfore the wordes of this couenaunt, and do them, that ye may ^(c) vnderstande all that ye ought to do.

10 We stande this day every one of you before the ^(d) Lorde your God: your cap- taynes, your tribes, your elders, your officers, and all the men of Israel:

11 Your childre also, your wiues, and the straunger that is in thine hoast, from the ^(e) heuier of thy wood, vnto the drawer of thy water:

12 That thou shouldest go into the ^(f) couenaunt of the Lorde thy God, and into his othe which the Lorde thy God maketh with thee this day:

13 For to make thee a people vnto hym selfe, and that he may be vnto thee a God, as he hath sayde vnto thee, and as he hath sworne vnto thy fathers, Abraham, Isaac, and Jacob.

14 I make not this bonde and this othe with you only:

15 But both with hym that standeth here with vs this day before the Lorde our God, and also with hym that is ^(g) not here with vs this day.

16 For ye knowe howe we haue dwelt in the lande of Egypt, and howe we came through the myddes of the nations which ye passed by:

17 And ye haue scene their abhominations, and their idols, wood and stone, siluer and golde, which were among them.

18 Lest there be among you man or woman, kinrede or tribe, whose heart turneth away this day from the Lorde our God, to go and serue the gods of these nations: and lest there be among you some ^(h) roote that beareth gall and wormewood.

19 So that when he heareth the wordes of this othe, he ⁽ⁱ⁾ blesse hym selfe in his heart, saying: ^(j) I shall haue peate, I wyll walke in the meanyng of myne owne heart: to put the drunken to the thirstie.

20 And so the Lorde wyll not consent to be mercifull vnto hym, but then the wraath of the Lorde and his gelousie shall smoke agaynst that man: and all the curses that are written in this booke shall lyght vpon hym, and the Lorde shall do out his name from vnder heauē.

21 And the Lorde shall seporate hym vnto euill, out of all the tribes of Israel, accordyng vnto all the curses of the couenaunt that are written in the booke of this lawe.

22 So that the generatio to come of your children that shall ryse by after you, and the straunger that shall come from a farre lande, shall say, when they see the plagues of that lande, and the diseases wherewith the Lorde hath smitten it:

(g) Meaning them that were yet vnder the lawe.

(h) That is, since: the roote wherof must speedily be cut off, lest afterward the bitter fruit thereof do choke the soule.

(i) Dr. Flatter (j) So harme shall come to me.

(k) For as the thirstie man desireth nothing but drynke: so he that hath disobeyed lusts, cannot be satisfied in them.

Gen. xix. c.

Ier. xxi. 6.

23 Holwe all the lande is burnt vp with
brimstone and salt, and that it is neither
solwen, nor beareth, nor any grasse
groweth therein, lyke as in the place of
pouerthowynge of * Sodome, Gomor,
Adania, and Zeboim, which the Lorde
ouerthrewe in his wyath and anger.

24 Euen then ſhal all nations ſay: "where-
fore hath the Lord done on this faſhion
vnto this lande: O howe fierce is this
great wrath:

25 And men shall say: Because they haue
forsaken the couenaunt of the Lorde
God of their fathers, Which he made
With them When he brought them out
of the lande of Egypt.

26 For they went and serued straunge
gods, and worshipped them, gods
which they knewe not, and which had
geuen them nothing.

27 And the Wzath of the Lorde Waxed
hot agaynst this lande, to bring vpon
it all the curses that are Written in this
booke.

28 And the Lorde cast them out of their
lande in anger, wrath, and great in-
dignation, and cast them into a straunge
lande, as this day beareth witnesse.


29 The ¹ secretes of the Lorde our God
are opened vnto vs, and to our children
for euer, that We may do all the wordes
of this lawe.

" Oh, I had not time to write you a letter. I am so busy."

(1) He was
deprived of
carbon for
years of the
gas referred
to good firm
knowledge,
neglecting to
explore
led by G. A.
his later.

The. xxx. Chapter.

1 Mercie shewed when they repent. 6 The Lorde doth circumsife the heart.
11 All excuse of ignorance is taken away. 19 Lyfe and death is set before
them. 20 The Lorde is their lyfe which obey hym.

A 1  hen all these wordes
are come vpon thee,
the blessing and the
curse whiche I haue
set before thee, thou
shalt^a turne vnto thine
heart, among all the
nations whether the Lorde thy God
hath dryuen thee.

2 And come agayne vnto the Lorde thy
God, and hearken vnto his voyce in all
these thynges that I commaunde thee
this day, thou, and thy children, with
all thine heart and all thy soule:

3 And the Lord thy God^(b) wyll turne
thy captiuitie and haue compassion vpon
thee, and wyll turne and fetch thee
agayne from all the nations among
which the Lord thy God had scattered
thee.

25
4 Though thou wast cast vnto the extreme partes of heauen: euen from thence wyll the Lorde thy God gather thee, and from thence will he fetch thee:

5 And the Lorde thy God wyll bring thee into the lande whiche thy fathers possessed, and thou shalt enjoy it : And he wyll shewe thee kindnesse, and multiplye thee aboute thy fathers.

6 And the Lorde thy God wyll ^(c) circuncise thine heart, and the heart of thy seede, that thou mayest loue the Lorde thy God, With all thine heart, and all thy soule, that thou mayest lyue.

7 And the Lorde thy God Wyll put all

these curles vpon thine enemies, and on
them that hate thee, and that persecute
thee.

8 But thou shalt turne, and hearken vnto the voyce of the Lorde, and do all his commaundementes which I commaunde thee this day:

9 And the Lorde thy God Wyll make thee plenteous in al the workes of thine hande, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of thy lande, for thy wealth: * For the Lorde Wyll turne agayne and^(b) reioyce ouer thee to do thee good, as he reioyced ouer thy fathers.

10 If thou hearken only vnto the voyce
of the Lorde thy God, to kepe his com-
maundementes and his ordinaunces
which are written in the booke of this
lawe, and if thou turne vnto the Lorde
thy God With all thine heart and all
thy soule.)

11 * For the commaundement which I
commaunde thee this day, is ^(c) not hidden
from thee, neither farre of.

12 It is not in heauen, that thou needest
to say: vho shall go by for vs to hea-
uen, and bring it vnto vs, that we may
heare it, and do it:

13 Neither is it beyonde ⁽¹⁾ the sea, that thou shouldest say : who shall go ouer the sea for vs, and bying it vnto vs, that we may heare it, and do it :

14 But the worde is very nye vnto thee,
euen in thy mouth, and in thine heart,

(A) By bringing to mynde both his fauour and his displeasure.

(b) That is, I will change his purpose, I will reconcile him to me.

(c) we'll cut
away the un-
necessary lustre &
affectations.

Jer. xxxii.
(b) Not that
God is false
to effective
but hereby
let (soul's)
faint hope
repentant
sinner.

Rom x b
(e) Se
erab, on
peralc ho
thre. H
neth. it
lafor u
plapn, th
more of pl
(1970) 1970

(f) 394
new and
for, be
not place
have (are)

that thou do it.

- 15 * Beholde I haue set before thee this day, ^(b) lyfe and good, death and euyl:
16 For where as I commaunde thee this day, to loue the Lorde thy God, to walke in his wayes, and to kepe his commaundementes, his ordinaunces, and his lawes, [yt thou so do] thou shalt lyue and multiplie, and the Lorde thy God shall blesse thee in the lande whyther thou goest to possesse it.
17 But and yf thine heart turne alway, so that thou wyll not heare, but shalt go astray and worship straunge gods, and serue them:
18 I pronounce vnto you also this day,

that ye shall surely perishe, and that ye shall not prolong your dayes vpon the lande whyther thou passest ouer Iordane to go and possesse it.

- 19 * I call heauen and earth to recorde this day agaynst you, that I haue set before you, lyfe and death, blessing and cursing: Therfore ^(b) choose lyfe, that both thou and thy seede may lyue:
20 That thou mayest loue the Lorde thy God, and be obedient to his voyce, and cleaue vnto hym: For he is thy life, & the length of thy dayes, that thou mayest dwell vpon the ^(c) earth, which the Lorde shawe vnto thy fathers, Abraham, Isahac, and Jacob, to geue them.

Deut. iiii. d.

(b) That is to saye, that thou loue and obedience to God: which is not per- formed by our owne strength, but by gods grace working in his elect.
(c) wherebp is not onely meant the land of Chanaan, but also the heauenly inheri- tance wherof was a figure.

¶ The. xxxj. Chapter.

2. 7 Moyses preparyng hym selfe to dye, appoynteth Iosuah to rule the people.
9 He geueth the lawe to the Leuites, that they shoulde reade it to the people.
19 God geueth them a song as a witnesse betwene hym and them. 23 God con- firmeth Iosuah. 29 Moyses sheweth the that they wyll rebell after his death,

1 **A**ND Moyses went and spake these wordes vnto all Israel,
2 And sayd vnto them: I am an hundred and twentie yeres olde this day, and can no more

(a) go out and in: Also the Lorde hath sayd vnto me, Thou ^(b) shalt not go ouer this Iordane.

3 The Lorde thy God he wyll go ouer before thee, and he wyll destroy these nations before thee, and thou shalt possesse them: And Iosuah he shall go before thee, as the Lorde hath sayde.

4 And the Lorde shall do vnto them, as he dyd to * Sehon and Og kynges of the Amozites, and vnto the lande of them whom he destroyed.

5 And the Lorde shall geue them ouer ^(c) before your face, that ye may do vnto them accordyng vnto all the commaundementes which I haue comaunded you.

6 Blucke bp your heartes therfore, and be strong, dreade not, nor be afrayde of them: for the Lorde thy God hym selfe doth go with thee, he shall not fayle thee, nor forsake thee.

7 And Moyses called vnto Iosuah, and sayd vnto him in the sight of all Israel: * Be strong & of good courage, for thou must go with this people vnto the lande which the Lorde hath sware vnto their fathers to geue them, and thou shalt

geue it them to inherite.

8 And the Lorde he doth go before thee, he shalbe with thee, he shall not fayle thee, neither forsake thee: feare not therfore, nor be discomfyted.

9 And ^(d) Moyses wrote this lawe, and deliuered it vnto the priestes the somes of Leui which bare the arke of the testament of the Lorde, and vnto all the elders of Israel.

10 And Moyses comaunded them, saying: Euery ^(e) seuenth yere, in the solempnitie of the free yere, euen in the feast of tabernacles,

11 When all Israel is come to appeare before the Lorde thy God in the place which he hath chosen: thou shalt reade this lawe before all Israel, that they may heare it.

12 Gather the people together, men, women, and chylzen, and the straunger that is within thy gates, that they may heare, and learne, and feare the Lorde your God, and kepe and obserue all the wordes of this lawe,

13 And that their chylzen which knowe ^(f) nothyng, may heare, and learne to feare the Lorde your God, as long as ye lyue in the lande whyther ye go ouer Iordane to possesse it.

14 And the Lorde sayde vnto Moyses: Beholde, thy dayes are come that thou must dye: Call Iosuah therfore, and stande ye in the tabernacle of the con- gregation,

(d) Before Moyses wrote the doctrine which com- manded the maner of scruping God, shaw not put in writing, but only deli- uered by word of mouth, by the fathers to the chylzen, from one ge- neration to another.

(e) For with- standing this solempnitie of the lawe at the ende of euery seuen yeres, they had in the meane tyme ordinarie ex- ercises in the same.

(f) whiche were vnborne at the geuyng of the lawe.

gregation, that I may geue him a charge. And Moyses and Joſuah went & ſtood in the tabernacle of the congregation.

15 And the Lorde appeared in the tabernacle, euen in the pillar of the cloude: and the * pillar of the cloude ſtoode ouer the doore of the tabernacle.

16 And the Lorde ſayde vnto Moyses: Beholde, thou ſhalt ſleepe with thy fathers, and this people wyll ryle vp, and go ^(a) a whoyring after ſtraunge gods of the lande whither they go, and wyll forſake me, and breake the appoyntment which I haue made with them.

17 And then my wrath wyll ware hot againſt them in that day, & I wil forſake them, & wyll ^(b) hide my face from them, and they ſhalbe conſumed, and much aduerſitie and tribulations ſhall come vpon them, ſo that then they wyll ſay: Are not theſe troubles come vpon me, becauſe God is not with me?

18 And I alſo wyll ſurely hyde away my face in that day, for all the euyls ſake which they ſhall haue wrought, in that they are turned vnto ſtraunge gods.

19 Nowe therfore write ye this ſong for you, and teache it the children of Iſrael, and put it in their mouthes, that this ſong may be my witneſſe agaynſt the children of Iſrael.

20 For I wyll bryng them into the lande which I ſware vnto their fathers, that ſloweth with mylke and honye: and they ſhall eate, and fyl them ſelues, and ware fat, and turne vnto ſtraunge gods, and ſerue them, and blaſphemie me, and breake my couenaunt.

21 And when much miſchiefe and tribulation is come vpon them, this ſong ſhall ^(c) aunſwere them as a witneſſe: For it ſhall not be forgotten out of the mouthes of their ſeede: for I knowe

their imagination, which they go about euen now, beſore I haue brought them into the lande which I ſware.

22 Moyses therfore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gaue Joſuah the ſonne of Nun a charge, and ſayde: * Be bolde and ſtrong, for thou ſhalt bryng the children of Iſrael into the lande which I ſware vnto them: & I wil be with thee.

24 And when Moyses had made an ende of writing the wordes of this lawe in a booke, vntill he had finiſhed them,

25 Moyses commaunded the Luites, which bare the arke of the couenaunt of the Lorde, ſaying:

26 Take ye the booke of this lawe, * and put it in the ^(d) ſyde of the arke of the couenaunt of the Lorde your God, that it may be there for a ^(e) witneſſe agaynſt thee.

27 For I knowe thy rebellion * and thy ſtiffe necke: whyle I am yet alyue with you this day, ye haue ben diſobedient vnto the Lorde, and howe much more after my death:

28 Gather vnto me all the elders of your tribes, and your officers, that I may ſpeake theſe wordes in their eares, and call heauen and earth to recorde againſt them.

29 For I am ſure, that after my death ye will bitterly be corrupt, and turne from the way which I haue commaunded you: and tribulation wyll come vpon you in the latter dayes, becauſe ye ſhall haue wrought wickedneſſe in the ſyght of the Lorde, to prouoke hym through ^(f) the workes of your handes.

30 And Moyses ſpake in the eares of all the congregation of Iſrael the wordes of this ſong, vntill he had ended them.

¶ The .xxxij. Chapter.

7 The ſong of Moyses concerning Gods benefites towards the people. 15 And their ingratitude towards hym. 20 God menaceth them, 21 And ſpeaketh of the vocati- on of the Gentiles. 46 Moyses commaundeth to teache the lawe to the children. 48 God forwarneth Moyses of his death.

A 1

(a) As thou ſeeſt of the benediction: note of this moſt miſerable people.

2



Heare O ye ^(a) heauens, and I ſhal ſpeake, and let the earth heare the wordes of my mouth. My doctrine ſhal drop as doth the rayne: and my ſpeache ſhall ſlowe as doth the deaw, as the ſhowre vpon

the hearbes, and as the droppes vpon the ^(b) graſſe.

3 For I wyll publiſhe the name of the Lord: Aſcribe ye honour vnto our God.

4 Perſect is the worke of the moſt mighty God, for all his wayes are iudgement: He is a God of trueth, without wickedneſſe, righteous and juſt is he.

5 Forward!

Iosua. i. i. Reg. 1.

Deut. x. 2.

(b) As thou ſeeſt of the benediction: note of this moſt miſerable people.

(c) All thy lawes are iudgement, from thy mouth full is trueth.

4 Reg. 1. 4.

(m) My ſon, thou ſhalt be a ſeruant to me, and thou ſhalt be a ſeruant to me.

(b) As thou ſeeſt of the benediction: note of this moſt miſerable people.

32 5 Frowardly haue^(c) they done agaynst hym by their^(b) vices, not beyng his owne children, but a wicked and fro- ward generation.

6 Doye ſo rewarde the Lord, O fooliſhe nation and vnwiſe: * Is not he thy fa- ther that hath bought thee: * hath he nat made thee, and ordeyned thee:

7 Remember the dayes of the worlde that is paſt, conſider the yerces of ſo many generations: * Aſke thy father, and he wyll ſhewe thee, thy elders, and they wyll tell thee.

8 When the moſt hyeſt deuident to the nations their inheritaunce, and when he ſeperated the ſonnes of Adam, he put the borders of the nations accor- dyng to the number of the chyldren of Iſrael:

9 For the Lordes part is his people, and Jacob is the poztion of his inheritaunce.

10 He founde hym in a deſert lande, in a boyde grounde, and in a roaryng wil- derneſſe: He led hym about, he gaue hym vnderſtandynge, and kept hym as the apple of his eye.

11 As an Eagle that ſtirreth vp her neſt, and ſittereth ouer her young, & ſprea- deth her wynges, taketh them, and beareth them on her wynges:

12 The Lord alone was his guyde, and there was no ſtraunge god with hym.

13 He carryed hym vp to the hygh places of the earth, that he myght eate the en- creafe of the fieldes: * And he fed hym with honye out of the rocke, and with oyle out of the moſt harde ſtone:

14 With butter of kine, and mylke of the ſheepe, with fat of the lambes, and fat of rammes and hee goates, with the fat of the moſt plentuous wheate, and that thou myghteſt drynke the moſt pure blood of the grape.

15 But he that ſhoulde haue ben byright, when he waſed fat, ſpurned with his heele: Thou art well fed, thou art growen thicke, thou art euen laden with fatneſſe: And he forſoke God his maker, and regarded not the God of his ſaluation.

16 They prouoked hym to anger with ſtraunge gods, euen with abhominati- ons prouoked they hym.

17 They offered vnto deuils, and not to God: euen to gods whom they knewe not, to newe gods that came newly vp; whom their fathers feared not.

18 Of God that begat thee thou art vn- myndfull, and haſt forgotten God that made thee.

19 The Lord therfore ſawe it, and was angry: becauſe of the prouokynge of his ſonnes^(c) and his daughters.

20 And he ſayde: I wyll hyde my face from them, and wil ſee what their ende ſhalbe: For they are a very frowarde generation, chyldre in whom is no faith.

21 They haue angered me with that which is no god, and prouoked me with their vanities: * And I alſo wyll pro- uoke them with thoſe which are no people, I wyll anger them with a fooliſhe nation.

22 * For fire is kindled in my wrath, and burneth vnto the bottome of hell, and hath conſumed the earth with her in- creafe, and ſet a fire the botonics of the mountaynes.

23 I wyll heape miſchiefes vpon them, & wyll deſtroy them with mine arrowes.

24 They ſhalbe burnt with hunger, and conſumed with heate, and with bitter deſtruction: * I wyll alſo ſende the teeth of beaſtes vpon them, with the furioſe- neſſe of ſerpentes in the duſt.

25 withoutforth ſhall the ſworde robbe them of their chyldren, and within in the chamber feare: both young men & young women, and the ſuckelynges, with the men of gray heades.

26 I haue ſayde, I wyll ſcatter them abrode, and make the remembraunce of them to ceaſe from among men:

27 were it not that I feared the wrath of the enemye, leſt their aduerſaries ſhould^(c) bitterly withdraue the ſelues, and leſt they ſhoulde ſay: our hye hande hath done all this, and not the Lord.

28 For it is a nation boyde of counſayle, neither is there any vnderſtandynge in them.

29 O that they were wyſe, and vnder- ſtoode this, that they woulde conſider their latter ende.

30 Howe ſhoulde one chaſe a thouſande, & two put ten thouſand to flight, except their maker had ſolde them, and except the Lord had ſhut them vp:

31 For their god is not as our God: * our enemies alſo them ſelues are iudges.

32 For their vine is of the vineyarde of Sodome, & of the fieldes of Gomorra: their grapes are grapes of gall, and their cluſters be bitter.

(c) He collecth them Gods chyldren, not to honoꝝr the, but to ſtrete them from what ſtate they are fallen

D
Rom. x. d.

Iere. xx. c.

Iere. v. b.
Ioel. i. b.

(c) Reſcuyng to ſee the godly afflicted, and attributing that to them ſelues whiche is wrought by gods hande.

(c) Or, deliue- red them into their enemies hande.

i. Reg. v. b.

33 Their vine is the poiſon of dragons,
and the cruell gall of aſpes.

(g) As if he ſayde: they ſhould not that I ſhould get mine ſinne: but reſerue them to the tyme of puniſhment. *100m. xxi. d.*

34 Is not ^(e) this layde in ſtore with me,
and ſealed by among my treasures:

35 *Vengeance is myne, and I wyll rewarde, their feete ſhall ſlyde in due tyme: For the day of their deſtruction is at hande, and the thynges that ſhall come vpon them, make haſte.

ii. Mac. vii. a. 36 *For the Lord ^(b) ſhal iudge his people,
and haue compaſſion on his ſeruautes,
when he ſeeth that their power is gone,
and that they be in a maner ſhut by, or brought to naught and forſaken.

Iere. li. d. 37 And he ſhall ſay: *where are their gods, their god in whom they truſted:

¶ 38 The fat of whole ſacrifices they dyd eate, & dranke the wine of their drinke offerunges: let them ryle by, and helpe you, and be your protection.

Deut. iii. f. i. Reg. i. c. 39 See nowe howe that I, *I am God,
and there is none but I: *I kyl, and wyll make alyue: I wounde, and wyll heale, *neither is there any that can de-lyuer out of my hande.

Iob. xv. b. 40 For I wyll liſt by myne hande to hea-
uen, and wyll ſay: I lyue euer.

41 If I whet the edge of my ſworde, and mine hande take holde to do iuſtice, I wyl recompence vengeance on mine enemies, and wyll rewarde them that hate me.

42 I wyll make myne arrowes drinke with blood, and my ſworde ſhal deuour fleſhe, & that for the blood of the ſlayne, and for their captiuitie, ſence the begynnyng of the wrath of the enemye.

(d) That is, acknowledge gods goodnes towards the.

43 ¶ Prayſe ye heathen his people, for he wyll auenge the blood of his ſeruautes, and will auenge him of his aduerſaries,

and wyll be mercifull vnto his lande, and to his people.

44 And Moyſes came and ſpake all the wordes of this ſong in the eares of the people, he & Joſuah the ſonne of Nun.

45 And Moyſes ſpake all theſe wordes vnto the ende, to al the people of Iſrael.

46 And ſayde vnto them: *Set your heartes vnto all the wordes which I teſtifie vnto you this day, and ye ſhall commaunde them vnto your children, that they may obſerue and do all the wordes of this lawe.

47 And let it not be a bayne worde vnto you: for in it is your lyfe, and through this worde ye ſhall prolong your dayes in the lande whither ye go ouer Iordane to poſſeſſe it.

48 And the Lord ſpake vnto Moyſes the ſame day, ſaying:

49 Get thee by into this mountayne Abarim, vnto mount Rebo, which is in the lande of Moab, ouer agaynſt Jericho, and beholde the lande of Chanaan which I geue vnto the children of Iſrael to poſſeſſe:

50 And dye in the mount whiche thou goeſt vnto, and thou ſhalt be gathered vnto thy people, *as Aaron thy brother dyed in mount Hor, and was gathered vnto his people:

51 Becauſe ye treſpaſſed agaynſt me among the children of Iſrael *at the waters of ſtryfe at Cadès in the wilderneſſe of Zin: for ye ſanctified me not among the children of Iſrael.

52 Thou ſhalt therfore ſee the lande before thee, and ſhalt not go thither vnto the lande which I geue the children of Iſrael.

¶ The .xxxiiij. Chapter.

1 Moyſes before his death bleſſeth all the tribes of Iſrael. 26 There is no God lyke to the God of Iſrael. 29 No: any people lyke vnto his.

A I

(a) which is a ſacrificing of the merities that God woulde offer towards them to the Iſraelites.



his is the ^(a) bleſſyng wherwith Moyſes ^(b) the man of God bleſſed the children of Iſrael before his death, and ſayde:

2 (c) The Lord came from Sinai, and roſe by from Seir vnto them, and appeared from mount Pharan, & he came with ten thouſande of ſaintes, and in his ryght hand a lawe of fire for them.

3 And he loſed the people, all ^(d) his ſaintes alſo are in thy handes: They were ſmiten to go after thy feete, and to receaue of thy wordes.

4 Moyſes gaue vs a lawe for ^(e) an inheritance of the congregation of Jacob:

5 And he was in Iſrael king, when the heades of the people and the tribes of Iſrael were gathered together.

6 Let Ruben lyue, and not dye, and be ſerue in number.

7 This ſame alſo happen to Iuda: And he

(f) That is, the people of Iſrael.

(g) That is, the people of Iſrael.

he sayde: Heare Lorde the voyce of
Juda, & hyng him vnto his people: his
handes shalbe good enough for hym, yf
thou helpe hym agaynst his enemies.

8 And vnto Leui he sayde: ⁽¹⁾ Thunin
and Uriin shalbe with thee, and with
euery one that is godly in thee: Thou
dydest proue hym also in the temptati-
on, & struedst with hym at the waters
of styfe.

9 He that hath sayde ⁽²⁾ vnto his father
& to his mother (I haue not seene hym)
and he that kneiue not his brethren,
nor kneiue his owne children, those are
they that haue obserued thy worde, and
shall kepe thy couenaunt.

10 They shall teache Jacob thy iudge-
mentes, and Israel thy lawe: They
shall put incense before thy nose, and the
burnt sacrifice vpon thine altar.

11 Blesse Lorde his first frutes, and
accept the worke of his handes: smyte
the loynes of the that rise agaynst him,
and of them that hate hym, that they
rys not agayne.

12 And of Beniamin he sayde: The be-
loued of the Lorde shall dwell in safetie
vpon hym, and the Lorde shall couer
hym all the day long, and he shall dwell
betweene his shoulders.

13 And of Joseph he sayde: Blessed of the
Lorde is his lande for the frutes of
heauen, through the deaw & springes
that lye beneath,

14 And for the sweete frutes of the in-
crease of the sunne, and ripe frutes of
the moone:

15 For the first frutes of the principall
mountaynes, and for the frutes that
the hylles byng forth for ever:

16 And for the suites of the earth, and ful-
nesse therof: and for the good wyll of
hym that dwelt in the bushe, shall the
blessing come vpon the head of Joseph,
and vpon the toppe of the head of hym
that was seperated from among his
brethren.

17 His first borne oxe hath beautie, and
his hornes are as the hornes of an
unicorne, and with them he shall trou-
ble the nations together, euen vnto the
endes of the worlde: These are also ten
thousandes of Ephraim, and the thou-

sandes of Manasses.

18 And vnto Zabulon he sayde: Reioyce
Zabulon in thy goyng out, and thou
Issachar in thy tentes.

19 They shall call the people vnto the
hyll, & there they shall offer offeringes
of righteousnesse: For they shall sucke
of the aboundance of the sea, and of
treasure hyd in the lande.

20 And vnto Gad he sayde: Blessed be he
that enlarged Gad: he dwelleth as a
Lion that catcheth for a pray the arme
with the head.

21 He looked to hym selfe at the beginning,
because there was a portion of the lawe:
he neuer hid, & he came with the heades
of the people, and executed the ryghte-
ousnesse of the Lorde, and his iudge-
mentes with Israel.

22 And vnto Dan he sayde: Dan is a
Lions whelp, he shall leape fro Basan.

23 And vnto Rephthali he sayde: O
Rephthali, satisfied with Gods fauour,
and full with the blessing of the Lorde,
possesse thou the west and the south.

24 And to Aser he sayde: Aser shall be
blessed with children, he shall be accep-
table vnto his brethren, and shall dyp
his foote in oyle.

25 Thy shoes shall be iron and brasse, and
thy strength shall continue as long as
thou lyuest.

26 There is none lyke vnto the God of
Israel, which though he syt vpon the
heauen [as vpon an hoile] yet is he thine
helper, whose glorie is in the celestiall
places.

27 The eternall God is thy refuge, and
vnder the armes of the euerlastyng
God shalt thou lye: He shall cast out
the enemy before thee, and say, destroy
them.

28 Israel then shall dwell in safetie and
alone, and the fountayne of Jacob
shall be vpon a lande of corne and wine,
and his heauens shall drop the deaw.

29 Happy art thou O Israel, who is like
vnto thee O people, that art saued in
the Lorde which is the shilde of thy
helpe and sworde of thy glorie: Thine
enemies haue lost their strength to thee
warde, and thou shalt treade vpon
their hye places.

⁽¹⁾ Whanyng
that this crye
shoulde be
microphones.

⁽²⁾ That is,
which God
the lawe geue
had referred
for the Sa-
uours.

⁽³⁾ That is,
shall be strong
enough to
defende hym
selfe.

¶ The. xxxiiij. Chapter.

1 Moyſes ſeeth all the lande of Chanaan, 5 he dyeth. 8 Iſrael weepeth. 9 Joſuah ſucceedeth in Moyſes roome. 10 The prayſe of Moyſes.

A 1
Num. xvi. c.

(a) which was a part of the mount Tharim.
(b) Some read, the top of Tharim, betwene which hill and Jericho, the floud of Jordan doth runne.



And * Moyſes went from the playne of Moab, by into mount

2 And all Reephthali, and the lande of Ephraim, & Manasse, and all the lande of Iuda, euen vnto the vtmoſt ^(c) ſea:
3 And the ſouth, and the playne of the valley of Jericho, the cite of palme trees euen vnto Zoar.

(c) The ſea mediterraneum, which ſpeth weſtward from Iune.

B
Gen. xii. b.

4 And the Lorde ſayd vnto hym: * This is the lande which I ſware vnto Abraham, Iſaac, and Iacob, ſaying, I wyll geue it vnto thy ſeede: I haue cauſed thee alſo to ſee it with thine eyes, * but thou ſhalt not go ouer thither.

Deut. iiii. c.

5 So Moyſes the ſeruaunt of the Lorde dyed there in the lande of Moab, accordyng to the worde of the Lorde.

6 And he ^(d) buryed hym in a valley, in the lande of Moab, ouer agaynſt the houſe of Peor: but ^(e) no man knoweth

(d) Gods angel.
(e) Lik the Iſraelites ſhoulde take occaſion of idolatrie thereby.

of his ſepulchre vnto this day.

7 Moyſes was an hundred and twentie yerres olde when he dyed: his eye was not dimme, nor his naturall force abated.

8 And the children of Iſrael * wept for Moyſes in the playne of Moab thirtie dayes: And the dayes of weeping and mourning for Moyſes were ended.

9 And Joſuah the ſonne of Nun was full of the ſpिरितe of wiſdome, * for Moyſes had put his handes vpon hym: And the children of Iſrael were obedient vnto hym, and dyd as the Lorde commaunded Moyſes.

10 And there aroſe not a prophete ſince in Iſrael, lyke vnto Moyſes whom the Lorde knewe face ^(f) to face,

11 Accordyng vnto all the miracles and wonders which the Lorde ſent hym to do in the lande of Egypt before Pharaon and all his ſeruauntes, and before all ^(g) his lande,

12 And accordyng to all that ^(h) mightie hande, and all the great ſcare which Moyſes ſhewed in the ſyght of all Iſrael.

C

Num. xxi. d.

Num. xxi. c.

D

(f) To ſhew God ſpake moſt plainly & ſurely.

(g) In the wholeneſſe of his lande.
(h) Great power.

VV. E.

¶ The ende of the fifth booke of Moyſes, called in the Hebrue Ellehaddebarim, and in the Latine Deuteronomium.

❧ The seconde part of the Byble con-
teyning these bookes.

The booke of Iosuah.
The booke of the Iudges.
The booke of Ruth.
The first booke of Samuel.
The seconde booke of Samuel.
The thirde booke of the kinges.
The fourth booke of the kinges.

The first booke of the Chronicles.
The seconde booke of the Chronicles.
The first booke of Esdras.
The seconde booke of Esdras.
The booke of Hester.
The booke of Iob.



The booke of Iosuah, vvhom the

Hebrewes call Iehosua.

The .j. Chapter.

2 The Lorde incourageth Iosuah to invade the lande of promise. 5 The Lorde promteth to assist Iosuah if he obey his worde. 11 Iosuah commaundeth the people to prepare them selves to passe ouer Iordane, 12 and exhorteth the Rubenites to execute their charge.



1 **A**fter the ^(a) death of Moyses the seruau^t of the Lord, it came to passe also that the Lorde make vnto Iosuah ^(b) sonne of Nun, Moyses ^(c) minister, saying:

2 Moyses my seruau^t is dead: Nowe therefore arise, go ouer this Iordane, thou and all this people, vnto the lande the whiche I to them the chyldren of Israel do ^(d) geue.

3 *All the places that the soles of your feete shall treade vpon, haue I geuen you, as I sayde vnto Moyses.

4 From the ^(e) wyldernesse and this Libanon, vnto the great riuier Euphrates, all the lande of the ^(f) Hethites, euen vnto the ^(g) great sea towarde the goyng downe of the sun^e, shalbe your coast.

5 There shal not a man be able to withstande thee all the dayes of thy life: For

as I was with Moyses, so wyll I be with thee, *and wyll not fayle thee, nor forsake thee.

Ios.iii.b.
Heb.iiib.

6 *Be strong therfore and bolde: for vnto this people shalt thou deuide ^(h) lande for inheritaunce, whiche I sware vnto their fathers to geue them.

Deu.xxxi.f

7 Only be thou strong, and of a stoute courage, that thou maiest obserue and do accordyng to all the law whiche Moyses my seruau^t commaunded thee: *Turne from the same neither to the right hande, nor to the lefte, that thou maiest do wisely in al that thou takest in hande.

Deu.v.g.

8 *Let not the booke of this lawe departe out of thy mouth ⁽ⁱ⁾, but occupie thy ^(j) minde therein day & night, that thou maiest obserue and doe accordyng to all ^(k) is written therein: For then shalt thou make thy way ^(l) prosperous, and then thou shalt do wisely.

Deu.xvii.d.
(g) To gouerne well, requi-
reth continuall studie of gods lawe.

9 Haue not I commaunded thee, that thou shouldest be strong & hardie, and

(h) Stande and obserue gods lawe, and be sure of prosperous success in all thy doynge.

not feare nor be faint hearted: For **I** the
Lorde thy God am with thee, whyther
fouer thou goest.

10 Then Iosuah commaunded the offi-
cers of the people, saying:

11 Go thorow the middes of the hoaste,
and commaunde the people, saying, Pre-
pare you vittalles: for after ⁽¹⁾ thre daies
ye shal passe ouer this Iordane, to go in
and enioye the lande, which the Lorde
your God geueth you, to possesse it.

12 And vnto the Rubenites, Gadites, and
halfe the tribe of Manasses spake Jo-
suah saying:

13 *Remember the worde whiche Moy-
ses the seruaunt of the Lorde commaun-
ded you, saying: The Lorde your God
hath geuen you rest, & hath geuen you
this ⁽²⁾ lande.

14 Your wyues, your children, and your
catell shall remaine in the lande which
Moyles gaue you on ⁽¹⁾ this syde Ior-
dane: but ye shal go before your brethren
armed, all that be men of warre, and

helpe them:

15 Untill the Lorde haue geuen your
brethren rest as he hath you, and vntill
they also haue obtained the lande whi-
che the Lorde your God geueth them:
And then shal ye returne vnto the lande
of your possession, and enioye it: which
lande Moyles the Lordes seruaunt gaue
you on this syde Iordane toward the
sunne rysing.

16 And they answered Iosuah, sayinge:
*Al that thou hast commaunded vs we
will do, and whyther fouer thou sen-
dest vs, we will go.

17 According as we obeyed Moyles in al
thinges, so will we obey thee: only the
Lorde thy God be with thee, as he was
with Moyles.

18 And whosoener he be that doth dis-
bey thymouth, and wil not hearken vn-
to thy wordes in all that thou commaun-
dest him, let him dye: Only be strong,
and of good courage.

The .ij. Chapter.

1 Iosuah sendeth out spies into Iericho. 4 They be hydden of Rahab. 9 Rahab
agniseth the God of Israel to be the highest God. 11 Rahab requireth that there be
had a respecte of her selfe and hers when Iericho is ouercommen. 21 The spies do
returne.

A 1



ND Iosuah & some of
him sent out of ⁽¹⁾ Si-
tim two men to spy se-
cretely, saying: Go, and
biewe the land, and al-
so Iericho. And they
went, and * came into a

"harlotes house, named Rahab, and
lodged there.

2 And it was tolde the king of Iericho,
saying: Beholde, ther came men in hy-
ther to night, of the children of Israel,
to spy out the countrey.

3 And the king of Iericho sent vnto
Rahab, saying: ⁽²⁾ Telling forth the men
that are come to thee, and which are en-
tered into thyn house: for they be come
to searche out all the lande.

4 And the woman toke the two men
and hyd them, and sayd thus: In dede
there came men vnto me, but I wiste
not whence they were.

5 And about the tyme of the shutting of
the gate when it was darke, the men
went out, whyther the men went I
wote not: folowe ye after them quickly,
for ye shall ouertake them.

6 But she had brought them vp to the
rooffe of the house, & ⁽³⁾ hyd them with
the stalkes of flaxe which she had lying
abrode vpon the rooffe.

7 And the men pursued after them the
way to Iordane vnto the fourdes: and
alsoone as they whiche pursued after
them were gone out, they shut the
gate.

8 And or euer they were asleepe, she
came vp vnto them vpon the rooffe.

9 And sayd vnto the men: I knowe
that the Lorde hath geuen you the
land, *for the ⁽⁴⁾ feare of you is fallen vpon
vs, and the inhabitantes of the lande
faint at the presence of you:

to mounting
from the day
that this land
was occupied.

Nu. xxxii. d

D

(1) Opening
the land of
Sydon the
king of the
Amorites and
Sy king of
Iericho.

(2) In respect
of the land of
the Amorites.

at which place
was in the
plaine of Iericho
nearer vnto
Iordane.

Ebre. xi. f.
Iam. ii. d.
"O, Taa
nervens house
or bystiff.

(3) Though
the king of
Iericho se
the hand of
God against
him, yet they
feare not, but
the hour they
may by their
power resist
his means.

25

(4) The men
after they were
not near the
place, so they
might not be
seen by the
king of Iericho.

De. xxxii. d.
Iosua. v. a.
(5) The men
were there all
the night, and
the king of Iericho
was wakened
by the noise of
their voices, so
that he sent
out his army
to search for
them.

10 For

10 For we haue heard howe the Lorde
*died by the water of the red sea before
you when you came out of Egypt, and
what you dyd vnto the two kynges of
the Amorites that were on the other
syde Iordane, *Schon and Og, whom
ye bitterly destroyed.

11 And assoone as we had heard these
thynges, our heartes dyd faynt, and
there remained no more courage in any
man at the presence of you: For the
Lorde your God he is the God in hea-
uen aboue, and in earth beneath.

12 Nowe therfore, I pray you sweare vn-
to me by the Lorde, that as I haue
shewed you mercie, ye shall also shewe
mercie vnto my fathers house, and geue
me a true token:

13 And that ye shall saue alyue both my
father and my mother, my brethren and
my sisters, and all that they haue: and
that ye shall deliuer our soules from
death.

14 And the men answered her: Our
lyues for you to dye, yf ye bitter not this
our busynesse. And when the Lorde
hath geuen vs the lande, we wyll deale
mercifully and truly with thee.

15 And then she let them downe by a
corde through a wyndow: for her house
was vpon the towne wall, & she dwelt
vpon the towne wall.

16 And she sayde vnto them: Set you in-
to the mountaine lest the pursuers
meete you, and hyde your selues there
thre dayes vntyl the pursuers be retur-
ned, & then shall ye go your owne way.

17 And the men sayde vnto her: We

wyl be blamelesse of this thy oth which
thou hast made vs sweare:

18 Behold, when we come into the lande,
thou shalt bynde this corde of red threde
in the wyndowe whiche thou dydst let
vs downe by: and thou shalt byng thy
father and thy mother, thy brethren, &
all thy fathers householde [euen] into thy
house.

19 And then whosoener doeth go out at
the doores of thy house into the streete,
his blood shalbe vpon his owne head,
and we wyll be gyltlesse: And who so-
euer shalbe with thee in the house, his
blood shalbe on our head yf any mans
hande touche hym.

20 And if thou utter these our wordes,
we wilbe quite of thy oth which thou
hast made vs sweare.

21 And she saide: According vnto your
wordes, so be it. And she sent the away,
and they departed. And she bounde the
red corde in the wyndow.

22 And they departed, and came into the
mountaine, & there abode thre dayes,
vntyl the pursuers were returned: And
the pursuers sought them throughout
all the way, but founde them not.

23 And the two men returned, and des-
cended from the mountaine, and passed
ouer, and came to Iosuah the sonne
of Nun, and tolde him all that came
vnto them.

24 And they saide vnto Iosuah: Truly
the Lorde hath deliuered into our
handes all the lande, and all the inhabi-
tauntes of the countrey faint at the pre-
sence of vs.

The .iij. Chapter.

1 Iosuah commeth with the people vnto Iordane. 3 The Levites do beare the arke,
going before the people. 7 God sheweth by miracles that he is with Iosuah, and that
he gupdeth the people. 14 The people goeth ouer Iordane. 16 The channell of Ior-
dane is made drye.

1



And Iosuah rose early
and they remoued fro
Sittim, and came to
Iordane, he and all
the chyldren of Isra-
el: and lodged there
before they went ouer.

2 And after three dayes, the officers
went throughout the hoaste,

3 And commaunded the people, saying:
When ye see the arke of the testament

of the Lorde your God, and the priests
that are Levites beareng it, ye shall de-
part from your place, and go after it.

4 So yet that there shalbe a space be-
tweene you and it, about two thou-
sand cubites by measure: And ye shall
not come nye vnto it, that ye may know
the way by whiche ye must go: for ye
haue not gone this way in times past.

5 And Iosuah sayde vnto the people:
*Sanctifie your selues, for to morowe
the

(1) He shalbe
guilty of his
owne death.

(2) Of, Scarle
coloured.

(3) To saye,
the spere
Iordane.

oz, a myle.

25
Leui. xx. g.
Num. xii. d.

the Lord shal do wonders among you. 6 And Josuah spake vnto the priestes, saying: Take vp the arke of the couenaint, and go ouer before the people. And they toke vp the arke of the testament, and went before the people.

7 And ^{the} Lord sayd vnto Iosuah: This day will I beginne to magnifie thee in the sight of all Israel, that they may knowe howe that * as I was with Moyses, so will I be with thee.



8 And thou shalt commaunde y priestes
that beare the arke of the couenamt,
saying: When ye are come to the edge of
the waters of Iordane, ye shall stande
still in Iordane.

9 And Iosiah saide vnto the children of
Israel: Come hyther, and heare the
wordes of the Lorde your God.

10 And Iosuah sayde: ⁶ Hereby ye shall knowe that the liuing God is among you, and that he will without fayle cast out before you the Chanaamites, and the Hethithes, the Hewites, the Pherezites, the Gergesites, the Amozites, and the Jebusites.

B II Beholde, the arke of the couenaunt of
the Lorde of all the world, goeth before
you into Iordane.

12 Nowe therfore take from among you
(e) twelue men out of the tribes of Is-
rael, out of euery tribe a man.

13 And assoone as the soles of the feete of
the priestes that beare the arke of the
Lorde the gouernour of all the worlde,
treade in the waters of Iordane, the
waters of Iordane shalbe deuided: and

the Waters that come from about shall
* stande still vpon an heape.

14 And so, when the people were departed from their tentes to go over Iordane, the priestes bearing* the arke of the^(t) couenaunt, went before the people.

15 And alsoone as they that bare ^p arke
came vnto Iordane, and the secte of the
priestes that bare the arke were dyp-
ped in the byrm of the water* (For Ior-
dane vseth to fyll all his ^(b) bandkes all
the time of haruest)

16 The waters also that came downe fro
aboue, did rise by vpon an heape and
departed farre from y^e citie of Abā, that
was beside Zarthan: And the waters
that were beneath towarde y^e sea of the
Wildernes, euen the salt sea, fayled and
were cut of: and the people * Went right
ouer against Jericho.

Yofucia

Pfal. cxviii

Actes. vii. 43.
(f. Thorells,
because ma
was layd by
the tables
wherin the
covenant of
the Boies is
written: this
is, the tme
manerment.
eccl. xxiiij.

Dig In the
ripe sonnet
hairest, and
with the best
in the best,
Wherby I
dare the best
with, & forth
miracle with
grace.

(h) *Exhortation*
 trying all the
 people with
 pain: as is
 some rule.
 false, as the
 give they do
 to be upon the
 day last.

(r) Even in the
chancell where
the streame had
runne.

(b) By this miracle in dealing with the war etc.

(e) which
should be set up
twelve stones
in mem=
brance of the
benefice.

The

1 Twelve stones out of the chanell be erected for a signe of the dying of Iordane.
 2 The Rubenites, the Gadites, and the halfe tribe of Manasse do go before their brethren armed. 19 Iordane commeth agayne, and fylleth the chanell.



And so when the people were all gone over Iordane (after þe Lord had spoken vnto Iosuah, saying:

Take you twelue men out of the people,

out of euery tribe a man,

3 And commaunde you then, saying: Take you hence out of the middes of Iordane [euene] out of the place where the priestes stode in a redinesse, twelue stones, which ye shall take alway with you, and leaue them in the lodgyng where you shall lodge this nyght)

4 Then Iosuah called the twelue men, which he had prepared of the chyldren of Israel, out of euery tribe a man.

5 And Iosuah sayde vnto them: Get you before the arke of the Lorde your God, euene through the middes of Iordane, and take by euery man of you a stone vpon his shoulder, accordyng vnto the number of the tribes of the chyldren of Israel,

6 That this may be a signe among you: That when your chyldren aske their fathers in tyme to come, saying, what [meane] these stones with you?

7 He maye aunswere them: howe that the waters of Iordane deuided at the presence of the arke of the couenaunt of the Lorde, (for when it went ouer Iordane, the waters of Iordane deuided) And these stones are become a memoriall vnto the chyldren of Israel for euer.

8 And the chyldren of Israel dyd euene so as Iosuah commaunded, and toke by twelue stones out of the middes of Iordane as the Lorde sayde vnto Iosuah, accordyng to the number of the tribes of the chyldren of Israel, and carped them alway with them vnto the place where they lodged, & layde them downe there.

9 And Iosuah set by twelue stones in the middes of Iordane, in the place where the feete of the priestes which bare the arke of the testament stode: and there haue they continued vnto this day.

10 For the priestes which bare the arke stode in the middes of Iordane, vntyll all was furthred that the Lorde commaunded Iosuah to saye vnto the people, accordyng to all that Moyses charged Iosuah: And the people hastid, & went ouer.

11 And when all the people were cleane passed ouer, the arke of the Lorde went ouer also, and the priestes before the people.

12 And the chyldren of Ruben, and the chyldren of Gad, and halfe the tribe of Manasse, went before the chyldren of Israel armed, as Moyses charged the.

13 Euene fourtie thousande prepared for warre, went before the Lorde vnto battayl, through the plaine of Jericho.

14 That day the Lorde magnified Iosuah in the syght of all Israel: and they feared hym, as they feared Moyses all dayes of his lyfe.

15 And the Lorde spake vnto Iosuah, saying:

16 Commaunde the priestes that beare the arke of the testimonie to come vp out of Iordane.

17 Iosuah therefore commaunded the priestes, saying: Come ye vp out of Iordane.

18 And when the priestes that bare the arke of the couenaunt of the Lorde, were come vp out of the middes of Iordane, and as soone as the soles of the priestes feete were set on þe land, the waters of Iordane returned vnto their place, and went ouer all their bankes as they dyd before.

19 And the people came by out of Iordane the tenth [day] of the first moneth, and pitched in Gilgal, euene in the east border of the cite Jericho.

20 And the twelue stones which they toke out of Iordane, dyd Iosuah pitch in Gilgal.

21 And he spake vnto the chyldren of Israel, saying: If your chyldren aske their fathers in tyme to come, and saye: what [meane] these stones?

22 He shall thewe your chyldren, and say: Israel came ouer this Iordane en dyne lande.

C

(b) The arke of the priestes which came ouer after the people, being ouer, went before y people as Iosuah had appointed. chap. iii. Num. 32. c.

(c) That is, the Arke.

Iosuah. iii. 5

D (f) wherein was the reu of Iordan, and Iosuah, with the children of Israel, and also the tables testifying goodes wyl.

(g) Called by the name of the sun, conteyning part of the March and part of a year.

23 For the Lorde your God dried by the
Water of Iordane before you , untill ye
were gone ouer , as y^e Lorde your God
dyd the red sea , * Which he dried by be-
fore vs, tyll we were gone ouer.

24. That all the people of ^{the} world may knowe the hande of the Lorde holbe mightie it is, and that ye might feare the Lorde your God for euer.

The .v. Chapter.

1 The inhabitantes of Chanaan do feare the conning of the Ifraelites, after that they hearde of the miracles of their God. 2 Of the seconde circumcision vnder Iosuah and wherefore it was. 12 Manua fayleth, and becommeth scarce. 13 The angel of the Lorde, who should go before the armie of the Ifraelites.

(n) The 3-
monites were
all very light
greenish, and
whenever two
knives were
flung at each
on the side to-
wards right.



And whē al the kynges
of ^(a)Amozites which
are beyonde Iordane
westwarde, and al the
kynges of the Chana-
anites which were by
the sea, heard howe y
by the waters of Ior-
dane of Israel vne
ouer, * their heartes
e, and there was no
my more for the presence
of Israel.

Los Angeles, Calif.

Exod iii. f.

(b) For now they had left it about 40 feet.

(c) Gilgal was so called, because they were there circumcised.

2 That same time the Lorde saide vnto
Joshuah: * Make thee sharp kinnies, and
go to ^(v) agayne and circumsise the chil-
dren of Israel the seconde time.

3 And Joshua made him sharpe knives,
and circumcised the children of Isract
in the ^(c) hill of the foreskinnes.

4 And this is the cause why Iosuah circumcised all the people, even the males that came out of Egypt: because that all the men of warre died in the wilderness by the way, after they came out of Egypt.

5 For all the people that came out, were
circumcised: but all the people that were
borne in the wilderness by the way after
they came out of Egypt were not ^(b)
circumcised.

6 For the chyldren of Jsrael Walked
fourtie yeres in the Wildernesse, till al
people of y men of Warre that came out
of Egypt Were consumed, because they
hearkened not vnto the voyce of the
Lorde: Vnto Whom the Lorde swarc,
that he Woulde not shewe them y lande
*which the Lorde swarc vnto their fa-
thers that he Woulde geue vs, euen a
lande* that floweth With mylke & hony.

7 And their chylidren whom he set by in
their steepe, them Josuah circumcised,

for they were uncircumcised: because they circumcised them not by the way.

8 And when they had circumsised all the people, they abode in their places in the campe tyll they were whole.

9 And the Loide sayde vnto Iosuah: This day haue I taken away the^o Name of Egypt from you: Wherefore the name of the same place is called Gilgal, vnto this day.

10 And the children of Israel abode in
Gilgal,* and helde the feaste of Passouer
the fourteenth day of the ⁽¹⁾ moneth at
even, in the playne of Jericho.

11 And they did eate of the corne of the
lande on the morow after the Pass-
ouer sweete cakes and parched corne,
in the selfe same day.

12 For the Hanna ceased on the morrow after they had begun to eate of the come of the lande, neither had the chyldren of Israel Hanna any more, but did eate of the fruite of the lande of Chanaan that yere.

13 And when Iosuah was nye to Jericho, he lift vp his eyes and looked: and behold, there stood a man against him, hauing a sworde drawen in his hande: And Iosuah went vnto him, and sayde vnto him, Art thou on our syde, or on our aduersaries?

14 And he sayde, Naie: but as a captaine
of the host of the Lord am I now
come. And Josuah fell on his face to
the earth, and did ^(s) worship, and sayde
vnto him: what saith my Lord vnto
his seruaunt:

15 And the capitaine of the Lordes hoard
sayde vnto Josuah: *Do thy shoe ^(b) of
thy foote, for the place wheron thou
standest, is holy. And Josuah did so.

(b) The
detail of
of the
written
a case
that
name
the
occu
pleas
to be

(e) Since they were to die in the same manner as the captives, whom they had put to death, they were judged the prophets of the same dynasty. Exod. 32.

5

ing to the
that John
from the
him, to a
knowing
him to be
and in the
that he
by the
Lester a

(b) E

向 200 元

The .viij. Chapter.

1 God getteth the citie of Jericho vnto Iosuah. 6 Iosuah with the priestes doth intrude Jericho. 7 Iosuah commaundeth the Rubenites, the Gadites, and the Manassites, to go before the Arke in armes. 20 Jericho is taken. 22 Rahab is saued. 24 Jericho is burned. 25 Rahab and her householde do dwell among the chyldren of Israel. 26 The builder agayne of Jericho is cursed.



1 **A**ND Jericho was^(a) shut vp and^(b) closed, because of the chyldre of Israel, neither myght any man go out, or in.

2 And the Lorde sayde vnto Iosuah: Behold, I haue geuen into thyne hande Jericho, and the kyng therof, and the strong men of warre.

3 And ye shall compasse all the citie, all ye that be men of warre, and go rounde about it once: & so shal you do sixe dayes.

4 And seuen priestes shal beare before the arke seuen trumpettes of^(c) rammes homes: And the seuenth day ye shal compasse the citie seuen tymes, and the priestes shal blowe with the trumpets.

5 And when they make a long blast with the rammes home, and ye heare the sounde of the home, all the people shal shout with a great shout: And then shall the wall of the citie fall dowlne, and the people shal assende vp, euery man straight before hym.

6 And Iosuah the sonne of Nun, called the priestes, and sayde vnto them: Take vp the arke of the couenaunt, and let seuen priestes beare seuen trumpets of

rammes homes before the arke of the Lorde.

7 And he sayde vnto the people: ^(d) Go, and compasse the citie, & let hym that is harnessed go before y^e arke of the Lorde.

8 And when Iosuah had spoken vnto y^e people, the seuen priestes bare the seuen trumpets of rammes homes, and went forth before the arke of the Lorde, and bleiue with the trumpets: and the arke of the couenaunt of the Lorde folowed them.

9 And the men of armes went before the priestes that bleiue with the trumpets: & the^(e) gatherynge hoast came after the arke as they went, and bleiue with trumpets.

10 And Iosuah had commaunded the people, laying: We shall not shout, nor make any noyse with your voyce, neither shall any worde procede out of your mouth vntyll the day I byd you shout, then shall ye shout.

11 And so the arke of the Lorde compassed the citie, and went about it^(f) once: and they returned into the hoast, and lodged there.

12 And Iosuah rose early in the mornynge, and the priestes toke vp the arke of

(d) This is chiefly meant by the Rubenites, Gadites, and half the tribe of Manasse.

(e) Meaning the rearward, wherein was the standard of y^e tribe of Dan. Num. x.

(f) For that day.

The men might be affrayed to goe out, but to blowe of such trumpets were comendable which should

of the Lorde.

13 And seven priestes bare seven trumpettes of rammes hornes, and went before the arke of the Lorde: and goyng, blew with the trumpettes. And the men of armes went before them: but the ^(g) gatheryng hoast came after the arke of the Lorde, whiche went besyde with the blowing of the trumpettes.

14 And the seconde day they passed the cite once, and returned againe into the hoast: and so they dyd fere dayes.

E 15 And when the seventh day came, they rose early [men] with the dawnyng of the day, & compassed the cite after the same maner ^(h) seven tymes: only that day they compassed the cite seven tymes.

16 And at the seventh tyme when the priestes blew with the trumpettes, Iosuah sayde vnto the people: Shout, for the Lorde hath given you the cite.

17 And the cite shalbe ⁽ⁱ⁾ accursed and all that are therein, vnto the Lorde: onely Rahab the harlot shal live, and all that are with her in the house, because she ^(j) hyd the messengers that we sent.

18 And in any wyse be ye ware of the accursed thynges, lest ye make your selues accursed, & take of the accursed thynges, and make the hoast of Israel ^(k) accursed, and trouble it.

19 But all the syluer, golde, vesselles of brasie and iron, shalbe ^(l) consecrate vnto the Lorde, and all shall come into his treasure.

20 And the people shouted, and blew with trumpettes: And when the people heard the sound of the trumpe, they shouted with a great shout, and the

wall ^(m) fell downe flat, so that the people went by into ⁽ⁿ⁾ the cite, every man straight before hym, and ^(o) toke the cite:

21 And they utterly destroyed all that was in the cite, both man and woman, young and olde, ore, sheepe, and asse, with the edge of the sworde.

22 But Iosuah had sayde vnto the two men that had spied out the countrey: Go into the harlottes house, and bring out thence the woman and all that she hath, ^(p) as ye sware vnto her.

23 And the young men that were spies, went in, and brought out Rahab, and her father and mother, & her brethren, and all that she had: and they brought out all her kynred, & put them ^(q) with out the hoast of Israel.

24 And they burnt the cite with fire, and all that was therein: only the syluer and the golde, the vesselles of brasie & iron, they put vnto ^(r) the treasure of the Lorde.

25 And Iosuah saved Rahab the harlot, and her fathers household, and all that she had: and ^(s) she dwelt in Israel euen vnto this day, because she hyd the messengers which Iosuah sent to spy out Jericho.

26 And Iosuah sware at that tyme, saying: Cursed be the man before the Lorde that ryseth vp, and buydeth this cite Jericho: he shall lay the ^(t) foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

27 And so the Lorde was with Iosuah, and his fame was noyded throughout all landes.

The .vij. Chapter.

1 Achan usurpeth of the Church ieruels. 2 It is searched. 4 The people of Ai smyteth Israel. 6 Iosuah weepeth before the Lorde. 7 Iosuah complaigneth before the Lorde that Israel is overcome. 15 God commaundeth the theefe of the Church goodes to be burnt. 21 what thynges Achan had conueyed of those which ought to have ben burnt. 25 Achan is stoned, and all his goodes are burnt for stealyng of the Church goodes.

A 1

Deut. vii. d.

^(a) By tasyng that which was commaunded to be destroyed.



Ut yet the chyldren of Israel trespassed in ^(b) the forbydden thyng: for Achan ^(c) sonne of Charai, ^(d) sonne of Zabdi, ^(e) sonne of Zareth, of the tribe of Iuda, toke of the forbydden thyng: And the wrath of the Lorde waxed hot against

the chyldren of Israel.

2 And Iosuah sent men from Jericho to ^(f) Ai, which is besyde Bethauen, on the east syde of Bethel, and spake vnto them, saying: Get you by, and blowe the countrey. And the men went by, & blewed Ai,

3 And returned to Iosuah, and sayde vnto him, Let not all the people go by: but

^(g) By tasyng that which was commaunded to be destroyed.

^(g) The tribe of Iuda was so called, because it marched last, and gathered up whatsoeuer was left of others.

^(h) Betheden every day once, for the space of fere dayes.

⁽ⁱ⁾ Condemned vnto destruction.

Iosuah. ii. a.

Leui. xxvii. Num. xxi. a. Deut. xiii. d.

^(k) When and leaue being destroyed, and all other thynges that could not by fire be moulen and transpored: all metals are so returned to the Lorde, that they should neuer be conuerted to any purpose.

Heb. ii.

Mal. i.

D

Iosuah. ii.

^(o) fere dayes every day once, for the space of fere dayes.

^(p) meaning the treasure.

^(q) fere dayes every day once, for the space of fere dayes.

^(r) fere dayes every day once, for the space of fere dayes.

but let as it were two or three thousand men go by, and smyte Ai: and make not all the people to labour thereby, for they are but few.

4 And so there went by thither of the people about a three thousand men, and they fled before the men of Ai.

5 And the men of Ai smote of them upon a thirtie and six men: for they chased them from before the gate even unto Sebarim, and smote them in the going downe: wherefore the heartes of the people for feare melted away like water.

6 And Iosuah rent his clothes, & fell to the earth upon his face before the arke of the Lord until the evening, he and the elders of Israel, and put earth upon their heades.

7 And Iosuah sayde: Alas, O Lord God, wherefore hast thou brought this people over Jordan, to deliver vs into the hande of the Amorites, & to destroye vs: would to God we had ben content, and dwelt on the other side Jordan.

8 Oh Lord what shall I say, when Israel turneth their backes before their enemies?

9 Surely the Chanaanites, and all the inhabitants of the lande shall heare of it, and shall conspire against vs, and destroy the name of vs out of the worlde: And what wilt thou do unto thy mighty name?

10 And the Lord sayde unto Iosuah: Get thee up, wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have transgressed myne appointment which I commaunded them: for they have taken of the excommunicate thinges, and have also stolen, and dissembled also, & put them into their owne stuffe.

12 And therefore is it that the children of Israel cannot stande before their enemies, but shall turne their backes before their enemies, because they be excommunicate: Neither will I be with you any more, except ye destroy the excommunicate from among you.

13 * Up [therefore] and sanctifie the people, and say: Sanctifie your selues against to morowe, for so sayde the Lord God of Israel, there is a dampned thyng among you, O Israel: and therefore ye cannot stande against your enemies, until ye haue put the dampned thing

from among you.

14 To morowe morning therefore ye shall be brought according to your tribes: And the tribe which the Lord taketh, shall come according to the kindredes thereof: And the kindred which the Lord shall finde guilty, shall come by householdes: And the household which the Lord shall finde faultie, shall come man by man.

15 And he that is founde with the accursed thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the couenant of the Lord, and brought follie in Israel.

16 And so Iosuah rose up early in the morning, and brought Israel by their tribes, & the tribe of Juda was caught.

17 And he brought the kindredes of Juda, and toke the kindred of the Zarchites: And he brought the kindred of the Zarchites man by man, & Zabdi was caught.

18 And he brought his household man by man, & Achan the sonne of Charim, the sonne of Zabdi, & sonne of Zared of the tribe of Juda, was caught.

19 And Iosuah sayde unto Achan: My sonne, I beseeche thee geue glorie to the Lord God of Israel, and make confession unto him, and shewe me what thou hast done, hyde it not from me.

20 And Achan answered Iosuah, & sayd: Of a trueth I haue sinned against the Lord God of Israel, and thus & thus haue I done.

21 I sawe among the spoyle a goodly babylonish garment, and two hundred sicles of siluer, and a tonge of golde of fiftie sicles wayghte, and I coveted them, and toke them: and beholde they lye hyd in the earth in the midst of my tent, and the siluer is ther vnder.

22 And so Iosuah sent messengers: which when they came unto his tent, beholde they were hyd in his tent, and the siluer ther vnder.

23 Therefore they toke them out of the midst of his tent, and brought them unto Iosuah, and unto all the children of Israel, and layed them out before the Lord.

24 And Iosuah toke Achan the sonne of Zareth, and the siluer, and the garment, and the tonge of gold, and his sonnes, and his daughters, & his oren, and his asses, his sheepe, his tent, and all that he had: and all Israel with him brought them unto the valley of Achoz.

(i) The manner of taking was by lot, and the tribe of Juda was by lot.

(k) God is glorified when the truth is confessed.

(l) This is before the ark of the Lord.

(m) Some reckon that others a piece and some a rod.



to what sharp
subduent and
grecuous pu-
nishment they
ought to haue,
that by wis-
kednes beare
Godes wrath
vpon the mil-
litude.

25 And Iosuah sayde: In ^(e) as much as thou hast troubled vs, the Lorde shall trouble thee this day. And all Israel stoned hym with stones, and burned them with fire, and ouerwhelmed them with stones.

26 And they cast vpon hym a great heape of stones vnto this day: And so the Lord turned from the wrath of his indignation. And the name of the place is called the valley of ^(f) Achor vnto this day.

(f) Achor,
the valley of
trouble.

The .viij. Chapter.

1 God geueth the citie of Ai into the handes of Iosuah. 3 Iosuah his armie beyng setten in aray, goeth to Ai. 15 Iosuah sayneth a runnyng away. 18 God geueth counsell vnto Iosuah hym selfe, what he hath to do. 20 Ai is setten on fire. 21. The people of Ai is slayne. 23 The kyng of Ai beyng attached, is brought vnto Iosuah, twelue thousande slayne. 27 The pray is deuided. 29 The kyng of Ai is hanged. 30 An altier of stone is built, in the which Deuteronomium is inscri- bed. 34 Iosuah blesteth the people of Israel.

A
Deut. vii. c.



1 **A**ND the Lorde sayde vnto Iosuah: * Feare not, neither be thou faint hearted: Take all the men of warre with thee, and vp, & get thee to Ai. Beholde, I haue geuen into thy hande the kyng of Ai, and his people, his citie, and his lande:

Iosuah. vi. d.
Deut. xx. c.

2 And thou shalt do to Ai and her kyng, as thou dydest vnto * Jericho and her king. Neuerthelesse, the spoyle & cattell thereof, shall ye take vnto your selues: Thou shalt lye in wayte agaynst the citie, on the ^(a) backside thereof.

(a) meaning
on thy wech
side.

3 And so Iosuah arose, and all the men of warre, to go vp agaynst Ai: And Iosuah chose out thirtie thousande strong men and balliunt, and sent them

away by nyght:

4 And he commaunded them, saying: Beholde, ye shall lye in wayte agaynst the towne on the backside thereof: Go not verie farre from the citie, but be all redie:

5 And I, and al the people that are with me, wyll approche vnto the citie: And when they come out agaynst vs, as they dyd at the first tyme, then wyll we flee before them:

6 For they wyll come out after vs tyl we haue brought them out of the citie. For they wyll say, They flee before vs, as at the first tyme: and we will flee before them.

7 In the meane tyme shall ye rylle vp from lyeing in wayte, and destroy the citie: for the Lorde your God wyll de- lyuer

lyner it into your hande.

8 And when ye haue taken the citie, ye shall set it on fire: Accordyng to the commaundement of the Lorde shall ye do. *Scholde, I haue charged you.*

9 Iofuah therfore sent them forth, and they went to lye in wayte, and abode betweene Bethel & Ai, on the westsyde of the citie of Ai: But Iofuah lodged that nyght among the people.

10 And Iofuah rose vp early in the morning, and numbred the people, & went vp, he and the elders of Israel before the people, against Ai.

11 And all the men of warre that were with him, went vp, & drue nye, and came agaynst the citie, and pitched on the northsyde of Ai: and there was a valley betweene them and Ai.

12 And he toke vpon a fine thousande men, and set them to lye in wayte betwene Bethel and Ai, on the westsyde of the citie.

13 And the people set all the host that was on the northsyde agaynst the citie, & the lyers in wayte on the west, agaynst the citie: And Iofuah walked the same nyght in the myddes of the valley.

14 And when the kyng of Ai sawe it, they hastened and rose vp early, and the men of the citie went out agaynst Israel to battayle, he and all his people at a tyme appointed, euen before the playne: and wythout that there were lyers in wayte agaynst him on the backsyde of the citie.

15 And Iofuah & all Israel as beaten before them, fledde by the way of the Wildernesse.

16 And all the people of the towne were called together, to folowe after them: And they folowed after Iofuah, and were draben away from the citie.

17 And there was not a man left in Ai and in Bethel, that went not out after Israel: And they left the citie open, and folowed after Israel.

18 And the Lorde sayde vnto Iofuah: *Stretch out thy speare that is in thine hand towarre Ai, for I will geue it into thy hand.* And Iofuah stretched out the speare that he had in his hand, towarde the citie.

19 And the bers in wayte arose quickly out of their place, and ran as soone as Iofuah had stretched out his hande: and they entred into the citie, and toke it, and hastened and set the citie on fyre.

20 And when the men of Ai looked backe after them, they sawe the smoke of the citie ascend vp to heauen, and they had no place to flee either this way or that: and the people that fled to the wilderness, turned backe againe vpon the folowers.

21 And when Iofuah & all Israel sawe that the lyers in wayte had taken the citie, and that the smoke of it ascended, they turned againe and slue the men of Ai.

22 And the other issued out of the citie against them, and so were they in the myddest of Israel: for these were on the one side of them, and the rest on the other side. And they laide vpon them, so that they let none of them escape, nor remaine:

23 And the kyng of Ai they toke alieue, and brought him to Iofuah.

24 And when Israel had made an ende of slayeng all the inhabitantes of Ai in the fildes of the wilderness where they chased them, and when they were all fallen on the edge of the sworde, vntill they were wasted, all the Israelites returned vnto Ai, and knote it with the edge of the sworde.

25 And all that fell that day, bothe of men and women, were twelue thousande, euen all the men of Ai.

26 For Iofuah plucked not his hande backe againe which he stretched out vpon the speare vntill, he had utterly destroyed all the inhabitants of Ai.

27 Onely the cattell and the spoile of the citie, Israel toke vnto them selues, according vnto the word of the Lorde, whiche he commaunded Iofuah.

28 And Iofuah set Ai on fire, and made it an heape for euer, & a wilderness, [euen] vnto this day.

29 And the king of Ai he hanged on a tree, vntill euen: And as soone as the sunne was downe, Iofuah commaunded that they should take the carcase downe of the tree, and cast it at the entering of the gate of the citie, and laye thereon a great heape of stones, [that remaineth] vnto this day.

30 Then Iofuah built an aulter vnto the Lorde God of Israel in mount Ebal,

31 As Moyses the seruaunt of the Lord commaunded the chyldren of Israel, and as it is written in the booke of the lawe

Deut. xix.

Deut. vii. a.

(c) For the king of the citie was not to be slayd, for they should take the spoile thereof for a pray: but was to be sacrificed to Iofuah that they were entred.

If

Num. xxxi. d. Deut. xx. c.

(h) That it could be burnt againe.

(i) According as it was commaunded by the lawe. Deut. xix. d. Iofu. vii. d.

De. xxvii. a.

De. xxvii. a.

lawe of Moyses, an aulter of whole stones, ouer which no man hath lyft an iron: And they sacrificed thereon burnt sacrifices vnto the Lorde, and offered peace offeringes.

(k) That is, the summe of the lawe, which summe is contained in the ten commandments.

32 And he wrote there vpon the stones a ^(b)rehearsal of the lawe of Moyses, and wrote it in the presence of the chyldren of Israel.

33 And all Israel and the elders therof, and their officers & iudges, stode part on this syde the arke, and part on that syde, before the priestes that were Leuites whiche bare the arke of the couenaunt of the Lorde, aswell the straunger, as they that were bozne among

them: halfe of the ouer against mount Garizim, & halfe of them ouer against mount Ebal, *as Moyses the seruaunt of the Lorde had commaunded before, that they shoulde blesse the people of Israel.

34 Afterwarde he read all the wordes of the lawe, the blessinges, and cursinges, accordyng to all that is written in the booke of the lawe.

35 And there was not one worde of all that Moyses commaunded, which Iosuah read not before all the congregation of Israel, aswell the ^(l)women and chyldren, as the straungers that were conuerlaunt among them.

The .ix. Chapter.

1 Certaine kynges are gathered against Iosuah. 2 The Gabaonites do gently require peace of Iosuah. 3 The Gabaonites are made ministers in cutting wood, and beryng of water.

A 1

(a) In respect of the plains of Iosuah.



ND when all ^(a)kinges that dwell ^(b)beyonde Jordane in the hylles and valleys, & along by all the coastes of the ^(b)great sea, ouer against Libanon: ^(c)namely the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Jebusites, heard the rof:

2 They gathered them selues together, to fyght against Iosuah, and against Israel, with one accorde.

3 *And the inhabitours of Gibeon heard what Iosuah had done vnto Jericho, and to Ai,

4 And they dyd worke wyllye, & went and made them selues embassadours, and toke olde sackes vpon their asses, & wine bottels old, both rent & ^(c)boūde bp:

5 And olde clovted shoes vpon their feete, and their rayment was olde: and all their prouision of bread was dyed bp, and hozed.

6 And they came vnto Iosuah into the hoast to Gilgal, and sayde vnto him and vnto all the men of Israel, we be come from a far countrey: and now we make ye agreement with vs.

7 And the men of Israel sayde vnto the Heuite: It may be thou dwellest among vs, & id then howe can I make peace with thee?

8 And they sayde vnto Iosuah: we are

thy seruantes. And Iosuah sayde vnto them againe: what are ye, & whence come ye?

9 They answered him: From a very farre countrey thy seruantes are come, for the name ^(d)of the Lorde by God: for we haue heard the fame of him, & all that he did in Egypte,

10 And all that he did to the ^(e)mo^okinges of ^(f)Amorites that were beyonde Jordane, Selhon king of Heshbon, and Og king of Basā, which were at Astaroth.

11 Wherefore our elders and all the inhabitours of our countrey spake to vs, saying: Take vitayles with you to serue by the way, and go meete them, and say vnto them, we are your seruantes: And now make ye a couenaunt of peace with vs.

12 This our foode of bread we toke with vs out of our houses wjot, & daye we departed to come vnto you: But now we beholde, it is dried bp, and hozed.

13 And these bottelles of wine whiche we filled, were newe, and se: they be rent: And these our garments and shoes are worne for oldenesse, by the reason of the exceeding long iourney.

14 And the men toke of thyr ^(g)vitayles, & counseled not with thymouth of the Lorde.

15 And Iosuah made peace which the, and made a couenaunt with them, that they shulde be suffered to live: And the princes

Deu. xxxv

(l) See the women and children, as the strangers that were conuerlaunt among them.

(d) See the name of the Lorde by God: for we haue heard the fame of him, & all that he did in Egypte.

(g) See the vitayles, and counseled not with thymouth of the Lorde.

(c) Because they were all sworn.

princes of the congregation sware vnto them.

16 But at the ende of thre dayes, after they had made a league with them, they hearde that they were their neighbours, & that they dwelt among them.

17 And the children of Israel toke their iorney, and came vnto their cities the thirde day: and their cities were Gibeon, and Caphira, Beroth, and Kiriath-iarin.

18 And the children of Israel sue them not, because the princes of the congregation had sworne vnto them by the Lord God of Israel: and all the multitude mourned agaynst the princes.

19 But all the princes sayde vnto all the congregation: we haue sworne vnto them by the Lord God of Israel, and therefore we may not hurt them.

20 But this we wyll do to them, we wyll let them liue, lest wrath be vpon vs because of the othe which we sware vnto them.

21 And the princes said vnto them againe, Let them liue, and helpe wood, & drawe water vnto all the congregation, [and they dyd] as the princes sayde vnto them.

22 And Iosuah called for them, & talked with them, and sayde, wherfore haue ye beguiled vs, saying, we dwell farre from you: when ye dwell among vs?

23 And now be ye cursed, and there shal not cease to be of you bondmen, and hewers of wood, & drawers of water for the ^(b) house of my God.

24 And they answered Iosuah, & sayd, It was tolde thy seruantes how that the Lord thy God had * commaunded his seruant Moyses to geue you all the lande, and to destroy all the inhabitants therof out of your sight, and therefore we were exceeding sore afrayde for our liues at the presence of you, and haue done this thing.

25 And beholde, we are in thyne hande: as it seemeth good and right in thyne eyes to do vnto vs, so do.

26 And euen so did he vnto them, and rid them out of the hande of the children of Israel, that they sue them not.

27 And Iosuah made them that same day hewers of wood, and drawers of water for the congregation and for the ^(c) altar of God, vnto this day, in the place which he shoulde choose.

(b) which was the tabernacle vnto vnto the tyme of Solomon, and after that the temple at Iherusalem. Deut. vii. 4.

(c) That is, for the sacrifices.

¶ The .x. Chapter.

1 five kinges make warre against Gibeon, whom Iosuah discomfitteth. 11 The Lord rayned haylestones and slue many. 12 The sunne standeth at Iosuahs prayer. 26 The five kinges are hanged. 29 Many mo kinges and cities are destroyed.

1 **N**OWE when Adonizedec kyng of Hierusalem had hearde howe Iosuah had taken Ai and had destroyed it: (and howe that as he had done to Jericho and her king, enen so he had done to Ai and her king) and howe the inhabitants of Gibeon had made peace with Israel, and were among them:

2 They feared exceedingly, for Gibeon was a ^(a) cite as any cite of the kinges, and was greater then Ai, & all the men therof were very mightie.

3 Wherfore Adonizedec king of Hierusalem sent vnto Hoham king of Hebron, and vnto Pirai king of Jarmuth, and vnto Iaphia king of Lachis, and vnto Dabie king of Eglon, saying:

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Iosuah, and with the

children of Israel.

5 Therefore the five kinges of the Amorites, the king of Hierusalem, the king of Hebron, the king of Jarmuth, the king of Lachis, and the king of Eglon, gathered them selues together, and went vp, they with all their hostes, and besieged Gibeon, & made warre against it.

6 And the men of Gibeon sent vnto Iosuah to the host in Gilgal, saying: withdraue not thy hande from thy seruantes, come vp to vs quickly, and saue vs, and helpe vs: for all the kinges of the Amorites which dwell in the mountaynes are gathered together ^(b) agaynst vs.

7 And so Iosuah ascended from Gilgal, he and all the people of warre with him, and all the men of might.

8 And the Lord sayde vnto Iosuah, Feare them not: for I haue deliuered them into thine hande, neither shall any of them stande agaynst thee.

9 Iosuah

25 (a) Moone as thou makest a league with the children of God by regeneration: thou shalt be sure to haue the switched children of the world in thy toppes.

9 Iosuah therefore came vnto them so daynly, and went by from Gilgal all nyght.

10 And the Lorde troubled them before Israel, and slue them with a great slaughter at Gibeon, and chased them along the way that goeth by to Bethoron, and smote them to Azeka and Bakeda.

11 And as they fled from before Israel, and were in the going downe to Bethoron, the Lorde cast downe great stones from heauen vpon them vntyll Azeka, and they dyed: there were mo dead with hayle^(b) stones, then they were whom the children of Israel slue with the sworde.

12 Then spake Iosuah to the Lorde in the day when the Lorde deliuered the Amorites before the children of Israel, & he sayd in the sight of Israel, *Sunne, stande thou still vpon Gibeon, and thou Moone in the balley of Aialon.

13 And the sunne abode, and the moone stode still, vntyll the people auenged them selues vpon their enemies. Is not this written in the booke of^(c) the righteous: So the sunne [I say] abode in the middest of heauen, and hastened not to go downe by the space of a whole day.

14 And there was no day like that before

it or after it, that the Lorde hearde the voyce of a man: for the Lorde^(b) fought for Israel.

15 And Iosuah returned and all Israel with him, vnto the campe to Gilgal.

16 But the five kinges fled, and were hyd in a caue at Bakeda.

17 And it was tolde Iosuah [of one] saying, The five kinges are founde hyd in a caue which is at Bakeda.

18 And Iosuah sayd, Roule great stones vpon the mouth of the caue, and set men by it, for to kepe it:

19 And stand ye not still, but folowe after your enemies, & smite all the hindmost, and suffer them not to enter into their cities: for the Lorde your God hath deliuered them into your hande.

20 And when Iosuah and the children of Israel had made an ende of slaying them with an excepyng great slaughter, tyll they were wasted: the rest that remayned of them, entered into walled cities:

21 And all the people returned to the hoast to Iosuah at Bakeda in peace, neither dyd any man moue his tongue agaynst the children of Israel.

22 Then sayde Iosuah, Open the mouth of the caue, and bryng out these five kinges vnto me out of the caue.

(b) In hynde of creatures shall destroy the swiche was the Lord of hostes will have it so.

Eccle. xlvii. a
Eccle. xlv. d.

(c) The wise man sayde in his prayer, that is righteous: therefore some sudge, it meaneth the book of the lawe, and the which is written, the book of the lawe: but others thinke it better to be the very name of the booke which is lost, and now not knowne.



23 And they did so, and brought those five kinges vnto him out of the caue, [even] the king of Hierusalem, the king of Hebron, the king of Jarmuth, the king of Lachis, and the king of Eglon.

24 And when they brought, ouer kinges vnto Iosuah: Iosuah call for all the men of Israel, and said vnto the chiefe of the men of war, whi

which went with him: Come neare, & put your feete vpon the neckes of these kinges. And they came neare, and put their feete vpon the neckes of them.

25 And Iosuah sayd vnto them, Ye shall not feare, nor be faynt hearted: but be strong, and plucke vp your heartes, for thus shall the Lorde do to al your enemies against whom ye fight.

26 And then Iosuah smote them, and slewe them, and hanged them on fiue trees: And they hanged still vpon the trees vntill the euening.

27 And at the goyng downe of the sunne, Iosuah gaue commaundement: And they toke them downe of the trees, and cast them into the caue wherein they had ben hyd, and layed great stones in the caues mouth, [which remayne] vntil this daye.

28 And that same day Iosuah toke Makeda, and smote it with the edge of the sworde, & the king therof also destroyed he utterly, with al the soules that were therein, and let none remayne: And he dyd to the king of Makeda, * as he dyd vnto the king of Jericho.

29 Then Iosuah went from Makeda, and all Israel with him, vnto Libna, and fought agaynst Libna.

30 And the Lorde deliuered it & the king therof into the hande of Israel: and he smote it with the edge of the sword, and all the soules that were therein: he let none remayne in it, but dyd vnto the king therof, as he did vnto the king of Jericho.

31 And Iosuah departed from Libna, and all Israel with him vnto Lachis, and besieged it, and assaulted it.

32 And the Lorde deliuered Lachis into the hande of Israel, which toke it the seconde day, and smote it with the edge of the sworde, & all the soules that were therein: doing according to all, as he had done to the citie of Libna.

33 Then Hozai king of Gaser came vp to helpe Lachis: And Iosuah smote

him and his people, vntill none remayned of him.

34 And from Lachis Iosuah departed vnto Eglon, and all Israel with him: and they besieged it, and assaulted it.

25 And toke it the same day, and smote it with the edge of the sworde: & at the soules that were therein he bitterly destroyed the same day, according to all that he he had done to Lachis.

26 And Iosuah departed from Eglon, and all Israel with him, vnto Hebron: And they fought against it.

37 And when they had taken it, they smote it with the edge of the sworde, & the king therof, and all the towne that pertained to it, and all the soules that were therein, and he left none remaying: but dyd according to all, as he had done to Eglon, and destroyed it bitterly, and all the soules that were therein.

38 And Iosuah returned, and all Israel with him to Dabir, & fought against it.

39 And when he had taken it, & the king therof, and all the towne that pertained thereto, they smote them with the edge of the sworde, & bitterly destroyed all the soules that were therein, neither let he any remayne: Euen as he dyd to Hebron, so he dyd to Dabir and the king therof, as he had done also to Libna and her king.

40 Iosuah therefore smote al the hill countreyes, and the south countreyes, & the balleyes, and the downes, and al their kinges, and let none remayne of them, but bitterly destroyed all that breathed, as the Lorde God of Israel commaunded.

41 And Iosuah smote them from Cades Barnea vnto Asah, and all the countrey of Golan [euen] vnto Gibeon.

42 And all these kinges and their lande dyd Iosuah take at one time: because the Lord God of Israel fought for Israel.

43 And Iosuah and all Israel returned vnto the host that was in Gilgal.

The .xi. Chapter.

1 Certaine kinges are gathered against Josuah. 6 God deliuereth all the kinges vnto Josuah, which had conspired against him. 7 Josuah killeth the Heuites, the Jebusites, and the rest. 10 The cite of Idoz is smitten. 14 The Israelites do deuise the praye betweene them. 15 Josuah fulfilleth al those thinges which Moyses commaunded him. 19 The Heuite. 20 God hardeneth the enemies heartes. 21 The Canachims killed.



And When Iabin king of Hazor had hearde those thinges, ^(a)he sent to Iobab king of Madon, and to the king of Simron, & to the king of Achsaph,

2 And vnto the kinges that were by the north in the mountaynes and playnes toward the southside of ^(b)Ceneroth, & in the lowe countreys, and in the borders of Dor westwarde,

3 And vnto the Chanaamites both by east and west, and vnto the Amorites, Bethites, Pherezites, and Jebusites in the mountaines, and vnto the Heuites that were vnder ^(c)Hermon in the lande of Misphah:

4 And they came out, & all their hostes with them, a multitude of folke, euen as the sande that is on the sea shore, in a great number, with horses and charrettes exceeding many.

5 And all these kinges met together, and came & pitched together at the waters of Merom, for to fight against Israel.

6 And the Lord sayde vnto Josuah, Be not afrayde at the presence of them: for

to morrow about this time will I deliuer them all slayne before Israel: thou shalt ^(d)hough their horses, and burne their charrettes with fire.

7 And so Josuah came, and all the men of warre with him against them by the waters of Merom, and sodenly fell vpon them.

8 And the Lord deliuered them into the hande of Israel, and they smote them, and chased them vnto great Sidon, & vnto ^(e)Misrephothaim, & vnto the valley of Misphah whiche is eastward: and smote them, vntill they had none remaining of them.

9 And Josuah dyd vnto them as the Lord bad him: he houghed their horses, and burnt their charrettes with fire.

10 And Josuah at that time turned back, and toke Hazor, & smote the king thereof with the sword: And Hazor before time was the head of all those kingdomes.

11 And they smote all the ^(f)soules that were therein with y edge of the sword, utterly destroying al, and nothing that breathed, was let remaine: And he burnt Hazor with fire.

12 And

(a) The Gibeonites at the appearing of Gods mightie hand for Israel, yet due to gods decree, & sought saluation in th: same: But these wicked, the more it appeareth, the more they rage against it.
(b) The Canaanites call it the lake of Semejareth, the sea of Hazor, and the sea of Ceneroth.

(c) And by an other name Sidon, but not Sidon in Phoenicia.

(d) The word here they houghed is to the whel of Sore, and the Israelites houghed put them in them.

(e) which is called Misrephothaim, according to some, Misrephothaim.

(f) Some saye it is the same.

12 And all the cities of those kinges, and all the kinges of them did Iosuah take, and smote them with the edge of the sworde, and utterly destroyed them, *as Moyses the seruauit of the Lord commaunded.

13 But Israel burnt none of the cities that stood still in their ^(b) strength, save Hazor only that Iosuah burnt.

14 And all the spoyle of the sayde cities & the cattel, the children of Israel caught vnto them selues: But ^(b) euery mā they smote with the edge of the sword, vntill they had destroyed them, neither left they ought that had breath.

15 As the Lord * commaunded Moyses his seruauit, so did Moyses * commaunde Iosuah, and euen so did Iosuah: * so that he missed no worde of all that the Lord commaunded Moyses.

16 And so Iosuah toke all that lande of the hilles, and al the south countrey, and all the lande of Golan, and the lowe countrey, & the playne, and the ⁽¹⁾ mountayne of Israel, and the lowe countrey of the same:

17 Euen from the mount ^(b) Halak, that goeth vp to Seir, vnto Baal Gad in the valley of Libanon, vnder mount Hermon: And all the kinges of the same he toke, and smote them, and slewe them.

18 Iosuah made warre long time with those kinges:

19 Neither was there any cite that made peace with the children of Israel, * save those Hethites that inhabited Gibeon, and therefore all other they toke with battayle:

Iosua ix. a.

20 For it came of the Lord, whiche dyd harden their heartes that they should come against Israel in battell, and that they should destroy them utterly, and shew them no mercy: but to bring them to naught, as the Lord commaunded Moyses.

21 And that same season came Iosuah & destroyed the Anakims out of the mountaynes: as out of Hebron, Dabir, Anab, and out of al the mountaynes of Iuda, and out of all the mountaynes of Israel: And Iosuah destroyed them utterly, with their cities.

D

22 There was not one Anakim left in the lande of the children of Israel: only in Asah, * Gath, and Ashdod, there remained of them.

i. Sa. xvii. a.

23 And Iosuah toke the whole lande, according to all that the Lord sayde vnto Moyses, and Iosuah gaue it for a possession vnto Israel * according to their partes and tribes: and the lande rested from warre.

Nu. xxvi. f.

The. xii. Chapter.

1 The rehearsall of the kinges, which were smitten of the Israelites beyonde Iordane.



These are the kinges of the lande which the childre of Israel smote, & possessed their lande, on the other side Iordane ^(b) eastward, from the riuer Arnon, vnto mount Harmon, and all the plaine eastward.

2 * Schon king of the Amozites, that dwelt in Hesbon, and ruled from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer ^(b) Iabok, which is in the border of the children of Ammon:

3 And from the playne vnto the sea of Ceneroth eastward, and vnto the sea of the plaine, euen the salt sea eastward, the way to Beth Jesimoth, and from the south vnder the springes of ^(b) Pisgah,

4 And the coast of Og king of Basan, which was of the * remnaunt of the giants, and dwelt at Ashtaroth, and Edrai:

Deut. iii. e.

5 And reigned in mount Harmon, and in Saltah, and in all Basan, vnto the border of the Gessurites, and the Bachathites, and halfe mount Gilead, vnto the borders of Schon king of Hesbon.

6 * Moyses the seruauit of the Lord, and the children of Israel smote them, * and Moyses the seruauit of the Lord gaue their land for a possession vnto the Rubenites, Gadites, and the halfe tribe of Manasses.

Num. xxi. f.

and g.

Nu. xxxii. f.

& xxxiii. c.

Ios. xiii. b.

Deut. iii. b.

7 These are the kinges of the countrey which Iosuah and the children of Israel smote on this side Iordane westward, from Baal Gad, whiche is in the valley of Libanon, euen vnto the mount ^(b) Halak, that goeth vp to Seir: whiche lande Iosuah gaue vnto

(b) wherof Chap. x. c.

"2, In
Ashtor b.

Iofu. vi. a.
Iofu. viii. a.

Iofu. viii. a.

- the tribes of Ifrael to poffeffe, to euery
man his part,
8 In the vpper lande and neather land,
in the plaines, and in the hill fides, in the
wildernesse & southe countrey the He-
thites, the Amozites, & Chanaanites, the
Pherezites, & Heuites, & the Jebusites.
9 The king of Iericho, was one: * the
king of Ai which is befide Bethel, one:
10 The * king of Ierufalem, one: the king
of Hebron, one:
11 The king of Iarmuth, one: the king
of Lachis, one:
12 The king of Eglon, one: the king of
Gazer, one:
13 The king of Dabir, one: the king of
Gader, one:
14 The king of Hozma, one: the king of
Arad, one:
15 The king of Libna, one: the king of

- Abullam, one:
16 The * king of Hakeda, one: the king
of Bethel, one:
17 The king of Taphuha, one: the king
of Hepher, one:
18 The king of Apher, one: the king of
Lafaron, one:
19 The king of Hadon, one: the king of
Halo, one:
20 The king of Simron Heron, one: the
king of Achsaph, one:
21 The king of Chanach, one: the king
of Megiddo, one:
22 The king of Kedesh, one: the king of
Jokneam of Carmel, one:
23 The * king of Dor in the countrey of Dor,
one: the king of the nations of Gilgal,
one:
24 The king of Thirza, one: all the kinges
together thirtie and one.

The. xiii. Chapter.

1 The Lorde commaundeth Iofuah to deuide the lande that remaineth vnto the If-
raelites. 13 Poffeffion is not geuen vnto the tribe of Leui. 15 The poffeffion of the
children of Ruben. 22 Baalam is put to death. 24 The poffeffion of the tribe of Gad.
29 The poffeffion of the halfe tribe of Manaffe.

A



And Iofuah was olde, and
ftricken in yeres, and
the Lorde fayde vnto
him: Thou art olde,
and ftricken in yeres,
and there remaineth
yet exceeding muche
lande to be^(a) poffeffed.

(a) After that
the enemies
are ouercome.

2 This is the lande that yet remaineth:
all the regions of the Philiftines, and al
Geffuri:

"Heb., Shi-
hor.

3 From Pilus which is^(b) vpon Egypt,
vnto the borders of Accaren north-
ward, which land is counted vnto Cha-
nanie, euen fure lordeshippes of the
Philiftines, the Azathites, Alfothites,
Afcalonites, Gethites, Accaronites, and
the Enites.

"Heb., Mea-
rah.

4 And from the fouth, al the lande of the
Chanaanites, and the^(c) caue that is be-
fide the Sidonians, euen vnto Aphak &
to the borders of the Amozites.

5 And the lande of the Siblites, and all
Libanon towarde the funne rifing,
from the plaine of Gad vnder mount
Hermō, vntil a man come to Hamath:

23

6 All the inhabitours of the hill countrey
from Libanō vnto the^(d) Mifrephoth-
māim, and all the Sidonians will I

(b) Read chap.
11. b.

cast out from before the children of If-
rael: only fee that thou in any wife de-
uide it by lot vnto the Ifraelites to in-
herite, as I haue commaunded thee.

7 Nowe therfore deuide this lande to
inherite vnto the nine tribes, and the
halfe tribe of Manaffes.

8 For with that other, the Rubenites &
the Gadites haue receaued their inhe-
ritance * which Moyfes gaue them
beyond Jordanē eastwarde, euen as
Moyfes the fernaunt of the Lord gaue
them:

Nu. xxxii.
Deut. xli.

9 From Aroer that lieth on the brym of
the riuer Arnon, and from the citie that
is in the muddel of the^(e) ryuer, & all the
plaine of Medeba vnto Dibon:

10 And al the cities of Schon king of the
Amozites, which raigned in Helbon,
euen vnto the border of the children of
Ammōn:

11 And Gilead, and the border of Gefluri
and Machati, and all mount Hermon,
with al Safan vnto Salecha:

12 Euen all the kingdome of Og in Safan,
which raigned in Affharoth and Edrai:
which faine remained yet of the^(f) * ref of
the giauntes. Thefe dyd Moyfes fmuete,
and cast them out.

Deut. ii.
Iofu. x.

Re

Reuerence, the children of Israel expelled not the Gſurites and the Bachathites: But the Gſurites and the Bachathites dwell among the Iſraelites euen vntill this day.

Onely vnto the tribe of Leui he gaue none inheritance: but the ſacrifices of the Lord God of Iſrael is their inheritance, as he ſayde vnto them.

Moyſes gaue vnto the tribe of the children of Ruben inheritance, according to their kinredes:

And their coaſt was from Aroer that yeth on the bancke of the riuer Arnon, and from the cite that is in the middeſt of the riuer, and all the playne which is by Mcdeba:

Helbon, With all their towneſes that lye in the playne: Dibon and the hill places of Baal, and the houſe of Baalmieon,

And Jahazah, and Kedemoth, and Bephaath.

Biriathaim, Sabamath, and Zarath Zahar, in the mount of the valley,

The houſe of Peor, and the ſprings of the hilles, and Bethpheor, and * Alldorſh Diſgah, and Beſekimoth:

And al the cities of the plaine, and all the kingdome of Sehon king of the Amorites, which raigned in Helbon, which Moyſes ſmote, with the lordes of Hadian, Gul, Bechem, Zur, and Hur, & Reba, the whiche were dukes of Sehon, dwelling in the countrey.

And Balaam alſo the ſonne of Beor the ſoothſayer, did the childre of Iſrael ſlay with the ſworde among other of them that were ſlayne.

And the border of the children of Ruben was Iordane, with the countrey that lieth thereon. This was the inheritance of the children of Ruben after their kinredes, cities, and villages pertaining therto.

24 And Moyſes gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad he gaue by their kinredes:

25 And their coaſtes were Jazer, and al the cities of Gilead, and halfe the lande of the children of Ammon vnto Aroer that lieth before Rabba.

26 And from Helbon vnto Ramath, Biſpeh, and Betonim: and from Hanaim vnto the borders of Dabir.

27 And in the valley they had Betharam, Bethnimra, Socoth, and Zaphon, the reſt of the kingdome of Sehon king of Helbon, vnto Iordane and the coaſtes that lie thereon, euen vnto the edge of the ſea of Cenereth, on the other ſide Iordane eaſtwarde.

^(f) That is the lande of Moab.

28 This is the inheritance of the children of Gad, after their kinredes, their cities, and villages.

29 And Moyſes gaue inheritance vnto the halfe tribe of Manaſſes: And this was the poſſeſſion of the halfe tribe of Manaſſes by their kinredes.

30 Their coaſt was from Mahanaim, euen all Baſan, and all the kingdome of Og king of Baſan, and all the towneſes of Jair which lie in Baſan, euen threſcore cities.

31 And halfe Gilead, Aſtaroth, & Edrai, cities of the kingdome of Og in Baſan, which pertayne vnto the children of Machir the ſonne of Manaſſes, euen to the one halfe of the children of Machir by their kinredes.

^{Nu xxxii. g} Meaning his neewes, and poſteritie.

32 Theſe are the heritages which Moyſes did diſtribute in the fieldes of Moab on the other ſide Iordane, ouer agaynſt Jericho eaſtwarde.

33 * But vnto the tribe of Leui, Moyſes gaue none inheritance: for the Lord God of Iſrael is their inheritance, as he ſayde vnto them.

^{Iof. xviii. b.}

^{Nu. xviii. c.}

The. xiiii. Chapter.

¹ The lande of Chanaan was deuided among the nine tribes and the halfe. ⁶ Caleb requireth the heritage that was promiſed him. ¹³ Hebron was geuen him.



And theſe are the countreis which the childre of Iſrael inherited in the lande of Chanaan, which Eleazer the prieſt, and Joſuah the ſonne of Nini, and the auncient heades of the tribes of

the children of Iſrael diſtributed to them:

2 * By lot they receaued their poſſeſſions, as the Lord commaunded by the hand of Moyſes, to geue vnto the nine tribes, and vnto the halfe tribe.

^{Nu. xxvi. f. & xxxiii. g.}

3 For Moyſes had geue inheritance vnto two tribes & an halfe, on the other

^(a) The Tribes of the Gaſſites, a halfe the tribe of Manaſſes.

- fyde Iordane: But vnto the Leuites he gaue none inheritaunce among the.
- 4 For the children of Ioseph were two tribes, Manasses and Ephraim: And therfore they gaue no parte vnto the Leuites in the land, saue cities to dwell in, with the suburbs of the same, for their beastes and cattel.
- Nu xxxv. 5 *As the Lord commaunded Moyses: euen so the children of Israel dyd, when they deuided the lande.
- 6 And the children of Iuda came vnto Ioshuah in Gilgal: And Caleb the sonne of Iephune the Kenesite sayde vnto him: Thou wottest what the Lord sayd vnto Moyses the man of God about me and thee in Cades Barnea.
- 7 Fourtie yeres olde was I when Moyses the seruant of the Lord sent me from Cades Barnea to espie out the land: and I brought him worde againe euen as it was in myne hearte.
- 8 Neuerthelesse, my brethren that went wth me, discouraged the hearte of the people: And I folowed the Lord my God.
- 9 And Moyses sware the same day, saying: The lande wheron thy feete haue troden, shalbe thyne inheritaunce and thy childrens for euer, because thou hast folowed the Lord my God.

(b) Which was that they two only should enter in to the land. Nu. 13. 2

(c) That is the other spies that were sent with him.

- 10 And behold, the Lord hath kept me alieue as he sayde: this fourtie and fyue yeres, euen sence the Lord spake this worde vnto Moyses. Whyle the children of Israel wandred in the wilderness: And now lo, I am this day fourscore and fyue yeres olde:
- 11 And yet am as strong at this time, as I was when Moyses sent me: Lowe howe strong I was then, so strong am I now, cyther for warre, or for gouernment.
- 12 Nowe therfore geue me this mountaine wherof the lord spake in that day: (for thou heardest in that day, howe the Anakims were there, and the cities great and walled.) If the Lord will be with me, and I shalbe able to dryue them out, as the Lord sayde.
- 13 And Ioshuah blessed him, and gaue vnto Caleb the sonne of Iephune, Hebron to inherite.
- 14 And Hebron therfore became the inheritaunce of Caleb the sonne of Iephune the Kenesite, vnto this day: because he folowed constantly the Lord God of Israel.
- 15 And the name of Hebron was called in old time, Kirjath Arba, which [Arba] was a great man among the Enckims: And the lande ceased from warre.

Eccl. 1. 2

Eccl. 1. 2

Eccl. 1. 2

Eccl. 1. 2

Eccl. 1. 2

The xv. Chapter.

1 The lotte or portion of Ephraim. 10 The Chanaanites.

Nu. 34. a.

Nu. 33. c.



- 1 This was the lot of the tribe of the children of Iuda by their kindreds, euen to the border of Edom in the wilderness of Zin southwarde, euen from the vtmost parte of the south coast.
- 2 And their south coast was from the brinke of the salt sea, from a rocke that leaneth southwarde.
- 3 And it went out to the southside towarde going by to Maale Acrabim, & went along to Zin, and ascended by on the southside vnto Cades Barnea: and went along to Hebron, and went by to Adar, and set a compasse to Karcaa.

(a) The Hebrew word signified tongue, wherby is meant either the arme of the sea that cometh into the land, or a rocke or cape that goeth in to the sea.

- 4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, & the ende of that coast was on the westside: This is their south coast.
- 5 Their east coast is the salt sea, euen vnto the ende of Iordane: And their border in the north quarter, was from the rocke of the sea and from the ende of Iordane.
- 6 And the same border went by to Bethhagla, and went along by the northside of Betharabah, and by from thence to the stone of Bozen the sonne of Ruben.
- 7 And againe, the same border went by to Debir from the valley of Achor, and so northwarde, turning towarde Gilgal, that lieth before the going by to Adonim.

Eccl. 1. 2

Eccl. 1. 2

Eccl. 1. 2

Adommim, which is of the south side of the river: And the same border went up to the waters of the fountayne of the sunne, and ended at the well of Rogel.

8 And then went up to the valley of the sonne of Hennom, even unto the south syde of Jebusi, the same is Hierusalem: And then went up to the toppe of the hill that lyeth before the valley of Hennom westwarde, and by the end of the valley of the giants northwarde.

9 And then it compasseth from the top of the hill unto the fountaine of the water of Jephthoah, and goeth out of the cities of mount Ephraim, and draweth to Baala, which is Kirjatharim.

10 And then it compasseth from Baala westward unto mount Seir, and then goeth along unto the side of mount Jarrim, which is Chesalon on the northside, and cometh downe to Bethlames, and goeth to Thimnah.

11 And goeth out againe unto the syde of Akaron northward: And then draweth to Secron, and goeth along to mount Baala, and stretcheth unto Jabneel: and the endes of the coastes leaue at the west sea.

12 And the west border was the great sea, and the same coast was the coast of the children of Juda round about, in their kinredes.

13 And unto Caleb the sonne of Jephune did Iosuah geue a parte among the childre of Juda, according to the mouth of the Lorde, euen Kirjatharba of the father of Enac, which cite is Ekron.

14 And Caleb droue thence the three sonnes of Enac, Sefai, and Ahiman, and Chalmi, which were the sonnes of Enac.

15 And he went up thence, to the inhabitants of Dabir: and the name of Dabir in the old time was Kirjath Sephar.

16 And Caleb sayde: He that smyteth Kirjath Sephar, & taketh it, to him will I geue Achlah my daughter to wyfe.

17 And Othniel, the sonne of Kenes, the brother of Caleb toke it: And he gaue him Achlah his daughter to wife.

18 And as she went in unto him, she moued him to aske of her father a field: And she alighted of her asse. And Caleb sayde unto her what ayleth the:

19 Who answered: Geue me a blessing, for thou hast geuen me a south lande, geue me also springes of water. And he gaue her springes of water, both aboue and beneath.

20 This is the inheritance of the tribe of the children of Juda by their kinredes.

21 And the vtmost cities of the tribe of the children of Juda, toward the coastes of Edom southwarde, were Kadsceel, Eder, and Jagur.

22 Kunah, Dimonah, and Adadah,

23 Bedes, Hazor, and Bethnan,

24 Ziph, Telem, and Baloth,

25 Hazor, Hadathah, Karioth, Hefron, which is Hazor,

26 Anani, Shema, and Moladah,

27 Hazar, Gadah, Hasmon, and Bethpheleth,

28 Hazarual, Beerlab, and Baziothia,

29 Baala, Jim, and Azem,

30 Eltholad, Eccl, and Hozma,

31 Zikelag, Medemenah, and Sennia,

32 Labaoth, Sethim, Ain, and Rimmon: all the cities are twentie and nine, with their villages.

33 And in the lowe countrey they had Esthaol, Zareah, and Asenah,

34 Zanoah, Engannim, Thaphuah, and Enam:

35 Jarmuth, Adulam, Socoh, and Azekah,

36 Saarem, Adithaim, Gederah, & Gederothaim: four teene citie with their villages.

37 Zenan, Hadazah, and Dagdagad,

38 Delean, Bilpeh, and Jektheel,

39 Lachis, Bazath, and Eglon,

40 Chabbon, Lehaniam, and Cethlis,

41 Gederoth, Bethdagon, Paaniah, & Makedah: sixtene citie with their villages.

42 Lebna, Ether, and Asan,

43 Jephthah, Asnah, and Nesib,

44 Keilah, Achsib, and Mareshah: thre citie, with their villages.

45 Akron with her towne and villages.

46 From Akron euen unto the sea, all that lieth about Aldod, with their villages.

47 Aldod with her towne and villages, Azah with her towne & villages, unto

(1) Meaning
strong.

the ⁽¹⁾ riuier of Egypt, and the great sea
was their coast.
48 And in the mountaines, they had
Samir, Iathir, and Socoh.
49 Danah, and Kariah Scinnah, which
is Dabir,
50 Anab, Esthemoh, and Animi,
51 Gosen, Holon, and Giloh, a leuen ci-
ties with their villages.
52 Arab, Dumah, and Elean,
53 Januni, Beththaphuah, & Apherah:
54 Humtah, & * Kiriatharbe (which
is Hebron) & Sior, nine cities with their
villages.
55 Maon, Carmel, Ziph, and Futah,
56 Iesrael, Iukadan, and Zanoah
57 Cain, Gabaah, and Chanmah: ten

Iofu. xiiii. d

cities with their villages.

58 Halhul, Bethzur, and Gedor,
59 Maarath, Bethanoth, and Elthecon: ⁽²⁾ G
six cities with their villages
60 Kariah Baal, which is Kariath
Jarim, and Rabba: two cities with
their villages.
61 In the wilderness they had Betha-
rabah, Meddin, and Sacarah,
62 Bebsan, & the ⁽³⁾ cite of Salte, & En-
gaddi: syre cities with their villages.
63 Neuerthelesse, & Jebusites that wer.
the inhabitants of Hierusalem, could not
the children of Juda ⁽⁴⁾ cast out: But
the Jebusites dwell with the children
of Juda at Hierusalem vnto this daye.

(3) Of
the cite
of Salte
the name.

(4) These
were the
tribes
which
were
not
drave
out
of
the
land
of
Juda.

The. xvj. Chapter.

1 The lot of part of Ephraim, 10 The Chanaanites dwelled among them.

A. 1



And the lot of the chil-
dren of Ioseph fell
fro Jordane by Jeri-
cho, vnto the water of
Jericcho eastwarde, &
to the wilderness that
goeth vp fro Jericho
throughout mount Bethel.

2 And goeth out fro ^(a) Bethel to * Luz,
and runneth along vnto the borders of
Archiataroth:

3 And goeth downe againe westward
euen to the coast of Iaphleti, and vnto
the coast of Bethhoron the neather, &
to Gazer, and the endes of their coastes
leane at the west sea.

4 And so the children of Ioseph, Manas-
ses, & Ephraim, toke their inheritance.

5 And the border of the children of E-
phraim was by their kyntreds. Their
border on the east side was, Ataroth
Adar, euen vnto Bethhoron the vpper.

(a) Luz is
thought to be
a cite at the
ende of mount
Bethel, whiche
is also named
Bethel. Genl. 28. d.
And so Be-
thel is both
the name of a
cite, and of a
mount.

6 And went out westwarde to Mach-
methath on the northside, and retur-
neth eastward vnto Chaanath Silo,
& past it on the eastside vnto Jonoah.

7 And went downe from Jonoah to
Atharoth and Maarath, and came to
Jericcho, and went out at Jordane.

8 And their border went from Cha-
phual westward vnto the riuier Ka-
nah, and the endes were the west sea.
This is the inheritance of the tribe of
the children of Ephraim by their kyn-
redes.

9 And the seperate cities for the childre
of Ephraim, were among & inheritance
of the children of Manasses, euen the
cities with their villages.

10 And they draue not out the Chanaa-
nites that dwelt in Gazer: but the Cha-
naanites dwell among the Ephraim
vnto this day, and serue vnder tribute.

The. xvij. Chapter.

1. The portion of the halfe tribe of Manasse. 3. Salphaad is geuen for a possessor to
his daughters. 13 Chanaanites are tributaries vnto the Israelites. 14. The sonnes of
Ioseph, Manasse, and Ephraim, do require a larger possession.

A. 1



This was the lot of the
tribe of Manasses,
which was the * eldest
son of Ioseph, to witte
of Machir the eldest
sonne of Manasses,
which was the father

of Gilead: now because he was a man
of warre, he had Gilead and Basan.

2 This is the possession of the ^(a) rest of
the children of Manasses by their kin-
reds: [Namely] of the children of A-
biezer, the children of Helek, the chil-
dren of Ariel, the children of Sichem,
the

(a) For the
rest of the
tribe of Manasse
which was not
drave out
of the land.

the children of Hopher, the children of Semida: for these were the male children of Manasses, the sonne of Joseph by their kinredes.

But Selaphead the sonne of Hopher, the sonne of Giliad, & sonne of Machir, the sonne of Manasses, had no sonnes: but daughters, whose names are these, Mahala, Noa, Hagla, Melcha, and Thierfa.

Which came before Eleazar the priest, and before Iosuah the sonne of Nun, & before the Lordes, saying: The Lord commaunded Moyses to geue vs an inheritance among our brethren.

And therfore according to the commaundement of the Lord, he gaue them an inheritance among the brethren of their father. And there fel ten portions to Manasses, beside the lande of Gilead and Basan, which were on the other side Iordane.

Because the daughters of Manasses dyd inherite among his sonnes: And Manasses other sonnes had the lande of Gilead.

And the coaste of Manasses was from Aler to Machmathath that lieth before Sichem, and went along on the right hande, euen vnto the inhabitantes of Entaphuah,

And the lande of Thaphuah belonged to Manasses: which Thaphuah is beside the border of Manasses, beside the border of the children of Ephraim.

And the coaste descended vnto the river Canah southwarde, euen to the river: These cities of Ephraim, are among the cities of Manasses. The coaste of Manasses went also on the north side to the river, and the endes of it go out at the sea:

So that the south pertained to Ephraim, & the north to Manasses, & the sea is his border: And they met together in Aler northwarde, & in Isachar eastwarde.

And Manasses had in Isachar and in Aler, Bethlean & her townes, Tiblean and her townes, and the inhabitours of Dor, with the townes pertaining to the same, and the inhabitours of Endor with the townes of the same, and the inhabitours of Thaanach with her townes, and the inhabitours of Bagedo with the townes of the same, euen three countreys.

Yet the children of Manasses could not overcome those cities: but the Chanaanites presumed to dwell in the same lande.

Nevertheless, as soone as the children of Israel were waxed strong, they put the Chanaanites vnder tribute, but expelled them not.

And the children of Joseph spake vnto Iosuah, saying: Why hast thou geue me but one lotte and one portion to inherit, seying I am a great people, and forasmuche as the Lord hath blessed me hitherto:

And Iosuah answered them: If thou be much people, then get thee by to the wood [countrey] and prepare for thy selfe there in the lande of the Pherezites and of the Gaiantes, yf mount Ephraim be to narrowe for thee.

And the children of Joseph sayd, The hill is not ynough for vs: And all the Chanaanites that dwell in the lowe countrey haue charrettes of iron, and so haue they that inhabite Bethlean & the townes of the same, and they also that dwell in the valley of Jezreel.

And Iosuah sayde vnto the house of Joseph, Ephraim, & Manasses: Be ye much people, and haue great polver, and shall not therfore haue one lotte.

Therefore the hill shalbe yours, and ye shall cut downe the wood that is in it: and the endes of it shalbe yours, yf ye cast out the Chanaanites which haue iron charrettes, and are very strong.

The. xviij. Chapter.

There are sente certayne, who should appointe lande for seven tribes betweene the sonnes of Joseph and Iuda. The portion of the children of Beniamin. Luz, which is also called Bethel. Cariath Baal.



And the whole congregation of the children of Israel came together at Silo, and set by the tabernacle of the congregation there, after the land was in sub-

iection before them.

And there remained among the children of Israel seven tribes, which had not yet receaved their inheritance.

And Iosuah sayde vnto the children of Israel: How long are ye so slacke to come and possesse the lande which the

For at the first the Lord was not courageous & after agreed with them on condition contrary to Gods commaundment.

According to my father Jacobs promise. Gen. 48. 2.

If this mount be not large enough, why dost not thou get more by destroying Gods enemies as he hath commaunded.

That is Beniamin, Simeon, Zebulon, Issachar, Naphtali, and Dan.

the Lord God of your fathers hath ge-
uen you:

4 <sup>(c) That is in
to ten partes,
to euer tribe
one.</sup> Go out from among you for euery
tribe thre men, that I may sende them:
and that they may ryle, and walke
through the lande, and distribute it ac-
cording to the ^(c) inheritaunce therof, &
come againe to me.

5 And let them deuide it vnto them into
seuen partes: And (Juda shall abide in
their coast on the south, and the house of
Joseph shall stande in their coastes on
the north.)

25 6 Describe ye the lande therfore into se-
uen partes, and bryng the description
hyther to me: and I shall cast lottes for
you here before the ^(b) Lord our God. *

7 <sup>(c) That is,
before the act
of the Lord.
Iosu. xiii. d.
(d) That is,
Cithes, Sa-
crifices, and
offringes. Ios.
13. d. & 14. d.
Iosu. xii. b.</sup> But the Leuites haue no part among
you, for the ^(c) priesthood of the Lorde is
their inheritaunce: * And Gad, and Ru-
ben, and halfe the tribe of Manasses,
haue receaued their inheritaunce be-
yond Jordan eastward, which Moyses
the seruauit of the Lord gaue them.

8 And the men arose, and went their
waye: And Iosuah charged them that
went to describe the lande, saying: De-
part, and go through the lande, and de-
scribe it, and come againe to me, that I
may here cast lottes for you before the
Lorde in Silo.

9 And the men departed, and walked
through the lande, and described it by ci-
ties into seuen partes in a booke, and re-
turned to Iosuah into y^e hoast at Silo.

10 <sup>(a) To auoide
dissention, and
that euery in-
d should be con-
fēt with gods
appointment.</sup> And Iosuah cast ^(c) lottes for them in
Silo before the Lorde: & there Iosuah
diuided the lande vnto the chyldren of
Israel, to ethe their portion.

11 And the lot of the tribe of the chyldren
of Benjamin came by according to their
kinredes: And the coast of their lot came
betweene the chyldren of Juda, and the
chyldren of Joseph.

C 12 And their north coast was from Jor-
dane, & went by to the side of Jericho
on the north side, and went by through
the mountaines westwarde, and they
ended at the wilderness of Bethauen.

13 And went from thence toward Luz,
euen to the south side of Luz (the same
is ^(b) Bethel) & descended againe to A-
taroth Adar, vnto the hyll that lyeth on
the south side of y^e neather Bethhoron.

(a) whiche
was in y^e tribe
of Ephraim:
an other Be-
thel was in
the tribe of
Beniamin.

14 And the coast turneth thence, & con-

passeth the corner of the sea southward,
euen from the hyll that lyeth before
Bethhoron southward, and goeth out
at Kiriathbaal (which is Kiriath Ja-
rim) a cite of the chyldre of Juda: This
is the west quarter.

15 And the south coast goeth from the
ende of Kiriathiarim, and goeth out
westwarde, and thence it turneth to
the well of waters of Nephthoah,

16 And commeth downe againe to the
end of the hyll that lyeth before the bal-
ley of the sonne of hemom, euen in the
valley of the giauntes northwarde,
and descendeth into the valley of Hap-
nom beside Jebusi southward, & goeth
downe to the well of Rogel,

17 And compasseth from the north, and
goeth south to ^(b) En sheanesh, and de-
parteth from thence to the places of
Geliloth, whiche are towarde the
going by vnto Abdonim: and goeth
downe to the ^(c) stone of Bohan the sonne
of Ruben.

18 And then goeth along towarde the
side of the plaine northward, and goeth
downe into the fieldes.

19 And goeth along to the syde of Beth-
hagla northwarde, and endureth the
poynt of the salt sea north therefrom,
[euen] at the ^(c) south ende of Jordane: <sup>(d) wher the
river cometh
vnto the salt
sea.</sup> This is the south coast.

20 And Jordane kepeth in this coast on
the east syde: And this is the inheri-
taunce of the chyldren of Benjamin by
their coastes rounde about, throughout
their kinredes.

21 These were the cities of the tribes of
the chyldren of Benjamin throughout
their kinredes: Jericho, Bethhagla,
and the plaine of Tais.

22 Betharabah, Samaraïm, and Be-
thel.

23 Anin, Parah, and Ophrah,
24 Haamonai, Ophni, & Gaba, twelue
cities with their villages.

25 Gabaon, Ramah, Beeroth,

26 Gispeth, Chephirah, and Bosah,

27 Beceri, Jacephel, and Tharela,

28 Sela, Eleph, and Jebusi (which is ^(b) ^(c) ^(d)
Hierusalem) Gibath, and Githai, four-
teene cities with their villages. This
is the inheritaunce of the chyldren of
Benjamin throughout their kinredes.

The. xix. Chapter.

2. The lot of Simeon. 10. Zabulon. 40. The possession of the tribe of Dan.
46. The possession of Iosuah.



And the second lot came out to Simeon, even for the tribe of the children of Simeon by their kindreds: And their inheritance was in the ^(a) middes of the inheritance of the children of Juda.

And they had in their inheritance, Beerlabé, Sabe, and Moladah, Hazorhual, Balah, and Azem, Eltholad, Bethul, and Hormah, Ziklag, Bethmarcaboth, and Bethuselah,

Bethlebaoth, & Sarubén, thirteene cities with their villages.

And therto all the villages that were rounde about these cities, even to Balasah Beer, and Ramath southward.

This is the inheritance of the tribe of the children of Simeon throughout their kindreds.

Out of the lot of the children of Juda, came the inheritance of the children of Simeon: For the part of the children of Juda was ^(b) to much for them, and therefore the children of Simeon had their inheritance in the inheritance of them.

And the third lot arose for the children of Zabulon throughout their kindreds: And the coastes of their inheritance came to Sarid.

And went by ^(c) westward even to Maralah, and reached to Dabbaseth, & came thence to the river that lyeth before Jokneam.

And turned from Sarid eastward toward the sunne rising vnto the border of Chisloth Thabor, & then goeth out to Dabereth, and goeth vp to Iaphia.

And from thence goeth along eastward to Gethah Hopher, to Jithah Bazin, and goeth to Remunon, and turneth to Neah:

And compasseth it on the north side to Hannathon, and endeth in the valley of Jephthahel,

And Katak, Nahalot, Simeon, Jedalah, and ^(d) Bethlehem: twelue cities

with their villages.

This is the inheritance of the children of Zabulon throughout their kindreds, and these are the cities with their villages.

And the fourth lot came out to Issachar, even for the children of Issachar by their kindreds.

And their coast was Jesraelah, Casuloth, and Sunem,

Hapharaim, Sion, and Anaharath,

Harabith, Kition, and Abes,

Rameth, Enganim, Enhabah, and Bethphazez.

And his coast reacheth to Thabor, & Sahazimah, and Bethsanies: and endeth at Iordane, syxtene cities with their villages.

This is the inheritance of the tribe of the children of Issachar by their kindreds: and these are the cities with their villages.

And the fyfth lot came out for the tribe of the children of Aser by their kindreds.

And their coast was, Helkath, Hali, Beten, and Achsaph,

Alamelech, Aniaad, and Miscal: and came to Carmel westwarde, and to Shihor Libanath.

And turneth toward the sunne rising to Bethdagon, and cometh to ^(e) Zabulon, and to the valley of Jephthahel, toward the north side of Bethmelek & Neiel, and goeth out on the lefte side of Cabul,

And to Hebron, Rohob, Hanimon, and Kanah, even vnto great Sidon.

And then the coast turneth to Ramah & to the strong citie of ^(f) Zoar, and turneth to Hozah, & endeth at the sea, by the possession of Achzibah,

Amiah also, and Aphek, and Rohob: twentie and two cities with their villages.

This is the inheritance of the children of Aser by their kindreds: these are the cities with their villages.

And the sixth lot came out to the children of Jephthahel (even) to the children of Jephthahel by their kindreds.

And their coast was from Heleph, ^(g) and from Elon to Zaanaim, Adamu, & Bekeb

(a) That is, turneth to the tribe of Judah.

(f) which was a strong citie in the sea.

(g) These cities were in the country of Scania.

Rekeb, and Habneel, cuen to Lakuni,
and doth go out at Iordane.

34 And then the coast turneth Westward
to Asanoth Thabor, & then goeth out
from thence to Hukokah, and reacheth
to Zabulon on the south side, and goeth
to Aser on the west side, and to Juda
vpon Iordane toward the sunne ri-
sing.

35 And their strong cities are Ziddim,
Zer, Hamath, Baccath, & ^(b) Cenereth,

· 36 Adanah, Baniah, and Hazor,

237 Keddes, Ebzai, and Enhazoz,

38 Jeron, Magdalei, Hozem, Bethanah
and ⁽¹⁾ Bethsames, nineteene cities with
their villages.

39 This is the inheritance of the tribe
of the children of Nephtali by their
kindreds: these also are the cities and
their villages.

40 And the seventh lot came out for the
tribe of the children of Dan by their
kinredes.

41 And the coast of their inheritance
was, Zarah, Ethaol,* Irsems,

42 Saclabin, Aialon, Yethlah,

43 Elon, and Thennathah, and Akron,

44 Elchekch, Gibbethon, and Baalath,

145 Flehnd, Bauebarat, & Gatheimon.

'46 Meiercon, and Arecon, with the voz

der that lyeth before ^(b) Napho.

47 And the coastes of the childre of Dan went ⁽¹⁾ out from them : And the children of Dan went by to ^m fight against Iesem, and toke it, and smote it with edge of the sworde, & conquered it, and dwelt therein, and called it * Dan, after the name of Dan their father.

48 This is the inheritance of the tribe
of the childē of Dan in theyr kinredes:
these also are the cities, with their villa-
ges.

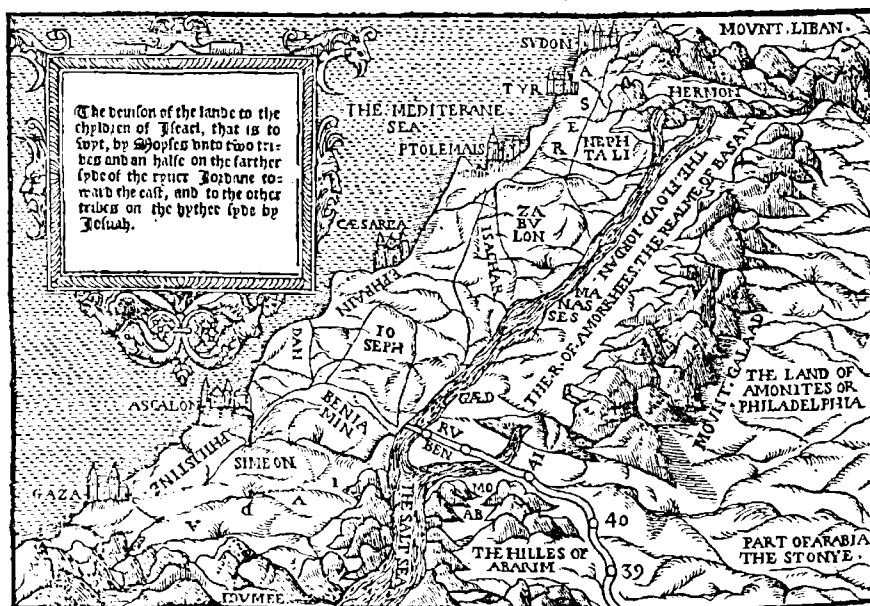
49 when they had made an ende of di-
uiding the lande by her coastes, the chil-
dren of Israel gaue an inheritance to
Josuah the sonne of Nun among the:

50 According to the worde of the Lorde
they gaue hym the citie whiche he ask-
ed, euen Thinnath Serah in mount
Ephraim: and he buylt the citie, & dwelt
therin.

51 These are the inheritances which Eleazar the priest, & Josuah the sonne of Nun, and the auncient fathers of the tribes of the children of Israel deuided by lot in Silo before the Lorde at the doore of the tabernacle of the congregation: and so they made an ende of deuiding the countrey.

(h) Of the
winds the
lake of Gen-
neveth had
his name.

(1) There were three cities of the same name: one in Judah, one in Issachar, & this in Joseph's half.



200 Pm 12:10 Pm 12:10

The .xx. Chapter.

2. The Lord commaundeth Iosuah to appoint cities of refuge. The ble therof.
7 And their names.



The Lorde also spake vnto Iosuah, saying: Speake to the children of Israel, and saye: *Appoint out fro among you cities of refuge, wherof I spake

vnto you by the hande of Moyses:

That the slea that killeth any person vnwares and vnwyttngly, may flee thither: And those cities shall be your refuge from the ^(a) auenger of blood.

4 And he that doth flee vnto one of those cities, shall stande at the entryng of the gate of the cite, & shall shewe his cause in the eares of the elders of the cite: And they shall take him into the cite vnto them, and geue hym a place, that he may dwell among them.

5 And if the auenger of blood follow after him, they shall not deliuer the slea into his hand: because he smote his friend ignorantly, and hated him not before tyme.

6 And he shall dwell in the sayd cite vntyl he stande before the congregation in

^(b) iudgement, * or vntyll the death of the hye priest that shall be in those dayes: for then shall the slea returne, and come vnto his owne cite, and vnto his owne house, and vnto the cite from whence he fled.

7 And they sanctified Kedes in Galilee in mount Nephthali, & Sichem in mount Ephraim, and Kiriatharba (which is Hebron) in the mountayne of Iuda.

8 And on the other syde Iordane ouer against Jericho eastward, they appoynted * Bezer in the wilderness vpon the playne, out of the tribe of Ruben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Basan out of the ^(c) tribe of Manasses.

9 These were the cities appointed for all the children of Israel, & for the straunger that sojourned among them, that whosoever kyled any person ignorantly, the same might flee thither, & should not dye by the hand of the auenger of blood, vntil he stood before the ^(d) congregation.

^(b) Tell his cause were proued.

Nu. xxxv.

^(c) That is, out of the halfe tribe of Manasse, beyond Iordane.

^(d) The Judges to declare his cause.

The .xxj. Chapter.

41 The cities geuen to the Leuites, in number eight and fourtie. 44. The Lord according to his promise gaue the children of Israel rest.



And then came the principall fathers of the Leuites vnto Eleazar the priest, and vnto Iosuah the sonne of Nun, & vnto the auncient fathers that were ouer the tribes of the children of Israel.

2 And spake vnto the at Silo in the lande of Chanaan, saying: * The Lorde commaunded by Moyses to geue vs cities to dwell in, with the suburbs thereof for our cattell.

3 And the children of Israel gaue vnto the Leuites, out of their inheritance at the bidding of the Lorde, these cities following with their suburbs.

4 And the lot came out for the kynred of the ^(a) Caathites: the children of Aaron the priest, which were of the Leuites, had geuen them by lot out of the tribe of Iuda, out of the tribe of Simeon,

and out of the tribe of Benjamin, thirteene cities.

5 And the rest of the children of Caath had by lot, out of the kynredes of the tribe of Ephraim, out of the tribe of Dan, and out of the halfe tribe of Manasses, ten cities.

6 And the children of Gerson had by lot out of the kynredes of the tribe of Issachar, and out of the tribe of Aser, & out of the tribe of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirteene cities.

7 And the children of Merari by their kynredes, had out of the tribe of Ruben, & out of the tribe of Gad, and out of the tribe of Zabulon, welue cities.

8 And the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord commaunded by the hand of Moyses.

9 And they gaue out of the tribe of the children

13

children of Juda, and out of the tribe of the children of Simeon, these cities by name.

10 Which the children of Aaron being of the kynredes of the Caathites, and of the childre of Levi, obtained: (for theirs was the first lotte.)

11 And they gaue them Kiriaty Arba of the father of Enac (which is Hebron) in the hyll countrey of Juda, with the ^(b) suburbs of the same rounde about it.

b. The suburbs were a thousand cubits from the wall of the citie rounde about. 12a. 35 a

12 But the lande that pertayned to the citie and the villages therof, gaue they to * Caleb the sonne of Iephune, to be his possession.

30f. xiii.

13 And thus they gaue to the childre of Aaron the priest, a citie to the which the slayer myght flee, euen Hebron with her suburbs, and Libna with her suburbs,

14 And Jathir with her suburbs, and Ekemoa with her suburbs:

15 Holon with her suburbs, Dabir with her suburbs:

16 Ain with her suburbs, Juttah with her suburbs, Bethsanies with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Beniamin, they gaue Gibeon with her suburbs, Gabae with her suburbs,

18 Anathoth with her suburbs, Almon with her suburbs, four cities.

19 All these cities of the children of Aaron priests, were thirteene cities with their suburbs.

20 And the kynredes of the children of Caath that were Leuites, that is to say, the ^(c) other children of Caath, had cities geuen them for their lot out of the tribe of Ephraim.

c. That is, that were no priests, but Leuites only.

21 For they gaue them the citie that the sleaer might flee vnto, Sichem with her suburbs in mount Ephraim, and Gazer with her suburbs.

22 And Elzbain with her suburbs, and Bethhoron with her suburbs, four cities.

23 And out of y^e tribe of Dan, Elther with her suburbs, Gabethon with her suburbs.

24 And Aialo with her suburbs, Gathremon with her suburbs, four cities.

(b) which dwelled in Chanaan.

25 And out of the ^(b) halfe tribe of Manasse, Chanath with her suburbs, & Gathremon with her suburbs, two cities.

26 All the cities for the other kynredes of the children of Caath, were ten, with their suburbs.

27 And vnto the childre of Gerson, which were of the kynredes of the Leuites, they gaue out of the other halfe tribe of Manasse, the citie of refuge for y^e sleaer, Golan in Basan with her suburbs, & Beestherah with her suburbs, two cities.

28 And out of the tribe of Issachar, Kisibon with her suburbs, and Dabereh with her suburbs:

29 And Iarmuth with her suburbs, Engannim with her suburbs, four cities.

30 And out of the tribe of Aser, Misal with her suburbs, Abdō with her suburbs.

31 Helcath with her suburbs, and Rohob with her suburbs, four cities.

32 And out of the tribe of Nephthali the citie for the sleaer to flee vnto, Kedesh in Galilee with her suburbs, Hamothdor with her suburbs, and Carthan with her suburbs, three cities.

33 All the cities of y^e Gersonites throughout their kynredes, were thirteene cities with their suburbs,

34 And vnto the other kynredes of the children of Merari, ^(c) the rest of the Leuites, they gaue out of the tribe of Zabulon, Iernam with her suburbs, and Cartha with her suburbs.

35 Dimnah with her suburbs, and Nalal with her suburbs, four cities.

36 And out of the tribe of Rubē, ^(c) Bezzer with her suburbs, and Jahasa with her suburbs,

37 Kedemoth with her suburbs, and Gephath with her suburbs, four cities.

38 And out of the tribe of Gad, they gaue the citie for the sleaer to flee vnto, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Helbon with suburbs, and Jaser with her suburbs, four cities in all.

40 So that all the cities of the children of Merari throughout their kynredes, which were the rest of the kynredes of the Leuites, were by their lot twelue cities.

41 And all the cities that the Leuites had, ^(b) among the possession of the children of Israel, were, xlviii. with their suburbs.

- 42 And these cities lay every one severally, having their suburbs rounde about them throughout all the said cities.
43 And the Lorde gaue vnto Israel all the lande which he sware to geue vnto their fathers: And they conquered it, & dwelt therein.
44 And the Lorde gaue them rest rounde

about, according to all that he sware vnto their fathers: and there stode not a man of all their enemies before them: The Lorde also deliuered all their enemies into their handes.

- 45 * There escaped nothing of all the good thinges which the Lorde had sayd vnto the house of Israel, but all came to passe.

The .xxij. Chapter.

7. Ruben, Gad, and the halfe tribe of Manasses are sent againe to their possessions. 10. They buyde an altar for a memorial. 15. The Israelites reproue them. 21. Their aunt were for defence of the same.

When ^(c) Iosuah called the Rubenites, the Gadites, & the halfe tribe of Manasses, And sayd vnto them: * We haue kept all that Moyses the seruant of

the Lorde ^(c) commaunded you, and haue obeyed my voyce in all that I commaunded you.

- 3 We haue not leste your brethren of a long season vnto this day, but haue kept the commaundement of the Lorde your God.

- 4 And now that the Lorde hath geuen rest vnto your brethren as he promised them: therfore returne ye, and go vnto your tentes, and vnto the lande of your possession, which Moyses the seruant of the Lorde * gaue you on the other side Iordane.

- 5 But in any wyse take diligent heede, to do the commaundement & lawe which Moyses the seruant of the Lorde charged you: * that ye loue the Lorde your God, and walke in all his wayes, and kepe his commaundements, and cleaue vnto him, and serue him with all your heartes, and all your soules.

- 6 And so Iosuah ^(c) blessed them, & sent them away: And they went vnto their tentes.

- 7 Vnto the one halfe of the tribe of Manasses Moyses gaue possession in Basan: & vnto the other halfe thereof gaue Iosuah, among their brethren on this syde Iordane westwarde. And Iosuah sent them away also vnto their tentes, and blessed them.

- 8 And sayde vnto them: Returne with much riches vnto your tentes, and with a great multitude of cattell, with syluer and golde, with brasse, and iron, and

with much rayment, and * deuide the spoyle of your enemies with your ^(c) brethren.

- 9 And the children of Ruben, the childre of Gad, & the halfe tribe of Manasses returned, and departed from the children of Israel out of Silo, which is in the lande of Chanaan, to go vnto the countrey of Gilead, to the lande of their possession, which they had obtayned, according to the word of the Lorde by the hand of Moyses.

- 10 And when they came vnto the borders of Iordane that are in the land of Chanaan, there the children of Ruben, the children of Gad, and the halfe tribe of Manasses buyt ^(c) there an altar by Iordane, & that a great altar to see to.

- 11 When the children of Israel hearde saye, beholde the children of Ruben, the children of Gad, and the halfe tribe of Manasses, haue buyt an altar in the forefront of the lande of Chanaan in the borders of Iordane, at the passage of the children of Israel:

- 12 when the children of Israel hearde of it, the whole congregation of the children of Israel gathered them together at Silo, to make ^(c) battell against them.

- 13 And the children of Israel sent vnto the children of Ruben, and to the children of Gad, and to the halfe tribe of Manasses into the lande of Gilead, Phinehes the sonne of Eleazar the priest,

- 14 And with him ten lordes, of euery cheefe house a lorde, throughout all the tribes of Israel, which were heades of their fathers householdes among the thousandes of Israel.

- 15 And they went vnto the children of Ruben, and to the children of Gad, and to the children of the halfe tribe of Manasses, vnto the lande of Gilead, and they

(c) whiche they had left at home to kepe their cities and possessions. Num. 31. 2. 1. Reg. 30. 1.

(c) This is be yonde Iordane: For sometime the whole congregation on both sides of Iordane, is met by Chanaan.

(g) Gods law requirith the so to do, though they were the dearest friends they had, yet they were fownde to fall away from true religion. Deut. xiii. 6.

"Oz mult. iude.

they spake with them, saying:

D 16 Thus say the whole congregation of the Lorde: What transgression is this, that ye haue transgressed agaynst the God of Israel, to turne away this day from the Lorde, in that ye haue buylded you an aulter for to rebell this day against the Lorde:

Nu. xxv.

17 Is the * wicked deede of Deoz to litle for vs, wherof we are not yet^(h) cleaned vnto this day, and there was a plague in the congregation of the Lorde:

(h) The reproch of that wickednes both thicke by vs (th) though after punishment by death of 24. thousand Gods wrath was pacified. Num. 25. 4.

18 We also are turned away this day from the Lorde: And seying ye rebell to daye against the Lorde, it wyll come to passe that to morowe he shalbe wroth with all the congregation of Israel.

(i) As warning the Treke of the Lorde, and his aulter

19 Notwithstandyng, yf ye thynke that the lande of your possession is ⁽ⁱ⁾ vncleane, then come ouer vnto the lande of the possession of the Lorde, wherein the Lordes tabernacle dwelleth, and take possession among vs: But^(b) rebell not against the Lorde, nor rebell against vs, to buyld you any other aulter, saue the aulter of the Lorde our God.

(b) To be any other service then God alioverth, as to rebell agaynst God. 1. Sam. 15.

E 20 *Dyd not Achan the sonne of Zareth trespasse greuously in the accursed thyng, and wrath fell on all the congregation of Israel: and this man alone ⁽ⁱ⁾ perished not in his wickednes.

(i) Signifying that, yf many sinned for one mans fault, for the fault of many all shuld suffer.

21 Then the chyldren of Ruben, and the chyldren of Gad, and the halfe tribe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israel:

22 The Lorde God of gods, the Lorde God of gods knoweth, and also Israel shall knowe, yf it be to rebell or to transgresse against the Lorde, then thou Lorde saue vs not this day.

23 Or els yf we haue buylt vs an aulter to turne from folowying the Lorde, or to offer thereon burnt offering or meate offering, or to offer peare offerynges thereon, let y^e Lorde him selfe ^(m) require it.

(m) That is, let him punish vs, & requenge it.

24 And yf we haue not rather done it for feare of this thyng, saying, In tyme to come your chyldren myght say vnto ours: what haue you to do with the Lorde God of Israel:

25 The Lorde hath made Iordane a border betweene vs and you ye chyldren of Ruben and of Gad, ye haue no part therfore in the Lorde: and so shall your chyldren make our chyldren ⁽ⁿ⁾ cease from fearyng the Lorde.

(n) Fall as soap fro the religion.

26 Therfore we saide, we wyll make vs an aulter, not for burnt offering, nor for sacrifice:

27 But for a *witnesse betweene vs and you, and our generations after vs, that we should serue the Lorde with our offerynges, sacrifices, & peare offerynges before him: & that your chyldren shoulde not say to ours in tyme to come, we haue no ^(o) part in the Lorde.

28 Therfore sayde we, that yf they should so say to vs or to ^(o) our generations in tyme to come: that we wolde say again, Behold the fasson of the aulter of the Lorde which our fathers made, neither for burnt offerynges nor sacrifices, but for a witnesse betweene vs and you.

29 God forbyd that we should rebell agaynst the Lorde, & turne this day from after hym, and buyde any other aulter for burnt offerynges, oblations, or sacrifices, saue the aulter of the Lorde our God that is before his tabernacle.

30 And when Phinehes the priest, and the lordes of the congregation, & heades ouer the thousandes of Israel which were with him, hearde these wordes that the chyldren of Ruben, and the chyldren of Gad, and the chyldren of Manasses spake, they were well content.

31 And Phinehes the sonne of Eleazar & the priest sayd vnto the chyldren of Ruben, and to the chyldren of Gad, and to the chyldren of Manasses: This day we perceaue that the Lorde is ^(p) among vs, because ye haue not done this trespass agaynst the Lorde: Now ye haue rydde the chyldren of Israel ^(p) out of the hand of the Lorde.

(p) This was a great & happy thing, because they were crying out to the Lorde.

32 And Phinehes the sonne of Eleazar the priest, with the lordes, returned from the chyldren of Ruben, and from the chyldren of Gad, out of the lande of Gilead, vnto the lande of Chanaan, to the chyldren of Israel, & brought them this worde agayne.

(q) From the punishment that they had, they were made to be a witness to the Lorde.

33 And the saying pleased the chyldren of Israel, and they blessed God, and dyd not entende to go agaynst the in battell, and to destroy the lande which the chyldren of Ruben and Gad dwelt in.

34 And the chyldren of Ruben, and the chyldren of Gad, called the aulter ^(r) for it shalbe a witnes betweene vs, that the Lorde is God.

The

The. xxiii. Chapter.

2 Josuah exhorteth the people, that they ioyne not them selues to the Gentiles.
7 That they name not their idoles. 14 The promise if they feare God. 15 And threatnings, if they forsake him.

A 1



And it came to passe, a long season after that the Lorde had geuen rest vnto Israel from al their enemies round about, that Josuah waxed olde, and was

stricken in age.

2 And Josuah called for all Israel, and for their elders, their heades, their iudges, and officers, and sayd vnto them: I am olde and stricken in age,

3 And ye haue seene all that the Lorde your God hath done vnto all these nations^(a) before you, how the Lorde your God him self hath fought for you.

4 Beholde, I haue deuised vnto you by lot these nations that remayne, to be an inheritance for your tribes, euen from Iordane, with all the nations that I haue destroyed, euen vnto the great sea westward.

5 And the Lorde your God shall^(b) expel them before you, & cast them from out of your sight, and ye shall conquer their lande, as the Lord your God hath sayd vnto you.

6 So to therfore, and be of a good courage, that ye take heede and do all that is written in the booke of the lawe of Moyses, * that ye boiue not aside therefrom to the right hande or to the left.

7 Neither company with these nations that is with them that are left with you, neither make^(c) mention of the name of ther gods, nor^(d) cause to sweare by them, neither serue them, nor boiue your selues vnto them.

8 But sticke fast vnto the Lorde your God, as ye haue done vnto this day.

9 So shall the Lord cast out before you great nations and mightie, as no man

hath ben able to stande before you hitherto.

10 * One man of you shall chase a thousand: for the Lorde your God he fighteth for you, as he hath promised you.

Leu. 25. b. De. xxxiii. d

11 Take good heede therfore vnto your selues, that ye loue the Lord your God.

12 Els, if ye go backe and cleaue vnto the rest of these nations that remaine with you, & shall make mariages with them, and go in vnto them, and they to you:

13 Be ye sure that the Lorde your God will no more cast out all these nations from before you: * but they shalbe snares and trappes vnto you, and scourges in your sides, & thornes in^(e) your eyes, vntill ye perishe from of this good land which the Lorde your God hath geuen you.

Exo. xxiii. g Num 33. g Deut. vii. c.

(b) I deare as saying to the people of nature. Iosua. xxi. d.

14 And behold, this day do I^(f) enter into the way of all the world, and ye knowe in al your heartes and in al your soules, that * nothyng hath fayled of all the good thinges which the Lorde your God promised you, but all are come to passe vnto you, and nothing hath fayled therof.

15 Therfore, as al good thinges are come vpon you, which the Lorde your God promised you: so shall the Lorde bring vpon you all euill, vntill he haue destroyed you fro of this good land which the Lorde your God hath geuen you.

16 When ye haue^(g) transgressed the appointment of the Lord your God which he commaunded you, and haue gone & serued straunge goddes, & bowed your selues to them: then shall the wrath of the Lorde waxe whot vpon you, and ye shall perishe quicklie from of the good lande which he hath geuen you.

(f) He here sayeth that no euill can come vnto man, except he offend God by disobedience.

The. xxiiii. Chapter.

2 Josuah rehearseth Gods benefites. 14 And exhorteth the people to feare God.
25 The league renewed betweene God and the people. 26 Josuah dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

A 1



And Josuah gathered^(a) all the tribes of Israel to Sichem, and called for the elders of Israel, & for their heades, iudges, and officers, & they presented them

selues^(b) before God.

2 And Josuah sayde vnto al the people, Thus sayth the Lorde God of Israel: Your fathers dwelt on the other side of the^(c) fludde in olde time, euen Thare the father of Abraham and of Nachor, and serued straunge goddes.

(b) Before the ark of God, which was then brought from Silo to Sichem.

(c) Emphasizes in which the patriarchs dwelt.

- 3 And I toke your father Abraham from the other side of the fludde, and brought him throughtout all the lande of Chanaan, and multiplied his feede, and *gaue him Iflahar.
- 4 And I gaue vnto Iflahar, Iacob and Elau, *and I gaue vnto Elau mount Seir, to poffesse it: But * Iacob and his children went downe into Egypt.
- 5 *I sent Moyfes alfo and Aaron, and I *plagued Egypt, and when I had fo done among them, I brought you out.
- 6 *And I brought your fathers out of Egypt: and as they came vnto the sea, the Egyptians folowed after your fathers with charettes and hozlmen vnto the red sea.
- 7 *And when they cryed vnto the Lord, the Lord put darcknesse betweene you and the Egyptians, and brought the sea vpon them, & couered them, and your eyes haue feene what I haue done to the Egyptians: and ye dwelt in thee Wildernesse ^(b) along season.
- 8 And *I brought you into the lande of the Amozites, which dwelt on the other syde Iordane: And they fought with you, and I gaue them into your hande, that ye might conquer their countrey, and I destroyed them from out of your sight.
- 9 *Then Balak the sonne of Ziphor king of Moab, arose & warred against Israel, and sent and called Balaam the sonne of Beor for to curse you:
- 10 But I woulde not hearken vnto Balaam, & therfore he rather blessed you: and so I deliuered you out of his hand.
- 11 And ye went ouer Iordane, and came vnto Iericho: and the ^(c) men of Iericho fought against you, the Amozites, Herezites, Chanaanites, Hethites, Gergesites, Heuites, and Jebusites, & I deliuered them into your hande.
- 12 And I sent * homettes before you, which caste them out of your sight, euen the two kinges of the Amozites: but not with your owne sword, or with your owne bolwe.
- 13 And I haue geuen you a lande in which ye dyd no labour, & cities which ye buyt not, & which ye dwell in: vineyardes also and olyue trees which ye planted not, and whereof ye do eate.
- 14 Nowe therfore ^(d) feare the Lord, and serue him in perfectnesse and trueth, and put away the goddes which your fa-

- thers serued on the other side of ^(e) fludde and in Egypt, and serue ye the Lord.
- 15 And yf it seeme euill vnto you to serue the Lord, then chose you this day whō you wil serue, whether ^(f) goddes which your fathers serued (that were on the other side of the fludde) either ^(g) goddes of the Amozites, in whose land ye dwell: As for me and my house, ^(h) we wil serue the Lord.
- 16 The people answered and sayd: God forbid, that we should forsake the Lord, and serue straunge goddes.
- 17 For the Lord our God, he it is that brought vs & our fathers out of the land of Egypt, & from the house of bondage, and which did those great miracles in our sight, and preserved vs in al the way that we went, and among al the people which we came thorow.
- 18 And the Lord did cast out before vs all the people, euen the Amozites, which dwelt in the lande: And therfore wil we also serue the Lord, for he is ⁽ⁱ⁾ our God.
- 19 And Iofuah sayde vnto the people, We ^(j) can not serue the Lord: for he is an holy God, and a ielous God, and cannot beare your iniquite and sinne.
- 20 If ye forsake the Lord and serue straunge goddes, *he will turne and do you euill, and consume you, after that he hath done you good.
- 21 And the people sayde vnto Iofuah: Nay, but we will serue the Lord.
- 22 And Iofuah sayde vnto the people: We are witnesses ^(k) against your selues, that ye haue chosen you the Lord to serue him. And they sayde: We are witnesses.
- 23 Then put away ^(l) sayde he the ^(m) straunge goddes which are among you, & bolwe your heartes vnto the Lord God of Israel.
- 24 The people sayde vnto Iofuah: The Lord our God will we serue, and his boyce will we obey.
- 25 And so Iofuah made a couenaunt with the people the same day, and set an ordinance & laue before them in Sichem.
- 26 And Iofuah wrote these wordes in the booke of the lawe of God: and toke a great stone, and pitched it on ende in the sayde place, euen vnder an oke that was in the sanctuarie of the Lord.
- 27 And Iofuah sayde vnto al the people: Behold, this stone shalbe a witnesse vnto vs, for ⁽ⁿ⁾ it hath hearde al the wordes of

Gen. xxi. d.

Gen. 35. b.

Gen. xlv. b.

Exo. iii. c.

Ex. vii. viii.

ix. x. & xiii

Exo. xii. f.

Exo. xiii. c.

25

(b) When

for: the peres.

Nam. xxi. d.

Nu. xxii. a.

Deu. xxiii. a

(c) Not in opor-

thine, but by

defending of

their cities.

Exo. xxiii. f

Deu. vii. f.

Iofu. xi.

C

(d) This is

the true life of

goddess bene-

fact, to learn

therby to

feare & serue

him.

(g) This the

church is

that

ye all the

world must

go from

God, ye may

one ye haue

truly to

behold to

renewe

him.

(h) When ye

hath been

serued

to serue.

(i) Except ye

cast away

your idols.

Iof. xxi. d.

D

(k) In this

your words

of good

things, ye

appeare

to serue

him, at

heralds

do the

con-

trite.

(l) Which ye

haue found

carre away

from the

land of the

Amozites

haue

serued.

(m) Which

them, are

the same

as the

goddesses

of the

Amozites

of the

25 of the Lorde whiche he spake with vs,
it shalbe therfore a witnesse vnto you,
lest ye demie your God.

28 And so Iosuah let the people depart,
euery man vnto his inheritaunce.

29 And after these thinges it came to
passe, that Iosuah the sonne of Nun,
the seruaunt of the Lorde died, being an
hundred and ten yeres old.

30 And they buryed him in the countrey
of his inheritaunce, euen in Thaninath
Serah, whiche is in mount Ephraim,
on the northside of the hill of Gaas.

31 And Israel serued the Lorde^(v) all the
dayes of Iosuah, and all the dayes of

the elders that ouer lyued Iosuah, and
whiche had knowne all the workes of
the Lorde that he had done for Israel.

32 And the bones of Ioseph whiche the ^{Iosu. xiii. d.}
childre of Israel brought out of Egypt,
buried they in Sicheim, in a parcell of
ground whiche Jacob bought of the
sonnes of Henio; the father of Sicheim
for an hundred peeces of siluer, and it
became the inheritaunce of the children
of Ioseph.

33 And Eleazar the sonne of Aaron died,
whom they buried in a hill that pertay-
ned to Phinehes his sonne, which hill
was geuen him in mount Ephraim.

¶ 2

¶ The ende of the booke of Iosuah whom the
Hebrues call Iehosuah.

The booke of Iudges, called in the Hebrue Sophim, and in Latin Iudicum.

The fyrst Chapter.

1 After Iosuah was dead, Iuda was constitute captayne. 6 Adonibezek is taken.
14 The request of Achlah. 16 The children of Benii. 19 The Chanaanites are made
tributaries, but not destroyed.

A



fter the death of Iosuah, it came to passe, that the childre of Israel ^(a) asked the Lord, saying: Who shall go bp for vs against the Chanaanites, to fight fyrste a-

gainst them:

2 And the Lorde sayde, Iuda shall go bp: beholde, I haue deliuered the land into his handes.

3 And Iuda sayde vnto Simeon his ^(b) brother: Come bp with me in my lot, that we may fight against the Chanaanites, and I likewise will go with thee into thy ^(c) lot. And so Simeon went with him.

4 And Iuda went bp, and the Lorde deliuered the Chanaanites and Pherezites into their handes: And they slue of them in Bezek ten thousand men.

5 And they found Adonibezek in Bezek: And they fought against him, and slue the Chanaanites and Pherezites.

6 But Adonibezek fled, and they folowed after hym, caught hym, and ^(d) cut of his thombes and his great toes.

7 And Adonibezek sayde, Three score and ten kinges hauing their thombes & great toes cut of, gathered their meate vnder my table: * As I haue done, so God hath done to me agayne. And they brought him to Hierusalem, and there he died.

8 (The childre of Iuda had ^(e) fought against Hierusalem, and had taken it, and smitten it with the edge of the sword, & set the citie on fire.)

9 Afterward the children of Iuda went dolvne to fight against the Chanaanites that dwelt in the mountayne & towarde the south, & in the tolve countrey.

10 And Iuda went against the Chanaanites that dwelt in Hebron, whiche before time was called Kiriath Arba, &

slue ^(f) Sefai, Ahiman, and Thalmal.

11 And from thence they went to the inhabitantes of Dabir, whose name in olde time was called Kiriathsepher.

12 And Caleb sayde: * He that smiteth Kiriathsepher, and taketh it, to him will I geue Achlah my daughter to wyfe.

13 And Ohniel the sonne of Kenes Calebs younger brother toke it: to whom he gave Achlah his daughter to wyfe.

14 When she came to him, she counsayled him to aske of her father a fiede: And then she ^(g) lighted of her asse, and Caleb sayde vnto her, What wilt thou:

15 She answered vnto him, Geue me a blessing: for thou hast geuen me a southward land, geue me also fpringes of water. And Caleb gaue her: fpringes, both aboue and beneath.

16 And the childre of the ^(h) Benite Moyses father in lawe, went t by out of the citie of pauline trees with the children of Iuda, into the wildernesse of Iuda, that lieth in the south of Arad, and they went and dwelt among the people.

17 And Iuda went with Simeon his brother, and they slue the Chanaanites that inhabited Zephath, and utterly destroyed it, & called the name of the citie Horma.

18 And also Iuda toke ⁽ⁱ⁾ 2 Issah with the coastes therof, & Askalon with the coastes therof, and Akaron with the coastes therof.

19 And the Lorde was with Iuda, and he conquered the mountaynes: but could not drue out the inhabitantes of the balleyes, because they had charrettes of iron.

20 And they gaue Hebron vnto Caleb, * as Moyses sayde: And he expelled thence the three sonnes of Anak.

21 And the children of Beniamin did not cast out the Jebusites that inhabited Hierusalem: but the Jebusites dwell with the children of Beniamin in Hierusalem vnto this day.

And

(a) By the judgement of Iosuah &c. 18. So righte iudgements ought not to be taken in hand without first iudgement of God.

(b) whose inheritance was divided among the tribe of Iuda according to Jacobs promise. Gen. 49. b. (c) As if I were one of the many thousands of the land: there is one to three by lot.

(d) Of, the lord of Bezek

(e) As he severed of his, so by Gods iudgement in him cut.

Le. xxiii. c.

(f) At this which the parents of Iosuah was done at Iosuahs time, and is here spoken of by way of repetition.

(g) She lighted the asse and the charrettes of Iosuah. Ios. 15. d.

Ios. xvi.

(h) Beniamin 15. d.

(i) The Benite Moyses father in lawe of Iosuah. Deut. 1. d.

Num. 13.

(j) The Benite Moyses father in lawe of Iosuah. Deut. 1. d.

Ne. xii. Ios. 15. d.

- 22 And in like maner they that were of the house of Joseph went vp to * Bethel, and the Lorde was with them.
- 23 And the house of Joseph searched out Bethel, whiche before time was called Luz.
- 42 And the spyes sawe a man come out of the citie, & they sayd vnto him: Shewe vs we pray thee the way into the citie, *and we will shewe thee mercy.
- 25 And when he had shewed them the way into the citie, they smote it with the edge of the sworde: but let the man and all his household go free.
- 26 And the man went into the land of the Hethites, and buyt a citie, and called the name thereof Luz: whiche is the name thereof vnto⁽¹⁾ this day.
- 27 *Neither did Manasses expell Bethsean with her towynes, Chanach with her towynes, the inhabitours of Dor with her towynes, the inhabitours of Jezblaam with her towynes, neither the inhabitours of Bagaddo with her towynes: but the Chanaanites were bolde to dwell in the lande.
- 28 But it came to passe, that assoone as Israel was warned nightie, they put the Chanaanites to tribute, and expelled them not wholly.
- 29 *In lyke maner⁽²⁾ Ephraim expelled not the Chanaanites that dwell in Gazer: but the Chanaanites dwell still in

- Gazer among them.
- 30 Neither dyd Zabulon expell the inhabitours of Betron, neither the inhabitours of Mahalol: but the Chanaanites dwelt among them, and became tributaries.
- 31 Neither did Aser cast out the inhabitours of Acho, neither the inhabitours of Zidon, and of Ahalab, Aczib, & Helbah, Aphek, nor of Kohob:
- 32 But the Aserites dwelt among the Chanaanites the inhabitours of the lande: for they dyd not dreyne them out.
- 33 Neither dyd Nephthaliim dreyne out the inhabitours of Bethsaures, nor the inhabitours of Bethanath: but dwelt amongst the Chanaanites the inhabitours of the lande. Neuerthelesse, the inhabitours of Bethsaures and of Bethanath became tributaries vnto them.
- 34 And the Amozites droue the children of Dan into the mountayne, and suffered them not to come downe to the valley.
- 35 And the Amozites were content to dwell in mount Heres in Aialon, and in Salabim: And the hande of Joseph preyayled, so that they became tributaries.
- 36 And the coast of the Amozites was from the goyng vp to Acrabim, & from the⁽³⁾ rocke vpwarde.

⁽¹⁾ Dr. Afflic-
ted them

⁽³⁾ A citie in
Arabia, in
the time of
Ish, which sig-
nifieth a rock.

The. ij. Chapter.

The Angel rebuketh the people, because they had made peace with the Chanaanites. 11 The Israelites fell to idolatrie after Josuahs death. 14 They are deliuered into the enemies handes. 16 God deliuereth them by Judges. 22 why God suffered idolaters to remayne among them.



1 And the⁽¹⁾ angel of the Lorde came vp from Gilgal to Bochim, and sayde: I made you to go out of Egypt, & haue brought you vnto the lande whiche I sware vnto your fathers: And I sayde, I will neuer breake myne appoyntment that I made with you.

2 And ye also shall make no coneuant with the inhabitours of this lande, *but shall breake downe their altiers: Neuerthelesse, ye haue not hearkened vnto my voyce: why haue ye this done?

3 wherefore I haue lykelyse determined, that I will not cast them out before you: but they shall be *as thornes vnto

- you, and their goddes shall be a snare vnto you.
- 4 And when the angel of the Lorde spake these wordes vnto all the children of Israel, the people cryed out and wept:
- 5 And called the name of the sayd place Bochim, & offered sacrifices vnto the Lorde.
- 6 And whē Josuah⁽²⁾ had sent the people away, the children of Israel went euery man into his inheritance to possesse the lande.
- 7 *And the people serued the Lorde all the dayes of Josuah, & all the dayes of the elders that outlyned Josuah, & had scene al the great workes of the Lorde that he dyd for Israel.
- 8 And Josuah the sonne of Nun, the ser-

⁽¹⁾ Dr. vnto
ping.
⁽²⁾ Heade of
Josuah. i. x. g.

23
lo. xxiii. g.

lo. xxiii. 3.

naunt of the Lorde died, when he was an hundredth and ten yeres olde :

(e) D: Sarah
Tel: 4. 6. 6.
figured the
fenne whole
image was set
bpo: Jofuahs
grace for a
memo: that
the fenne: fode
as his com-
maundement.

9 Whom they buried in the coastes of his inheritaunce [even] in Thimnath ⁽¹⁾ Heres in mount Ephraim, on the northside of the hil Gaas.

10 And euen so all that generation were put vnto their fathers: and there arose another generation after them, which neither knewe the Lorde, nor yet the workes whiche he had done for Israel.

11 And then the children of Israel dyd wickedly in the sight of the Lorde, and serued ⁽²⁾ Baalim,

12 And forsoke the Lord God of their fathers, whiche brought them out of the lande of Egypt, and folowed straunge goddes, euen of the goddes of the nations that were rounde about them, and bowed them selues vnto them, and angered the Lorde:

13 They forsoke the Lorde, and serued Baal and ⁽³⁾ Astaroth.

(e) Follies
which had the
fenne of
the: Sidonites.

14 And the wrath of the Lord waxed hot agaynst Israel, and he deliuered them into the handes of raueners, that spoyled them, & folde them into the handes of their enemies rounde about them, so that they had no power any longer to stande before their enemies.

15 But whither soeuer they went out, the hand of the Lord was sore against them, euen as the Lord promised them, and as he sware vnto them: And he punished them sore.

16 Neuerthelesse the Lorde rayled by iudges, which deliuered them out of the handes of their oppressers.

17 And yet for all that they would not

hearken vnto their iudges: but rather went a whooring after straunge goddes, and bowed them selues vnto them, and turned ⁽⁴⁾ quickly out of the way, whiche their fathers walked in, obeying the commaundementes of the Lorde: But they dyd not so.

18 And when the Lorde rayled them by iudges, he was with the iudge, and deliuered them out of the handes of their enemies all the dayes of the iudge: ⁽⁵⁾ for the Lord had compassion ouer their sorowinges, whiche they had by the reason of them that oppressed them & vexed them:)

19 Yet for all that, * as soone as the iudge was dead, they returned, and dyd worse then their fathers, in folowing straunge goddes, to serue them & worship them: and ceassed not from their olde inuencions, nor from their malicious way.

20 And the wrath of the Lorde was moued against Israel, and he sayde: Because this people hath trasgressed myne appoyntment whiche I commaunded their fathers, and haue not hearkened vnto my voyce:

21 I will hencefoorth not cast out before them one man of the nations whiche Jofuah left when he dyed:

22 That throughe them I may ⁽⁶⁾ proue Israel, whether they wil kepe the way of the Lorde, and walke therein as their fathers dyd, or not.

23 And so the Lorde left those nations, and droue them not out immediately, neither deliuered them into the hande of Jofuah.

(e) This is
the fenne of
the fenne
which was
set bpo: Jofuahs
grace for a
memo: that
the fenne: fode
as his com-
maundement.

Iud. 1.

(e) D: Sarah
Tel: 4. 6. 6.
figured the
fenne whole
image was set
bpo: Jofuahs
grace for a
memo: that
the fenne: fode
as his com-
maundement.

The. iij. Chapter.

1 The Chanaanites were left to trye Israel. 9 Othoniel deliuereth Israel. 21 Abud killeth king Eglon. 23 Samgar killeth the philistines,

A 1



these are the nations whiche the Lorde left, that he might proue Israel by them: (euen as many of Israel as had not knowen al the warres of Chanaan:

2 Onely for the learning of the generations of the childe of Israel that he also might teach them warre, onely such as before knewe nothing therof.)

3 Of those whom he left, there were fve lordes of the philistines, and all the

(e) what helpe
of Sod at
rich, what pol-
itic & what
balauntes
was bpo
therein.

Chanaanites, and the Sidonites, & the heuites that dwelt in mount Libanon, euen from mount Baal Hermon, vnto one conie to Hamath.

4 Those remainyd to proue Israel by, and to wpe whether they would hearken vnto the commaundementes of the Lorde, which he commaunded their fathers by the hande of Moyse.

5 And the children of Israel dwelt among the Chanaanites, hethites, Amorites, pherezites, heuites, and Jebusites,

And

miel.

6 And toke the daughters of them to be
 7 their wiues, & gaue their owne daugh-
 7 ters to their sonnes, and serued their
 7 goddes.
 7 And the children of Israel did wicked-
 7 ly in the sight of the Lorde, and forgat
 7 the Lorde their God, and serued Baal-
 7 him and^(c) Atheroth.
 8 Therefore the Lorde was angry with
 8 Israel, and he solded them into the han-
 8 des of Chusan Rishathaim king of Me-
 8 sopotamia: and the children of Israel
 8 serued Chusan Rishathaim eyght yerres.
 9 And when the children of Israel cryed
 9 vnto the Lorde, the Lorde stirred vp a
 9 sauour to the children of Israel, & saued
 9 them, euen Othniel the sonne of Ke-
 9 nes, Calebs younger brother.
 10 And^(b) the spirit of the Lorde came
 10 vpon him, and he iudged Israel, & went
 10 out to warre: And the Lorde deliuered
 10 Chusan Rishathaim king of Mesopota-
 10 mia into his hande, and his hande pre-
 10 uayled against Chusan Rishathaim.
 11 And the land had rest fourtie yerres:
 11 and Othniel the sonne of Kenes died.
 12 And the children of Israel agayne
 12 committed wickednes in the sight of
 12 the Lorde: And the Lorde^(c) streng-
 12 thed Eglon the king of the Moabites,
 12 against the children of Israel, because
 12 they had committed wickednes before
 12 the Lorde.
 13 And this [Eglon] gathered vnto him
 13 the children of Ammon, and the Amale-
 13 kites, and went and smote Israel, and
 13 possessed the cite of Paulmie trees.
 14 And so the children of Israel serued
 14 Eglon the king of Moab, xviii. yerres.
 15 But when they cryed vnto the Lord,
 15 the Lord stirred them vp a sauour, Ahud
 15 the sonne of Gera the sonne of Genuini,
 15 a man lanie of his^(d) right hande: and
 15 by him the children of Israel sent a
 15 present vnto Eglon the king of Moab.
 16 But Ahud made him a dagger with
 16 two edges, of a cubite length, and he did
 16 gyrd it vnto his raymet vpon his right
 16 thigh,
 17 And caried the present vnto Eglon the
 17 king of Moab: (And Eglon was a very
 17 fatte man.)
 18 And when he had presented the pre-
 18 sent, he sent the people that bare it away:
 19 But he him selfe turned agayne (from

the place of grauen images, that was
 by Gilgal) and sayde: I haue a secret er-
 rande vnto thee, O king. which sayde:
 Kepe silence. And all that stode before
 hym, went out from him.
 20 And Ahud came vnto him, and in a
 20 sommer parler whiche he had, sate he
 20 him selfe alone: and Ahud sayd, I haue
 20 a message vnto thee from God. And he
 20 arose out of his seate.
 21 And Ahud put forth his left hande,
 21 & toke the dagger from his right thigh,
 21 and thrust it into his belly.
 22 And the fatte went in after the blade:
 22 and the fatte closed the fast, so that
 22 he might not drawe the dagger out of
 22 his belly, but the dyt came out.
 23 Then Ahud gat him out into the
 23 porche, and shut the doores of the parler
 23 vpon him, and locked them.
 24 When he was gone out, his seruants
 24 came: And when they saue that the
 24 doores of the parler were locked, they
 24 sayde, Surely he^(e) couereth his seete in
 24 his sommer chamber.
 25 And they taried till they were asha-
 25 med, and seying he opened not the
 25 doores of the parler, they toke a key and
 25 opened them: And beholde, their Lorde
 25 was fallen downe dead on the earth.
 26 And Ahud escaped whyle they taried
 26 and was gone beyonde, to the place of
 26 the grauen images, and escaped into
 26 Seirath.
 27 And when he was come, * he blew a
 27 trumpet in mount Ephraim: And the
 27 childre of Israel went downe with him
 27 from the hill, and he went before them.
 28 And he sayde vnto them, folow me:
 28 for the Lorde hath deliuered your ene-
 28 mies the Moabites into your hande.
 28 And they descended after him, and toke
 28 the passages of Iordane toward Mo-
 28 ab, and suffered not a man to passe ouer.
 29 And they slue of the Moabites the
 29 same tyme vpon a ten thousande men,
 29 which were all^(f) fatte, & men of warre,
 29 and there scaped not a man.
 30 So Moab was subdued that day vnder
 30 the hande of Israel: And the lande
 30 had rest fourescore yerres.
 31 After him was Samgar the sonne of
 31 Anath, whiche slue of the Philistines
 31 sixe hundred men with an^(g) ore goade,
 31 and deliuered Israel also.

(g) That he be
 both his cal-
 nient.

Num. x. 2.

(h) That is
 strong and
 luy.

(i) Likess the
 stronger kind
 of armour hel-
 peth not.
 In here God
 will punish:
 so the templed
 swayer will
 frue where
 God miracu-
 lously giue
 victory.

The. iiii. Chapter.

1 Israel sinne, and are geuen into the handes of Abime. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisara keth. 17 And is killed by Jael.



1
A



And the children of Israel began agayne to do wickedly in the sight of the Lord, when Abime was dead.

2 And the Lord sold them into the hand of ^(a) Jabin king of Chanaan, that reigned in ^(b) Hazor, whose captayne of warre was called Sisara, which dwelt in Harosheth of the gentiles.

3 And the children of Israel cried vnto the Lord (for he had nine hundred charrettes of yron: & twentie yeres he troubled the children of Israel very sore.)

4 And Deborah a prophetesse, the wife of Lapidoth, iudgeth Israel the same time.

5 And the same Deborah dwelt vnder a palkine tree, betwene Ramath & Bethel, in mount Ephraim: And the children of Israel came vnto her for iudgement.

6 And she sent, and called Barak the sonne of Abinoam, out of Kedesh Nephthaim, and sayd vnto him: hath not the Lord God of Israel ^(c) commaunded, saying: Go, and drabe toward mount Thabor, and take with thee ten thousand men of the children of Nephthaim,

and of the children of Zabulon:

7 And I will bring vnto thee to the river Kison, Sisara thy captayne of warre, vnto Jabin, with his charrettes and his people, and will deliuer him into thyne handes.

8 And Barak said vnto her, ^(d) If thou wilt go with me, I will go: But and if thou wilt not come with me, I will not go.

9 She sayd: I will surely go with thee, but this iourney that thou takest, shall not be for thyne honour: for the Lord shall sell Sisara into the hande of a woman. And Deborah arose and went with Barak to Kedesh.

10 And Barak called Zabulon & Nephthaim to Kedesh, and led after him ten thousande men: and Deborah went vp with him.

11 (But Haber the Kenite which was of the childre of Hobab, the father in lawe of Moyses, remoued from the Kenites, and pitched his tent ^(e) vntill the playne of Zaanaim, whiche is by Kedesh.)

12 And they shewed Sisara, that Barak the sonne of Abinoam was gone by to mount Thabor.

13 And Sisara gathered together all his charrettes, euen nine hundred charrettes

(a) This was one of the posterites of Jabin, who was a Canaanite. (b) Hazor, a city of the Canaanites, was a strong city, and was the seat of Jabin, king of the Canaanites. (c) This was the same Barak, who was a captain of the Israelites. (d) This was the same Deborah, who was a prophetess, and was the judge of Israel. (e) This was the same Haber, who was a Kenite, and was the father-in-law of Moses.

Iud. vi. (c) It should be noted that the text of the Bible is not always consistent. In some places, the name of the city is given as 'Zaanaim', while in others it is given as 'Zaanaim'. This is likely due to a variation in the original text, or a change in the name of the city over time.

13

(d) This was the same Deborah, who was a prophetess, and was the judge of Israel. (e) This was the same Haber, who was a Kenite, and was the father-in-law of Moses.

Num. x.

(f) This was the same Sisara, who was a captain of the Canaanites, and was the enemy of the Israelites.

of iron, & all the people that were with him from of Haroseth of the gentiles, vnto the ryuer of Eison.

14 And Deboza sayd vnto Barak: Up, for this is the day in which the Lorde hath deliuered Sisara into thyn hand: Is not the Lorde gone out before thee? And so Barak went downe fro mount Ephabor, and ten thousande men after him.

15 But the Lorde destroyed Sisara and all his charettes, and all his hoaste with the edge of the sworde, before Barak: so that Sisara lyghted downe of his charret, and fled away on his fete.

16 But * Barak folowed after the charettes and after the hoast, euen vnto Haroseth of the gentiles: And all the hoast of Sisara fell vpon the edge of the sworde, and there was not a man left.

17 Howbeit Sisara fled away on his fete to the tent of Jael the wyfe of ^(c) Haber the Kenite (for there was peace betweene Jabin the king of Habor, and the houshoude of Haber the Kenite.)

18 And Jael went out to meete Sisara, and sayd vnto him: Turne in my lorde, turne in to me, feare not. And whan he had turned in vnto her into her tent, she couered him with a mantell.

19 And he sayd vnto her: Genge me I pray thee a litle water to drinke, for I am thirstie. And she opened * a bottie of milke, and gaue him drinke, & couered him.

20 And agayne he sayd vnto her: Stande in the doore of the tent, and whan any man doth come and enquire of thee, whether ther be any man here, thou shalt say, naye.

21 Then Jael habers wyfe, toke a nayle of the tent, & an hanunner in her hande, and went softly vnto him, and smote y nayle into the temples of his head, and fastened it into the ground (for he slumbered sore, and was lery) and so he died.

22 And beholde, as Barak folowed after Sisara, Jael came out to meete him, & said vnto him: Come, and I will shewe thee the man whom thou sekest. And whan he came in to her tent, behold Sisara lay dead, and the nayle was in his temples.

23 And so God brought Jabin the kyng of Chanaan into subiection that day before the children of Israel.

24 And the hand of the children of Israel prospered, and preuayled against Jabin the kyng of Chanaan, vntill they had destroyed Jabin king of Chanaan.

The. v. Chapter.

1. The song and thankesgeuing of Deborah and Barak after the victorie.

1 **W**hen Deborah and Barak the sonne of Abinoam singe the same day, saying:

2 Praise ye the Lord, for the auengyng of Israel, and for the ^(a) people that became so willing.

3 Heare O ye kinges, hearken O ye princes: I, euen I will syng vnto the Lord, I will prayse the Lord God of Israel.

4 Lorde, * whan thou wentest out of Seir, whan thou departedst out of the field of * Edom, the earth trembled, and the heauens rayned, the cloudes also dropped water:

5 * The mountaynes melted before the Lord, euen as dyd * Sinai before y Lord God of Israel.

6 In the dayes of * Saingar the sonne of Anath, in the dayes of * Jael, the hye wayes were ^(b) vnoctupied, and the tra-

uelers walked thorothe bye wayes.

7 The inhabitants of the towne were gone, they were gone in Israel, vntyll I Deborah came bp, which came bp a ^(c) mother in Israel.

8 They chose new goddes, and then had they the enemie in the gates: Was there a shield or speare scene among fourtie thousande of Israel?

9 My heart loneth the gouerners of Israel, and them that are willing among the people: O prayse ye the Lord.

10 Speake ^(d) ye that ryde on fayre asses, ye that dwell by ^(e) Biddin, and that walke by the wayes.

11 For the noyse of the archers among the ^(f) drawers of water ceassed, there shall they speake of the righteousnes of the Lorde, his righteousnes in his vnfensed towne in Israel: Then shall the people of the Lorde go downe to the gates.

25

(c) Deborah she blessed the authortie & power: y e God gaue her for the wealth of her people, & not to suppress them after the manner of tyrants.

(d) magnificat the alme moste honored in the ecclesie of these officers: which chaute that they durst not come from out to out.

(e) A tree came place much oppre: sed with the enemies, as a place used for march: ydile to the which for feare of the enemies there was also no refuge.

(f) Whom the enemies of the Lord used to shew up, & to endanger

12 Thy Deborā vp, get thee vp, and sing a song: * Arise Barak, and leade ⁽¹⁾ thy captiuitie captiue, thou sonne of Abinoam.

(g) To wpe, tho that kept the people in captiuitie.

13 Then shall they that remayne, haue dominion of the proudest of the people: The Lord hath geuen me dominion ouer the mightie.

C 14 Out of Ephraim was there a ^(h) roote of them agaynst Amalek, and after thee

(h) In this reckoning vp of the influence of this victory, she becometh switt her selfe, as a roote of Ephraim, and called these Chanaanites Amalek by illustration.

(i) It is light that some of the Beniaminites toward them led up to Deborā, and taught that she was partly here of the victory of Saul agaynst Amalek.

(j) They maruelled that they came not out to Iozā danc to helpe them.

(k) And yet came to helpe, and therefore thou hasten canst haue no excuse.

(l) They bewailed fare of, and their cities decayed easily for their enemies to get, yet they left them: but this excuse seemeth not against Gods commendation.

15 Beniamin among thy people: Out of Machir came rulers, and out of Zabulon they that handell the penne of the writer.

16 And of Issachar there were princes with Deborā, and Issachar, and also Barak, he was sent on foote into the valley: for the diuisions of Ruben [were] great ^(k) thoughtes of heart.

17 Why abodest thou among the sheepe foldes, to heare the bleatings of the flockes: for the diuisions of Ruben, were great thoughtes of heart.

18 ^(l) Gilead also abode beyonde Jordan: and why doth Dan remayne in hyppes: After continued on the sea shore, and taried in his decayed ^(m) places.

19 [But] the people of Zabulon haue incorporated their lyues euen vnto the death, lyke as dyd Repphathaim in the hye places of the fildes.

20 The kynges came and fought, then fought y kynges of Chanaan in Thannach by the waters of Megiddo, and wan no money.

21 They fought from heauen, euen the starres in their courses fought agaynst Sisara.

D 22 The ryuer of Kison swept them away, that auncient ryuer the ryuer Kison: My soule, thou hast marched valiantly.

23 Then were the horse hooves smitten asunder by the meanes of the prauings

that their mightie men made.

24 Curse ye the citie of ⁽ⁿ⁾ Meros (sayd the angel of the Lord) curse the inhabitants thereof: because they came not to helpe the Lord, to helpe the Lord against the mightie.

(m) It is more to be noted, and some of these words record the, they reman to helpe.

25 Jael the wyfe of Haber the Kenite, shalbe blessed aboue other women, blessed shall she be aboue other women in the tent.

26 * He asked water, and she gaue him mylke, she brought forth butter in a lordly dyshe.

27 She put her hande to the nayle, & her ryght hande to the synthes hammier: with the hammier smote she Sisara, & smote his head, wounded him, and pearced his temples.

28 He bowed him downe at her feete, he fell downe, and lay styll: At her feete he bowed him selfe, & fell. And whē he had sunke downe, he lay there destroyed.

29 The mother of Sisara looked out at a wyndolwe, and cryed thoroowe the lattell: why is his charret so long a coming: why tary the wheeles of his charettes: **C**

30 Al the wyse ladyes aunswered her, yea and her owne wordes aunswered her selfe.

31 Surely they haue found, they deuide the spoyle, euery man hath a damsell or two: Sisara hath a pray of diuers couloured garmentes, euen a pray of rayment dyed with sundry colours, and that are made of needle worke: rayment of diuers colours and of needle worke on both sydes, which is meete for him that is chiefe in distributing of y spoyle.

32 So perishe all thine enemies O Lord: But they that loue him, let them be as y ^(o) sunne whan he ryseth in his myght. And the lande had rest fourtie yeres.

(n) That is, great men and may be mightie power, as might the enemy.

The. vij. Chapter.

1. Israel is oppressed of the Midianites for their wickednes. 14. Gedeon is sent to be their deliuerer. 37. He asked a signe.

A 1



And the children of Israel committed ^(a) wickednesse in the syght of the Lorde: And the Lorde deliuered them into ^(b) the handes of Midian seven yeres.

(a) Specially idolitrie, as breakefast and praye.

(b) That is, the power of strength.

2 And the hand of Midian preyed against Israel: & ^(c) because of the Midianites, y children of Israel made them denmes in the mountaynes and caues, and strong holdes.

(c) That is, because of the Midianites.

3 And when Israel had sown, then came vp the Midianites, the Amalechites, and they of the east, and

4 And pitched their tentes against them,
and destroyed the increase of the earth,
euen tyll thou come vnto Azah, & left no
sustenance for Israel, neither sheepe,
ore, nor asse:

(1) Hebron to
be assured it
was Gods
message, and
not illusion of
a spirit, requir-
eth a signe:
But Gods
word once
confirmed by
signes, is to
be believed
without signe.

(k) Measure of dye thickness, containing about three pages.

D

3. Reg 18.f.

Exod. 31. d.

(1) First Deba-
trics to be
destroyed, and
true religion

then the deep-
ency of the
people, or ci-
tle govern-
nances of the

ben in hande.

for his fathers houtholde and the men of the citie, he dyd it by nyght.

- 28 And when the men of the citie arole early in the morning, beholde the altar of Baal was broken, & the groue cut downe that was by it, and the ^(m) seconde bullocke offered vpon the altar that was made.

(m) whiche was of seven yeres feeding, and kept to be offered to Baal.

- 29 And they sayde one to another: Who hath done this thing: And when they enquired and asked, they sayd: Gedeon y^e sonne of Joas hath done this thing.

- 30 Then the men of the citie sayde vnto Joas, Wring out thy sonne, that he may dye: because he hath destroyed the altar of Baal, and cut downe the groue that was by it.

- 31 And Joas sayd vnto al that stode by him: Will ye pleade Baals cause: or Will ye saue him: he that will contende for him, let him dye or the morning. If he be a God, let him pleade for himselfe agaynst him that hath caste downe his altar.

- 32 And from that day, was Gedeon called Jerobaal: because his father had sayd, Let Baal pleade for himselfe, because he hath broken downe his altar.

- 33 All the Madianites therfore, and the Amalekites, and they of the east, were gathered together, & went and pytched

in the valley of Jestacl:

- 34 But the spirite of the Lorde came vpon Gedeon, *and he blew a trumpet, and ⁽ⁿ⁾ Abiezer was ioyned with him.

- 35 And he sent messengers throughout all Manasses, which also was ioyned with him, and he sent messengers vnto Azar, Zabulon, and Nephthaliin, and they came to meete them.

(n) They the fathers of Abiezer.

- 36 And Gedeon sayd vnto God: If thou wilt saue Israel by myne hand, as thou hast sayd:

- 37 Beholde, I wil put a fleece of wool in the treashing place: And if the dewe come on the fleece onely, and it be drye vpon all the earth besyde, then shall I be sure that thou wilt saue Israel by my hand, as thou saydest.

- 38 And it came so to passe: For he rose by early on the morow, & thrust the fleece together, and wrung the dewe therout, and fylled a bottle of water.

- 39 And Gedeon sayde agayne vnto God: Be not angry with me, that I speake once more, for I wil proue once agayne by the fleece. Let it be drye onely vpon the fleece, and dewe vpon all the ground.

- 40 And God dyd so that same nyght: For it was drye vpon the fleece only, & there was dewe on all the grounde.

¶ The.vii. Chapter.

1. The Lord commaundeth Gedeon to send away a great parte of his companie. 22. The Madianites are discomfited by a wonderful soyt. 25. Oreb and Zeeb are slaine.

¶ 1



hen Jerobaal (who is Gedeon) and all y^e people y^e were with him, rose by early, & pytched besyde the wel of Harad: so that the hoaste of the Madianites were on the northsyde of them by the hyll of Bozch in the valley.

- 2 And the Lord sayd vnto Gedeon: The people that are with thee, are to many for me to geue y^e Madianites into their handes, lest Israel make their ^(a) baunt against me, and saye: Myne owne hand hath saued me.

- 3 Folwe therfore make a proclamation in the eares of people, and saye: * If any man dread or be ascard, let him returne and depart early from mount Gilead. And there returned of the people xxi.

(a) God wyl not that any creature despise hym of his glorie.

Deut. xx. 6.
1. Malich. 3. g

thoulande, & there abode ten thoulande.

- 4 And the Lord sayd vnto Gedeon: The people are yet to many, bying them downe vnto the water, and I will trye them vnto thee there. And of whom I say vnto thee, this shal go with thee: the same shal go with thee. And of whom soeuer I say vnto thee, this shal not go with thee: the same shal not go.

- 5 So he brought downe the people vnto the water: And the Lord said vnto Gedeon, As many as lappe y^e water with their tongues as a dogge lappeth, them put by them selues, and [to do] them that kneele downe vpon their knees ^(b) to drinke.

- 6 And the number of them that put their handes to their mouthes and lapped, were three hundred men: But all y^e remnant of y^e people kneeled downe vpon their

(b) They that were to be drinke.

their knees to dryncke water.

7 And the Lorde sayd vnto Gedeon: By these thre hundred men that lapped will I saue you, and deliuer the Ma-

dianites into thyne hande: And let all the other people go euery man vnto his place.

8 They therfore of the people toke bit-

to: which
were in the
ber, and
red at the
times and
and bit.

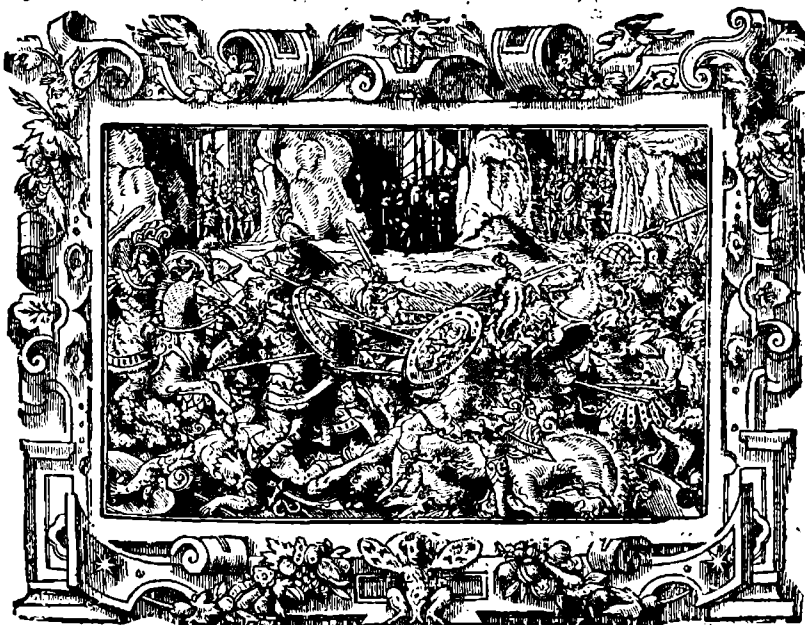


tales with them, and their trumpettes: And he sent all the rest of Israel, euery man vnto his tent, and retayned those three hundred men: And the hoast of Madian was bencath him in a balley.

9 And the same nyght the Lorde sayde vnto him: Arise, get thee downe vnto the hoast, for I haue delyuered it into thyne hand.

10 But and if thou feare to go downe, then go thou and Phara thy ladde downe to the hoast.

11 And thou shalt hearken what they say, and so shall thine handes be strong to go downe vnto the hoast. Then went he downe & Phara his ladde vnto the outsyde of the men of armes that were in the hoast.



Iud. 6 c.

- 12 And the **Madianites**, the **Amalekites**, and all they of the east, lay along in the valley lyke a multitude of grasshoppers, and their camelles were without numbre, euen as the sande by the sea syde in multitude.
- 13 And when Gedeon was come, behold, there was a man that tolde a dreame vnto his neyghbour, and sayd: Behold, I dreamed a dreame, and me thought that a cake of barley bread tumbled into the hoast of **Madian**, and came vnto a tent, and smote it that it fell, and ouerturned it that the tent lay along.
- 14 And his felowe answered and sayd: This is nothing els saue the sworde of Gedeon y^e some of **Joas**, a man of **Israel**: for into his hande hath God deliuered **Madian**, and all the hoast.
- 15 When Gedeon heard the telling of the dreame, & the interpretation of the same, he worshypped, and returned vnto the hoast of **Israel**, and sayde: Up, for the **Lord** hath deliuered into your hande the hoast of **Madian**.
- 16 And he deuident the thre hundred men into thre companies, and gaue euery man a trumpet in his hande, with emptie pytchers, and ^(c) lampes therein.
- 17 And sayde vnto them, Loke on me, and do lykelwyse: that when I come to the syde of the hoast, euen as I do, so do you.
- 18 When I blowe with a trumpet and all that are with me, blowe ye with trumpettes also on euery syde of the hoast, and say: For the **Lord**, and for Gedeon.
- 19 So Gedeon and the hundred men that were with him, came vnto the out-

syde of the hoast in the begynnyng of the myddle watche, & raysed vp the watch men: And they blew with their trumpettes, & brake the pytchers that were in their handes.

20 And the thre companies blew with trumpettes, & brake the pytchers, and helde the lampes in their left handes, and the trumpettes in their right, to blowe withal: And they cryed, The sworde of the **Lord**, and of Gedeon.

21 And they stode byll, euery man in his place rounde about the hoast: And all the hoast ranne, and cryed, and fled.

22 And the thre hundred blew with trumpettes, and the **Lord** set euery mans sworde vpon his neyghbour throughout all the hoast: and the hoast fled to **Bethhasitah**, to **Zererath**, and to the edge of the playne of **Deholah** vnto **Tabbath**.

23 And the men of **Israel** being gathered together out of **Rephthaim**, of **Aser**, and of all **Manasses**, folowed after the **Madianites**.

24 And Gedeon sent messengers vnto al mount **Ephraim**, saying: Come downe against the **Madianites**, and take before them the waters vnto **Bethbarath**, and to **Jordane**. Then all the men of **Ephraim** gathered together, & toke the waters vnto **Bethbarath**, & to **Jordane**.

25 And they toke two princes of the **Madianites**, **Oreb** and **Zeb**: and slue **Oreb** vpon the rocke **Oreb**, and **Zeb** at the winepresse of **Zeb**, and folowed after **Madian**: and brought the heades of **Oreb** and **Zeb** to Gedeon on the other syde **Jordane**.

(c) These words meanes God vsed, to signifie that the whole blaspemy came of hym.

(d) And the Lord set euery mans sworde vpon his neyghbour throughout all the hoast.

(e) And the Lord set euery mans sworde vpon his neyghbour throughout all the hoast.

(f) And the Lord set euery mans sworde vpon his neyghbour throughout all the hoast.

(g) And the Lord set euery mans sworde vpon his neyghbour throughout all the hoast.

¶ The .viij. Chapter.

1 **Ephraim** murmureth against Gedeon. 2 who appealeth them. 4 He passeth **Jordane**. 16 He reuengeth hym selfe on them of **Sucoth** and **Phanuel**. 27 He maketh an **Ephod**, which was the cause of idolatrie. 30 Of Gedeons sonnes, and of his death.

A 1



And the men of **Ephraim** said vnto him: why hast thou serued vs thus, that thou calledst vs not, when thou wentest to fight with the **Madianites**: And they chode with him sharply.

2 And he sayde vnto them: what deede haue I done lyke vnto yours: Is not the ^(b)gleaning of grapes of **Ephra-**

im, better then the vinetage of **Abiezzer**: 3 God hath deliuered into your handes the lordes of **Madian**, **Oreb** and **Zeb**: And what was I able to do lyke as you haue done: And then their spirites abated from of him, when he had sayde that.

4 And Gedeon came to **Jordane** to passe ouer, he & the thre hundred men that were with him weery, and yet folowed the chase.

5 And

(a) whiche haue sayne two princes **Oreb** & **Zeb**. (b) This last act of the whole crite, is more famous then the enterprise of one man of our samite.

- 5 And he sayd vnto þ men of ^(c) Sucoth: Gene I pray you, cakes of bread vnto þ people that folow me, for they be fayntie, that I may folowe after Zebah, and Zalmiana, kynges of Madian.
- 6 And the lordes of Sucoth sayde: Are the handes of Zebah and Zalmiana now in thyne ^(d) handes, that we should geue bread vnto thyne armie?
- 7 Gedeon sayde: Therfore when the Lord hath deliuered Zebah and Zalmiana into mine hande, I will teare the fleſſhe of you with the thornes of the wilderness, and with bypers.
- 8 And he went vp thence to Phanuel, & spake vnto them lyke wyſe: And þ men of Phanuel answered him, as did the men of Sucoth.
- 9 And he sayd also vnto the men of Phanuel: When I come agayne ^(e) in peace, I will breake downe this towre.
- 10 Zebah & Zalmiana were in Carcor, and their hoastes with them, vpon a fiftene thousande men, which were all that were left of all the hoastes of them of the east: For there was slaine an hundred and twentie thousande men that drewe swordes.
- 11 And Gedeon went thorow them that dwelt in tabernacles on the east syde of Nobah and Jegbahah, and smote the hoaste: for the hoaste dyd cast no perylles.
- 12 And when Zebah and Zalmiana fled, he folowed after them, and toke þ two kynges of Madian, Zebah and Zalmiana, and diſcomfited all the hoaste.
- 13 And Gedeon the sonne of Joas, returned from battel afore the sunne was vp,
- 14 And caught a ladde of the men of Sucoth, & enquired of him: And he wrote him of the lordes and elders of Sucoth threſcore and ſeuenteene men.
- 15 And he came vnto the men of Sucoth, and sayd: Beholde Zebah and Zalmiana, with which ye dyd cast me in the teeth, saying: Are the handes of Zebah and Zalmiana already in thyne hande, that we should geue bread vnto thy fayntie men?
- 16 And he toke the elders of the citie, and thornes of the wilderness, and bypers, and dyd teare the men of Sucoth with them.
- 17 And he brake downe the towre of Phanuel, & slue the men of the citie.
- 18 And then sayde he vnto Zebah and

Zalmiana: What manner of men were they whom ye ſlue at Thabor: And they answered: The lykenesse of thee and them is alone, eue after the faſhion of the children of a kyng.

- 19 And he sayd, They were my brethren, euen my ^(f) mothers children: As truly as the Lord liueth, if ye had ſaued their lyues, I would not ſlay you.

^(f) Euen na-
ture forceth
me to reſeue
their deathe.

- 20 And he sayde vnto Jether his eldeſt ſonne, Up and ſlay them. But the ladde drewe not his ſworde: for he feared, be-
cauſe he was yet young.

- 21 Then Zebah and Zalmiana sayde: Kyſe thou, and fall vpon vs: for as ^(g) the man is, ſo is his ſtrength. And Gedeon aroſe, and ſlue Zebah and Zalmiana, and toke away the ornaments that were on their camels neckes.

^(g) ſpeaking
that they
would be ryd
out of their
pawes at once:
or that they
thought it di-
ſhonour to be
ſlue to death
by a boy.

- 22 Then the men of Iſrael ſayde vnto Gedeon: Raigne thou ouer vs, both thou, thy ſonne, and thy ^(h) ſonnes ſonne, for thou haſt deliuered vs out of þ hand of Madian.

^(h) That is,
thy poſterite.

- 23 And Gedeon ſayd vnto them: I wyll not raigne ouer you, neither ſhall my childe raigne ouer you: but the Lorde ſhall ⁽ⁱ⁾ raigne ouer you.

- 24 And agayne Gedeon ſaid vnto them: I would deſire a request of you, euen that you would geue me euery man the ^(j) earringes of his pray. For they had gol-
den earringes, becauſe they were Iſ-
maelites.

^(j) As ſuch
one as he ſhall
choſe, accep-
ting to the
ſentence of his
holy ſworde, to
rule and to
maſtaye
his true reli-
gion.

- 25 And they answered: We will gyue them. And they ſpread a mantell, and dyd caſt therein euery man the earringes of his pray.

- 26 And the wayght of þ golden earringes that he required, was a thouſand and ſeuene hundred ſicles of golde, beſyde chaynes and iewelles, and purple ray-
ment that was on the kynges of Madi-
an, and beſyde the chaynes that were about their camels neckes.

- 27 And Gedeon made an ^(k) Ephod ther-
of, and put it in his citie Ephrah: And all Iſrael went a whoyring after it in the ſame place, which thing became a cnyne vnto Gedeon and to his houſe.

^(k) To be a
ſcullion of
this victorie:
but after-
ward ſubſe-
quently.

- 28 Thus was Madian brought lowe be-
fore the children of Iſrael, ſo that they
lyft vp their heades no moze: And the
countrey was in quietnes fourtie yeres
in the dayes of Gedeon.

- 29 And Jerobaal þ ſonne of Joas, went
and dwelt in his owne houſe.

- 30 And Gedeon had threescore and ten sonnes of his body begotten: for he had many wyues.
 31 And his concubine that was in Sichem bare him a sonne also, whose name he called Abimelech.
 32 And Gedeon the sonne of Joas dyed in a good age, and was buryed in the sepulchre of Joas his father, even in Ephraim, that parteyned vnto the father of the Ephraimites.
 33 But assoone as Gedeon was dead, the

children of Israel turned away, & went a whoring after Baalim, and made a conuenaunt with Baal to be their God.

- 34 And the children of Israel thought not on the Lorde their God, which had deliuered them out of the handes of all their enemies on euery hyde:

- 35 Neither ⁽¹⁾ shewed they mercy on the house of Jerobaal [otherwise called] Gedeon, according to all the goodnes which he had shewed vnto Israel.

The ix. Chapter.

1. Abimelech usurpeth the kyngdome, and putteth his brethzen to death. 7. Joatham proposeth a parable. 23. Watred betwene Abimelech, and the Sichemites. 26. Baal conspireth agaynst him, and is overcome. 33. Abimelech is wounded to death by a woman.

A  Abimelech the sonne of Jerobaal went to Sichem vnto his mothers brethzen, & communed with them, & with all the kynde of the house of his mothers father, saying:

- 2 Saye I pray you, in the eares of all the men of Sichem, whether is better for you, that all the sonnes of Jerobaal, (which are threescore and ten persons) raigne ouer you: either that one raigne ouer you: Remember that I am of your bone, and of your fleshe.

- 3 And his mothers brethzen spake of him in the audience of all the men of Sichem all these wordes, & their heartes were moued to folow Abimelech: For they sayde, he is our brother.

- 4 And they gaue him threescore and ten peces of siluer out of the house of Baal Berith, wherewith Abimelech hyred bayne and light persons, which went with hym.

- 5 And he went vnto his fathers house at Ephraim, * and ⁽²⁾ slue his brethzen, the sonnes of Jerobaal, beying threescore & ten persons, vpon one stone: Nor withstanding, yet Joatham the youngest sonne of Jerobaal escaped, for he hyd hym selfe.

- 6 And all the men of Sichem gathered together, and al the house of Mello, and came and made Abimelech kyng in the playne, where the stone was in Sichem.

- 7 And when they tolde it to Joatham,

he went and stode in the top of mount Garzim, and lyft vp his voyce, & cryed, and sayd vnto them: hearken vnto me you men of Sichem, that God may hearken vnto you.

- 8 ⁽³⁾ The trees went foorth to annoynt a kyng ouer them, and sayde vnto the Olyue tree: Raigne thou ouer vs.

- 9 But the Olyue tree sayd vnto them: Should I leane my fatnesse wherewith by me they honour ⁽⁴⁾ God and man, & to be promoted ouer the trees:

- 10 And the trees sayd to the figge tree: Come thou, and be kyng ouer vs.

- 11 The figge tree answered them: Should I forsake my sweetnes, and my good fruite, and go to be promoted ouer the trees:

- 12 Then sayde the trees vnto the vine: Come thou and be kyng ouer vs.

- 13 The vine sayde vnto them: Should I leane my wine wherby I cheare both ⁽⁵⁾ God and man, and go to be promoted ouer the trees:

- 14 Then said all the trees vnto the byer: Come thou and raigne ouer vs.

- 15 And the byer sayde vnto the trees: If it be true that ye will annoynt me kyng ouer you, then come and put your trust vnder my shadow: If no, the ⁽⁶⁾ fyre come out of the byer, & waste the Cedar trees of Libanon.

- 16 Nowe therefore, if ye do truly and incorruptly to make Abimelech kyng, and if ye haue deale well with Jerobaal & his house, and haue done vnto hym according to the deseruing of his handes: 17 (For euen my father fought for you

(1) The desire of sovereignty where it cooeth, sheweth the innocent blood that is found in his way, as a woollie denoteth lambs.

(2) The desire of sovereignty where it cooeth, sheweth the innocent blood that is found in his way, as a woollie denoteth lambs.

- you, and aduentured his life, and ridde you out of the hande of Madian.
- 18 And ye are rylen vp agaynst my fathers house this day, and haue slayne his children, beyng threescore & ten per-
sones vpon one stone, and haue made Abimelech the sonne of his mayde ser-
uaunt, king ouer the men of Sichem, be-
cause he is your brother.)
- 19 If ye then haue dealt truely and pure-
ly with Jerobaal and with his house
this day, then reioyce ye with Abime-
lech, and let him reioyce with you.
- 20 But if you haue not dealt truely, then
let a fire come out of Abimelech, & con-
sume the men of Sichem, & the house of
Dello: and let there come out a fire fro
among the men of Sichem, & out of the
house of Dello, & consume Abimelech.
- 21 And Joatham ran away and fledde,
and went to Beer, and dwelt there, for
feare of Abimelech his brother.
- 22 When Abimelech had reigned three
yeres ouer Israel,
- 23 God ^(a) sent an euyl spirite betweene
Abimelech, & the men of Sichem: and
the citezins of Sichem brake their pro-
mise to Abimelech,
- 24 That the wickednes done to the three
score and ten sonnes of Jerobaal might
come on him, and that God might lay
the blood of them vnto Abimelech their
brother, which slue them, and vpon
the other men of Sichem which ayded
him in the killing of his brethren.
- 25 And the citezins of Sichem set men to
lay awayte for hym in the toppe of the
mountaynes, which men robbed al that
came along the way by them: And it
was tolde Abimelech.
- 26 And Gaal the sonne of Obed came
with his brethren, and they gat them to
Sichem: and the men of Sichem put
their confidence in him.
- 27 And they went out into the fieldes, and
gathered in their grapes, & trode them,
and made mery, & went into the house
of their god, and dyd eate and drinke,
and cursed Abimelech.
- 28 And Gaal the sonne of Obed sayde:
What is Abimelech: & what is Sichem,
that we shoulde serue him: Is he not
the sonne of Jerobaal: & Zebul is his
officer: Serue such as come of Hemor
the father of Sichem: for what reason
is it that we shoulde serue him:
- 29 Woulde God this people were vnder
my hande, then would I take Abime-
lech out of þ way. And he spake against
Abimelech: Make thine hoast greater,
and go out.
- 30 And when Zebul the ruler of the citie
hearde the wordes of Gaal the sonne of
Obed, he was wroth.
- 31 And sent messengers vnto Abimelech
prynciply, saying: Behold, Gaal the sonne
of Obed and his brethren be come to
Sichem, and beholde they fortifie the
citie agaynst thee.
- 32 Now therefore vp by night, thou and
the people that is with thee, and lye in
wayte in the fielde.
- 33 And rise early in the morning assone as
the sunne is vp, and fall vpon the citie:
And if he & the people that is with hym
come out against thee, do to hym what
thine handes shalbe able.
- 34 And Abimelech rose vp, and all the
people that were with him, by night,
and they layde awayte against Sichem
in four companies.
- 35 And Gaal the sonne of Obed went out,
and stood in the entring of the gate of
the citie: And Abimelech rose vp, and the
folke that were with him, from lying
in wayte.
- 36 And when Gaal sawe þ people, he sayd
to Zebul: Beholde, there come people
downe from the top of the mountaines.
And Zebul sayd vnto him: ^(b) The sha-
dow of the hylls serue men vnto thee.
- 37 And Gaal answered agayne, & sayd:
See, there come folke downe by þ mid-
dle of the land, & another company come
along by the playne of the charinars.
- 38 Then sayd Zebul vnto him: Where is
nowe thy mouth that said, what felowe
is Abimelech, that we shoulde serue him:
Is not this the people that thou hast
despyled: Go out now & fight with the.
- 39 And Gaal went out before the citezins
of Sichem, & fought with Abimelech.
- 40 And Abimelech chased him, that he
fled before him, and many were ouer-
throwen & wounded, euen vnto the en-
tring of the gate.
- 41 And Abimelech dwelt at Arumah:
and Zebul thrust out Gaal & his brethren
that they shoulde not dwell in Sichem.
- 42 And on the morow, the people wet out
into the fielde: And they told Abimelech.
- 43 And he toke the people, & denided them
into three copaines, & layd awayte in the
fielde, and looked, and behold the people
were come out of the citie, and he ran
vpon them, and smote them.

(b) So that
Zebul he
mocked Gaal
for the bragge
he made agayn
against Abimelech.

44 And Abimelech and the companions that were with him, rushed forward, & stood in the entering of the gate of the citie: and the two other companions ran vpon all the people that were in the fieldes, and slue them.

45 And when Abimelech had fought against the citie al that day, he toke it, and slue the people that was therein, and destroyed the citie, and solued^(c) salte in it.

46 And when all the men of the towre of Sichem heard that they entred into an holde of the house of the god^(b) Berith.

47 And it was told Abimelech, that all the men of the towre of Sichem were gathered together.

48 And Abimelech gat him to mount Zelmon, both he & all the people that were with him, & toke axes with him, and cut downe bowes of trees, & toke them and bare them on his shulder, & sayde vnto the folke that were with him: What ye haue seene me do, speede your selues, & do lyke wyse as I haue done.

49 And al the men that were among the people, cut downe bowes, and solued Abimelech, and put them into the hold, and set the holde a fire by them: so that al the men of the towre of Sichem died also, vpon a thousande men & women.

50 Then went Abimelech to Thebez, & besieged it, and toke it.

51 But there was a strong towre within the citie, and thither ranne all the men and women, and all the chiefe that were in the citie, and shut it to them, and gate them vp to the toppe of the towre.

52 And Abimelech came vnto the towre, and fought agaynst it, and went harde vnto the doore of the towre to set it on fire.

53 And a certayne woman^a cast a peece of a myllstone vpon his head, & all to brake his brayne panne.

54 Then Abimelech called hastily vnto the young man that bare his harness, and sayde vnto him: Drawe thy sworde and slea me, that men say not of me, A woman slue him: And his lad thrust him thorow, and he died.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne house.

56 Thus God rendred the wickednesse of Abimelech which he dyd vnto his father, in slepyng his seruente brethren.

57 And therto all the wickednesse of the men of Sichem, dyd God byng vpon their heades: And vpon them came the^(c) curse of Joatham the sonne of Jerobaal.

¶ The .x. Chapter.

¹ Thola died. ⁵ Jair also died. ¹⁷ The Israelites are punished for their sinnes. ¹⁰ They crye vnto God. ¹⁶ And he hath pitie on them.

A 1 After Abimelech, there arose to defende Israel Thola the sonne of Phuah the sonne of Dodo, a man of Issachar, whiche dwelt in Samir in mount Ephraim.

2 And he indged Israel twentie & thre yerres, & died, & was buried in Samir.

3 And after him, arose Jair a Gileadite, and indged Israel twintie and two yerres.

4 And he had thirtie somes that rode on^(a) thirtie Asse coltes, and they had thirtie cities, which are called^(b) Haurorh Jair vnto this day, and are in the lande of Gilead.

5 And Jair died, and was buried in Canaan.

6 And the children of Israel wrought wickednesse yet agayne in the sight of

the Lord, and serued Baalim and Ashtaroth, and the gods of^(c) Siria, the gods of Sidon, and the gods of Moab, the gods of the children of Ammon, and the gods of the Philistines, and forsoke the Lord, and serued not him.

7 And the Lord was wroth with Israel, and he solde them into the handes of the Philistines, and into the handes of the children of Ammon.

8 Which from that yere forth, yilde and oppressed the children of Israel eyghtteene yerres, al that were on the other side Iordane, in the lande of the Amorites whiche is in Gilead.

9 Moreouer, the children of Ammon went ouer Iordane to fight agaynst Iuda, Benjamin, and the house of Ephraim, so that Israel was sore cumbered.

10 And the children of Israel cryed vnto the Lord, saying: we haue sinned against thee, for we haue forsaken our owne God,

^(a) That is to saye he should be truefull, and neuer serue to any othe.

^(b) That is of Baal Berith as afore.

Chap. 8. g.

^(c) Or, gouernors.

^(a) That was the title of men of great authoritie and honour.

^(b) Or the towncs of Jair. Deut. Chap. 3.

^(c) That is to saye the gods of the heathen.

^(d) Or, Amorites.

^(e) That is to saye the Amorites.

God, and have carued Baalim.

11
12
13
14

And the Lord^e sayde vnto the childre of Israel: Dyd not I ryd you from the Egyptians and from the Amozites, from the children of Ammon, and from the philistines:

The Sidonites also, and the Amalekites, & the Moabites dyd oppresse you, and ye cryed to me, and I deliuered you out of their handes.

And for all that, ye haue forsaken me and serued straunge gods, wherfore I will helpe you no more.

Go and crye vnto the gods whiche ye haue chosyn, and let them saue you in the tyme of your tribulation.

15 And the children of Israel sayde vnto the Lord: we haue sinned, do thou vnto vs whatsoeuer please thee, deliuer vs onely we pray thee this day.

16 And they put away the straunge gods from them, & serued the Lord: And his soule had pitie on the miserie of Israel.

17 Then the children of Ammon gathered together, & pitched in Gilead: And the children of Israel gathered them together, and pitched in Misphah.

18 And the people and lordes of Gilead sayde eche to other: Whosoever will beginne the battell agaynst the children of Ammon, the same shalbe head ouer all the inhabitants of Gilead.

The .xi. Chapter.

2 Jephthah being chased away by his brethren, was after made captayne ouer Israel.
30 He maketh a rash bowe. 32 He banquisheth the Ammonites, 33 And sacrificeth his daughter according to his bowe.



1
2



And there was one Jephthah a Gileadite, a strong man, the sonne of an harlot.

And Gilead, begat Jephthah: And Gileads wyfe bare him sonnes, which when they were come to age, thrust out Jephthah, and said vnto him: Thou shalt not inherite in our fathers house, for thou art the sonne of a strange woman.

Then Jephthah fled from his brethren, and dwelt in the lande of Tob:

And there gathered ydle men to Jephthah, and went out with him.

4 And in procelle of time, the children of Ammon made warre agaynst Israel.

5 And when the children of Ammon fought thus agaynst Israel, the elders of Gilead went to fet Jephthah out of the lande of Tob,

6 And sayde vnto him: Come, and be our captayne, that we may fight with the children of Ammon.

7 Jephthah answered the elders of Gilead:

(c. To make situations vpo the enemies of the people of God, and to liue of the spoyle.

(d. God can bying the euill-nesses to haue rule ouer his oppressours: And no man therefore exalt him selfe, and despise any man of Gods creation.

Gilead: Wd not ye hate me, & expell me out of my fathers house: howe then came you vnto me nowe in time of your tribulation:

8 And the elders of Gilead sayde vnto Iephthah: Therfore we turne agayne to thee nowe, that thou mayest go with vs, & fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iephthah sayde vnto the elders of Gilead: If ye bring me home agayne to fight against the children of Ammon, then yf the Lorde deliuer them before me, shall I be your head:

10 And the elders of Gilead sayd to Iephthah: The Lorde be witnesse betwene vs, if we do not according to thy wordes.

11 Then Iephthah went with the elders of Gilead, and y people made hym head & captayne ouer them: And Iephthah rehearsed al his wordes before the Lorde in Mizpah.

12 And Iephthah sent messengers vnto the king of the children of Ammon, saying: what hast thou to do with me, that thou art come again^a, to fight in my lande:

13 The king of the children of Ammon answered vnto y messengers of Iephthah: Because Israel toke away my lande when they came out of Egypt, euen from Arnon vnto Iabok, and vnto Iordane: Nowe therfore restore those landes agayne^a with faire meanes.

^a Hebr. In peace.

14 And Iephthah sent messengers agayne vnto the king of the children of Ammon,

Deut. ii. b.

15 And sayd vnto him, thus sayth Iephthah: * Israel toke not away the lande of Moab, nor the lande of the children of Ammon.

16 But when Israel came by fro Egypt, and walked thoroowe the wilderness, euen vnto y red sea, they came to Cades:

17 And Israel sent messengers vnto the king of Edom, saying, Let me I praye thee go thoroow thy lande: But the king of Edom would not agree therto. And in lyke maner they sent vnto the king of Moab: but he would not consent. And Israel abode stil in Cades.

18 And then they went along thoroowe the wilderness, and compassed the land of Edom, & the land of Moab, and came along by the east syde of the land of Moab, and pitched on the other side of Ar-

non, and would not come within the coast of Moab: for Arnon was the border of Moab.

19 And then Israel *sent messengers vnto Sehon king of the Amozites, & king of Ieshon, and sayde vnto him: Let vs passe we pray thee thoroow thy land vnto our owne countrey.

Deu.

20 But Sehon consented not to Israel, that he shoulde go thoroowe his coast: but gathered all his people together, & pitched in Iasa, & fought with Israel.

21 And the Lorde God of Israel deliuered Sehon & all his folke into the handes of Israel, and they smote them: So Israel smote them, and possessed all the land of the Amozites the inhabitants of that countrey.

D

22 And they possessed al the coastes of the Amozites, from Arnon vnto Iabok, & from the wilderness vnto Iordane.

23 So nowe, seying the Lord God of Israel hath cast out the Amozites before his people Israel, shouldest thou possesse it:

24 Nay, but what people Camos thy God dyueth out, that lande possesse thou: Euen so whatsoeuer nation the Lord our God expelleth before vs, that lande ought we to enjoy.

(1) For a thine h you ha right in land, the before y saye: & soone y saye: we haue re right in land that our land hath not

25 And art thou better then Balac the sonne of Zephor king of Moab: Did he not stryue with Israel and fight against them,

26 All the whyle Israel dwelt in Ieshon and her towne, in Aroer and her townes, and in all the cities that be along by y coastes of Arnon thre hundred yeres: why did ye not recouer them in all that space:

27 wherfore I haue not sinned agaynst thee, but thou doest me wrong to warre against me: The Lord therfore whiche is a iudge, be iudge this day betwene the children of Israel, and the children of Ammon.

28 howbeit, the king of the children of Ammon hearkened not vnto the wordes of Iephthah, which he sent him.

if some bym had thought: we saye: & yett righte

29 Then the^a spirit of the Lord came vpo Iephthah, and he passed ouer to Gilead & to Danasses, and came to Mizpah that lieth in Gilead, & from thence vnto the children of Ammon.

30 And Iephthah bowed a bowe vnto y Lorde, & sayd: If thou shalt deliuer the children of Ammon into my handes,

31 Then

- 31 Then that thing that cometh out of the doores of my house against me, when I come home in peace from the children of Ammon, shall be the Lordes, and I will offer it up for a burnt offering.
- 32 And so Jephthah went unto the children of Ammon to fight agaynst them, and the Lord delivered them into his handes.
- 33 And he smote them from Aroer tyll thou come to Bennith, euen twentie cities, and so forth to the playne of the vineyardes, with an exceeding great slaughter: And thus the children of Ammon were brought vnder, before the children of Israel.
- 34 When Jephthah came to Milphah vnto his house, see, his daughter came out agaynst him with timbrelles and daunces, which was his onely chylde: so that beside her, he had neither sonne nor daughter.
- 35 And when he sawe her, he rent his clothes, & sayde: Alas my daughter, thou hast brought me lowe, & art one of them that troubleth me: For I haue opened my mouth vnto the Lord, and cannot

go backe.

- 36 And she sayde vnto him: My father, if thou haue opened thy mouth vnto the Lord, then do with me according to it that proceeded out of thy mouth, for as much as the Lord hath auenged thee of thine enemies & children of Ammon.
- 37 And she sayd vnto her father, Do this much for me: Let me alone two monethes, that I may go to the mountaynes and bewaile my virginite, I and my felowes.
- 38 And he sayd, go. And he sent her away two monethes: And so she went with her companions, & lamented her maidenhead vpon the mountaynes.
- 39 And after the ende of two monethes, she turned agayne vnto her father, which she dyd with her according to his bowe which he had bowed, & she had knowne no man: And it grewe to a custome in Israel,
- 40 The daughters of Israel came yere by yere to laurie the daughter of Jephthah the Gileadite, foure dayes in a yere.

(1) For it was cometh as it shalbe in Israel to be without chylde.

¶ The.xii. Chapter.

6 Jephthah killeth two and fourtie thousande Ephraimites. 8 After Jephthah succeeded Ibzan. 11 Elon. 13 And Abdon.

21



And the men of Ephraim gathered them selues together, & went northwarde, & sayd vnto Jephthah: wherfore wentest thou to fight agaynst the children of Ammon, and dydest not call vs to go with thee: We will therfore burne thine house vpon thee with fire.

- 2 And Jephthah sayde vnto them, I & my people were at great stryfe with the children of Ammon: And when I called you, ye deliuered me not out of their handes.
- 3 And when I sawe that ye deliuered me not, I put my lyfe in my handes, and went vpon the children of Ammon, and the Lord deliuered them into my handes: wherfore then are ye come vpon me now, to fight agaynst me?
- 4 Jephthah therfore gathered together all the men of Gilead, and fought with the Ephraimites. And the men of Gilead smote the Ephraimites, because they sayd: We Gileadites are but runnecargates of

Ephraim, among the Ephraimites and the Manassites.

- 5 Moreover, the men of Gilead toke the passages of Iordane before the Ephraimites: And when those Ephraimites that were escaped, said, Let me go over: then the men of Gilead sayde vnto hym, Art thou an Ephraite: If he sayde, nay:
- 6 Then sayde they vnto him: Then say, Schibboleth. And he sayde, Sibboleth: for he coulde not so pronounce. And then they toke him, and slue him at the passages of Iordane: And there were ouerthrowen at that time of the Ephraimites fourtie and two thousande.
- 7 And Jephthah iudged Israel six yeres, then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.
- 8 After this man, iudged Israel one Ibzan of Bethlechem.
- 9 And he had thirtie sonnes and thirtie daughters, whom he sent out, and toke in thirtie daughters from abroad for his sonnes. And when Ibzan had iudged Israel seven yere,
- 10 He died, & was buried at Bethlechem.

(1) whiche signified an acre of corne.

(2) whiche of some is supposed to be 2500, the husband of Ruth.

- 11 After him, Elon a Zabulonite iudged Israel ten yeres.
 12 And Elon the Zabulonite died, & was buried in Aialon, in the countrey of Zabulon.
 13 After him, Abdon the sonne of Hellel, a Pharathonite, iudged Israel.
 14 And he had fourtie sonnes, and thirtie

newwes, that rode on thyscore and ten asse coltes: And when Abdon the sonne of Hellel the Pharathonite had iudged Israel eight yeres,
 15 he died, & was buried in Pharathon in the lande of Ephraim, in the mount of the Amalekites.

The.xiii.Chapter.

1 Israel for their wickednesse is oppressed of the philistines. 3 The angel appeareth to Manoahs wife. 16 The angell commaundeth him to sacrifice vnto the Lorde.
 24 The birth of Samson.

A 1
 "Heb: Ad-
 ded to com-
 mit.
 Iud. 2 b. 3 b.
 4. 2. 6. a. 10. a.



And the children of Israel began agayne to committe wickednesse in the sight of the lord, and the Lorde deliuered them into the handes of the Philistines

fourtie yeres.

- 2 And there was a man in Zarah of the kindred of Dan, named Manoah, whose wife was barren, and bare not.
 3 And the angell of the Lord appeared vnto the woman, & sayde vnto her: Beholde, now thou art barren, & bearest not, but thou shalt conceaue, and beare a sonne.
 4 And now therefore beware* that thou drinke no wyne, nor strong drinke, neither eate any vncleane thing:
 5 For so, thou shalt conceaue and beare a sonne, And ther may no* rasor come on his head, for y^e ladde shalbe ^(a) a Nazarite vnto God euen from his byrth: And he shal beginne to saue Israel out of the handes of the Philistines.

(a) Meaning he should haue a peculiar calling to serue God in, separate from the common order of men.

- 6 Then the wife came, & tolde her husbande, saying: A man of God came vnto me, and the fashion of him was lyke the fashion of an angell of God, exceeding fearful: But I asked him not whence he was, neither tolde he me his name:
 7 But sayde vnto me, beholde, thou shalt be with childe and beare a sonne, & now drinke no wyne nor strong drinke, neither eate any vncleane thing, for the ladde shalbe an abstayner to God, euen from his byrth to the day of his death.
 8 Then Manoah made intercession to the Lorde, and sayde: I pray thee my Lorde, let the man of God whiche thou sendest, come agayne vnto vs, & teache vs what we shal do vnto the ladde when he is borne.

(a) Of, more
 derfull.

- 9 And God heard the voyce of Manoah and the angel of God came agayne vnto the wife as she sate in the felde: but Manoah her husband was not with her.
 10 And the wife made haste, and ranne & shewed her husbande, & sayde vnto him: behold, the man appeared vnto me that came vnto me ^(b) to day.

(b) It is said that the angel appeared to Manoah's wife.

- 11 And Manoah arose & went after his wife, and came to the man, and sayde vnto him: Art thou the man that spakest vnto the woman: And he sayde: I am.
 12 Manoah sayde, Nowe let thy saying come to passe: howe shall we order the childe, and do vnto him?

- 13 And the angell of the Lord sayd vnto Manoah: The woman must absteyne from all that I sayde vnto her:

- 14 She may eate of nothing that cometh of the wyne tree, nor drinke wyne or strong drinke, nor eate any ^(c) vncleane thing: but must obserue all that I bad her.

(c) That is, any thing that is forbidden by the law.

- 15 Manoah sayde vnto the angell of the Lorde: I pray thee let vs retayne thee vntill we haue made redy a kyd before thee.

- 16 And the angel of the Lord sayde vnto Manoah: Though thou make me abide, I wil not eate of thy bread: And if thou wilt offer a burnt offering, thou must offer it vnto the ^(d) Lorde. For Manoah wilt not that it was an angell of the Lorde.

(d) That is, vnto the Lord.

- 17 And Manoah sayde agayne vnto the angell of the Lord: what is thy name, that when thy saying is come to passe, we may do thee worshippe?

- 18 And the angel of the Lorde sayde vnto him: why askest thou thus after my name, which is secrete:

And so Manoah toke a kyd, with a meat offring, and offered it vpon a rocke vnto

unto the Lorde: And the angell did wonderously, Manoah and his wife lokyng vpon.

20 And whē the flambe came by toward heaven from the aulter, the angell of the Lorde ascended by in the flambe of the aulter: And Manoah and his wyfe looked vpon it, and fell on their faces vnto the grounde.

21 But the angel of the Lorde did no more appeare vnto Manoah and his wyfe: And then Manoah knewe that it was an angel of the Lorde,

22 And sayd vnto his wyfe: *wee shal surely

ly dye, because we haue seene God.

23 But his wyfe sayde vnto him: Of the Lorde would kyl vs, he would not haue receaued a burnt offering and a meate offering of our handes, neither woulde he haue shewed vs al these thynges, nor woulde nolwe haue tolde vs any suchc.

24 And the wyfe bare a sonne, and called his name Samson: And she ladde grewe, and the Lorde blessed him.

25 And the spirite of the Lorde began to strengthen him in the hoast of Dan, betweene Zazaah and Ethaol.

(g) These graces that we haue receaued of God, a by accepting of our obedience, are sure tokens of his loue toward vs: so that nothing can hurt vs.

(h) Or, to come vpon hym at 27 men.

The .xiii. Chapter.

2 Samson desireth to haue a wyfe of the Philistines. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wyfe forsaketh him, and taketh another.



1 **S**amson went downe to Thamnath, and saue a womā in Thamnath of the daughters of the Philistines:

2 And he came by, and told his father and his mother, & said: I haue sene a woman in Thamnath of the daughters of the Philistines: & nowe geue me her to wyfe.

3 Then his father and mother sayd vnto him: Is there neuer a woman among the daughters of thy brethren, & among al my people, but that thou must go, and take a wyfe of the vncircumcised Philistines: And Samson sayd vnto his father: Geue me this woman, for she pleaseth me well.

4 But his father and mother ^(b) wist not that it was the Lordes doying, and that he sought an occasion against the Philistines: for at that time the Philistines raigned ouer Israel.

5 Then went Samson and his father & his mother downe to Thamnath, and came to the vineyardes of Thamnath: and beholde, a young Lion roared vpon him.

6 And the spirite of the Lorde ^(c) came vpo him, and he tare him as he would haue rent a kydder, and yet had nothing in his hande: neither tolde his father and mother what he had done.

7 And he went downe, & talked with the woman, whiche seemed well fauoured in the sight of Samson.

(b) He wist: but it is lyke they had vnderstandyng of Gods wyll, so that they dyd consent.

(c) wherby he had strength and boundness.

8 And within a short space after, as he wēt thither againe to take her to wife, he turned out of the way to see the car-kasse of the Lion: And beholde, there was a swarme of bees and hony in the carkasse of the Lion.

9 And he toke therof in his handes, and went eating, and came to his father and mother, and gaue them also, and they did eate: But he tolde not them that he had taken the hony out of the carkasse of the Lion.

10 And so his father went downe vnto the woman, and Samson made there a feast: for so vsed the younge men to do.

11 And whē they sawe him, they brought thirtie companions to be with him.

12 And Samson sayd vnto them, I will noibe put forth a riddle vnto you: & if you can declare it me within seuen dayes of the feast, and finde it out, I will geue you thirtie sheetes, & thirtie chaunge of garmentes:

13 But and if you can not declare it me, then shal ye geue me thirtie sheetes and thirtie chaunge of garmentes. And they answered him: But forth thy riddle that we may heare it.

14 And he sayd vnto them: Out of the eater came meate, and out of the strong came sweetnesse. And they coulde not in thre dayes expounde the riddle.

15 And whē the seuenth day was come, they sayd vnto Samsons wyfe: Flatter

thyne husband that he may declare vs the riddle, lest we burne thee and thy fathers house with fire: Haue ye called vs thither, to make vs beggers: is it not so:

16 And Samsons wyfe wept before him and sayd, Surely thou hatest me and lovest me not: for thou hast put forth a riddle vnto the children of my folke, and hast not tolde it me. And he sayde vnto her: Beholde, I haue not tolde it my father and my mother, and shall I tell it thee?

17 And Samsons wyfe wept before him seuen dayes, while the feast lasted: And the seuenth day he tolde her, because she lay so sore vpon him. And she tolde the riddle to the children of her folke.

18 And the men of the citie sayd vnto him the seuenth day, before the sunne went downe: what is sweeter then hony: and what is stronger then a Lion: Then sayd he vnto them: If ye had not plowed with my heffer, ye had not founde out my riddle.

19 And the spirite of the Lord came vpon him, and he went downe to Askalon, and sue thirtie men of them, and spoyled them, & gaue chaunge of garmentes vnto them which expounded the riddle: And he was wroth, and went by to his fathers house.

20 But Samsons wyfe was geuen to one of his companions that he had taken vnto him.

¶ The .xv. Chapter.

4 Samson tyeth firebrandes to the fore tayles. 6 The philistines burnt his father in lawe and his wife. 15 With the iawe bone of an alle he killeth a thousand men. 19 Out of a great tooth in the iawe, God gaue him water.

1 **B**Ut within a while after, even in the time of wheat harvest, Samson visited his wife with a kyd, saying: I wil go in to my wyfe into the chamber. But her father woulde not suffer him to go in.

2 And her father sayde, I thought that thou haddest hated her, & therefore gaue I her to thy companion: Is not her younger sister fayrer then she? Take her I pray thee, in steade of the other.

3 Samson sayde vnto hym: Nowe am I more blamelesse then the philistines, and therefore will I do them displeasure.

4 And Samson went out, and caught three hundred foxes, & toke firebrandes, and turned them tayle to tayle, and put a firebrand in the middes betweene two tayles.

5 And when he had set the brandes on fire, he sent them out into the standing corne of the philistines, & burnt vp both the reaped corne, and also the standing, with the vineyardes and olives.

6 Then the philistines sayd: who hath done this? And they answered: Samson the sonne in lawe of the Thammite, because he had taken his wife, & geuen her to his companion. And the philistines came vp, and burnt her and her father with fire.



7 And Samson said vnto them: Though
8 ye haue done this, yet will I be auen-
ged of you, and then I will ceasse.

8 And he smote them legges and thygh
with a myghtie plague, and then he
went & dwelt in the toppe of the rocke
Etani.

9 Then the Philistines came by, and
pyched in Iuda, and camped in Lehi.

10 And the men of Iuda sayde: why are
ye come by vnto vs: They aunswered:
To bynde Samson are we come by, &
to do to hym, as he hath done to vs.

11 Then three thousande men of Iuda
went to the toppe of the rocke Etani, &
sayde to Samson: Wottest thou not
that the Philistines are rulers ouer vs:
wherefore then hast thou done thus by
to vs: He aunswered them: As they dyd
vnto me, so haue I done vnto them.

12 And they sayd vnto him agayne: we
are come to bynde thee, and to deliuer
thee into þ hande of the Philistines. And
Samson said vnto them: Swear vnto
me, that ye shall not fal vpon me your
selues.



13 They answered him, saying: No, but we will bynde thee, & ^(b) delyuer thee vnto their handes: but we wyll not kyll thee. And they bounde hym with two new cordes, and brought him from the rocke.

(b) whom god had appointed to be their deliuerer from the pake of the Philistines.

14 And when he came to Lehi, the Philistines shewted agaynst him: And the spirite of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire, for the bandes loosed from of his handes.

(c) That is, of an ass's lare by dead.

15 And he founde a ^(c) newe iawe bone of an Ass, & put forth his hande, and caught it, and slue a thousande men therewith.

16 And Samson sayde: with the iawe of an Ass, heapes vpon heapes: with the iawe of an Ass haue I slayne a

thousande men.

17 And when he had left speakyng, he cast away the iawe bone out of his hande, and called the place ^(d) Ramath Lehi.

(d) That is, the high place of the rocke.

18 And he was sore a thyrst, and called on the Lord, and sayde: Thou hast geuen this great victory in the hande of thy seruant: and nowe I must dye for thyrst, and fall into the handes of the vncircumcised.

19 But God brake a great tooth that was in the iawe, & there came water therout, and when he had drunke, his spirite came agayne, & he was refreshed: wherfore the name thereof was called vnto this day, The Well of the caller on: which came of the iawe.

20 And he iudged Israel in the dayes of the Philistines, twentie yeres.

The .xvj. Chapter.

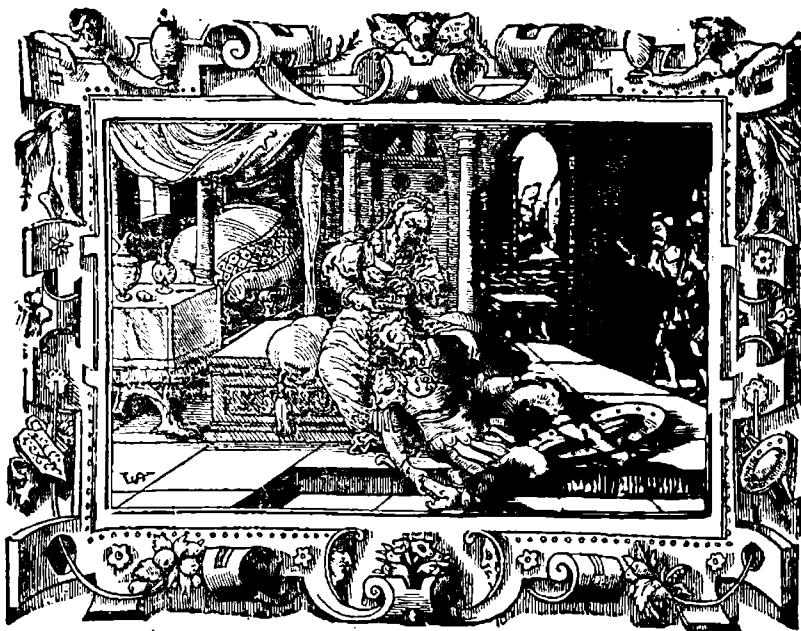
1. Samson carieth away the gates of Azzah. 18. He was deceaued by Delila. 30. He pulseth downe the house vpon the Philistines, and dyeth with them.

1 **W**hen Went Samson to Azzah, and saue there an harlot, and went in vnto her.

2 And it was tolde the Azzathites, saying: Samson is come hyther. And they went about, and layde a wayte for hym there all nyght in the gate of the cite, and were styll all the

nyght, saying: In the mornyng whan it is day, we shall kyll hym.

3 And Samson toke his rest tyll mydnyght, and arose at mydnyght, and toke the doores of the gate of the cite, and the two postes, and rent them of with the barre and all, and put them vppon his shoulders, and caryed them vnto the top of an hyll, that is before hebron.



4 And after this, he loued a woman by the ryuer of Sozek, whose name was Dalila.

5 Unto whom came the lordes of the Philistines, and sayde vnto her: ^(b) Perswade him, and see wherin his great strenght lyeth, and by what meanes we may ouercome him, that we may bynde him, and punish him: and every one of vs shall geue thee a leuen hundred silver lynes.

6 And Dalila sayde to Samson: Oh, tell me where thy great strenght lyeth, and how thou myghtest be bounde and brought vnder.

7 Samson answered vnto her: If they binde me with seuen greene wythes that were neuer dyled, I shalbe weake, and be as an other man.

8 And then the lordes of the Philistines brought her seuen wythes that were yet greene & neuer dyled, and she bound hym therewith.

9 (Notwithstanding she had men lying in wayte with her in the chaumbre): And she said vnto him, The Philistines be vpon thee Samson. And immediatly he brake the cordes, as a stryng of tolwe breaketh when it sealeth fire. And so his strenght was not knowen.

10 And Dalila sayde vnto Samson: See, thou hast mocked me, and tolde me lies: Now therefore tell me wherewith thou myghtest be bounde.

11 He answered her: If they bynde me with newe ropes that neuer were occu-

pied, I shall be weake, and be as an other man.

12 Dalila therfore toke newe ropes, and bounde him therewith, and sayde vnto him, The Philistines be vpon thee Samson. (And there were lyers of wayte in the chamber.) And he brake them from of his armes, as they had ben but a threade.

13 And Dalila sayde vnto Samson, By therto thou hast beguyled me, and tolde me lies: Yet tell me howe thou myghtest be bounde. He sayde vnto her: If thou plattest the seuen lockes of my head with the thredes of the wooffe.

14 And she fastened it with a pynne, and sayde vnto him: The Philistines be vpon thee Samson. And he awaked out of his sleepe, and went away with the pynne of the webbe and the wooffe.

15 And she sayde vnto him agayne: How canst thou saye ^(c) I loue thee, when thyne heart is not with me: Thou hast mocked me this three tymes, and hast not tolde me wherin thy great strenght lyeth.

16 And as she laye vpon hym with her wordes, continually vexing of him, his soule was encumbred euē vnto death.

17 And so he tolde her all his heart, & said vnto her: There neuer came rase vpon myne head, for I haue ben a Nazarite vnto God, euen from my mothers wombe: Therefore when I am shauen, my strenght will go from me, & I shall ware weake, and be lyke all other men.

(c) For, thou wast so true, and thou dost love me to believe it. (d) what wretched and miserable it is, that some are there in, that can not re-frame the compass of the nation.



18 And when Dalila sawe that he had tolde her all his heart, she sent and called for the lordes of the Philistines, saying: Come by yet this once, for he hath shewed me all his hearte. Then the lordes of the Philistines came by vnto her, and brought the money in their handes.

19 And she made hym sleepe vpon her knees, and she sent for a man, and he dyd shawe of the seuen lockes of his head, & began to bere him, and his strength^(c) was gone from him.

(c) Not for the losse of his heere, but for the contempt of the name of God.

20 And she sayde, The Philistines be vpon thee Samson. And he awoke out of his sleepe, and sayde: I will go out now as at other tymes before, & shake my selfe. And he wist not that the Lord was departed from hym.

21 But the Philistines toke hym, and put out his eyes, and brought him downe to *Azzah, and bounde him with fetters of brasse: and he dyd grynde in the prison house.

D 21 Holbeit the heere of his head began^(f) to growe agayne after that he was shauen.

(f) And so doo his strength by his repentance, prayer, and reconciliation to God.

22 Then the lordes of the Philistines gathered them together, for to offer a solemne offering vnto Dagon their God, and to reioyce: For they sayd, Our God hath deliuered Samson our enemy into our handes.

24 And when the people sawe him, they prayesd their God: for they sayde, Our God hath deliuered into our handes our enemy, and destroyer of our cuntry, whiche slue manye of vs.

25 And when their heartes were mercy, they sayde: Send for Samson, that he

may make vs laugh. And they set Samson out of the prison house, and he played before them: and they set hym betweene the pylers.

26 And Samson sayde vnto the lad that led hym by the hande: Set me that I may touche the pylers that the house standeth vpon, and that I may leane to them.

27 And the house was full of men and women, and there were all the lordes of the Philistines: And there were vpon the roofe a thre thousande men and women, that behelde whyle Samson played.

28 And Samson called vnto the Lorde, and sayde: O Lorde God I pray thee thyncke vpon me, and strengthen me I beseeche thee at this tyme onelye O God, that I may be at once auenged of the Philistines for my two eyes.

29 And Samson caught the two middle pylers on which the house stood and on which it was borne by, the one in his ryght hande, and the other in his left.

30 And Samson sayde: My soule shall dye with the Philistines, and bowed them with all his myght, and the house fell vpon the lordes and vpon all the people that were therein: And so y dead which he slue at his death, were more then they which he slue in his lyfe.

31 And then his brethren & all the house of his father came downe, and toke him by, and brought hym, and buryed hym betweene Zarah and Ekthaol, in the burying place of Manoah his father: And he iudged Israel twentie yeres.

¶ The.xvii. Chapter.

3. Micahs mother according to her bowe made her sonne two idoles. 5. He made his sonne a priest for his idoles. 10. And after he hired a Leuite.

1
A
2



Here was a man of mount Ephraim, named Micah.

And he sayde vnto his mother: The seuen hundred^(c) silver-lynges that were ta-

ken from thee, about which thou cursedst, and spakest it in myne eares, behold the silver is with me, I toke it away. And his mother sayd: Blessed be thou my sonne, in the Lorde.

(c) Silver of plate.

3 And when he had restored the seuen hundred silver-lynges to his mother, his mother sayde: I had dedicated the silver vnto the Lorde of myne hande for thee my sonne, that thou shouldst make a grauen and moulted^(b) image: Now therfore I will geue it thee agayne.

4 And when he restored the money vnto his mother, his mother toke two hundred silver-lynges, and gaue them the founder, which made therof a grauen and

(b) Graven to the use of an image of God or man.

molten image, and it was in the house of Micah.

5 And the man Micah had an house of goddes, and made an ^(c) Ephod and ^(b) Theraphim, and ^(c) consecrated one of his sonnes, which became his priest.

6 In those dayes there was no kyng in Israel, but every man dyd that which was good in his owne eyes.

7 And there was a young man out of Bethlehem Juda, of the kynred of Juda, which young man was a Leuite, & sojourned there.

8 And the man departed out of the cite of Bethlehem Juda, to go dwell where he coulde fynde [a conuenient place]: And he came to mount Ephraim, to the house of Micah as he iourneyed.

9 And Micah sayde vnto him: whence

comest thou: The Leuite answered hym: I am of Bethlehem Juda, and go to dwell where I may ^(c) fynde [a place].

10 And Micah sayde agayne vnto hym: Dwell with me, and be vnto me a father and a priest, and I will geue thee ten syluerlynges by yere, two garments, and thy meate and dryncke. So the Leuite went in.

11 And the Leuite was ^(c) content to dwell with the man, and was vnto hym as one of his owne sonnes.

12 And Micah consecrated the Leuite, & the young man became his priest, and was in the house of Micah.

13 Then sayde Micah: Now I am sure that the Lord will be ^(d) good vnto me, seeing I haue a Leuite to my priest.

(c) In this that the Leuite cometh to fynde a place, it is manifest that Gods lawe & true religion which prouide for the Leuite was utterly neglected and out of place.

(d) For the belly sake altogether against Gods lawe.

(g) When men in religion wander be- fynde Gods way, they shynke they please God, when in deede they offend hym.

The .xviii. Chapter

2. The children of Dan send men to searche the land. 11. Then come the six hundredth and take the gods and the priest of Micah awaye. 27. They destroy Laish. 28. They builde it agayne. 30. And set vp idolatrie.

A 1



In those dayes there was ^(a) no kyng in Israel, and in those dayes the tribe of Dan sought them an inheritance to dwell in: For vnto that tyme all

their inheritance had not fallen vnto them among the tribe of Israel.

2 And the children of Dan sent of their tyred fyue actiue men in feates of warre out of their coastes, euen out of Zarah & Esthaol, to vewe the lande and searche it out, and sayde vnto them: Go, and searche out the lande. which whan they came to mount Ephraim, euen to the house of Micah, they lodged there.

3 And when they were in the house of Micah, they knewe ^(b) the voyce of the young man the Leuite: And when they turned in thither, they sayde vnto him: who brought thee thither: what makest thou in this place: and what hast thou here:

4 And he answered them: Thus and thus dealeth Micah with me, and hath byred me, and I am become his priest.

5 And they sayd vnto hym agayne: Aske counsell now of God, that we may

knowe whether the way which we go shalbe prosperous, or no.

6 And the priest sayde vnto them: ^(c) Go in peace, for the Lord guydeth your way which ye go.

7 Then the fyue men departed, & came to Laish, and sawe the people that were therein, howe they dwelt carelesse, after the maner of the Sidons styll, & without casting of perils, and that no man made any trouble in the lande, or vsurped any dominion: but were farre from the Sidons, and had no busynesse with other men.

8 And they came agayne vnto their brethren to Zarah and Esthaol, and their brethren sayde vnto them: what haue ye done:

9 And they answered: Arysse, that we may go vp agaynst them, for we haue seene the lande, surely a very good one: And do ye syle styll: We not shouthfull to go and entre to possesse the lande.

10 If ye will go, ye shall come vnto a people that casteth no perils, and it is a very large countrey, which God hath geuen into your handes: It is also a place which doth lacke nothing that is in the worlde.

11 And there departed thence of the kynred of the Danites, euen out of Zarah and

(c) Thus God will send to such an loue not the truth, strong delusion, whereby they are com- firmid in their error to their destruction.

25

(H)eb. made them apha-med.

and Esbaol, six hundred men appoynted with instrumentes of warre.

12 And they went by, and pitched in Biriath tarim, which is in Juda: wherefore they called the place, = Bahaneh Dan, unto this day, and it is on the backsyde of Biriath tarim.

13 And they went thence vnto mount Ephraim, & came vnto the house of Micah.

E 14. Then answered the five men that went to spy out the countrey of Laïs, and saide vnto their brethren: wot ye not that there is in these houses an Ephod, Theraphim, and a grauen and a moulden iniage: Nowe therfore ^(b) consider what ye haue to do.

15 And they turned thitherwarde, and came to the house of the young man the Levite, euen vnto the house of Abihah, and saluted hym peaceably.

16 And the six hundred men girded with
Weapons of warre, Which Were of the
children of Dan, stood by the entryng
of the gate.

17 And the fine men that went to spy out the lande, went in thither, & ^(c) toke the graue image, & the Ephod, Theraphim, and the molten image: (And the priest stood in the entryng of the gate with the six hundred men that were appointed with weapons of warre.)

18 while the other went into Michas
house, and set the eared image, the Ef-
phod, Theraphim, and the moulten
image: Then saide the priest vnto them,
What do ye?

19 They answered hym : holde thy
peace, lay thine hande vpon thy mouth,
and come with vs, to be our father and
priest : Is it better for thee to be a priest
vnto the house of one man , then to be a
priest vnto a tribe or kyndred in Iſrael :

20 And the priestes heart^(f) was glad,
and toke the Ephod, and Theraphim,
and the grauen image, and went^(s) in
the midst of the people.

21 And they turned and departed, and put the children, the catell, and their other

substance before them.

22 And whē they were a good way from the house of Micah, the men that were in the houses neare to Micahs house, gathered together, & folowed after the children of Dan:

23 And called vnto them, and they turned
their faces, & said vnto Micah: what ayleth thee, that thou makest an outcrie:

24 And he sayd: Ye haue taken away my
goddess which I made, and also y^e priest,
and go your wayes: and ^(h) what haue
I more: How then saye ye vnto me,
what ayleth thee:

25 And the children of Dan said vnto him:
Let not thy voyce be hearde among
vs, lest " angrie felowes runne vpon
thee, & thou lose thy lyfe, With the lyues
of all thyne housholde.

26 And to the children of Dan went their
wayes : And when Ephah saide that
they were to strong for him, he turned
and went backe vnto his house.

27 And they toke the ⁽¹⁾ thinges which
Bichah had made, and the priest which
he had, and came vnto Laish, euen vnto
a people that were at rest and without
mistrust, and smote them with the edge
of the sword, & burnt the citie with fire.

28 And there was no man to helpe, be-
cause ^(h) Lais was farre from Sidon, &
they had no meetyng with any other
man: And it was in the balley that lyeth
by Bethrechob.

29 And they buylt them there a cite, and dwelt therein, & called it Dan after the name of Dan their father, which was bozne vnto Israel: howbeit, the name of the cite was Laish at the begynnyng.

30 And the chyldren of Dan set them vp
the grauen image: And Jonathan the
sonne of Gerson, the sonne of Manas-
ses, and his sonnes, were the priestes in
the tribe of Dan, vntyl the day of the
captiuitie of the lande.

31 And they set them by the carved image
which Balaam made, all the while that
the house of God was in Silo.

The. xix. Chapter.

1 Of the Levite whose wyfe was villanously killed in Gibeā.

Also in those dayes,
* When there was no
kyng in Israel, a cer-
tayne Leuite solour-
nyng on the syde of
mount Ephraim, toke
to wyfe a concubine

out of Bethlehemi Juda.

2 And his concubine played the whore by him, and went awaye from him into her fathers house to Bethlehemi Juda, and there continued foure monethes.

3 And her husbände arose, and went af-
ter her, to speake frendly vnto her, and
to

(D) For it
were capab-
ent that we
should take
them away to
out of the blf.

(c) Suche is their blinde-
ness that thei beleeue that
these idols
which by rob-
bery and vio-
lence they
take away,
may help the.

(f) For he re-
garded not
neither Gods
honour, nor
his owne hu-
nilitie: but all
his care was
for his belly.

(g) Smith his
idols imi-
ting the ma-
ner of the ca-
riage of the
ark of the
Lord.

(h) The
letter may
be paid
by the
post; but the
writer should
state the true
nature of the
business to be
transacted.

(1) *Wetzel*
ibid., 22.
that app-
ear to be
same.

(b) ~~W~~
after 1940
was 1940
E. 1940
1940.

(7) Under,
tell me what
was said by
the speaker:
Stated. 1. 1. 1.
S. C.

Part: To
her heart

Jud 17. c. &
18.3.



to bryng her agayne, hauyng his lad with him, and a couple of asses: And she brought hym vnto her fathers house, & where the father of the damosell sawe hym, he reioyced of his comyng.

4 And his father in lawe, the damosels father, retayned hym, and he abode with hym thre dayes: and so they dyd eate and drinke, and lodged there.

5 The fourth day when they arose early in the mornyng, the man stode vp, to depart. And the damosels father sayde vnto his sonne in lawe: Comfort thyne heart with a morsell of bread, and then go your way.

6 And they sate downe, and dyd eate and drinke both of them together. And the damosels father sayde vnto the man: Be content I pray thee, and tary all nyght, and let thyne heart be mery.

7 And when the man stode redy to depart, his father in lawe compelled hym: therfore he returned, and taryed all nyght there.

8 And he rose vp early the fyfth day to departe, and the damosels father said: Comforte thyne ^(a) hearte I pray thee. And they taryed vntyll after mydday: and they dyd eate both of them together.

9 And when the man arose to depart with his concubine and his lad, his father in lawe the damosels father, sayd vnto hym: Behold now, the day goeth fast away, and draweth toward euen, I pray you tary all night: Behold the sunne goeth to rest, lodge here, that thyne hearte may be mery: and to morrowe get you early vpon your waye, that thou mayest get thee to thy ^(b) tent.

10 Neuerthelate the man woulde not tary, but arose and departed, and came as farre as Iebus (which is Hierusalem) and his two asses laden, and his concubine with hym.

11 And when they were fast by Iebus, the day was sore spent, and the young man sayde vnto his maister: Come I pray thee, and let vs turne in into this cite of the Iebusites, and lodge al night there.

12 His maister answered him: we wyll not turne into a ^(c) straunge cite that are not of the children of Israel, we will go forth to Gibeā.

13 And he sayd vnto his lad: Go forwarde and let vs drawe neare to one of these

places to lodge all nyght, either in Gibeā, or in Rama

14 And they went forwarde vpon their way, and the sunne went downe vpon them when they were fast by Gibeā, which belongeth to them of Benjamin.

15 And they turned thitherwarde to go in, and lodge all nyght in Gibeā: And when he came, he sat him downe in a streete of the cite, for there was no man that toke them into his house to lodge.

16 And behold, there came an olde man from his worke, out of the fiede at eue, which was also of mount Ephraim, and dwelt as a stranger in Gibeā: But the men of the place, were the children of ^(d) Iemim.

17 And when he had lyst vp his eyes, he sawe a wayfaryng man in the streete of the cite: And the olde man sayde, whyther goest thou: and whence comiest thou?

18 He answered hym: we come from Bethlehem Iuda toward the fynde of mount Ephraim, from thence am I: and I went to Bethlehem Iuda, and go now to the ^(e) house of the Lorde, and there is no man that receaueth me to house.

19 We haue stralwe and prouender for our asses, and bread and wyne for me and thy handmayde, and for the lad that is with thy seruaunt: & we lacke nothing.

20 The olde man sayd: Peace be with thee, all that thou lackest shalt thou fynde with me: Only abyde not in the streete [all nyght].

21 And so he brought him into his house, and gaue fodder vnto the Asses: and they washed their feete, and dyd eate and drynke.

22 And as they were makyng their heartes mery, beholde, the men of the cite which were wicked, beset the house rounde about, and ^(f) thrust at the doore, & spake to the man of the house, the olde man, saying: Bring forth the man that came into thyne house, that we may ^(g) knowe him.

23 And this man the maister of the house went out, and sayd vnto them: Oh, my brethren, do not so wickedly, sayng that this man is come into myne house, do not so brynne a thyng.

24 Behold, here is my daughter a mayden, and this mans concubine, them I

^(a) Or, gathereth them.

^(b) That is, of the tribe of Benjamin.

^(c) To Shiloh, or Shiloh, where the ark was.

^(d) Or, let of good comfort.

^(e) Heb. Men of Bethel: that is, gentes to all wickednesse. ^(f) To the men to breake it.

^(g) These men were men of the house of God, not regard of holinesse or shame could refrain from open abomination. ^(h) That is, about them.

(h) That is, abuse them.

Wyll bring out nowe unto you, and
(b) humble them, & do with them what
seemeth you good: but unto this man
do not so abhominable a thing.

25 But the men woulde not hearken to
hym: And the man toke his concubine,
and brought her out unto them, whiche
kneiw her, and abused her al the night,
euen unto the mornynge: and when the
day began to sprynge, they let her go.

(c) Dead.

" Or, half
banded.

26 And then came the woman in the dail-
ynge of the day, and fell^(c) downe at the
dooze of the mans house where her lord
was, tyll it was day.

27 And her lord arose vp in the morning,
and opened the doozes of the house, and
went out to go his way: and beholde

the woman, euen his concubine, laye a-
long before the dooze of the house, and
her handes vpon the thresholde.

28 And he^(b) sayde vnto her, Up, and let
vs be goyng: But she aunswered not.
Then the man toke her vp vpon an asse,
& stode by, & gate hym vnto his^(c) place.

29 And whē he was come into his house,
he toke a knyfe, and caught his concu-
bine, and deuided her in peeces, with the
bones, into twelue partes, and sent her
into all quarters of Israel.

30 And all that sawe it, sayde: There
was no suche deepe done or scene sence
the childe of Israel came out of Egypt
vnto this day. Consider the matter, take
aduise ment, and say your myndes.

¶ The .xx. Chapter.

1 The Israelites assemble in Mizpah, to whom the Leuite declareth his wrong. 13 They
sende for them that dyd the villanie. 25 The Israelites are twyse overcome, 26 and at
length get the victorie.



Ofc. x. b.

A 1



hen* all the chyldren of
Israel went out, and
the congregation was
gathered together as
(a) one man, euen from
Dan to Beerseba, with
the lande of Gilead, vn-

to the Lorde in Mizpah.

2 And there assembled the chiefe men of
all the people, [and] of all the tribes of
Israel, in the congregation of the peo-

ple of God, foure hundred thousande
footemen that drewe swordes.

3 (Now the chyldren of Benjamin heard
that the chyldren of Israel were gone
vp to Mizpah) Then^(b) sayde the chy-
ldren of Israel: Tell vs howe this wil-
kednes is committed:

4 And the Leuite the womans husband
that was slayne, aunswered and saide:
I came into Gibeā that is in Benjamin
with my concubine, to lodge all nyght:
5 And

(a) That is,
all with one y
consent.

(b) Or, he

5 And the men of Gibeon rose against me, and beset the house rounde about vpon me by night, & thought to haue slayne me, and my concubine haue they forced, that she is dead.

6 And I toke my concubine, & cut her in peeces, and sent her throughout all the countrey of the inheritaunce of Israel: For they haue committed abhominacion and villanie in Israel.

7 Beholde ye are all children of Israel, geue your aduice and counsell herein.

8 And all the people arose as one man, saying: There shal not a man of vs go to his tent, neither turne into his house.

9 But this shalbe it that we will do to Gibeon: we will go by lot against it:

10 And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousande, and a thousand out of ten thousand, to fetch bitayle for the people, that they may do when they come to Gibeon Benjamin, according to all the abhominacion that they haue wrought in Israel.

11 And so all the men of Israel gathered together against the cite, kuyt together as one man.

12 And the tribes of Israel sent men to rove all the tribe of Benjamin, saying:

13 What wickednesse is this that is committed among you:

Nowe therfore deliuer vs the men, those children of belial whiche are in Gibeon, that we may slea them, and put away euill from Israel.

14 Fewerthelater, the children of Benjamin would not hearken vnto the voyce of their brethren the children of Israel: But the children of Benjamin gathered the selues together out of the cities vnto Gibeon, to come out and fight agaynst the children of Israel.

15 And the children of Benjamin were numbred at that time out of the cities, twentie & six thousand men that dwelle in swordes, besyde the inhabitants of Gibeon, which were numbred seven hundred chosen men.

16 And among all these folke, were seven hundred chosen men beyng left handed, whiche every one coulde sling stones at an herte breadth, and not misse.

17 And the children of Israel beside Benjamin, were numbred foure hundred thousand men that dwelle in swordes, and

were all men of warre.

18 And the children of Israel arose, and went by to the house of God, and asked of God, saying: Whiche of vs shall go by first to the battell against the children of Benjamin: And the Lorde sayd: Judah shall begin.

19 And the children of Israel stood by early, and camped against Gibeon.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put the selues in aray to fight against them, beside Gibeon.

21 And the children of Benjamin came out of Gibeon, and destroyed downe to the ground of the Israelites that day twentie and two thousand men.

22 And the people the men of Israel plucked by their heartes, and set their battell againe in aray, in the same place where they dyd the first day.

23 And the children of Israel went by, and wept before the Lorde vnto euen, and asked of the Lorde, saying: Shal we go agayne to battell against the children of Benjamin our brethren: And the Lorde sayde: Go by against them.)

24 And the children of Israel came neare against the children of Benjamin the seconde day.

25 And the children of Benjamin went against them out of Gibeon the seconde day, and destroyed to the earth of the children of Israel once againe eyghtene thousand men that dwelle in swordes euery man of them.

26 Then all the children of Israel, and all the people, went by and came vnto the house of God, and wept, and fasted there before the Lorde, and fasted the same day vnto euen, and offered burnt offeringes and peace offeringes before the Lorde.

27 And the children of Israel asked the Lorde: (for there was the arke of the appoyntment of God, in those dayes:

28 And Phinehes the sonne of Eleazar, the sonne of Aaron, stood before it at that time) saying: Shal I get me by to go out any more to battell against the children of Benjamin my brethren, or shal I cease: The Lorde sayde: Go by, for to morow I wil deliuer them into your handes.

29 And Israel set lyers awayte round about Gibeon.

(f) That is, the tabernacle wherein the arke of God was, which then was in Silo. (g) They presume so much of their number & strength, that they take no counsell of God for the victory: they finde thereto success therafter.

D

(h) That is, served in the priestes office.

E 30 And the children of Israel went by against the childre of Benjamin the third time, & put them selues in aray against Gibeā, as twise before.

(1) In the pollicie of the children of Israel.

31 And the children of Benjamin came out against the people, & ⁽¹⁾ were drawen away from the citie, & they began to smite of ⁽²⁾ people, dead as twise before, by two hye wayes in the felde (of whiche one goeth by to the house of god, & the other to Gibeā) vpon a thirtie men of Israel.

32 (And the children of Benjamin sayde: They are fallen before vs, as at the first. But the children of Israel sayd: Let vs flee, and plucke them away from the citie, vnto the hye wayes.)

33 And all the men of Israel rose by out of their place, & put them selues in aray at Baal Thaniar: And lyke wyse the liers in wayte of Israel came forth out of their places, euen out of the medowes that were about Gibeā,

34 And came against Gibeā ten thousand chosen men out of all Israel, and there was a sore battell: But ⁽³⁾ they wilt not that ⁽⁴⁾ euill was neare them.

(1) To wit the Semamites.

(2) They knewe not that god's iudgements was at hand to be droope them.

35 And the Lord plagued Benjamin before Israel, and the children of Israel destroyed of the Beniaminites the same day twentie and fyue thousand and an hundred men, that due swordes cuerie one of them.

F 36 And the children of Benjamin sawe that they were put to ⁽⁵⁾ stricken downe: for the men of Israel ⁽⁶⁾ gaue place to ⁽⁷⁾ Beniaminites, because they trusted vnto the lyes in wayte which they had layde beside Gibeā.

(1) Retired to shewe the after.

37 And the lyes in wayte halted, & brake forth against Gibeā, & the embushment ⁽⁸⁾ drew them selues along, and smote all the citie with the edge of the sword.

(2) On, made along sound, with a trumpet.

38 And an appoyntment had the men of Israel from the lyes in wayte, that they shoulde make a great flambe, and smoke ryle by out of the citie.

39 And when the men of Israel retired

in ⁽⁹⁾ battell, Benjamin began to smyte dead of the children of Israel about a thirtie persons, and sayde: Surely they are stricken downe before vs, as in the first battell.

40 But when there began to aryse out of the citie a flambe as a pillar of smoke, the Beniaminites looked backe, & beheld the flambe of the whole citie began to ascende by to heauen.

41 When the men of Israel also turned ⁽¹⁰⁾ agayne, the men of Benjamin were abashed, for they sawe that euill appoynted them:

(3) They feared them from the citie.

42 And therfore they turned their backes before the men of Israel, vnto the way that leadeth to the wilderness, but the battell ouertoke them: And besyde that, they which came out of the citie, destroyed ⁽¹¹⁾ the in the middle of the.

(4) For the beniaminites them to be slain.

43 And thus they compassed the Beniaminites about, and chased them at Gethenuha, and ouerranme them, euen ouer against Gibeā on the east syde.

44 And there were slayne of Benjamin eyghtene thousand men, whiche were men of warre.

45 And they turned & fled to the wilderness ward, & vnto the rocke of Rimmon: and they ⁽¹²⁾ gleaned by ⁽¹³⁾ way of the rest of them, fyue thousande men: & pursued after them, vntyll they came to Sidom, and slue two thousand men of them.

(5) They fled to the wilderness ward, & vnto the rocke of Rimmon.

46 So that all that were slayne that same day of Benjamin ⁽¹⁴⁾ were twentie & fyue thousand men that due swordes, which were all men of warre:

(6) So that all that were slayne that same day of Benjamin were twentie & fyue thousand men that due swordes, which were all men of warre.

47 Onely sixe hundred men turned and fled to the wilderness, vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure monethes.

48 And the men of Israel turned backe againe vnto the children of Benjamin, and smote them with the edge of the sword in the cities, both man & beast, and all that came to hande, and set on fyre all the ⁽¹⁵⁾ cities that they coulde come by.

(7) They set on fyre all the cities that they coulde come by.

The .xxi. Chapter.

2 The Israelites wereare that they wil not mary their daughters to the Beniaminites. 10 They slay them of Gabes Gilead, and geue their virgins to the Beniaminites.

A 1

(1) This othe came of rethysen, for after they brake it, by a subtil deuise.



And the men of Israel ⁽¹⁾ wereare in Gilgal, saying: Ther shal none of vs geue his daughter vnto any of Benjamin to wife.

2

And the people came

to the house of God, and abode there till euen, before God, & lift by their voyces, and wept sore,

3 And sayde: O Lorde God of Israel, why is this come to passe in Israel, that there shoulde be this day one tribe lacking in Israel:

4 And

4 And on the morowe the people rose by betyme, and made there an ^(b) aulter, and offered burnt offerings and peace offerings.

5 And the children of Israel sayd: who is he among al the tribes of Israel, that came not by with the congregation vnto the Lord: for they had made a great othe concerning him that came not by to the Lord to Disphah, saying: he shall surely dye.

6 And the children of Israel ^(c) had pitie on Benjamin their brethren, and sayde: There is one tribe cut of from Israel this day:

7 What shall we do vnto the remnaunt of them, that they may haue wiues: we haue sworne by the Lord, that we wyl not geue the of our daughters to wiues.

8 And they sayde: Is there any of the tribes of Israel, that came not by to Disphah to the Lord: And behold, there came none of Iabes Gilead vnto the hoaste and congregation.

9 For the people were biewed, and beholde there were none of the inhabitants of Iabes Gilead there.

10 And the congregation sent thither twelue thousand men of the strongest, and commaunded them, saying: Go, and smyte the inhabitants of Iabes Gilead with the edge of the sword, both women and children.

11 *And this is it that ye shall do: ye shall utterly destroy all the males, and al the women that haue lyen by men.

12 And they found among the inhabitants of Iabes Gilead foure hundred damoselles, birgins, y had knowne no man, by lyeng with any male: And they brought them vnto the hoast to Silo, whiche is in the lande of Chanaan.

13 And the whole congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called peaceably vnto them.

14 And Benjamin came againe at that time, and they gaue them wyues which they had saued alyue of the woman of Iabes Gilead: But they suffiled them not.

15 And the people were sory for Benjamin, because that the Lord had made a breache in the tribes of Israel.

16 And then the elders of the congregation, sayd: what shall we do to the remnaunt of them, to get them wiues: seying all the women of Benjamin are destroyed:

17 And they sayde: There must be ^(d) an inheritaunce for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not geue the wyues of our daughters. For the children of Israel had sworne, saying: Cursed be he that geueth a wyfe to Benjamin.

19 Then they sayde: Behold, there is a feast of the Lord yere in Silo, which is on the northside of Bethel, & on the east side of the way that goeth from Bethel to Sichem, and south from Libanon.

20 Therfore they commaunded the children of Benjamin, saying: Go, and lye in wayte in the vineyardes.

21 And when ye see that the daughters of Silo come out to dauce in daunces, the come ye out of the vineyardes & cathe you euery man a wyfe of the daughters of Silo, & go to the lande of Benjamin.

22 And when their fathers or brethren come vnto vs to complayne, we will say vnto them, Haue pitie on vs for their sakes: because we reserued not to eche man his wyfe in tyme of warre, neither haue ye geuen vnto them, that ye should sinne at this tyme.

23 And the children of Benjamin did eue so, and toke them wyues according to the numbze of them that dauced, whom they caught: and they went, and returned vnto their inheritaunce, and repayed the cities, and dwelt in them.

24 And the children of Israel departed thence at that tyme, & went euery man to his tribe, and to his kinred, and went out from thence euery man to his inheritaunce.

25 *In those dayes there was no king in Israel: but euery man dyd that whiche seemed right in his owne eyes.

Co Benjamin muste be reserved to haue the twelfth portion of the inheritaunce of Jacob.

D

Iud xvii. b. & xviii. a. xix. a.

E 2

¶ The ende of the booke of Iudges, called in the Hebrue Sophtim.

The booke of Ruth.

The fyrst Chapter.

1 Elimelech goeth with his wyfe and children into the lande of Moab. And his sonnes dye. 19 Naomi and Ruth come to Bethlehem.

A

Heb. Iudged.

(a) That is, the tribe of Judah.

(b) In the tribe of Judah: for there was an other Bethlehem in the tribe of Zabulon.



Moab, he and his wyfe, and his two sonnes.

2 The name of the man was Elimelech, and the name of his wyfe Naomi, and the names of his two sonnes were Mahlon and Chilion, Ephraimites out of Bethlehem Juda: And whē they came into the lande of Moab, they continued there.

3 And Elimelech Naomies husbände died, and she remayned with her two sonnes.

(c) By this remembrance of Moab, Ruth became one of Moabs house-holders, of which we will cause.

4 Whiche toke them wyues, Moabites, of the Moabites: the ones name was Orpha, and the others Ruth: And they dwelled there about a ten yeres.

5 And Mahlon & Chilion died also euen both of them, and the woman was left desolite of her two sonnes and of her husband.

(d) A woollf, and yet this was the wyfe of Moab, which the children of men do loue so much.

6 Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had hearde say in the countrey of Moab, howe that the Lorde had visited his people, and geuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her: And they went on their way to returne vnto the lande of Juda.

(e) Declaring by four bondes: first to me their mother, howe dearely you loue the when they were alive, and what affection you bare towards them, and the remembrance of them now that they are dead.

8 And Naomi said vnto her two daughters in lawe, Go & returne eche of you vnto your mothers house: for the Lorde deale as kindly with you, as ye haue dealt with the dead, and with me:

9 And the Lord gene you, that you may fynde rest, either of you in the house of her husband. And when she kyssed them, they lift vp their voyce and wept,

10 And sayde vnto her: Surely we will returne with thee vnto thy folke.

11 And Naomi sayde, Turne againe my daughters: for what cause will you go with me? Are there any moe children in my wombe, to be your husbandes?

12 Turne againe my daughters, go your way, for I am to olde to haue an husbande: And if I sayd, I haue hope, if I toke a man also this night, yea & though I had already borne sonnes:

13 Would ye tary after them, till they were of age: or would ye for them so long refrain from taking of husbandes: Not so my daughters: for it greeueth me muche for your sakes, that the hand of the Lorde is gone out against me.

14 And they lift vp their voyces, & wept againe: and Orpha kissed her mother in lawe, but Ruth abode still by her.

15 And Naomi said: See, thy sister in law is gone backe againe vnto her people, & vnto her gods: returne thou after her.

16 And Ruth answered: Entreat me not to leaue thee, and to returne from after thee: for whither thou goest, I will go also, & where thou dwellest, there I will dwell: Thy people shall be my people, and thy god my god:

17 Where thou diest, there will I die, and there will I be buried: The Lord do so to me and more also, if I ought but death depart thee and me.

18 When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 And so they wet both, vntil they came to Bethlehem: And whē they were come to Bethlehem, it was nopsed of them thowow all the cite, and they sayde: Is not this Naomi?

20 And she answered them: Call me not Naomi: but call me Mara, for the almighty hath made me verie bitter.

21 I went out full, and the Lorde hath brought me home agayne empty: why then call ye me Naomi, saying, the Lord hath humbled me, & the almighty hath brought me vnto aduersite?

22 And so Naomi with Ruth the Moabitess her daughter in lawe, returned out of the countrey of Moab, and came to Bethlehem, in the beginning of barley harvest.

(f) By this we see, that Ruth was a Moabitess, that was her husbandes people.

(g) Whence appeareth that the word of a great feare, and of good reputation.

(h) Which is to say, that Ruth was a Moabitess, and her name was Mara.

1 Ruth gathered corne in the fieldes of Booz. 15 The gentilnes of Booz toward her.

A



And Naomies husband had a⁽¹⁾ kinsman, a mā of power and wealth which was of the kindred of Elimelech, named Booz.

2 And Ruth the Moabitess sayde vnto Naomi: Let me now go to the fildes, & gather eares of corne after any man in whose sight I finde grace. And she sayde vnto her: Go my daughter.

3 And she went, and came to the fildes, and gathered after the reapers: and so it was, that the same fildes parteyned vnto Booz, which was of the kindred of Elimelech.

4 And beholde, Booz came from Bethlehem, and sayde vnto the reapers: The Lorde be with you. And they answered him: The Lorde blesse thee.

5 Then sayde Booz vnto his young man that stode by the reapers: whose damosel is this?

6 And the young man that stode by the reapers answered, and sayde: It is the Moabitess damosel, that came with Naomi out of the countrey of Moab.

7 And she sayde vnto vs, I pray you let me glean and gather after the reapers, amongst the sheaves: and so she came, and hath continued euen from the morning vnto now, saue that she taried a litle in the house.

8 Then sayd Booz vnto Ruth: Hearest thou my daughter: Go to no other fildes to gather, neither go from hence, but abyde here by my maydens.

9 Let⁽²⁾ thyne eyes be on the fildes that they do reape, & go thou after the [maydens:] haue I not charged the young men, that they shall do thee no hurte: Moreover, when thou art a thyrt, go vnto the vessels, & drinke of that⁽³⁾ which the laddes haue dralwen.

10 When she fell on her face, and bowed her selfe to the ground, and sayde vnto him: howe is it that I haue founde grace in thyn eyes, & that thou shouldest knowe me, seing I am⁽⁴⁾ an alien?

11 And Booz answered and sayde vnto her: All is tolde & shewed me that thou hast done vnto thy mother in law sepe

the death of thyne husband: howe thou hast left thy father and thy mother and the land where thou wast borne, and art come vnto a people which thou knewest not in time pasted.

12 The Lord quyte thy worke, and a full reward be geuen thee of the Lord God of Israel, vnder whose⁽⁵⁾ winges thou art come to trust.

(1) Of mercie, might, protection, and providence.

13 Then she sayde: Let me finde fauour in thy sight my lord, thou that hast comforted me, and spoken⁽⁶⁾ comfortably vnto thy mayde, which yet am not lyke vnto one of thy maydens.

"Hebe. To heart.

14 Booz sayde vnto her agayne: At the meale tynie come thou hyther, and eate of the bread, and dyp thy morsel in the vineger. And she sat besyde the reapers: and he reached her parched corne, & she dyd eate, and was suffised, & left⁽⁷⁾ part:

(7) which she brought home to her mother in lawe.

15 And when she was rysen vp to gather, Booz commaunded his young men, saying: Let her gather euen among the sheaves, and⁽⁸⁾ rebuke her not.

(8) By forbidding her.

16 And leaue her some of the sheaves for the nouce, and let it lye, that she may gather it by, and rebuke her not.

17 And so she gathered in the fildes until euen, and threshed that she had gathered, and it was in measure vpon an ^{*}Epha of barley.

Exo. xvi. g.

18 And she toke it by, and went into the cite: and when her mother in lawe had seene what she had gathered, she plucked out also, & gaue to her that she had reserved when she had eaten enough.

19 And her mother in lawe sayde vnto her: where hast thou gathered to day: and where wroughtest thou: blessed be he that knewe thee. And she shewed her mother in lawe howe she had wrought with him, and sayde: The mans name with whom I wrought to day is Booz.

20 And Naomi said vnto her daughter in lawe: Blessed be he of the Lord, for he ceaseth not to do⁽⁹⁾ good to the lyving & to the⁽¹⁰⁾ dead. And Naomi sayd agayne vnto her: The man is nye vnto vs, and of our affinitye.

Tob. ii. a.

(9) They are sayd to do good to the dead, specially by good to their friends being a lye, for they are

21 And Ruth the Moabitess sayd: he sayd vnto me also, Thou shalt be with my young men, until they haue ended al my harvest.

22 And Naomi answered vnto Ruth her daughter in lawe: It is best my daughter that thou go out with his maydens, that they come not against thee in any other fildes.

23 And so she kept her by the maydens of Booz, to gather, vnto the ende of barley harvest and of wheate harvest also, & dwelt with her mother in lawe.

The .iii. Chapter.

1 Naomi giveth Ruth counsel. 8 She sleepeth at Booz feet. 12 He acknowledgeth him selfe to be her kinsman.

A 1



hen Naomi her mother in lawe sayde vnto her: My daughter, shal I not seeke ⁽⁹⁾ rest for thee, & thou mayest prosper:

2 And is not Booz our kinsman, with whose maydens thou wast? Beholde, he winnoweth barley to night in the threshing floore.

3 And she thy selfe therfore, and annoynt thee, and put thy rayment vpon thee, & get thee downe to the floore: but let not the man knowe of thee, vntill he haue left eating and drynking.

4 And when he goeth to sleepe, marke the place where he layeth him downe, and then go and lyft vp the clothes that are on his fete, & lay thee downe there: and he shall tel thee what thou shalt do.

5 And she answered her: All that thou biddest me, I will do.

6 And she went downe vnto the floore, and dyd according to al that her mother in lawe had her.

25 7 And when Booz had eaten and drunken, & cheared his heart, he went to lye downe at the ende of the heape of corne: and she came softly, and lift vp the clothes of his fete, and layed her downe.

8 And at midnight, the man was afraide, and caught holde: and beholde, a woman lay at his fete.

9 And he sayde: what art thou? She answered, I am Ruth thyne handmayde: Spredde the wing of thy garment ouer thyne handmayde, for thou art the kinsman.

10 He sayde: Blessed be thou in the Lord my daughter, for thou hast shewed more

goodnesse in the latter ende, then at the beginning, inasmuche as thou folowdest not young men, whether they were poore or riche.

11 And nowe my daughter feare not, I will do to the all that thou requirest: for all the cite of my people doth know, that thou art a woman of vertue.

12 And it is true that I am of thy next kinne, howbeit there is one nier then I.

13 Tary this night, and when morning is come, if he wil^(b) perfourme the part of a kinsman vnto thee, it is good, let him do the kinsmans part: but if he wyl not do the kinsmans part, then wyl I do the duetie of a kinsman, as the Lordeliuch: sleepe vntill the morning.

14 And she lay at his fete vntill the morning: and she arose vp before one coulde knowe another. And he sayde: Let no man knowe that there came any woman into the floore.

15 And he sayde againe: Bring the mantle that thou hast vpon thee, & holde it. And when she held it, he mette in sixe measures of barley, and layde it on her: And she gat her into the cite.

16 And when she came in, to her mother in lawe, she sayde: who art thou, my daughter? And she tolde her all that the man had done to her,

17 And sayde: These sixe measures of barley gaue he me, and sayde: Thou shalt not come emptie vnto thy mother in lawe.

18 Then sayde she: My daughter, sit still vntill thou knowe howe the matter will fall: for the man will not be in rest, vntill he haue finished the thing this same day.

(a) Meaning that she would prouide her of an husbnd, with whom she might liue quietly.

(9) O², in the barne.

(b) That is, if he will take care to do his wylle by the title of affinitie according to Gods lawe Deut. 19.

1 Booz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custom in Israel. 10 Booz marieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.



Then went Booz vp to the ^(a)gate, and sat him downe there: and beholde, the kinsman of which Booz spake, came by, vnto whom, he sayde: ^(b)Ho, suche one, come, sit downe here. And he turned, & sat downe.

And he toke ten men of the elders of the cite, and said: sit ye downe here. And they sat downe.

And he sayd vnto the kinsman: Naomi that is come agayne out of the countrey of Moab, will sel a parcell of lande, which was our brother Elimelechs.

And I thought to do thee to wyf, and byd the bye it before thee inhabitauntes and elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, then tell me, that I may knowe: For there is none to redeeme it, ^(c)sane thou, and I next thee. And the other answered: I will redeeme it.

Then sayd Booz: what day thou biest the feldc of the hande of Naomi, thou must bye it also of Ruth the Moabite the wyfe of the dead, to stirre by the name of the dead vpon his ^(d)inheritaunce.

The kinsman answered: I can not redeeme it, for marring of myne owne inheritaunce: redeeme thou my right to thee, for I cannot redeeme it.

Nowe this was the maner of olde time in Israel concerning redeeming & chaunging, for to stablishe al thing: that a man must plucke of his shoe, & geue it his neyghbour: And this was a sure ^(e)witnesse in Israel.

Therefore the kinsman sayde to Booz, Bye it thou: and so due of his shoe.

And Booz sayde vnto the elders and vnto all the people: We are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilion, and Bahalons, of the hande of Naomi.

And noieouer, Ruth the Moabite the wyfe of Bahalo, haue I purchased to be my wyfe, to stirre by the name of the dead vpon his inheritaunce, & that the name of the dead be not put out fro among his brethren, and from the gate of his ^(f)place: ye are witnesses this day.

And all the people that were in the gate, and the elders, sayde, We are witnesses: The Lord make the womā that is come into thyne house, lyke Rahel and Lea, which wayne dyd buyde the house of Israel: & that thou mayest do worthly in ^(g)Ephrata, and be famous in Bethlehem.

Thy house be like the house of Pharez (whom Thamar bare vnto Iuda) eue of the seede which the Lord shall geue thee of this young woman.

And so Booz toke Ruth, and she was his wyfe: And when he went in vnto her, the Lord gaue, that she conceaued and bare a sonne.

And the women sayde vnto Naomi: Blessed be the Lord, the which hath not left thee this day without a kinsman, and his name shalbe continued in Israel.

And that shall bring thy lyfe agayne, and cherishe thyne olde age: For thy daughter in lawe which loueth thee, hath borne vnto hym, and she is better to thee then ^(h)seuen sonnes.

And Naomi toke the child, & layed it in her lappe, and became nurse vnto it.

And the women her neyghbours gaue it a name, saying: There is a child borne to Naomi, & called it Obed: the same is the father of Iai, the father of Dauid.

These are the generations of Pharez, Phares begat Hezron,

Hezron begat Ram, Ram begat Aminadab,

Aminadab begat Naasson, Naasson begat Salmon,

Salmon begat Booz, Booz begat Obed,

Obed begat Iai, Iai begat Dauid.

byng hym, that he may appeare before the Lord, and there abyde for euer.

23 Elkana her husband answered her: Do what seemeth thee best, tary at home vntyll thou hast weaned him, and I beseeche the Lord to make good his saying. And so the woman abode, and gaue her sonne sucke, vntyll she weaned hym.

24 And when she had weaned hym, she toke hym with her, with three bullockes, and an Ephra of flour, and a bottle of wine, and brought hym vnto the house of the Lord in Silo, and the

child was young.

24 And they slue a bulloke, and brought in the lad to Eli. "Heb. A child.

26 And she sayd: Oh my Lord, as thy soule lyueth my Lord, I am the woman that stood before thee here praying vnto the Lord. (1) That is, most certainly

27 For this lad I prayed, and the Lord hath geuen me my desire whiche I asked of him:

28 And therfore I haue geuen him vnto the Lord, as long as he liueth he shalbe geuen to the Lord. And he worshipped the Lord there. (b) Meaning Eli gaue thanks to God for her.

The.ii. Chapter.

1. The song of Hanna. 12. The sonnes of Eli, wicked. 13. The newe custome of the priests. 18. Samuel ministreth before the Lord. 20. Eli blesseth Elkana and his wyfe. 23. Eli reproveth his sonnes. 27. God sendeth a prophete to Eli. 31. Eli is menaced for not chastysing his children.



And Hanna prayed, & sayde: Myne heart reioyced in the Lord, and myne home is exalted in the Lord: My mouth is open ouer myne enemies, for I reioyce in thy saluation.

2 There is none holy as the Lord: for without thee is nothing, neit her is there any of strength as is our God.

3 Talke no more proudly, let not arrogancie come out of your mouthes: for the Lord is a God of knowledge, and his purposes come to passe.

4 The bowe with the mightie men are broken, and they that were weake haue gyde them selues with strength.

5 They that were full, haue hyred out them selues for bread, and they that were hungry, cease, tyll the barren hath borne seuen, and she that had many children, is wared feeble.

6 The Lord killeth and maketh aloue, byngeth downe to the graue & fetcheth vp agayne.

7 The Lord maketh poore, and maketh ryche, byngeth lowe, and heaueth vp on hye.

8 He rayleth vp the poore out of the dust, and lyfteth vp the beggar from the dounghyll, to set them among princes, and to make them inherite the leate of glory: For the pyllers of the earth are the lordes, and he hath set the worlde vpon them.

9 He wyll kepe the fecte of his saintes, and the wicked shall kepe silence in darknesse, and in his owne myght shal no man be strong. (1) That they neither walke, nor fall to any euyl.

10 The lordes aduersaries shal be destroyed of hym, & out of heauen shal he thunder vpon them: The Lord shall iudge the endes of the worlde, and shall gyue myght vnto his king, and exalt the horne of his annoynted.

11 And Elkana went to Ramath to his house, and the lad dyd minister vnto the Lord before Eli the priest.

12 But the sonnes of Eli were children of Belial, and knewe not the Lord.

13 And the priestes custome toward the people was, that whensoever any man offered any offering, the priestes lad came whyle the fleshe was a seething, and a fleshhoke with thre teeth in his hande:

14 And thrust it into the panne, kettle, caldren, or pot: and all that the fleshhoke brought vp, that the priest toke for hym self: And so they dyd vnto all the Israelites that came thither to Silo.

15 Dea, and thereto before they burnt the fat, the priestes lad came and sayde to the man that offered, Geue fleshe, that I may roste it for the priest: for he wyll not haue sodde fleshe of thee, but rawe.

16 And if any man sayde vnto hym, Let them burne the fat accordyng to the custome, and then take as much as thyne heart desireth: Then he would answer hym, Dea, thou shalt geue it me now: and if thou wilt not, I wyll take it with (1) which was commaunded first to haue ben offered to God.
(2) or, lawe.
(3) That eating so much for their profit, as that Gods lawe was not observed.

it with violence.

(n) Bring the horrible abuse thereof.

17 And the sinne of the young men was very great before the Lord: For men⁽ⁿ⁾ abhorred the offering of the Lord.

18 But the childe Samuel ministered before the Lord, girded with a linen Ephod.

19 Moreover, his mother made him a little coate, and brought it to him from yere to yere, when she came by with her husband to offer the yere sacrifice.

(o) Bringing a sacrifice to serve the Lord, & bestowing of him to the Lord for vice.

20 And Eli blessed Elkana and his wife, and said: The Lord geue thee seede of this woman, for the^(o) petition that she asked of the Lord. And they went vnto their owne home.

21 And the Lord visited Hanna, so that she conceived, and bare three sonnes, & two daughters: And the childe Samuel grew^(p) before the Lord.

(p) That is, being in the service of the Lord.

22 Eli was very olde, and heard all that his sonnes did vnto Israel, & how they lay with the women that wayted at the doore of the tabernacle of the congregation.

23 And he saide vnto them: Why do ye such things: For of all these people I heare euill reportes of you.

24 Oh, nay my sonnes: For it is no good report that I heare, how that ye make the Lordes people to trespasse.

25 If one man sinne against another, the Iudge shall iudge it: But if a man sinne against the Lord, who will be his^(q) dayleman: Forwithstanding, they hearkened not vnto the voyce of their father, because the Lord would slay the.

(q) No man, not manning doings can pacify gods wrath for sinne. But though the earer hath no helps in this case: the gospel Christ that taketh awaye & sinnes of the world.

26 (The childe Samuel profited & grew, and was in fauour both with the Lord and also with men.)

27 And there came a man of God vnto Eli, and sayde vnto hym, thus saith the Lord: Dyd not I playnely appeare vnto the house of thy father, when they were in Egypt in Pharaos house:

(r) That is, I was thy father.

28 And I chose^(r) him out of all the tribes of Israel to be my priest, for to offer vpon mine altier, and to burne incense,

*and to weare an Ephod before me: and I gaue vnto the house of thy father, all the offerynge made by fire of the chyldren of Israel.

Leuit. x. d. Deut. x. d.

29 Wherefore^(s) treade ye downe my sacrifice and mine offering which I^(s) commaunded in the tabernacle, and honour thy chyldren about me, to make your selues fat of the first frutes of all the offerynge of Israel my people:

(s) That is, sayd you command my sacrifice, as it was the first fruits of the land.

30 Wherefore the Lord God of Israel saith: I sayde, that thy house and the house of thy father should^(t) walke before me for euer: But now the Lord saith, That be farre fro me: For them that worship me, I wyll worship, and they that despise me, shall come to shame.

(t) That is, should serve the God of the high place, in my tabernacle.

31 Behold, the dayes come, that I wyll cut of thine^(u) arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

(u) Thy power, and authority.

32 And thou shalt see thine enemy in the habitation [of the Lord] and in all the wealth which [God] shall geue Israel, and there shall not be an olde man in thyn house for euer.

33 Nevertheless, I wyll not destroy euery one that come of thee from mine altier, to make thine eyes to fayle, and to make thine heart sorrowfull: And all they that be multiplied in thine house, shall dye^(v) [when they be] men.

G

i. Reg. ii. b

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes* Hophni and Phinehes: euen in one day they shall dye both.

(v) When they come to manhood.

i. Reg. ii. g.

35 And I wyll stirre me by a^(w) faythfull priest, & shall do according to my heart and minde, and I wil build him a sure house, and he shall walke before mine annoynted for euer.

(w) When I shall be succeeded in this, and will be the figure of Christ.

36 And all that are left in thyn house, shall come and crouch to him for a peece of siluer and a morzell of bread, and shall saye: But me [I pray thee] in one office or other among priests, that I may eate a morzell of bread.

¶ The. iij. Chapter.

There was no manifest vision in the tyme of Eli. 4 The Lorde calleth Samuel three times. 11 And sheweth what shall come vpon Eli & his house. 18 The same declareth Samuel to Eli.

A 1



ND the chyldre Samuel ministred vnto the Lorde before Eli, and the worde of the Lord was ^(c) precious in those dayes, neither was there any open

vision.

2 And as at that tyme Eli lay in his ^(c) place, his eyes began to waxe dynne that he coude not see.

3 And yet the lampe of God went out, Samuel layde hym downe to sleepe in the temple of the Lord, where the arke of God was.

4 And the Lorde called Samuel. And he aunswered, I am here.

5 And he ran vnto Eli, and sayde: Here am I, for thou calledst me. And he said, I called thee not, go againe and sleepe. And he went, and layde hym downe to sleepe.

6 And the Lorde called once againe, Samuel. And Samuel arose and went to Eli, and sayde: I am here, for thou diddest call me. And he aunswered: I called thee not my sonne, go againe and sleepe.

7 Samuel ^(c) knewe not yet the Lorde, neither was the worde of the Lorde yet opened vnto hym.

8 And the Lorde went to, and called Samuel the thirde tyme. And he arose and went to Eli, and sayde: I am here, for thou hast called me. And Eli perceaued that the Lord had called the chyldre.

9 Therefore Eli sayde vnto Samuel: Go and sleepe, and yf he call thee, then say: Speake Lorde, for thy seruauent heareth thee. So Samuel went, and slept in his place.

10 And the Lorde came, and stode and called as before, Samuel, Samuel. Then Samuel aunswered: Speake,

for thy seruauent heareth.

11 And the Lorde saide to Samuel: Beholde, I wyll do a thing in Israel, that both the eares of as many as heareth it shall ^(c) tynge.

12 In that day, I wyll rayse vp against Eli all thynges whiche I haue spoken concernyng his house: When I begyn, I wyll also make an ende.

13 I haue tolde hym * that I wyll iudge his house for euer, for the wickednesse which he knoweth: For whē [the people] cursed his sounes for y^e same [wickednesse] he hath not corrected them.

14 And therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house shall not be purged with sacrifice nor offering for euer.

15 Samuel slept vntyl the mornynge, and opened the doores of the house of the Lorde: and Samuel feared to shewe Eli the vision.

16 Then Eli called Samuel, and sayde: Samuel, my sonne. And he aunswered: Here am I.

17 He saide: what is that the Lord hath saide vnto thee: I pray thee hyde it not from me: * ^(c) God do so to thee, & more also, if thou hyde any thyng from me of all that he sayde vnto thee.

18 And Samuel tolde hym euerywhyte, and hyd nothyng from hym. And he saide: It is the Lord, let hym do what D seemeth hym good.

19 And Samuel grewe, and the Lorde was with hym, and left none of his wordes vnp^efourmed.

20 And all Israel, from Dan to Beerseba, wyll that faythfull Samuel was the Lordes prophete.

21 And the Lorde appeared againe in Silo: for the Lorde opened hym selfe to Samuel in Silo, through the worde of the Lorde.

^(c) God des-
cereth what
fodayne feare
shall come by-
pon men when
they shall heare
that the arke
is taken,
and also see
that Eli his
house is des-
troyed.
Reg. ii. g.

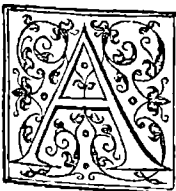
Ruth. i. c.
^(c) God prou-
ideth thee af-
ter this or that
foir, excepte
thou tell me
the truth.

^(c) Dr. fall to
the ground.

¶ The. iij. Chapter.

10 The arke of the Lorde is taken. 11 Eli and his chyldren dye.

A 1



ND Samuel spake vnto all Israel: And Israel ^(c) went out against the Philistines to battell, and pitched besyde the Eben ezer,

and the Philistines pitched in Apher,

2 And put them selues in aray against Israel: and when they ioyned the bat- tell, Israel was snytten downe before the Philistines, and the Philistines slue of the armie in the fild about a foure thousande

thousand men.

3 And when the people were come into their tentes, the elders of Israel sayde: ^(b) wherfore hath the Lorde caste vs downe this day before the Philistines: let vs fetch the arke of the appoyntment of the Lorde out of Silo vnto vs, that when it cometh among vs, it may saue

vs out of the hand of our enemies.

4 And so the people went to Silo, and fet from thence the arke of the appoyntment of the Lorde of hostes, which ^(c) dwelleth betweene the cherubims: And there wer the two sonnes of Eli, Hophni and Phinehes, with the arke of the appoyntment of God.

(b) Samucl as it is of som affirmed, consulted with the Lorde before this was taken in hand, and for that cause the arke was taken.

(c) This is the faith, which dwelleth betweene the cherubims.



5 And when the arke of the appoyntment of the Lorde came into the hoast, all Israel sholuted a mightie sholwte, so that the earth rang againe.

6 And when the Philistines heard the noyse of the sholwte, they laide: what meaneth the sounde of this mightie sholwte in the hoast of the Ebrues: And they vnderstode howe that the arke of the Lorde was come into the hoast.

7 And the Philistines were afrade, and laide: God is come into the hoast. And they said againe: ^(b) wao vnto vs, for it was neuer so before this.

8 wao vnto vs, who shall deliuer vs out of the hand of these mightie goddes: these are the goddes that smote the Egyptians with many plagues in the ^(c) wilderness.

9 Be strong and quite your selues lyke men, O ye Philistines, that ye be no seruantes vnto the Ebrues, as they haue ben to you: Be of a manly corage therfore and fight.

10 And the Philistines fought, and Israel was smitten downe, and fled euery man into his tent: And there was an

exceeding great slaughter, for there were ouerthrowen of Israel ^(d) thirte thousand footemen.

11 And the arke of God was taken, and the two sommes of Eli, * Hophni & Phinehes, were dead.

12 And there ran a man of Beniamin out of the armie, and came to Silo the same day with his clothes ^(e) rent, and earth vpon his head.

13 And when he came, lo, Eli sat vpon a stoole by the way side, wayting: for his heart feared for the ^(f) arke of God. And when the man came into the citie, and tolde it, all the citie cryed.

14 And when Eli heard the noyse of the crying, he laide: what meaneth this noyse of the tumult: And the man came in hastily, and tolde Eli.

15 Eli was xxiij. yeres olde, & ^(g) his sight failed, him that he could not see.

16 And the man said vnto Eli: I am he that came out of the armie, & fled this day out of the hoast. And he said: what thing is done my sonne:

17 The messenger answered, and said: Israel is fled before the Philistines, & there

(d) Before the fought against men, & now God is come to fight against vs.

(e) For in the red skin the wilderness the Egyptians were destroyed, which was the last of all his plagues. Iuda. xii. a

(f) This is the thirte thousand men, not for lacke of sufficient number of men: but for lacke of Gods fauour. i. Reg. v.

(g) The common gesture of such as fall to calamitie, for in his rent clothes.

(h) Eli should be seen of the people.

i. Reg. xii.

there hath ben a great slaughter among the people, and thy two sonnes Hophni and Phinehes are dead, and the arke of God is taken.

18 And When he made mention of the arke of God, Eli fell from of his stoole backward by the side of the gate, and his necke brake, and he dyed: For he was an olde man and heavy, and iudged Israel fourtie yeres:

19 And his daughter in lawe Phinehes wyfe was with childe, and nye the birth: And when she heard the tidinges that the arke of God was taken, and that her father in law and her husband

were dead, she bowed her selfe, and travailed, for her paynes came vpon her.

20 And about the tyme of her death, the women that stood about her, saide vnto her: Feare not, for thou hast borne a sonne. But she answered not, nor regarded it.

21 And she named the childe Icha-^(b) bod, saying: The glorie is departed fro Israel, (because the arke of God was taken, and because of her father in lawe and her husband.)

22 And she saide againe: The glorie is gone from Israel, for the arke of God is taken.

(b) which by interpretation no glorie, or, solace to the glorie.

The .v. Chapter.

2 The Philistines bryng the arke into the house of Dagon. 6 The men of Ashdod are plagued. 8 The arke is carryed into Gath, and after to Acron,

1 **A**D the Philistines toke the arke of God, and carryed it from the Eben ezer vnto Ashdod.

2 **N**ea the Philistines toke the arke of God, and brought it into the house of Dagon, and let it by Dagon.

3 And When they of Ashdod were vp in the next daye in the mornyng, beholde, Dagon was fallen vpon his face on the earth before the arke of the Lorde: And they toke Dagon, and set him in his place agayne.

4 And When they were come earlie in

the next morning, beholde, Dagon was fallen vpon his face on the ground before the arke of the Lorde, and his head and his two handes cut of vpon the thresholde, that onely the stumpe of Dagon was left to him.

5 And therfore is it, that the priestes of Dagon, neither any man that cometh into Dagon's house, treade not on the thresholde of Dagon in Ashdod, vnto this day.

6 But the hand of the Lorde was heauie vpon them of Ashdod, and he destroyed them, and smote them with euil rodcs, both Ashdod, and all the coastes thereof.

(b) Dagon being a god, or, a man, or, another.



(c) This is a lamentable blindness, they cleave with to what is the lyfth upon the grounde like a blouche, and is not able to helpe nether them nor byn selfe.

7 And when the men of Asdod sawe that it was so, they saide: The arke of the God of Israel shal not abide here with vs, for his hand is sore vpon vs, & vpon ^(c) Dagon our God.

8 They sent therfore, and gathered all the lordes of the Philistines vnto them, and saide: What shall we do with the arke of the God of Israel: They answered: Let the arke of the God of Israel be carryed about vnto Gath. And they carryed the arke of the God of Israel about.

9 And when they had carryed it about, the hand of the Lorde was agaynst the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerodes in their secrette partes.

10 Therfore they sent the arke of God to Acaron: and as soon as the arke of God came to Acaron, the Acaronites cryed out, saying: They haue brought the arke of the God of Israel to vs, to sea vs, and our people.

11 And so they sent, and gathered together all the lordes of the Philistines, and saide: Send ^(c) away the arke of the God of Israel, to go agayne to his owne place; that it sea vs not, and our people. For there was a destruction and death thorowout all the citie, and the hand of God was exceeding sore there.

12 And the men that dyed not, were smitten with the emerodes: And the crye of the citie went by to heauen.

(c) To them which are lyke to the miche in the gath: In the gath, no destruction, in the men's reputatione and reuerence againe.

The .vi. Chapter.

1 The time that the arke was with the Philistines, which they sent againe with a gift. 12. It cometh to Bethsames. 17. The Philistines offer golden emerodes. 19. The men of Bethsames are stricken for looking into the arke.

1 And the arke of the Lord was in the countrey of the Philistines seven monethes.

2 And the Philistines called for the priestes, and the soothsayers, saying: What shall we do with the arke of the Lord: Tell vs wherewith we shall sende it home againe:

3 They sayde: If you send away the arke of the God of Israel, send it not empty: but rewarde it with sinne ^(c) offering, and then ye shall be whole, and it shall be knowen to you, why his hand departeth not from you.

4 Then sayd they: And what shalbe the sinne offering, which we shall rewarde him with: They answered: Five golden emerodes, and five golden myce, accordyng to the number of the princes of the Philistines: For one plague was on you all, and on your princes.

5 Wherfore ye shall make images lyke to your emerodes, & images like to your myce that corrupt the land, and ye shall geue glorie vnto the God of Israel, that he may take his hand from of you, and from of your ^(b) goddes, and from of your land.

6 Wherfore do ye harden your heartes, as the Egyptians and Pharaos harde-

ned their heartes: which when he brought wonderfullie among them, did they not let the people go, and they departed:

7 Now therfore, make a newe cart, and take two meche kyne, on whom there hath couene no yoke, and tye the kyne to the cart, and bring the calves home from them.

8 And take the arke of the Lorde, and lay it vpon the cart, and put the iewels of golde whiche ye rewarde him with for a sinne offering, in a coffer by the side thereof, and send it alwaye, that it may go.

9 And if ye see that he go by the way of his owne coaste to Bethsames, then it is he that did vs this great euill: If no, we shall knowe then that it is not his hand that smote vs, but it was a ^(c) chaunce that happened vs.

10 And the men did euen so: And toke two kyne that gaue milke, & tyed them to the cart, and kept the calves at home.

11 And they layde the arke of the Lorde vpon the cart, and the coffer with the myce of golde, and with the images of their emerodes.

12 And the kyne toke the strayght way to Bethsames, & went on the strayght way: and as they went, lolled, and turned neither to the ryght hande nor

(c) The word almost all things is to be understood: as the word is used in the scripture without any doubt.

(a) For that you shall be sanctified to the Lord is away from him.

(b) Were they not forced to knowe the true God, & his mightie hand, and yet be in the midst of their idolatry, they not the grace to convert and worship him.



to the left: And the princes of the Philistines went after them, vnto the borders of Bethsamites.

13 And they of Bethsamites were reaping their wheate harvest in the valley: And they lyst vp their eyes, and spied the arke, and reioyced when they sawe it.

14 And the carre came into the fildes of one Jehosua, a Bethsamite, and stood still ther. There was also a great stone: And they claue the wood of the carre, and offered the kyne a burnt offering vnto the Lorde.

15 And the Leuites toke downe the arke of the Lorde, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone: And the men of Bethsamites sacrificed burnt sacrifice, and offered offerings the same day vnto the Lorde.

16 And when the five princes of the Philistines had seene it, they returned to Accaron the same day.

17 And these are the golden emerodes which the Philistines gaue for a sinne offering to the Lord: for Abdon one,

for Gaza one, for Ascalon one, for Gath one, and for Accaron one.

18 And golden mpye, accordyng to the number of al the cities of the Philistines [belongyng] to the fyne lordes, both of walled towynes, and of towynes vnbalked, euen vnto the great [stone] of Abel, whereon they set downe the arke of the Lorde vnto this day, in the fildes of Jehosua the Bethsamite.

19 And he smote of the men of Bethsamites, because they had looked in the arke of the Lorde, and he slue among the people fiftie thousand and thre score and ten men: And the people lamented, because the Lorde had slaine the people with so great a slaughter.

20 Wherefore the men of Bethsamites said: Who is able to stand before this holie Lorde God: And to whom shall he go from vs:

21 And they sent messengers to the inhabitants of Kirithiathirim, saying: The Philistines haue brought againe the arke of the Lord, come ye downe and set it vp to you.

(h) For it was not lawfull to any other to touch or to see into it: sawe only to Aaron and his sonnes. Num. + b.

(i) For what people will retrace it, to be thus plagued by retraceing thereof.

The .vii. Chapter.

1 The arke is brought to Kirithiathirim. 2. Samuel exhorteth the people to forsake their sinne, and turne to the Lord. 10. The Philistines fight against Israel and are overcome. 16 Samuel iudgeth Israel.



ND so the men of Kirithiathirim came and set vp the arke of the Lorde, & brought it into the house of Aminadab in the hill, and sanctified Eleazar

his sonne, to keepe the arke of the Lorde.

2 And while the arke abode in Kirithiathirim, the tyme was long, for it was twentie yerres: & all the house of Israel lamented after the Lorde.

3 And Samuel spake vnto al the house of Israel, saying: If ye be come agayne vnto the Lorde with all your heartes, then put away the straunge gods and Ashtaroth from among you, and prepare your heartes vnto the Lord, and serue him onely: For he shall ryd you out of the hand of the Philistines.

4 Then the children of Israel dyd put away Baalim and Ashtaroth, and serued the Lorde onely.

5 And Samuel sayde: Gather all Isra-

el to Mizpah, and I wyll praye for you vnto the Lord.

6 And they gathered together to Mizpah, and drelve water, and poured it out before the Lorde, and fasted the same day, and sayd there: We haue sinned against the Lorde. And Samuel iudgeth the children of Israel in Mizpah.

7 When the Philistines heard that the children of Israel were gathered together to Mizpah, the princes of the Philistines went by against Israel: And when the children of Israel hard that, they were afrayde of the Philistines.

8 And the children of Israel sayd to Samuel: Ceasse not to crye vnto the lord our God for vs, that he may saue vs out of the hand of the Philistines.

9 And Samuel toke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and cryed vnto the Lorde for Israel, and the Lorde heard him.

10 And as Samuel offered the burnt offering,

(c) For Shiloh was now desolate, because the philistines had taken thence the arke.

(d) After the exposition of some of the learned, it meaneth that they wept before the lord.

23

Ecc. xlv. b. (e) Now that haue learned, not to trust in them selues, but in God: & to seke help not at y^e arke, but at his hand alone.

ferring, the Philistines came to fight against Israel: But the Lorde thundred a great thunder the same day among the Philistines, & scattered them, that they were slaine before Israel.

- 11 And the men of Israel went out of Mizpah, and pursued the Philistines, & smote them vntill [they came] vnder Beth-chaz.

*Joshua xxi. 11.
(f) whiche was a great rocke ouer against Mizpah.*

- 12 And then Samuel * toke a stone, and pitched it betweene Mizpah & ^(e) Shen, and called the name thereof Eben ezer, saying: hitherto hath the Lorde helped vs.

- 13 And so the Philistines were brought vnder, and they came no more into the coaste of Israel: and the hande of the

Lorde was against the Philistines all the dayes of Samuel.

- 14 Therto the cities which that the Philistines had taken from Israel, were restored to Israel euen from Bezon to Gath, and the coastes of the same dyd Israel deliuer out of the handes of the Philistines: And there was peace betweene Israel and the ^(g) Amozites.

- 15 Samuel iudged Israel all the dayes of his life:

- 16 And went about yere by yere to Bethel, Gilgal, and Mizpah, and iudged Israel in all those places.

- 17 And came againe to Rama, for there was his house, and there he iudged Israel also, & there he buylt an ^(h) aulter vnto the Lorde.

*(g) Amozites
the Philistines.*

(h) which was not necessary in the laste: he sayd yet a certain place was not appoynted.

The .viii. Chapter.

1 Samuel maketh his sonnes iudges ouer Israel, who follow not his steps. 5. The Israelites aske a king. 11. Samuel declareth in what state they should be vnder the king. 19. Not withstanding they aske one still, and the Lorde willet Samuel to graunt vnto them.

A

(a) Because he was not able to trauele and take the paines in his olde age.

(b) who was also called Elshin. 1. Chron. 6. b.

(c) That is, they obserued not the iustice, equitie, & rightnes, and godlynes, of their father.

When Samuel was old, he ^(a) made his sonnes iudges ouer Israel.

- 2 The name of his eldest sonne was ^(b) Joel, and the name of the seconde Abia, and they

were iudges in Beerseba.

- 3 And his sonnes ^(c) walked not in his wayes, but turned aside after lucre, and * tooke rewarde, and peruerterd the ryght.

- 4 Then all the elders of Israel gathered them together, and came to Samuel vnto Rama,

- 5 And sayd vnto him: Beholde, thou art olde, and thy sonnes walke not in thy wayes: Now therfore * make vs a king to iudge vs, as all other nations [haue]

- 6 But the thing displeased Samuel when they said, geue vs a king to iudge vs: And Samuel prayed vnto the lorde.

- 7 And the Lorde saide vnto Samuel, heare the voyce of the people in all that they say vnto thee: For they haue not cast thee away, but they haue cast me away, that I should not raigne ouer them.

- 8 And as they haue euer done sence I brought them out of Egypt vnto this day, and haue forsaken me, and serued other gods, euen so do they vnto thee.

- 9 Now therfore hearken vnto their voyce: howbeit yet testifie vnto them, & shewe them * the maner of the king that shall raigne ouer them.

- 10 And Samuel tolde all the wordes of the Lorde vnto the people that asked a king of him,

- 11 And he said: This shal be the ^(d) maner of the king that shall raigne ouer you, * he will take your sonnes and put them to his charets, and make his hofemen of them, to run before his charret.

- 12 And will make him of the captaynes ouer thoulandes and ouer fifties, and will set them to eare his grounde, and to gather in his haruest, & to make instruments of warre, and thinges that serue for his charets.

- 13 And he will take your daughters, and make them appoticaries, cookes, and bakers.

- 14 And he shall take your fieldes, * and your vineyardes, and your best olie trees, and geue them to his seruauntes.

- 15 And he shall take the tenth of your seede, and of your vineyardes, and geue it to his eunuches, & to his seruauntes.

- 16 And he shall take your men seruauntes, and maide seruauntes, young men, and the chiefe of your asses, and put them to his worke.

- 17 And he shall take the tenth of your sheepe, and ye shall be his seruauntes.

18 And

Deut. xviii.

(d) Except such as be borne of God beleeue their eyes, they will not see his charets and hofemen, as Paul said, 1. Cor. 13. 12.

iii. Reg. 1.

*Deut. xvii. c.
1. Reg. xiii. c.
Ofec. xiii. d.
Acten. xvi. d.*

- 18 And ye shall crie out at that time, because of your king whiche ye shall haue chosen you, & the Lorde wil not heare you at that day.
19 Neuerthelesse, the people would not heare the voyce of Samuel, but did say, Nay, not so: But there shalbe a king ouer vs,
20 That we may be lyke other nations,

and that our king may iudge vs, and go out before vs, and fight our battailes.

- 21 Therfore when Samuel hearde all the wordes of the people, he rehearsed them in the eares of the Lord.
22 And the Lord sayd to Samuel: hearken vnto their voyce, and make them a king. And Samuel said vnto the men of Israel: Go euery man vnto his citie.

The ix. Chapter.

1 Saul seeking his fathers asses, by the counsell of his seruauit goeth to Samuel,
9 The Prophetes called Seers. 15 The Lord revealeth to Samuel Sauls coming, commaunding to annoynt him king. 22 Samuel bringeth Saul to the feast.



Here was a man of Benjamin named Cis the sonne of Abiel, the sonne of Zeror, & sonne of Bethozath, the sonne of Aphiah, the sonne of a man that was a Jeminite, mightie in powder.

- 2 And the same had a sonne called Saul, a goodly young man and a faire, so that among the children of Israel there was none goodlier then he: From the shoulders vpwarde he was hygher then all the other people.
3 And the asses of this Cis Sauls father were lost, and Cis sayd to Saul his sonne: Take one of the laddes with thee, and arise, go and seke the asses.
4 And he went throught mount Ephraim, and passed throught the lande of Saisa: but they founde them not. Then they went throught the lande of Salim, and there they were not. When they went also throught the land of Jemini, they founde them not.
5 At the last, when they were come to the lande of Zuph, Saul sayde to his lad that was with him: Come, let vs returne, lest my father leaue caring for the asses, and take thought for vs.
6 He sayde vnto him: Behold, there is in this citie a man of God, & he is an honorable man, all that he sayth, cometh surely to passe: Now then let vs go thither, if so be he can shewe vs what way we may go.
7 Then sayde Saul to his lad: If we will go, what shall we bring the man: For the bread is spent in our vessels, & there is no other present to bring the

man of God: What haue we?

- 8 And the lad answered Saul againe, and sayde: Behold I haue found about me the fourth part of a ficle of siluer, that will I geue the man of God, to tell vs our way.

(d) whiche is, about five pence.

- 9 Before time in Israel when a man went to seke an answer of God, thus wyl he spake, Come and let vs go to the Seer: For he that is now called a prophete, was in the olde tyme called a Seer.

(e) Seer: he sawe gods will revealed vnto him by his diuine spirite, and for that he forsaue thynge to come.

- 10 Then sayde Saul to his lad, wel sayd of thee: Come, let vs go. And so they wet vnto the citie where the man of God was.

- 11 And as they went their way by the hill to the citie, they met with damocels that came out to drabe water, and sayd vnto them: Is there here a Seer?

- 12 And the maydens answered them, and sayd: yea, beholde he is before you, make hast now, for he came this day to the citie, for ther is an offering of the people this day in the hill.

(f) That is, a feast offered to offering.

- 13 When ye be come into the citie, ye shall finde him strayght way, yet he go vp to the hill to cate: for people wil not cate vntil he come, because he doth blisse the offering, and then cate they that be bydden to the feast: Nowe therfore get you vp, for this day shal ye finde him.

(g) That is, geue thanks & distribute the mone accordin to the custome.

- 14 And they went vp into the citie: And when they were come into the middes of the citie, beholde Samuel came out agaynst them, for to go vp to the hill.

- 15 But the Lorde had tolde Samuel in his care (a day before Saul came) saying:

- 16 To morowe this tyme I wyll sende thee a man out of the lande of

ch That is, upon the affliction and oppression of my people. (b) Wherby they seeke helpe & deliuerance at us.

Beniamin, him shalt thou annoynt to be captaine ouer my people Israel, that he may saue my people out of þe handes of the Philistines: for I haue looked (b) vpon my people, and their (c) crye is come vnto me.

17 When Samuel therfore saue Saul, the Lorde answered him: See, this is the man whom I spake to thee of, this same shall raigne ouer my people.

18 Then went Saul to Samuel in the middle of the gate, and sayd: Tell me I pray thee where the sears house is:

19 Samuel answered Saul and sayd, I am the sear: Go vp before me vnto the hill, for ye shall eate with me to day, and to morowe I wil let thee go, and wil tel thee all that is in thyne (b) heart.

20 And as for thyne asses that were lost three dayes ago, care not for them, for they are founde: And (c) whose shall the beautiful thynges of Israel be? Whelom they not to thee, and vnto all thy fathers house?

21 But Saul answered and sayde: Am not I the sonne of a Ieminite, of the smallest tribe of Israel: and my kinned is the lest of all the kinredes of the tribe of Beniamin: wherfore then speakest thou so to me?

22 And Samuel toke Saul and his lad,

and brought them into the (m) parler, and made the sit in the chiefest place among them that were bidden, whiche were vpon a thirtie persons.

23 And Samuel sayde vnto the cooke: Bring forth the portion which I gaue thee, and of which I said vnto thee, kepe it with thee.

24 And the cooke toke by the shoulder, & that which was (n) vpon it, and set it before Saul. And Samuel sayd: Behold that which is left, put it before thee and eate: for hitherto hath it ben kept for thee, saying: Also I (o) called the people. And so Saul dyd eate with Samuel that day.

25 And when they were come downe fro the hygge place into the citie, Samuel conuined with Saul vpon the (p) top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul vpon the toppe of the house, saying: Up, that I may send thee away. And Saul arose, and they went out, both he and Samuel.

27 And when they were come almost out of the towne, Samuel sayde to Saul: Wilt thou go before vs (and he went before) but stande thou still a while, that I may shewe thee the (q) worde of God.

The .x. Chapter.

6 Saul is annoynted king by Samuel. 9 God chaungeth Sauls heart, and he prophesie. 19 Samuel assembleth the people, and sheweth them their finnes. 21 Saul is chosen king by lot. 25 Samuel writeth the kings office.

A

(a) Here be- gynneth the bke of annoynt- ing of kynge with oyle by gods commaundement. Act. xiii. d.



And the Samuel toke a vessell of (a) oyle, and powred it vpon his head, and kissed him, and sayd: Hath not the Lorde annoynted thee, to be captaine ouer his

(b) inheritaunce:

2 When thou art departed from me this day, thou shalt finde two men by (c) Ra- hels sepulchre in þe border of Beniamin, euen at Zalezah, and they wil say vnto thee, þe asses which thou wifest to seke, are found: And so, thy father hath left the care of the asses, & soroweth for you, saying: What shal I do for my sonne?

3 Then shalt thou go forth fro thence, & shalt come to the playne of Thabor, and ther shal meete thee three me going bp to God to Bethel, one carying three

kiddes, & another carying three loues of bread, & another carying a botel of wine.

4 And they wil salute thee and geue thee two loues of bread, which thou shalt receaue of their handes.

5 After that, shalt thou come to the (d) hill of God, wher is the garison of the Phi- listines: And when thou art come thither to the citie, thou shalt meete a com- panye of prophetes comming downe fro the hygge place, with a psalter, a tim- brell, a pype, & a harpe before them, and they shal prophesie.

6 And the spirite of the Lorde wil come vpon thee also, and thou shalt prophie with them, & shalt be turned into ano- ther man.

7 Therfore when these signes are com- 13 vnto thee, do what thou hast to do, for God is with thee.

8 And

(b) That is, the chyl- dren of Israel, which only he would possesse as his inheri- tance. (c) Whom Beniamin the pangell sonne of Jacob was borne, of the which þe tribe of Beniamin, wherof king Saul was, take their name.

W, etc.

Heb. Th. will also there a ppe.

(d) wher was in the bke of Iudith, wher the men were captiue.



8 And thou shalt go downe before me to Gilgal; and I also will come downe vnto thee to sacrifice burnt sacrifices, & to offere peace offerings: * Tary for me seuen dayes till I come to thee, & thewe thee what thou shalt do.

9 And when he had turned his^(c) backe to go fro Samuel, God gaue him another^(c) hearte, and all those tokens came to passe that same day.

10 And when they came thither to the hill, beholde, the companie of prophetes met him, and * the spirite of God came vpon him, & he^(c) propheticied among the.

11 And all that knewe him before, when they sawe that he propheticied among the prophetes, they sayd eche to other: What is this that is come vnto the sonne of Cis: * Is Saul also among the prophetes?

12 And one of the same place answered, and sayde: who is their^(c) father: And therof came y^(c) prouerbe: what is Saul also among the^(c) prophetes?

13 And whē he had made an ende of propheryng, he came to the hygge place.

14 And Sauls vnckle sayde vnto him, and to his lad: whyther went ye: he sayde, To seeke the asses: And when we sawe that they were no where, we came to Samuel.

15 And Sauls vnckle sayde: Tell me, I pray thee, what Samuel sayd vnto you:

16 Saul answered his vnckle: he tolde vs plainly that the asses were found. But

of kyngdome wherof Samuel spake, tolde he him not.

17 And Samuel called the people together vnto the Lorde to Bithpah,

18 And sayd vnto the chyldren of Israel: Thus sayde the Lorde God of Israel, I brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of al kyngdomes that troubled you.

19 And ye haue this day cast away your God, who onely deliuereth you out of al your aduersities and tribulations. And ye haue sayd vnto him: No, but make a king ouer vs. Nowe therfore stande ye before the Lorde by your tribes, & your thousandes.

20 And when Samuel had assembled together all the tribes of Israel, the tribe of Benjamin was^(c) taken.

21 When he had assembled together the tribe of Benjamin by their hundredes, the hundred of Barai was caught, and at the last Saul the sonne of Cis was caught: And when they sought him, he coulde not be founde.

22 Therfore they asked the Lord further, if the man should yet come thither: And the Lord answered: Behold^(c) he hath hyd him selfe among the stufte.

23 And they ranne and fet him thence, and when he stode among the people, he was hygher then any of the people from the shoulders bywarde.

24 And Samuel said to al the people: See

(c) That is, by calling of lot.

D

(h) As though he were unworthy, and unwilling.

ye not him whom the Lorde hath chosen, and holde there is none lyke him among all the people: And all the people shewed, and sayd: God "saue the king.

- 25 Then Samuel tolde the people the ⁽¹⁾duetie of the kingdome, & wrote it in a booke, and laide it by before the Lord, and sent all the people away, euery

man to his house.

- 26 And Saul also went home to Gibea, and there solowed him a band of men, whose heartes God had touched.

- 27 But the children of Belial sayd: Howe shall he saue vs: And they despised him, and, brought him no presentes: And he ^(m)helde his tongue.

The xi. Chapter.

1 Nahas the Ammonite warreth against Iabes Gilead. who asketh helpe of the Israelites. 6 Saul promisseth helpe. 11 The Ammonites are slayne. 14 The kingdome is renewed.

A 1



Then ^(a)Nahas y Ammonite came by, & besieged Iabes in Gilead: And all the men of Iabes sayd vnto Nahas, Make a couenaunt with vs, and we wilbe

thy seruautes.

- 2 And Nahas the Ammonite answered them: In this will I make a couenaunt with you, if I may ^(b) thrust out al your right eyes, and bring that shame vpon all Israel.

- 3 To whom the elders of Iabes sayde: Geue vs seuen dayes respite, that we may sende messengers vnto all y coastes of Israel: and then if there be no man to deliuer vs, we will come out to thee.

- 4 Then came the messengers to Gibea of Saul, and tolde this tydinges in the eares of the people: And all the people lift by their voyces, and wept.

- 5 And beholde, Saul came folowing the cattell out of the fildes, and Saul sayde: What alyeth this people that they wepe: And they tolde him the tydinges of the men of Iabes.

- 6 And the spirite of God ^(c)came vpon Saul when he heard those tydinges, & he was exceeding angrie.

- 7 And toke a yoke of oxen, & helwed them in peeces, and sent them thowolout all the coastes of Israel by the handes of messengers, sayng: whosoever cometh not forth after ^(d)Saul and after Samuel, so shal his oxen be serued. And the feare of the Lord fell on the people, and they came out ^(e)with one consent.

- 8 And whē he numbred them in Bezek, the children of Israel were three hundred thousand men, and the men of Judah thirtie thousande.

- 9 And ^(f)they sayd vnto the messengers that came: So say vnto the men of Iabes in Gilead, To morowe by that time y sunne be hotte ye shal haue helpe. And the messengers came, and shewed it to the men of Iabes, which were glad.

- 10 Therfore the men of Iabes sayde: To morowe we will come ^(g)out vnto you, and ye shall do with vs all that please you.

- 11 And on the morowe Saul put the people in three partes, & they came in vpon the hoast in the morning wathe, and slue the Ammonites vntill the heate of the day: And they that remayned, were skattered, so that two of them were not left together.

- 12 And the people sayd vnto Samuel: ^(h)who is he that sayde, shal Saul raigne ouer vs: bring those men, that we may slay them.

- 13 And Saul sayde: There shall no man ⁽ⁱ⁾dye this day: For to day the Lord hath saued Israel.

- 14 Then sayde Samuel vnto the people: Come, that we may go to Gilgal, and renewe the kingdome there.

- 15 And all the people went to Gilgal, and made Saul king there before the Lord in Gilgal, and there they offered ^(j)peace offerings before the Lord: And there Saul and al the men of Israel reioyced exceedingly.

The

, Heb. Let the king lyue. (1) As it is written. Deut. 17. c.

(a) For feare of whom Israel asketh a king.

(b) No reason: n: his condition can satisfie a tyrant, and therefore gods wrath is not feared from him.

(c) God gave him the spirit of strength, & courage to go against this tyrant.

(d) He loyeth Samuel with him for more authority, for he him self was not yet appointed of al. "Hebr. As one man.

(m) Both to keep silence, and to call them by name.

(f) Among Saul and Samuel.

(g) That is, the Ammonites, willing that they should depart.

(h) By this discourse, the Lord knoweth the hearts of the people in Saul.

(i) He was to begin his kingdom in Gilgal, where Saul offered peace offerings to the Lord.

(j) In signification of the beginning of the kingdom.

1 Samuel declaring to the people his integritie, reproveth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to folowe the Lord.



And Samuel sayd vnto al Israel: Beholde, I haue ^(a) hearkened vnto your voyce in all that ye sayde vnto me, and haue made a king ouer you.

2 Nowe therfore, your king walketh before ^(b) you: and I am olde and graye headed, and behold my sonnes are with you, & I haue walked before you from my childehoo vnto this day.

3 Beholde here I am, beare retoyce of me before the Lord & before his ^(c) an: nointed: ^(d) whose ore haue I taken: or whose asse haue I taken: Whom haue I done wrong to: whom haue I hurt: Or of whose hande haue I receaued any bribe, to blind myne eyes therewith: and I will restore it you.

4 They sayde: Thou hast done vs no wrong, nor hurt vs, neither hast thou taken ought of any mans hande.

5 He sayd vnto them againe: The Lord is witnesse against you, and his annointed is witnesse this day, that ye haue found naught in my handes. And they answered: he is witnesse.

6 And Samuel sayd vnto the people: It is the Lord that ^(e) made Moyses and Aaron, and that brought your fathers out of the lande of Egypt.

7 Nowe therfore stand still, that I may reason with you before the Lord, accordyng to all the righteousnes of the Lord, whiche he sheweth both you and your fathers.

8 After ^(f) Jacob was come into Egypt, and your fathers cryed vnto the Lord, the Lord sent Moyses & Aaron, whiche brought your fathers out of Egypt, and made them dwell in this place.

9 And whē they forgot the Lord their God, he solde the into ^(g) hand of Silara ^(h) capayne of the hoast of Hazor, & into the hande of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cryed vnto the Lord, & sayd: We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth: Nowe therfore deliuer

vs out of the handes of our enemies, and we will serue thee.

11 And ⁽ⁱ⁾ Lord sent Jerobaal, ^(j) Bedan, ^(k) Jephthah, and Samuel, and deliuered you out of the handes of your enemies on euery side, and ye dwelled safe.

12 And for all that, when you sawe that Nahas the king of the children of Ammon came against you, ye sayd vnto me: Not so, but a king shall raigne ouer vs: when yet the Lord your God was your king.

13 Nowe therfore behold the king whom ye haue chosen, and whom ye haue desired: lo, ^(l) the Lord hath set a king ouer you.

14 If ye will feare the Lord and serue him, and heare his voyce, & not disobey the worde of the Lord, both ye and the king that reigneth ouer you, shall ^(m) folowe the Lord your God.

15 If ye will not hearken vnto the voyce of the Lord, but disobey the Lordes mouth, then shall the hand of the Lord be vpon you, and on your fathers.

16 Now also stand, & see this great thing whiche the Lord will do before your eyes.

17 Is it not nowe wheate harvest: I will call vnto the Lord, & he shal sende thunder & rayne, that ye may perceaue and see howe that your wickednes is ⁽ⁿ⁾ great whiche ye haue done in the sight of the Lord in asking you a king.

18 And so Samuel called vnto the Lord, and the Lord sent thunder and rayne the same day: And all the people feared the Lord and Samuel exceedingly.

19 And al the people sayd vnto Samuel: Pray for thy seruantes vnto the Lord thy God, that we dye not: for we haue sinned in asking vs a king, besyde all our other sinnes.

20 And Samuel sayde vnto the people, feare not (we haue in dedde done al this wickednesse, yet ^(o) depart not from folowing of the Lord, but serue the Lord with all your heartes:

21 Neither turne ye alway, for (then ye go) after bayne thinges, whiche are not able to profite you, nor deliuer you, for they are but vanitie.)

For the Lord will not forsake his people,

(a) That is, Samson. lud. xiii. d. lud. xia. i. Re. vii. b.

(b) ye shalbe preferred, as they that folowe the Lordes will.

(c) That is, your gouernours.

(d) In that you haue forsaken him who hath all power in his hand, for o moynal man.

(e) For with the lord there is mercie and forgiveness of sinnes in those, for such as will repent.

D

people, because of his great names sake: because it hath pleased the Lorde to make you^(m) his people.

(m) Of his free mercy, & not of your merits, and therefore he will not forsake you.

23 Moreover, God forbid that I should sinne against the Lorde, and ceasse praying for you: but I will shewe you the good and right way.

24 Therefore feare you the Lorde, & serue him in the trueth, and with all your⁽ⁿ⁾ heartes: & consider howe great thinges he hath done for you.

(n) Consider howe great thinges he hath done for you.

25 But and yf ye do wickedly, then shall ye perishe, both ye and your king.

The. xiii. Chapter.

3 The Philistines are smitten of Saul and Jonathan. 13 Saul being disobedient to Gods commaundement, is shewed of Samuel that he shal not raigne. 19 The great auerie wherein the philistines kept the Israelites.

A 1

(a) Whyles these thinges were done,



Saul now had ben king one yere (& he raigned two yeres ouer Israel.)

2

And Saul chose him three thousand men of Israel: Two thou-

sand were with Saul in Michmas and in mount Bethel, and a thousand with Jonathan in Gibeon Benjamin: and the rest of the people he sent euery man to his tent.

3

(c) Kirathaim, where the ark was. Chap. io. a.

And Jonathan smote the garison of the Philistines that was in the^(c) hill, and it came to the Philistines eares: And Saul blew p^(d) trumpet throughout al the land, saying: Let the hebrues heare.

(d) That euery man should prepare him self to warre.

4

And all Israel hearde say howe that Saul had destroyed a garison of^(e) Philistines: wherefore Israel was had in abomination with^(f) Philistines. And the people gathered together after Saul to Gilgal.

5

The Philistines also gathered them selues together to fyght with Israel, thirtie thousand charrettes, & six thousand horsemen, with other people lyke the sand by the seas side in multitude, & came vp, and pitched in Michmas, eastwarde from^(g) Bethauen.

6

(e) whiche is Bethel, one of the prophetes called Bethauen, because of the idolatrie committed there.

And when the men of Israel sawe it, they were in a straye (and the people were in a distresse) & the people hyd^(h) the selues in caues, and in holdes, and in rocks, and in hye places, and in pittes.

7

And some of the hebrues went ouer Iordane to go vnto the land of⁽ⁱ⁾ Gad and Gilead: And Saul was yet in Gilgal, and all the people being afrayde, followed him.

(f) where the two tribes of the halfes remained.

(g) Thinking that the absence of the prophet was a signe that they should lose the victorie.

And he taried seuen dayes, euen vnto the time that Samuel had appoynted: But Samuel came not to Gilgal, and the people were therefore^(k) skattered from him.

9 And Saul sayde: Bring a burnt sacrifice to me, and peace offerings. And he offered a burnt sacrifice.

19 And as soone as he had made an ende of offering the burnt sacrifice, beholde Samuel came, and Saul went against him, to^(l) salute him.

(l) He blesse him.

11 And Samuel sayde: what hast thou done? Saul sayde: Because I sawe that the people skattered from me, and that thou camest not within the dayes appointed, and that the Philistines gathered them selues together to Michmas:

12 Therefore sayde I, The Philistines shal come downe now vpon me to Gilgal, and I haue not made supplication vnto the Lorde: I was bolde therefore, & offered a burnt offering.

13 And Samuel sayd to Saul: Thou art become a foole, thou hast not kept the commaundement of the Lorde thy^(m) God which he commaunded thee: For at this time would the Lorde haue stablished thy kingdome vpon Israel for ever.

(m) who made thee to obey him, and reed upon his word.

14 But now, thy kingdome shal not continue: The Lorde hath sought him a⁽ⁿ⁾ man after his owne heart, and the Lorde hath commaunded him to be captain ouer his people, because thou hast not kept that whiche the Lorde commaunded thee.

(n) He will, I said.

15 And Samuel arose, & gate him by from Gilgal^(o) in Gibeon of Benjamin, and Saul numbred the people that were found with him, and they were about a six hundred men.

(o) He went to his own place.

16 And Saul and Jonathan his sonne, & the people that were found with them, had their abiding in Gibeon of Benjamin: but^(p) Philistines pitched in Michmas.

17 And there came out of the host of the Philistines three companies to destroy: one companie turned vnto the way that leadeth to Ophra vnto^(q) the lande of Sual:

18 And

- 18 And another companie turned the way to Bethoron: And the thirde companie turned to the way of the coast that is scene aboue þ valley of Zeboim toward the wildernesse.
- 19 There was no smith founde throught out all the lande of Israel: For the Philistines sayde, Lest the Hebrewes make them swordes or speares.
- 20 But all the Israelites went downe to the Philistines, to mende euery man his share, his mattocke, his axe, & weeding hookke.

- 21 Yet they had a file for the shares, for the mattockes, for the pickforkes, and for the axes, and for to sharpen to goades.
- 22 And so in time of battel there was neither sword nor speare found in the handes of any of the people that were with Saul and Jonathan: But with Saul & Jonathan his sonne was there found.
- 23 And the garison of the Philistines came out, to go ouer vnto Bichmas.

(1) To declare that the victorie came onely of God.

The .xliiii. Chapter.

14 Jonathan and his harnesse bearer put the Philistines to flight. 24 Saul bindeth the people by an othe, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Jonathan to death. 45 The people deliuer him.

1 When on a time Jonathan the sonne of Saul sayde vnto his youug man that bare his harnesse: Come, & let vs go ouer to the Philistines garison that are yonder on the other syde: and he tolde not his father.

2 And Saul taried in the vttermoost part of Gibeon vnder a pomegranate tree which is in Migron: and the people that were with him were vpon a fixe hundred men.

3 And Ahia the sonne of Ahitob, Ichaabods brother, the sonne of Phinehes the sonne of Eli, was the Lordes priest in Silo, and ware an Ephod: And the people wist not that Jonathan was gone.

4 And in the middes of the passage by which Jonathan sought to go ouer vnto the Philistines garison, there was a sharpe rocke on the one syde: & a sharpe rocke on the other syde: the one called Bozoz, and the other Sene.

5 The forefront of the one leaned northwarde toward Bichmas, & the other was southward toward Gibeon.

6 And Jonathan sayd to the young man that bare his harnesse: Come, and let vs go ouer vnto the garison of these vnicircumcised, it may be that the Lorde will worke with vs: for it is no hardnesse with the Lorde to saue either in manie or in fewe.

7 And his harnessebearer said vnto him, Do all that is in thyne heart: So where it pleaseth thee, behold I am with thee

as thyne heart lusteth.

8 Then sayd Jonathan: Beholde, we go ouer vnto these men, and shall shewe our selues vnto them.

9 If they say on this wyse to vs, Lurie vntil we come to you: then we wil stand still in our place, & not go vp vnto them.

10 But and if they say, Come vp vnto vs: then we wil go vp, for the Lorde hath deliuered them into our handes: And this shalbe a signe vnto vs.

11 And they both shewed them selues vnto the garison of the Philistines. And the Philistines sayde: See, the Hebrewes come out of the holes where they had hyd them selues in.

12 And the men of the garison answered Jonathan & his harnesse bearer, & sayd: Come vp to vs, and we will shewe you a thing. And Jonathan sayde vnto his harnesse bearer: Come vp after me, for the Lorde hath deliuered them into the hande of Israel.

13 And Jonathan clymied by vpon the handes and feete, and his harnessebearer after him: And they fell before Jonathan, & his harnesse bearer due the after him.

14 And that first slaughter which Jonathan & his harnessebearer made, was vpon a twentie men, within the compass as it were about an halfe aker of land which two open plowe.

15 And there was a feare in the hoast, in the field, & among all the people: insomuch that they that were gone out of the garison to robbe, were afrayde also, & the earth trembled, for the feare that was sent of God.

(C) Told he learned neyther at diuiners, nor footsperes: but at the spirit of God, confirming his feyth by signes & ceteris vnto the same spirit.

(D) That they spake contents of truth, and by verifion.

(E) Because of the lightnes of the rocke where they did clime vp.

(F) It is an hyperbolicall speache, where up is signified that the feare which God sent vpon the hoast of the Philistines, was exceeding great.

16 And the watchmen of Saul in Gibeab Benjamin, sawe: And behold, the multitude were discomfited, & were smitten as they went.

17 Then sayd Saul vnto the people that was with him: Search, and see who is gone away from vs. And when they had numbred, beholde, Jonathan and his harnesser bearer were not there.

18 And Saul sayd vnto Abia: Bring hither the ^(a)warke of God. (For the arke of God was at tyme with the children of Israel.)

19 And while Saul talked vnto y^e priest, the noyse that was in the hoaste of the Philistines spred farther abrode and increased: And Saul sayd vnto the priest: ^(b)Withdraue thyne hande.

20 And Saul layned him selfe vnto al the people that were with him, & they came to the battell, and behold ^{*}euery mans sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Hebrewes that were with the Philistines before that tyme, & were come with them into all partes of the hoaste, turned to be with the Israelites that were with Saul and Jonathan.

22 And all the men of Israel also, whiche had hyd the selues in mount Ephraim, as soone as they hearde holwe that the Philistines were fled, they folowed after them in the battell.

23 And so the Lorde saued Israel that day: and the battell continued vnto Bethauen.

24 And when the men of Israel were kepte dolbne with hunger that day, Saul charged the people with an oth, saying: ^(c)Cursed be the man that eateth any foode vntill night, till I be auenged of myne enemies. And so none of the people tasted any sustenance.

25 And al they of the land came to a wood, where homie lay vpon the grounde.

26 And the people came into the wood: And behold, the homie dropped, and no man moued his hand to his mouth: for the people feared the ^(d)oth.

27 But Jonathan hearde not whē his father charged the people with the oth, wherfore he put forth the ende of the rod that was in his hand, and dypt it in an homie combe, & put his hande to his mouth, and his ^(e)eyes receaued sight.

28 Then answered one of the people,

and sayde: Thy father made the people to sweare, saying: Cursed be the mā that eateth any sustenance this day. And the people were faynt.

29 The sayd Jonathan, My father hath ^(f)troubled the lande: See holwe myne eyes hath receaued sight, because I tasted a litle of this homie:

30 Holwe muche more then to day, if the people had eaten of the spoyle of their enemies whiche they found: And had there not ben then a muche greater slaughter among the Philistines:

31 And they smote the Philistines that day, from Michmas to Aialon: And the people were exceeding faynt.

32 And the people gat them to the spoyle, and toke sheepe, oxen, and calves, & slue them on the ground, and the people dyd eate them with the blood.

33 Then men tolde Saul, saying: Behold, the people sinne against the Lorde, in that they eate with the blood. And he sayde, We haue trespassed: Rowle a ^(g)great stone vnto me this day.

34 And Saul sayde againe: Go abrode among the people, and bid them bring me euery man his ore, and euery man his sheepe, and slay them here, and eate, and sinne not against the Lorde in eating with the blood. And the people brought euery man his ore in his hande that night, and slue them there.

35 And Saul made an aulter vnto y^e Lorde: And that was the ^(h)first aulter that he made vnto the Lorde.

36 And Saul sayde: Let vs go downe after the Philistines by night, and spoyle them, vntill it be day in the morning, and let vs not leaue one man of them. And they sayde: Do whatsoeuer thou thinkest best. Then sayde the priest: Let vs ⁽ⁱ⁾come hyther vnto God.

37 And Saul asked of God: Shall I go downe after the Philistines: wilt thou deliuer them into the handes of Israel? But he answered him not at that tyme.

38 And Saul sayde: Let al the ^(j)chiefe of the people come hyther, and knowe and see by whom this sinne is done this day.

39 For as the Lorde liueth, whiche saued Israel, though it be in Jonathan my sonne, he shal dye the death. But there was no man among all the people that answered him.

40 Then he sayde vnto al Israel: Be ye on one syde, and I and Jonathan my sonne

(a) By whiche is meant the Ephod which was set up with the arke, which y^e priest should put on to aske counsell, and to tell of things to come. 1 Sam. 27. b. (b) That the Ephod alone, for I haue no stepsure to we to aske counsell of God.

Iud. vii. f.

(c) Such was his hypocritic and arrogant, that he thought to ascribe tribute to his pollicie, that whiche God had geuen by the hande of Jonathan.

(d) That is, the curse appointed of Saul, and the punishment for breaking the oth.

E

(e) Whiche as those were bym for weeping and hunger.

(f) 27. b.

(g) By which is meant the Ephod which was set up with the arke, which y^e priest should put on to aske counsell, and to tell of things to come. 1 Sam. 27. b.

(h) That the blood of the brethren that Jonathan slew, may be poured out by him.

(i) That is, the blood of the brethren that Jonathan slew, may be poured out by him.

(j) To the court of the Lord.

(k) Hebrew: court.

sonne will be on the other syde. And the people saide vnto Saul: what thou thinkest best, that do.

41 Therfore Saul saide vnto the Lorde God of Israel, geue a ^(p) perfect lot. And Saul and Jonathan were caught: but the people escaped free.

42 And Saul said: Cast lot betwene me and Jonathan my sonne. And Jonathan was caught.

43 Then Saul saide to Jonathan: Tell me what thou hast done. And Jonathan tolde him, and sayde: I tasted a little homie with the ende of the rod that was in myne hand, & lo, I ^(a) must dye.

44 Saul answered: *God do so & more also to me, thou shalt dye the death Jonathan.

45 And the people said vnto Saul: Shal Jonathan dye, which hath so mightilie deliuered Israel: God forbid. As the Lord lyueth, *there shall not one heere of his head fall to þ ground, for he hath wrought with God this daye. And so the people deliuered Jonathan, that he dyed not.

46 And then Saul departed vp from following the Philistines: And the Philistines went to their owne place.

47 And so Saul helde the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, against the children of Ammon, against Edom, against the kinges of Zoba, and against the Philistines: And whyther soeuer he turned him selfe, he put them to the worse.

48 And he gathered his host together, & smote the ^(b) Amalekites, & rid Israel out of the handes of them that spoyled them.

49 The sonnes of Saul were, Jonathan, ^(c) Iessui, and Melchisua: And his two daughters were thus named, the elder was called Merob, and the younger ^(d) Michol.

50 And the name of Sauls wife, was Ahinoah, the daughter of Ahimaaz: and the name of his chiefe captaine, was Abner the sonne of Ner, Sauls vncle.

51 And *Eis was Sauls father: & Ner the father of Abner, was the soune of Abiel.

52 And there was sore warre against the Philistines all þ dayes of Saul: And ^(e) whomsoever Saul saide to be a strong man, and meete for the warre, he took him vnto him.

(c) As the Lord had com-
manded.
Deut. 25. b.

(d) Called also Jabin: vñ
Chap. 31. a.

(e) which was the wife
of Dauid.

i. Reg. ix. a.

(b) As Sa-
muel had sayd
before.
Chap. 1. c.

The .xv. Chapter.

Saul is commaunded to slay Amalek. 9. He spareth Agag and the best thinges. 19. Samuel reprobeth him. 28. Saul is reiected of the Lorde, and his kingdome geuen to another. 33. Samuel he weth Agag in peeces.

1 Samuel also saide vnto Saul: *The Lord sent me to anoynt thee, to be king ouer his people, ouer Israel: Now therfore ^(a) hearken thou vnto the voyce of the wordes of the Lorde.

2 Thus saith the Lorde of hostes: I remember that which Amalek did to Israel, *how they layed waite for them in the waye as they came vp from Egypt.

3 Nowe therfore go, and smyte Amalek, and destroye ye all that pertaineth vnto them, and haue no compassion on them. *^(b) slay both man & woman, infant and suckling, ore and sheepe, camel and asse.

4 And Saul gathered the people together, and *numbred them in Telaim, two hundred thousand footemen, and ten thousand men of Iuda.

5 And Saul came vnto a cite of Amalek, and set watch in the brooke.

6 And Saul saide vnto the Kenites: ^(c) Go, & depart, & get you downe from among the Amalekites, lest I destroy you with them: for ye shewed ^(d) mercie to all the children of Israel, when they came out of Egypt. And so the Kenites departed from among þ Amalekites.

7 And Saul smote the Amalekites, from Heula, as thou comiest to Sur, that lyeth before Egypt.

8 And toke Agag the king of the Amalekites alyue, and utterly destroyed all the people with the edge of the sworde.

9 *But Saul and the people spared ^(e) Agag, the better sheepe, and the fatter oxen, and the lambes, and all that was good, & would not destroy them: But al that was foule & naught worthy, that they destroyed utterly.

10 Then came the word of the Lord vnto Samuel, saying:

(a) Dr. thought
in the valley.

(c) which were the posterie of
Jethro Moyses father in
law.

(d) Mercie
for the
syrouis
successe of
Israel, and
gave
them
good
counsel. 2. Es.
xviii. c.

Nu. xxiij. b.
(e) Agag
the
commandment
of god
by Samuel.

Gene. vi. c.

11 It repenteth me that I haue made Saul king: For he is turned from me, & hath not performed my commaundementes. And Samuel was euill as payed, & cryed vnto the Lord all night.

12 And whē Samuel rose early to meete Saul in the morning, it was tolde Samuel that Saul was come to Carmel, and beholde, he hath made him there a place, and is returned, and departed and gone dolvne to ⁽¹⁾ Gilgal.

13 And Samuel came to Saul, & Saul said vnto him, Blessed be thou in the Lord: I haue fulfilled the ⁽²⁾ commaundement of the Lord.

14 Samuel sayde: what meaneth then the bleating of the sheepe in mine eares and the lowing of the oxen which I heare:

15 Saul answered, They haue brought them from the Amalekites: For the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed utterly.

16 Samuel said to Saul: Let me tell thee what the Lord hath saide to me this night. And he sayd vnto him: saye on.

17 Samuel said: when thou wast ⁽³⁾ little in thine owne sight, wast thou not made the head of the tribes of Israel, and the Lord annointed thee kyng ouer Israel:

18 And the Lord sent thee on a iourney, and said: Go, and utterly destroy those sinners the Amalekites, & fight against them vntill thou destroy them.

19 And wherfore hast thou not hearkened vnto the voyce of the Lord: but hast turned to the praye, and hast done that which is wicked in the syght of the Lord:

20 And Saul sayde vnto Samuel: Bea, I haue hearkened vnto the voyce of the Lord, and haue gone the way which the Lord sent me vnto, & haue brought Agag the kyng of Amalek, and haue destroyed the Amalekites.

21 But the people toke of ⁽⁴⁾ spoyle, sheepe, oxen, and the chiefest of the thynges whiche shoulde haue ben destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel sayde: hath the Lord as great pleasure in burnt sacrifices and offerynges, as when the voyce of the Lord is obeyed: Beholde, to obey, is better then sacrifice: and to hearken, is

better then the fat of rammes.

23 For ⁽⁵⁾ rebellion is as the sinne * of witchcraft, and stubbornnesse is as the wickednes of idolatrie: Because thou hast cast away the worde of the Lord, therefore he hath cast away thee also from being king.

24 And Saul sayde vnto Samuel, I haue sinned: For I haue gone farther then the saying of the Lord and thy wordes, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee take away my ⁽⁶⁾ sinne, and turne agayne with me, that I may worship the Lord.

26 And Samuel sayde vnto Saul, I wyll not returne with thee: For thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be kyng ouer Israel.

27 And as Samuel turned hym selfe to go away, he caught the lappe of his coate, and it rent.

28 And Samuel sayde vnto hym: The Lord hath rent the kyngdome of Israel from thee this day, and hath geuen it to a ⁽⁷⁾ neighbour of thine that is better then thou.

29 The ⁽⁸⁾ strength of Israel wyl not beguyle, nor repent: for he is not a man that shoulde repent.

30 He sayde, I haue sinned: But nowe honour me before the elders of my people and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 And so Samuel turned againe, and solowed Saul: and Saul worshipped the Lord.

32 Then sayde Samuel: Bynge you hyther to me Agag, the kyng of the Amalekites. And Agag came vnto hym delicately, and Agag sayde: Truly the ⁽⁹⁾ bitterness of death is past.

33 And Samuel sayde: As thy sword hath made women chyldlesse, so shall thy mother be chyldlesse aboute other women. And Samuel herbed Agag in peeces before the Lord in Gilgal.

34 And then * Samuel departed to Ramia, and Saul went home to his house to Gibea Saul.

35 And Samuel came no more to ⁽¹⁰⁾ see Saul, vntill the day of his death: Neuerthelesse Samuel mourued for Saul: and the Lord repented that he had made Saul kyng ouer Israel.

Exod. xxiij. (1) For rebellion is as the sinne of witchcraft, and stubbornnesse is as the wickednes of idolatrie: Because thou hast cast away the worde of the Lord, therefore he hath cast away thee also from being king.

(2) This was not an repentance, but dissimulation, fearing the loss of his kyngdome.

(3) That is to David.

(4) Of the strength of God, who mayeth, and is feared by.

(5) Other because he had good hope of continuance of life, as for that he was mortally wounded and ready to die.

i. Reg. iij.

(6) Though Saul and Agag were Samuel's enemies.

The

(1) There to offer up sacrifices for the victorie gotten.

(2) This is the manner of hypocrites, when they forsake their owne deuitie to say they haue fulfilled gods commaundements.

(3) Acknowledging thy selfe to be of the tribe of Israel, and of the least familie of the tribe of Benjamin.

1 Samuel is rejoyced of God, and is sent to annoynt David. 7. God regardeth the heart.
13 The spirite of the Lorde commeth vpon David. 14. The wicked spirite is sent vpon Saul.
19. Saul sendeth for David.



THE Lorde sayd vnto Samuel: How long wilt thou mourne for Saul, ^(a) seing I haue cast him away from raigning ouer Israel: Fill thyne ^(b) home

with opyntment, and come, that I may send thee to Isai the Bethlemite: for I haue prouided me a king among his sonnes.

2 And Samuel sayd: How can I go: for if Saul heare it, he will kill me. The Lord aunswered: Take an heifer with thee, ^(c) and saye: I am come to offer to the Lorde.

3 And call Isai to the offering, and I will shewe thee what thou shalt do: And thou shalt annoynt vnto me ^(d) him whom I name vnto thee.

4 And so Samuel did as the Lord bade him, and came to Bethlehem: and the elders of the towne were ^(e) astonyed at his comming, and saide: * Commest thou peaceably:

5 He aunswered: Yea, I am come to offer vnto the Lorde: * Sanctifie your selues, and come with me to the offering. And he sanctified Isai and his sonnes, and bade them to the offering.

6 And when they were come, he looked on Eliab, & saide: Surely the Lordes ^(f) annoynted is before him.

7 But the Lorde sayde vnto Samuel: Loke not on his fashion, or on ^g height of his stature, because I haue refused him: For [God seeth] not as man seeth. For man loketh on the outward appearance, but the Lorde beholdeth the heart.

8 Then Isai called Abinadab, & made him come before Samuel, and he sayd: Neither hath the Lorde chosen this.

9 Then Isai made Samuina come, and he sayd: Neither yet hath the Lorde chosen him.

10 Again Isai made seuen of his sonnes to come before Samuel, and Samuel sayd vnto Isai: The Lorde hath chosen none of these.

11 And Samuel sayde vnto Isai: Are heare all thy children: he sayde: There is yet a litle one behind, that kepeth the ^(h) sheepe. And Samuel said vnto Isai, Sende and fet him: for we will not sit downe, till he be come hyther.

12 And he sent, and brought him in: And he was ruddie, and of an excellēt beawtie, * and wel fauoured in sight. And the Lorde said, Arise & annoynt him: For this

^(f) Thinking that Eliab had ben annoynted of God to be made king. 25

^(g) The shep-herd of the sheepe, is to be made theyrhard of Israel.

Gene. 39. b.



of Saul.

13 And the three eldest sonnes of Isai went, and folowed Saul to the battell: And the names of his three sonnes that went to battaile, were: Eliab the eldest, and the next Abinadab, and the thyrd Samima:

14 And Dauid was the leaste: And the three eldest went after Saul.

15 Dauid also went, and departed from Saul, to ^(c) feede his fathers sheepe at Bethlehem.

16 And the Philistine came forth in the morning and euening, and continued fourtie dayes.

17 And Isai sayd vnto Dauid his sonne:

^(c) Take for thy brethren an Ephah of this parched corne, & these ten loaves, and runne to the hoast to thy brethren.

18 And cary these ten freshe cheefes vnto the captayne, and loke howe thy brethren fare, and fet out their ^(d) pledge.

19 And Saul and they and all the men of Israel were in the valley of Elah, fyghtyng with the Philistines.

20 And Dauid rose vp early in y morning, and left the sheepe with a keper, & toke, and went as Isai had commaunded him, and came within the compasse of the hoast: And the hoast went out in array, and shored in the battaile.

21 For Israel and the Philistines had put them selues in array armie against armie.

22 And Dauid left the thinges which he

bare, vnder the handes of the keper of the vessels, and ran into the hoast, and came, and saluted his brethren.

23 And as he talked with them, behold, there stood a man in the middes (Goliath the Philistine by name, of Gath) out of the armie of the Philistines, & spake ^(b) such wordes: and Dauid heard it.

24 And all the people of Israel, when they sawe the man, ranne away from him, and were sore afrayde.

25 And euery man of Israel said: Salue ye not this man that conuertyth by: euen to reuile Israel is he come: And to him that killeth him, will the king geue great ritches, and will geue him his daughter thereto, yea and make his fathers house ^(c) free in Israel.

26 And Dauid spake to y men that stood by, and sayd: what shall be done to the man that killeth this Philistine, and taketh away the shame from Israel: And what is this vncircumcised Philistine, that he shoulde reuile the hoast of the liuing God?

27 And the people answered him (after this maner) saying: So shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was angrie with Dauid, & sayde: why camest thou downe hyther: and with whom hast thou left those fewe sheepe in the wilderness: I know thy pride and the malice of thyne heart, that thou art come

(b) He are the
vncircumcised.

10s. xv. c.

(c) From
the house of
the king.

E

E come downe to see the battel.

(k) For he came to his face, there came maundred, and was also moured by Gods spirit to take that creature as gainst Goliath.

29 And David sayde: And what haue I now done: is there not a^(k) cause?

30 And he departed from him into the presence of another, and spake of the same maner: and the people answered him againe, as befoze.

31 And they that heard the wordes which David spake, rehearsed them befoze Saul, which caused him to be fet.

32 And David sayde to Saul: Let no mans heart fayle him because of him: Thy seruauit will go, and fight with yonder Philistine.

(l) David about to proceed by sword of God, and motion of his spirit, is testified by the numbers of Saul, the enuie of his brother, and the misdeed of Saul.

33 And Saul sayde to David againe: Thou art^(l) not able to go against yonder Philistine, to fight with him: For thou art but a childe, but he is a man of warre euen from his youth.

34 David answered vnto Saul: Thy seruauit kept his fathers sheepe, & ther came a lion and likewise a beare, and toke a sheepe out of the flocke:

35 And I went out after him, and smote him, and toke it out of his mouth: And when he arose against me, I caught him by the bearde, and smote him, and slue him.

36 And so thy seruante slue both the lion, and the beare: And trulie this vncircumcised Philistine shalbe as one of them, seeing he hath rayled on the hoast of the liuyng God.

37 And David spake moreover: The Lord that deliuered me out of the hand of the lion, and out of the hande of the beare, he shal deliuer me also out of the hand of this Philistine. And Saul sayd vnto David: ^(m) Go, and the Lord ⁽ⁿ⁾ shall be with thee.

(m) For by these examples, he saw that the power of God was with him.

38 And Saul put his rayment vpon David, and put an helmet of brasse vpon his head, and put a coate of mayle vpon him.

39 And gyrded David with his owne sword vpon his rayment, and he assayed to go, and because he neuer proued it, David saide vnto Saul: I cannot go with these, for I haue not vsed my selfe thereto. And David put them of him,

(n) For the weapon that he would use was humble.

40 And toke his⁽ⁿ⁾ staffe in his hand, and chose him five smoth stones out of a brooke, and put them in a shepherdes bagge which he had, that is in a scrippe, and his sling was in his hande, and he went to the Philistine.

41 And the Philistine came and drew

neare against David, and the man that bare the shield went befoze him.

42 And when the Philistine looked about & sawe David, he disdaind him: for he was but young, ruddie & of a comely face.

43 And the Philistine sayd vnto David: Am I a dogge, that thou comest to me with staves: And the Philistine^(o) cursed David in the name of his goddes.

(o) He then he came to the battle, and was by David, through his armour: He also by crying, cursing, and rayling, was angry.

44 And the Philistine sayde to David: Come to me, and I will geue thy flesh vnto the fowles of the ayre, and to the beastes of the fiede.

45 Then sayde David to the Philistine: Thou comest to me with a sword, a speare, & a shield: But I come to thee in the name of the Lord of hostes, the God of the hoast of Israel, whom thou hast rayled vpon.

46^(p) This day shall the Lord close thee into my hand, and I shall smite thee, & take thyne head from thee, & will geue the carcases of the hoast of the Philistines this day vnto the fowles of the ayre, & to the beastes of the earth, that all they which be in the worlde, maye knowe that there is a God in Israel:

(p) He is to be noted, that neither friend nor foe is able to make him doubt of the victory that God would give him.

47 And all this congregation that knoweth that the Lord saureth not with sword, & speare (For the battaile is in the Lordes) and he shall geue you into our handes.

48 And when the Philistine arose to come and drawe nye to David, David hastened, and ran to fight against the Philistine,

49 And David put his hand in his bagge, and toke out a stone, and slaug it, and smote the Philistine in his forehead, that the stone suncke into his forehead, and he fell groueling to the earth.

Ecclesiast

50 And so David overcame the Philistine with a sling and a stone, and smote the Philistine, & slue him, euen when David had no sword in his hand.

51 But David ran and stode vpon the Philistine, and toke his sword, and drew it out of his sheathe, & slue him, and cut off his head therewith. And when the Philistines sawe that their champion was dead, they fled.

Iud. vii.

52 And the men of Israel and of Juda arose, and shouered, and folowed after the Philistines, vntill they came to the valley, and vnto the gates of Araron: And the Philistines fell downe wounded by the way to Saaraini, euen vnto Gath, and Araron.

53 And the children of Israel returned from chasing after the Philistines, and spoiled their tents.

54 And David took the head of the Philistine, and brought it to Hierusalem, but he put his armour in his tent.

55 When Saul sawe David go forth against the Philistine, he sayd vnto Abner the captaine of his host: Abner, whose sonne is this young man? Abner answered: As thy soule liueth (O

king) I cannot tell.

56 And the king sayde: Enquire thou whose sonne the youngling is.

57 And whē David was returned from the slaughter of the Philistine, Abner toke him, & brought him before Saul, with the head of the Philistine in his hand.

58 And Saul sayde to him: whose sonne art thou, thou young man? David answered: I am the sonne of thy seruauit Ithai the Bethlehemitte.

The .xviii. Chapter.

3 The amitie of Jonathan and David. 8. Saul enuieith David for the prayle that the women gaue him. 11. Saul would haue slaine David. 17. He promisseth him Merab to wife, but geueth him Michol. 27. David deliuereth to Saul two hundred foreskinnes of the Philistines. 29. Saul feareth David, seeing that the Lord is with him.



And whē he had made an end of speaking vnto Saul, the soule of Jonathan was knit with the soule of David, and Jonathan loued him as his owne

soule.

2 And Saul toke him that daye, and woulde let him go no more home to his fathers house.

3 Then Jonathan and David made a couenaunt, because he loued him as his owne soule.

4 And Jonathan put of the robe that was vpon him, and gaue it to David, and thereto his garmentes, euen to his sword, and to his bowe, and to his gyrdle.

5 And David went out whither soeuer Saul sent him, and behaued him selfe wisely: And Saul set hym ouer his men of warre, and he was accepted in the sight of all the people, & in the sight of Sauls seruantes.

6 And as they came againe when David was returned from the slaughter of the Philistine, the women came out of all cities of Israel, singing and dauncing, to meete king Saul, with timbrels, with toy, and with instrumentes of musick.

7 And the women answered one another in their play, and sayde: Saul hath slaine his thousand, and David his ten thousand.

8 And Saul was exceeding wroth, and the saying displeased him, and he

sayd: They haue ascribed vnto David ten thousand, & to me but a thousande: and what can he more haue, saue the kingdome?

9 Wherefore Saul had an eye on David from that day forward.

10 And on the morow, the euill spirite sent of God came vpon Saul, and he prophesied in the middes of his house: And David played with his hand, like as at other tymes: & there was a iaclyn in Sauls hand.

11 And Saul toke the iaclyn, and sayd: I will naye David to the wall with it. And David auoyded out of his presence two tymes.

12 And Saul was afrayde of David, because the Lorde was with him, & was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went out and in before the people.

14 And David behaued him selfe wisely in all his wayes, and the Lorde was with him.

15 Wherefore when Saul sawe that he was so exceeding wise, he was afrayde of him.

16 But all Israel and Juda loued David, because he went out and in before them.

17 And Saul sayde to David: Beholde my eldest daughter Merab, her I will geue thee to wife: Onely be a balliunt sonne vnto me, & fight the Lobdes battayles. For Saul thought: Mine hand shall not be vpon him, but the hande of the

(f) By abuse of the word, they are some tyme sayde to prophetic, which as men speake things that haue neither sense, nor reason in them.

(g) Not for his preferment, whiche he craved: but vpon hope of a good retriue: from that warre is went to bying to many. (h) David, chusing his busines wisely both in warre and peace.

the Philistines shalbe vpon him.

18 And David answered Saul: what am I: and what is my lyfe of the kyndred of my father in Israel, that I should be sonne in lawe to the king?

19 Howbeit, When the time was come that Merob Sauls daughter shoulde haue ben geuen to David, she was geue vnto ⁽¹⁾ Achiel a Getholathite, to wife.

Howbeit, Michol Sauls daughter loued David: and they shewed Saul, and the thing pleased him.

21 And Saul sayde: I will geue him her that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul sayde to David: Thou shalt this day be my sonne in lawe in the one of the twayne.

22 And Saul commaunded his seruantes to come with David secretly, & to say: Behold, the king hath a fauour to thee, and all his seruantes loue thee: be now therefore the kinges sonne in lawe.

23 And Sauls seruantes spake those wordes in the eares of David. And David said: ⁽²⁾ Lemeth it to you a light thing to be a kinges sonne in lawe: seeing that I am a poore man, and of small reputation.

24 And the seruantes brought Saul word againe, saying: Of this maner

spake David.

25 And Saul sayde, This wife shall ye saue to David: The king careth for no other dowry, but for an hundred foreskinnes of the Philistines, to be auenged of the kynes enemies. But Saul thought to make David fall into the handes of the Philistines.

26 And when his seruantes tolde David these wordes, ⁽¹⁾ it pleased David wel to be the kinges sonne in lawe: And the dayes were not expired.

27 Afterward David arose with his men, and went and slue of the Philistines two hundred men, and David brought their foreskinnes, and ^(m) they gaue them wholly to the king, that he might be the kinges sonne in lawe: Wherefore Saul gaue him Michol his daughter to wife.

28 And Saul saw and vnderstoode how that the Lorde was with David, and that Michol his daughter loued him:

29 And he was the more ⁽ⁿ⁾ afrayde of David, and Saul became allway Davids enemye.

30 The Lordes of the Philistines vsed to go forth, and whē they went forth David behaued him selfe more wylely then all the seruantes of Saul, so that his name was much set by.

The .xix. Chapter.

2 Jonathan declareth to David the wicked purpose of Saul. 11. Michol his wife saueth him. 18. David commeth to Samuel. 23. The spirit of prophesie commeth on Saul.

A 1

(a) He sayeth a lye hypocrite f.e. & nowe burdeth out to open crime.



Saul spake to Jonathan his sonne, and to all his seruantes, that they should ^(a) kill David.

2 But Jonathan Sauls sonne had a great fauour to David, & Jonathan tolde David, saying, Saul my father goeth about to slay thee: Nowe therfore I pray thee take heed to thy selfe vntill the mornyng, and abyde in some secreete place, and hyde thy selfe:

3 And I wyll go out, and stande by my father in the fielde where thou art, and wyll commune with my father of thee, and whatsoeuer I see, I wyll tell thee.

4 And Jonathan spake good of David vnto Saul his father, and sayde vnto him: Let not the king sinne against his seruant, against David: for he hath not sinned against thee, and his workes

haue ben to thee warde very good.

5 For he dyd ^(b) put his life in his hande, and slue the Philistine, and the Lorde brought to passe a great health for all Israel: Thou sawest it, and thou reioycdest: wherfore then wilt thou sinne against innocent blood, and slay David without a cause?

6 And Saul hearkened vnto the voyce of Jonathan, and Saul ^(b) sware, as the Lorde lyueth he shall not dye.

7 And Jonathan called David, & Jonathan shewed hym all those wordes: & Jonathan brought David to Saul, & he was in his ^(c) presence as in tymes past.

8 And the warre began againe, and David went out, and fought with the Philistines, and slue them with a great slaughter, and they fled from hym.

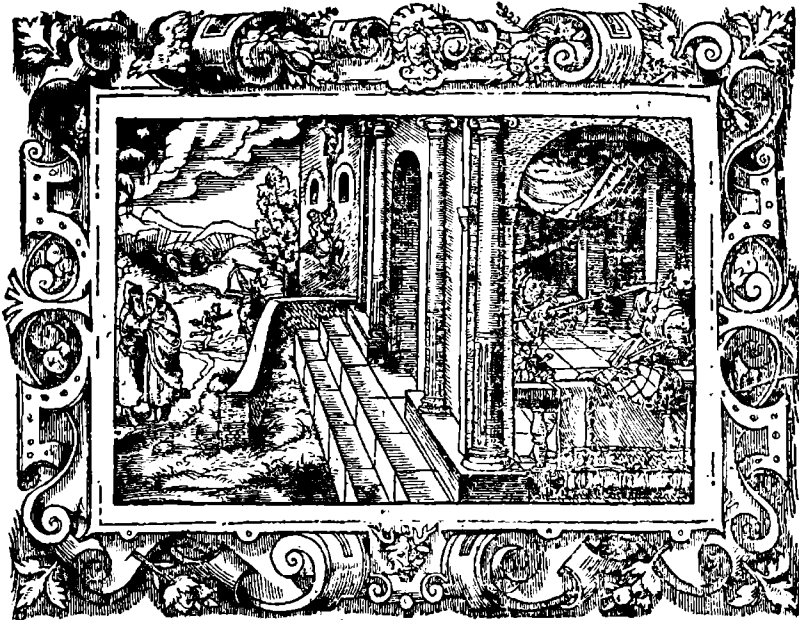
9 And the euyl spirite of the Lorde was

(a) An Hebraicall word whereby it meant he put his life in danger.

(b) Some persons put perden in the wordly Jonathan ornen.

(c) That he was in his

Reg. 18.2.



upon Saul as he sat in his house, having a iavelin in his hand: And David ^(b) played with his hand.

10 And Saul intended to smyte David to the wall with the iavelyn: But he cryd him selfe out of Sauls presence, as he smote the speare into the walle: And David fled & was saved the same night.

11 Saul also sent messengers vnto Davids house, to watch him, and to slay him in the morning: And Michol Davids wyfe tolde it him, saying: If thou save not thy selfe this night, to morowe thou shalt be slayne.

12 And so Michol ^(c) let David dothne through a window: and he went and fled, and was saved.

13 And Michol toke an image, and layde it in the bed, & put a pillowe stuffed with goates heere vnder the head of it, and covered it with a cloth.

14 And when Saul sent messengers to fetch David, she said, he is sicke.

15 And Saul sent the messengers againe to see David, saying: Bring him to me bed and all, that I may slay him.

16 And when the messengers were come in, behold there lay an image in the bed, with a pillowe of goates heere vnder the head of it.

17 And Saul sayde vnto Michol: why hast thou mocked me so, and sent away mine enemy, that he is escaped: Michol

answered Saul: For he sayd vnto me, let me go, or els I will kill thee.

18 And so David fled, and escaped, & came to Samuel to Ramia, and tolde him all that Saul had done to him: And he and Samuel went and dwelt in ^(d) Ramoth.

19 And one tolde Saul, saying: Beholde, David is at Ramoth in Ramia.

20 And Saul sent messengers to fet David: And when they sawe a company of prophetes prophcing, & Samuel standing as ^(e) appoynted ouer them, the spirit of God fell vpon the messengers of Saul, and they ^(f) prophced to.

21 And when it was tolde Saul, he sent other messengers, and they prophced lykewyse. And Saul sent messengers yet againe the thyrd time, and they prophced also.

22 Then went he him selfe to Ramia, and came to a great well that is in Sechu, and he asked and sayde: Where are Samuel & David: And one sayd: Beholde, they be at Ramoth in Ramia.

23 And he went thither euen to Ramoth in Ramia, and the spirit of God ^(g) came vpon him also, and he went prophcing vntill he came to Ramoth in Ramia.

24 And he stript of his clothes & prophced before Samuel in lyke maner, and fell naked al that day and all that night: And therof it is that they say, Is Saul also among the prophetes:

^(f) It was a scoole where gods law was taught, and taught, neare to Ramia.

^(g) For he was their teacher, and ruler of that scoole. They long plaied with the prophetes and iustified Saul, causing of to see after David.

^(h) That David might the better by these means escape his handes.

The. xx. Chapter.

2 Jonathan comforteth David. 3 They renew their league. 4 Saul would have killed Jonathan. 5 Jonathan aduertiseth David by three arrowes, of his fathers fury.

A 1



And David fled from Ramoth whiche is in Rama, and came, and said before Jonathan, what haue I done: wherein am I faultie: what is the sinne that I haue committed before thy father, that he seeketh my lyfe:

2 He sayde vnto him: God forbid, thou shalt not dye: Behold, my father wil do nothing either great or smal, but that he will shewe it me: And howe should my father hyde this thing from me: he will not do it.

1 Heb. Re-
ueale it in
myne care.

3 And David sware againe, and sayde: Thy father knoweth that I haue found grace in thyne eyes, & therefore he thinketh, Jonathan shall not knowe it, lest he be sorow: And in very deede, euen as the Lord lyueth, and as thy soule liueth, there is but a^(c) steppe betwene me and death.

(c) That is,
I am in great
danger of
death.

1 Heb. sayth

4 Then sayde Jonathan vnto David: whatsoeuer thy soule desireth, that I will do vnto thee.

5 And David sayd vnto Jonathan: Beholde, to morowe is the^(b) beginning of the moneth, and I should sit with the king at meate: But let me go, that I may hide my selfe in the fieldes vnto the thirde day at euen.

(b) And there-
fore a solemne
feast, and so:
lemne sacrifici-
es belonging
thereto.
1 Sam. 28. b.

6 If thy father speake of me, then say: David asked leave of me, that he might go to Bethleheim to his owne citie, for there is holden a yereley feast for all the kinned.

7 And if he say it is well done, then thy seruaunt shal haue peace: But and if he be angry, then be sure that wickednesse is vtterly concluded of him.

8 And then thou shalt shewe mercy vnto thy seruaunt for thou hast ioyned thy seruaunt into a^(c) couenant of the Lord with thee: Notwithstanding, if there be in me iniquitie, slay me thy selfe: for why shouldst thou bring me to thy father:

(c) Because
it consisted in
all godly and
honest mat-
ters, and so:
that it was
confirmed, of
both parties
by an oth in
the name of
the Lord.

9 And Jonathan answered, God kepe that from thee: For if I knewe that wickednesse were^(d) concluded of my fa- ther to come vpon thee, would not I tel it thee:

(d) That he
were fully de-
termined to
kill thee.

10 Then sayd David to Jonathan: who

shall tell me: howe [shall I knowe] if thy father aunswere thee cruelly:

11 And Jonathan sayde vnto David: Come, and let vs go out into the field, And they went out both of them into the field.

12 And Jonathan sayde vnto David: O Lord God of Israel, when I haue groped my fathers mynd, as this time to morowe, or within these thre dayes, and if it be wel with David, and I then sende not vnto thee, and shew it thee:

13 The Lord do so^(e) and muche more vnto Jonathan, But if my father haue pleasure to do thee euill, I will shewe thee also, and send thee away, that thou mayest go in peace, and the Lord be with thee, as he hath ben with my fa- ther.

(e) That is,
the Lord
will do
graciously.

14 And [I require] not whyles I liue, [for I doubt not] but thou wilt shewe me the mercie of the Lord, that I die not:

15 But [I require] that thou cut not of thy mercy from my house for euer, no not when the Lord hath destroyed the ene- mies of David, euery one from the face of the earth.

16 And so Jonathan made a bonde with the house of David, [saying:] Let the lord require it at the handes of Dauds enemies.

17 And Jonathan sware againe vnto David, because he loued him (for he loued him as his owne soule)

18 Then sayde Jonathan to David: To morowe is the first day of the moone, and thou shalt be missed, because the place where thou wast wont to sit, shall be emptie.

1 Heb. 12
died,

19 Therefore thou shalt hyde thy selfe thre dayes, [then] thou shalt go downe quick- ly, and come to the place where thou diddest hyde thy selfe when the busines was in hande, and shalt remayne by the stone^(f) Efel.

20 And I wil shoote thre arrowes on the syde therof, as though I shot them at a marke,

21 And I wil sende a lad, and byd him go seke the arrowes. And if I say vnto the lad, See, the arrowes are on this side thee, bring them: then come thou, for it is peace and no hurt, as the Lord lyueth:

(f) Heb. Of
the wayes
caused in
used as a
signe to
shew the
way.

22 But and if I say vnto the lad, behold the

the arrows are beyond thee, go thy way, for the Lord hath sent thee away.

23 And as touching this which thou and I haue spoken, behold the Lord be betweene thee and me for ever.

24 And so David hid him selfe in the felde: And when the newe moone was come, the king sate him downe to eate meate.

25 And the king sate as at other times vpon his seate, even vpon his seate by the wall: And Jonathan arose, and Abner sate by Sauls syde, and Davids place was emptye.

26 Nevertheless, Saul sayde nothing at all that day: For he thought, Some thing hath befallen him, though he were cleane.

27 But on the morowe, which was the second day of the newe moone, Davids place was emptye againe: And Saul sayde vnto Jonathan his sonne, wherfore commeth not that sonne of Isai to meate, neither yesterday nor to day?

28 And Jonathan answered vnto Saul: David asked licence of me to go to Bethlehem.

29 For he sayd: Let me go I pray thee, for our kintred both hold an offering in the citie, and my brother hath sent for me: and therfore if I haue found fauour in thyne eyes, let me go I pray thee, and see my brethren. This is the cause that he commeth not vnto the kinges table.

30 Then was Saul angry with Jonathan, and sayd vnto him: Thou sonne of the wicked rebellious woman, do not I knowe that thou hast chosen the sonne of Isai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother?

31 For as long as the sonne of Isai liueth vpon the earth, thou shalt not be established, nor yet thy kingdome: wherfore now send and fet him vnto me, for he is the childe of death.

32 And Jonathan answered vnto Saul his father, and sayde to him: wherfore should he dye? what hath he done?

33 And Saul lift vp a speare to hit him, wherby Jonathan wist well that it was utterly determined of his father to slay David.

34 And so Jonathan arose from the table in a great anger, and did eate no meate the seconde day of the moneth: for he was sorry for David, because his father had done him shame.

35 On the next morning, Jonathan went out into the felde, at such time appoynted with David, and a litle lad with him.

36 And he sayde vnto his boy: Runne, and seke out myne arrowes which I shot. And as the boy ran, he shot an arrowe beyond him.

37 And when the lad was come to the place whither Jonathan had shot the arrowe, Jonathan cryed after the lad, & sayd: Is not the arrowe beyond there?

38 And Jonathan cried after the lad againe: Make speede, haste, & stand not still. And Jonathans lad gathered vp the arrowes, and came to his maister.

39 But the lad wist nothing of the matter, only Jonathan and David wist it.

40 And Jonathan gaue his instrumetes vnto the lad that was with him, and sayd vnto him: Go, and carry them to the towne.

41 And as soone as the lad was gone, David arose out of a place that was toward the south, & fel on his face to the ground, & bowed him selfe thre times, And they kissed either other, and wept together, so long till David exceeded.

42 And Jonathan sayd to David, Go in peace: And the thinges which we haue sworn both of vs in y name of the lord, saying, the Lord be betweene thee & me, and betweene thy seide & myne: let them stand for ever. And he arose, & departed: And Jonathan went into the towne.

The .xxi. Chapter.

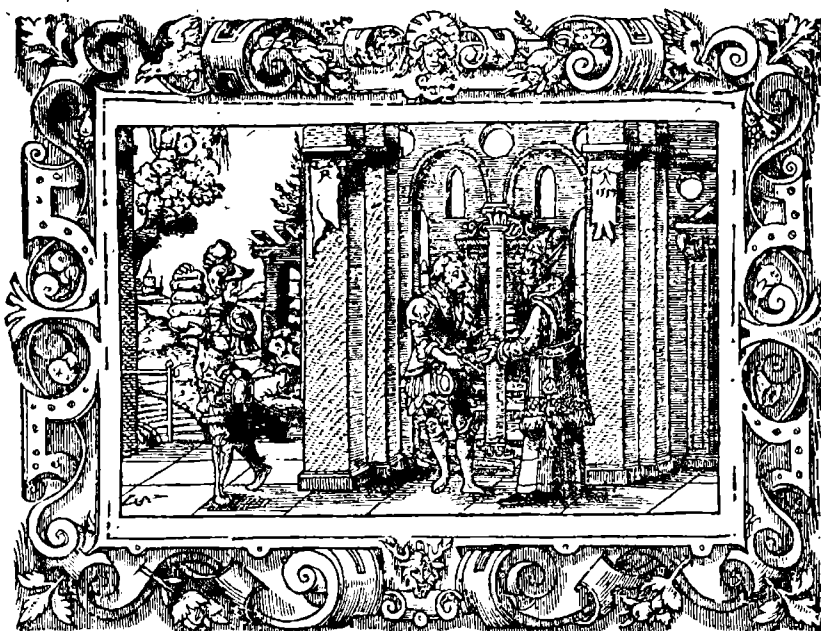
1 David fleeth to Nob to Ahimelech the priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruaunt was present. 10 David fleeth to king Achis. 13 and there saith him selfe mad.



man with thee:

When came David to Nob to Ahimelech the priest, and Ahimelech was astonied at the meeting of David, & sayd vnto him: Why art thou alone and no

2 And David said to Ahimelech the priest: The king hath commaunded me a certaine thing, and hath sayd vnto me, Let no man know where about I send thee, and what I haue commaunded thee: And I haue appoynted my seruantes to suche and suche places.



- 3 Nowe therfore if thou hast ought vnder thyne hand,* geue me fyue loaues of bread, or what comnieth to hande.
- 4 And the priest answered Dauid, and sayd: There is no common bread vnder myne hand, but here is halowbed bread: if the young me haue kept them selues, specially from women.
- 5 Dauid answered the priest, and sayd vnto him: Of a trueth, women hath ben separated fro vs this two or thre days since I came out, & the ^(b) vessels of the young men were holy: howbeit, this way is vnpure, and holwe muche moze shall there be holines in the vessell:
- 6 And so the priest gaue him halowbed bread: for there was none other bread there, save the shew bread that was taken from before the Lord, to put freshe bread there the day that it was taken alway.
- 7 (And there was there the same day a certaine man, of the seruantes of Saul, ^(c) abyding before y^e Lord, named Doeg, an Edomite, the chieft of Sauls heardmen.)
- 8 And Dauid sayd vnto Ahimelech: Is not here vnder thyne hand either speare or sworde: for I haue neither brought my sword nor my harnesse with me, because the kinges busines required haste.
- 9 And the priest sayd: The sword of Goliath the Philistine, whom thou sluck in the balley of Elah, beholde it is here wrapt in a cloth behind the ^(d) Ephod: If thou wilt take that, take it: for ther is no other saue that here. And Dauid sayd: There is none to that, geue it me.
- 10 And Dauid arose, & fled the same day from the ^(e) presence of Saul, and went to Achis the king of Gath.
- 11 And the seruantes of Achis sayde vnto him: Is not this Dauid the king of the land: Dyd they not sing vnto him in daunces, saying: Saul hath slayne his thousand, and Dauid his ten thousand:
- 12 And Dauid ^(f) put those wordes into his heart, & was soze afrayde of Achis the king of Gath.
- 13 And he chaunged his speache before them, and fained him selfe mad in their handes, and ^(g) scrabled on the doozes of the gate, and let his spetrell fall downe vpon his beard.
- 14 Then sayd Achis vnto his seruantes: Lo, ye see that this man is besyde him selfe, wherfore then haue ye brought him to me:
- 15 Haue I neede of mad men, that ye haue brought this felowe to play the mad man in my presence: ^(h) Shall he come into my house:

The

The .xxii. Chapter.

1 David hideth him selfe in a cave. 2 Many that were in trouble came vnto him.
 3 Doeg acculeth Ahimelech. 15 Saul causeth the priests to be slayne. 20 Abiathar
 escapeth.



David therfore departed
 thence, & escaped to the
 cave ^(a) Adullam: wher
 his brethren also & his
 fathers house heard it,
 they went downe thy-
 ther to him.

2 And there gathered vnto him all men
 that were in combrance, and in det, and
 troubled in their mindes, & he became a
 captayne ouer them: And there were
 with him vpon a foure hundred men.

3 And David went thence to Githai in
 the land of ^(b) Gath, and sayde vnto the
 king of Gath: Let my father and my
 mother (I pray thee) come forth vnto
 you, till I knowe what God wyl do for
 me.

4 And he ^(c) brought them before the king
 of Gath: and they dwelt with him all
 the while that David kept him selfe in
 the ^(d) holde.

5 And the prophete Gad sayde vnto Da-
 uid: Abide not in the hold, but depart &
 go into the land of Iuda. Then David
 departed, & came into the forest bareth.

6 And Saul hearde that David was
 discovered, and also the men that were
 with him: and Saul sat in Gibeon vnder
 a tree in Ramah, hauing his speare in his
 hande, and all his men stood about
 him.

7 And Saul sayde vnto his seruantes
 that stood about him, Heare I pray
 you, ye sonnes of ^(e) Beemini: Will ye sonne
 of Isai geue euery one of you fieldes and
 vineyardes, and make you all captaynes
 ouer thousandes and ouer hundredes,

8 That ye haue also conspired agaynst
 me, & there is none that telleth me that
 my sonne hath made a couenaut with
 the sonne of Isai, and there is none of
 you ye is for me: or sheweth me that
 my sonne hath stirred by my seruant
 to lye in wayte agaynst me [as appeareth]
 this day:

9 Then answered Doeg the Edomite
 (which was appoynted by ye seruantes
 of Saul) and sayd: I sawe the sonne of
 Isai, when he came to Rob to Ahime-
 lech the sonne of Ahitob,

10 whiche asked counsell of the Lorde for
 him, and gaue him vittayles, and the
 sword of Goliath the Philistine also.

11 Then the king sent and called for Ah-
 melech the priest the sonne of Ahitob, &
 all his fathers house [that is to saye] the
^(f) priestes that were in Rob: And they
 came all to the king.

12 And Saul sayde: Heare nowe thou
 sonne of Ahitob. He answered: here I
 am, my lord.

13 And Saul sayde vnto him: why haue
 ye conspired agaynst me, thou, and the
 sonne of Isai, in that thou hast geuen
 him vittayle, and a sword, and hast as-
 ked counsell of God for him, & he shoulde
 aryse against me, and lye in waite for me
 [as appeareth] this day:

14 Ahimelech answered the king, and
 sayde: who is so faithfull among all thy
 seruantes, as David, and therto the
 kinges sonne in lawe: and goeth at thy
 bidding, and is had in honour in thyne
 house:

15 Haue I this day begun first ^(g) to aske
 counsell of God for him: That be farre
 from me: Let not the king impute any
 thing vnto his seruant, nor to all ye house
 of my father: For thy seruant knewe
 nothing of all this, either lesse or more.

16 The king sayde, Thou shalt surely die
 Ahimelech, thou, & all thy fathers house.

17 And the king sayde vnto the footemen
 that stood about him: Turne, and slay
 the priestes of the Lorde: both because
 their hand is with David, and because
 they knewe when David fled, and she-
 wed it not to me. But the seruantes of
 the king ^(h) would not moue their handes
 to fall vpon the priestes of the Lorde.

18 And the king sayde to Doeg: Turne
 thou, & fall vpon the priestes. And Doeg
 the Edomite turned, and ranne vpon
 the priestes, & slue that same day foure-
 score and fve persons that did weare
 a linnen Ephod.

19 And Rob the eitle of ye priestes, smote
 he with the edge of the sword, both men
 and women, children and sucklinges,
 oxen and asses, & sheepe, with the edge
 of the sword.

(f) which were
 the remnant
 of the house of
 Eli, whose
 house God
 threatened to
 punyssh.

(g) when he
 began about
 this day.

(h) because
 they feared to
 shed the mil-
 lenniall
 blood.

- 20 And one of the sonnes of Ahimelech the sonne of Ahitob, named Abiathar, escaped, and fled to David.
 21 And Abiathar shewed David howe that Saul had slayne y^e Lordes priestes.
 22 And David sayde vnto Abiathar: I wist it the same day, when Doeg the

Edomite was there, that he would tel Saul: and I am cause of the death of all the persons of thy fathers house.
 23 Abide thou with me, and feare not: for he that seeketh my lyfe, he shall seeke thine also, with me thou shalt be in safe- garde.

The. xxiii. Chapter.

5 David chaseth the philistines from Keila. 11 David departeth from Keila, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth David. 28 Sauls enterpryse is broken in pursuing David.

A¹

hen they tolde David, saying: Beholde, the philistines fight against ^(a) Keila, and spoyle the barnes.

2

Therfore David asked counsell of the lord, saying: Shal I go and smyte these philistines: And the Lord answered vnto David: Go, and smite the philistines, and save Keila.

3

And Davids men said vnto him, See, we be asfayde here ^(b) in Juda: howe much more then if we come to Keila against the hoast of the philistines:

4

Then David asked counsell of the Lord agayne. And the Lord answered him, and sayd: Arise, and go downe to Keila, for I will deliuer the philistines into thine hande.

5

And so David and his men went to Keila, and fought with the philistines, and brought away their cattell, & smote them with a great slaughter, and so David saved y^e inhabitants of Keila.

6

And when Abiathar the sonne of Ahimelech fled to David to Keila, he brought an ^(c) Ephod with him in his hande.

23

7

And it was tolde Saul that David was come to Keila: And Saul sayde, God hath deliuered him into myne hande: For he is shut in, now that he is come into a towne that hath gates and barres.

8

And Saul called all the people together to warre, for to go downe to Keila, and to besiege David and his men.

9

And David hauing knowledge that Saul imagined mischief agaynst him, sayde to Abiathar the priest: ^(d) Bring the Ephod.

10

Then sayde David: O Lord God of Israel, thy seruauent hath hearde that Saul is about to come to Keila to de-

stroye the citie for my sake:

11 Will the lordes of Keila deliuer me into his hande? And will Saul come downe, as thy seruauent hath hearde, O Lord God of Israel: I beseech thee tell thy seruauent. And the Lord sayde: He wil come downe.

12 Then sayde David: Will the lordes of Keila deliuer me and the men that are with me into the hand of Saul: And the Lord sayde: They wil deliuer thee by.

13 Then David, & his men, whiche were vpon a fire hundred, arose and departed out of Keila, and went ^(e) whyther they coulde: And it was tolde Saul that David was fled from Keila, and he let the iourney alone.

14 David abode in the wilderness in strong holdes, and remained in a mounteyne in the wilderness of Ziph: And Saul sought him euery day, but God ^(f) deliuered him not into his hande.

15 And David sawe that Saul was come out to seeke his lyfe: And David was in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to David into the wood, and comforted his ^(g) hande in God,

17 And sayd vnto him: Feare not, for the hand of Saul my father shall not finde thee, & thou shalt be king ouer Israel, and I shall be next vnto thee: and that doeth Saul my father knowe.

18 And they made a bond both of them together before the Lord: And David taried still in the wood, and Jonathan went to his house.

19 Then came the Ziphites to Saul to Gibeon, saying: Doth not David hyde him selfe fast by vs in strong holdes, in the wood in the hill of Hachila, on the right side of Bethinon?

Nowe therfore O king, thou mayest come downe according to all the lust of thy soule, and our part shalbe to deliuer him

a no' ich was a citie in the tribe of Juda Joell. 15. f.

b That is, in the inmost of Juda, much more when we come, the word is against our enemies.

c So that Saul was now destitute of the use of y^e Ephod, and the Ephod, God by his providence transferring to David

d To consult with the lord by Urim, and Ghamm.

e To, and from as being no certain place to go to.

f So poor was Saul that he could not purchase against gods children by any payment of the time.

g David then to be a good comforter, bold, for Saul was on his side.

h That is, the king.

- him into the kinges hande.
- 21 And Saul sayde: Blessed are ye in the Lord, for ye haue compassion on me:
- 22 So I pray you and prepare yet better, knowe and see where his ^(b) foote hath ben, & who hath scene him there: for it is tolde me that he is very subtil.
- 23 See therfore, and know al the lurking places where he hydeh him selfe, and come ye againe to me with p certaintie, and I wil go with you: And yf he be in the ^(c) lande, I will searche him out throughout al the thousandes of Iuda.
- 24 And they arose, and went to Ziph befoze Saul: But Dauid & his men were in the wilderness of Maon, in the plaine that is on the right hande of Ierusalem.
- 25 Saul also and his men went to seke him: And they told Dauid, wherfore he

came downe vnto a rocke, and abode in the wilderness of ^(b) Maon: And when Saul heard that, he folowed after Dauid in the wilderness of Maon.

(b) which was also in the tribe of Iuda. Iohn. 15.

- 26 And Saul and his men went on the one syde of the mountayne, and Dauid & his men on the other syde of the mountaine: And Dauid made haste to get fro the presence of Saul. For Saul and his men, compassed Dauid and his men round about, to take them.
- 27 But ther came a messenger to Saul, saying: Haste thee and come, for the philistines haue inuaded the lande.
- 28 Wherfore Saul returned from persecuting Dauid, and went against the philistines: And therfore they called that place, ^(c) Sela hammahlekoth. And Dauid went thence, and dwelt in strong holdes at Engadi.

(c) That is, the stone of dissolution: because there they dwelled them selues.

The. xxiii. Chapter.

1 Dauid hid in a caue, spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledged his fault. 22 He causeth Dauid to sweare vnto him to be fauourable to his.

1 **W**hen Saul was come againe fro folowing after p philistines, there were which told him, saying: Behold, Dauid is in the wilderness of ^(b) Engadi.

2 Then Saul toke threethousand chosen men out of all Israel, and went to seke Dauid and his men in the heyght of the rockes: Where wilde goates remayne.

3 And he came to the sheepe coates by the way, where there was a caue, & Saul went in to do his easement: And Dauid and his men remayned in the inward partes of the caue.

4 And the men of Dauid sayd vnto him: See, the day is come, of which the Lord sayde vnto thee, Behold I will deliuer thyne ennemie into thyne hand, and thou shalt do to him as it shall seeme good in thy sight. Then Dauid arose, and cut of the lappe of Sauls garment priuily.

5 And afterwarde Dauids heart smote him, because he had cut of the lap of Sauls garment.

6 And he sayd vnto his men: The Lord kepe me from doying that thing vnto my maister the lordes annoynted to lay myne hande vpon him, seing he is the ^(b) annoynted of the Lord.

7 And so Dauid kept of his seruantes with these wordes, and suffered them not to rise against Saul: But Saul rose vp out of the caue, and went away.

8 Dauid also arose afterwarde, and went out of the caue, and cryed after Saul, saying: My Lorde king. And when Saul looked be hind him, Dauid stowed ^(c) with his face to the earth, and bowed him selfe.

9 And Dauid sayde to Saul: wherfore geuest thou an care to mens wordes that say, beholde Dauid seketh euyl against thee?

10 Behold, this day thyne eyes haue seene holwe that the Lord hath deliuered thee this day into myne hande in the caue: And some bad me kill thee, but I had compassion on thee, and sayd: I will not lay myne handes on my maister, for he is the Lordes annoynted.

11 And mozeouer my father, beholde and see yet the lap of thy garment in my hand: Inasmuch as I killed thee not when I cut of the lap of thy garment, vnderstand therfore, & see that there is neither euyl nor wickednesse in me, and that I haue not sinned against thee: And yet thou huntest after my soule to take it.

12 The Lord be iudge betweene thee and me, & the Lord auenge me of thee: but myne hande be not vpon thee.

"Or. The
prouerbe of an
auncient man.

13 According as the "olde prouerbe sayeth,
Wickednesse proceedeth fro the wicked:
But myne hande be not vpon thee.

C 14 After whom is the king of Israel come
out: After whom doest thou pursue:
After a dead dog, and after a flea.

15 The Lorde therfore be iudge, & iudge
betweene thee & me, and see & pleade my
cause, & auenge me out of thyne hande.

"Hebr.
Iudge.

16 When Dauid had made an ende of
speaking these wordes to Saul, Saul
sayde: Is this thy voyce my sonne Da-
uid: And Saul lift vp his voyce, and
(C) wept,

(C) Dauid
ouercommeth
Saul, by rem-
edying good for
euyl, and com-
mitting the
vengeance to
God.

17 And sayde to Dauid, Thou art more
righteous then I: for thou hast re-
warded me with good, where as I
haue rewarded thee with euill.

18 And thou hast shewed this day, howe
that thou hast dealt wel with me: for

asmuch as when the Lorde had closed
me in thyne handes, thou killedst me
not.

19 For who shall finde his ennemie, and let
him depart into a (C) good way: wher-
fore the Lorde reward thee with good,
for that thou hast done vnto me this
day.

(C) That is,
and let him go
safe and sound
one way.

20 And now behold, I wote wel that
thou shalt be king, & that the kingdome
of Israel shalbe stablished in thyne
hande:

21 Swere now therfore vnto me by the
Lorde, that thou shalt not destroy my
seede after me, and that thou shalt not
put my nanie out of my fathers house.

22 And Dauid sware vnto Saul, & Saul
went homie: But Dauid and his men
gat them by vnto the holde.

The .xxv. Chapter.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and
Ahinoam Dauids wyues. 44 Michol is geuen to Phalti.

i.Reg. 25. 2.

A 1



And Samuel died, and
all the Israelites ga-
thered together, and
lamented him, and bu-
ried him in his owne
(C) house at Ramia. And
Dauid arose, & went
downe to the wildernesse of Pharan.

(a) That is,
among his
owne kindred.

(b) When
Carmel, were
cities in the
tribe of Iu-
da. Carmel
the mountaine
was in Gal-
lee.

2 And ther was a man in (C) Maon, whose
possession was in Carmel, and the man
was exceeding mightie, and had three
thoufand sheepe & a thousand goates:
And he was shearing his sheepe in Car-
mel.

3 The name of the man was Nabal, and
the name of his wyfe was Abigail, and
she was a woman of a singuler wyse-
dome, and beautifull: But the man was
churlishe, and of shrewde conditions, &
was of the kindred of Caleb.

4 And Dauid hearde in the wildernesse,
that Nabal did sheare his sheepe.

"Heb. aske
him in my
name of
peace.

5 And Dauid sent out ten young men,
and sayd vnto them: Get you vp to Car-
mel, and go to Nabal, and "greete him
in my name.

28 6 And ye shal say: So mayest thou lye,
peace be to thee, peace be to thyne house,
and peace be vnto all that thou hast.

7 Beholde I haue hearde say that thou
hast shearers: Nowe, thy shepheardes

(C) were with vs, & we did them no spite,
neither was there ought missing vnto
them al the while they were in Carmel:

8 Aske thy laddes, & they will shew thee:
wherfore let these young men finde fa-
uour in thyne eyes (for we come in a
good "season) & geue I pray thee what-
soeuer (C) cometh to thyne hande vnto
thy seruantes, and to thy sonne Dauid.

"Heb. In
good day,
that is, in
day that
theumaketh
a feast for
thy sheepr
(b) That is,
whatcom
thou shalt
for vs.

9 And when Dauids young men came,
they told Nabal all those wordes in the
name of Dauid: and helde their peace.

10 And Nabal answered Dauids ser-
uantes, and said: (C) who is Dauid: and
who is y sonne of Isai: There is plentie
of seruantes now a dayes that breake
away euery man from his maister.

(c) Nabal
hath no
right: he
is not
thy ser-
uant, it
is apparen-
tly that he
is a fool.

11 Shal I then take my bread, my water,
and my fleshe that I haue killed for my
shearers, and geue it vnto men whom
I wot not whence they be:

12 And so Dauids seruantes turned
their way, and went againe, and came
and tolde him all those sayinges.

13 And Dauid sayd vnto his men: Gird
euery man his sword about him. And
they girded euery man his sword about
him, and Dauid was girded with his
sword: And there folowed Dauid vpon
a foure hundred men, and two hundred
abode by the stuffe.

But

14 But one of the laddes tolde Abigail Nabals wyfe, saying: Beholde, Dauid sent messengers vnto our maister out of the wilderness to saluē him: and he rayled on them.

15 And yet the men were very good vnto vs, and dyd vs no displeasure, neither miste we any thyng as long as we were conuersaunt with them when we were in the fieldes.

16 They were a wall vnto vs both by night and day, all the while we were with them keeping sheepe.

17 Now therefore take heede, & see what thou shalt do: for surelie euill will come vpon our maister and al his housholde, for he is so wicked, that a man can not speake to him.

18 Then Abigail made haste, and tooke two hundred loaves, and two bottels of wine, and fiue sheepe redie dressed, and fiue measures of parched come, and an hundred fraules of reasynges, and two hundred cakes of fygges, & laded them on asses,

19 And sayde vnto het young men: Go before me, beholde I come after you. But she tolde her husband Nabal nothing thereof.

20 And as she rode on her asse, she came pryncipally downe the syde of the hill, and beholde Dauid and his men came downe against her, and she met them.

21 And Dauid saide: Surelie in bayne haue I kept all that this fellow hath in the wilderness, so that nothing was miste of all that pertayned vnto him: and he hath quite me euill for good.

22 So and more also do God vnto the enemies of Dauid, if I leaue of all that pertayne to him by the dawnyng of the day, any that pisseth against the wall.

23 And when Abigail salued Dauid, she hastened and lyghted of her asse, and fell before Dauid on her face, and bowed her selfe to the grounde,

24 And fell at his feete, and sayde: Let this iniquitie be counted myne my lord, and let thynne handmaide I praye thee speake in thynne audience, & heare the wordes of thy handmayde.

25 Let not my lord I praye thee regarde this wicked man Nabal: For as his name is, so is he: Nabal is his name, & folly is with him: But I thynne handmayde salve not the young men of my lord whom thou sendest.

26 Now therefore my lord, as the Lord lyueth, and as thy soule liueth, euen the Lord that hath withholden thee from comming to shed blood, and saued thee thynne hand: So now, I praye God that thynne enemies, & they that intende to do my lord euill, may be as Nabal.

(1) Innocent and cleane from blood.

27 And now this blessing which thynne handmayde hath brought vnto my lord, let it be geuen vnto the young men that folowe my lord.

(2) A present.

28 I praye thee forgeue the trespasse of thynne handmayde: for the Lord will make my lord a sure house, because my lord fighteth the battailes of the Lord, and there could none euill be found in thee in all thy dayes.

(3) That is, will confirme his kingdome to his posterity.

29 And yet a man hath rysen to persecute thee, and to seeke thy soule: but the soule of my Lord shall be bound in the bundel of the lyuyng with the Lord thy God, and the soules of thy enemies shall God cast out, euen as out of the middle of a flyng.

(4) To wit, Saul.

30 And when the Lord shall haue done to my lord al the good that he hath promysed thee, and shall haue made thee ruler ouer Israel:

(5) Shalbe preserved by Gods protection, from all dangers, that he may lye long.

31 Then shall it be no griefe vnto thee, nor offence of nynde vnto my lord, that thou hast not shed blood causelesse, and that my lord hath not auenged him selfe: But when the Lord shall haue dealt well with my lord, then thinke on thynne handmayde.

32 And Dauid said to Abigail: Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 Blessed is thy saying, and blessed art thou which hast kept me this day from comming to shed blood, & from auenging my selfe with myne owne hande.

34 For in very deepe, as the Lord of Israel lyueth, which hath kept me backe from hurting thee: except thou haddest hastened and met me, surely there hadde not ben left vnto Nabal by the dawnyng of the day, any that pisseth against the wall.

35 And so Dauid receaued of her hande that which she had brought him, and sayde vnto her: Go bp in peace to thynne house, beholde I haue heard thy voyce, and haue graunted thy petition.

36 And Abigail came to Nabal, and beholde, he held a feast in his house lyke the feast of a king, and Nabals heart was

(n) Is a
man that had
no reason to
consider the
danger.

Was merry within hym, for he was very
drunken: Wherefore she tolde ⁽ⁿ⁾ him no-
thyng neither lesse nor more, vntyll the
morowle morning.

¶ 37 But in the morning when the wine
was gone out of Nabal, his wyfe tolde
him these wordes, and his heart dyed
within him, and he became as a stone.

38 And vpon a ten dayes after, the Lord
smote Nabal, that he dyed.

39 And when Dauid heard that Nabal
was dead, he sayd: Blessed be the Lord
that hath iudged for cause of my rebuke
of the hand of Nabal, & hath kept his
seruaunt from euill: For the Lord hath
recompensed the wickednes of Nabal
vpon his owne head. And Dauid sent
to continue with Abigail, to take her

o. 21. reu. 16
g. d.

to his wyfe.

40 And when the seruautes of Dauid
were come to Abigail to Carmel, they
spake vnto her, saying: Dauid sent vs
vnto thee, to take thee to his wyfe. And
she arose, & bolbed her selfe on her face
to the earth, and saide: Scholde, let thy
handmayd be a seruaunt, to walke the
feete of the seruautes of my lord.

41 And Abigail hasted, and arose, & gate
her vpon an Asse, with five damosels of
hers that ^(o) went at her feete, and she
went after the messengers of Dauid, &
became his wyfe.

(o) Is a
pious, virt-
uous, &
modest
woman.

42 Dauid also toke Ahinoam of Jezra-
el, and they were both his wyues.

43 But Saul had geuen Michol his
daughter, Dauids wyfe, to Phalti the
sonne of Laïs, which was of Gallim.

ii. Reg. ii. 13.

(p) which
was a place
belonging to
the country
of the Gibe-
onites.

¶ The xxvi. Chapter.

1 Dauid was discouered vnto Saul by the Ziphites. 12. Dauid taketh a way Sauls
speare, and a croke of water that stood at his head. 21. Saul confelleth his sinne.



¶ 1

o. 21. in G. 16
bea.

o. 21. the
wildernesse.



THE Ziphites came a-
gain vnto Saul to
Gibea, saying: Dost
not Dauid hide him
selfe in the hill of ha-
chila, which is before
Jesimon:

2 Saul arose, & went downe to the wil-
dernes of Ziph, hauing three thousand
chosen men of Issachar with him, for to
seke Dauid in the wildernesse of Ziph.

3 And Saul pitched in the hill of hachila,
which is before Jesimon by the way

(a) That is,
of the most
foulfull and
barren soil-
diers.

side: But Dauid dwelt in the wilder-
nesse, and he saide that Saul came after
him into the wildernesse:

4 Dauid therefore sent out spies, & br-
derstoode that Saul was come in very
deede.

5 And Dauid arose, & came to the place
where Saul had pitched: & Dauid be-
held the place where Saul lay, & Abner
the sonne of Ner which was his chiefe
captayne: for Saul lay in the fort, & the
people pythched rounde about him.

6 Then

6 Then answered Dauid, and spake to Ahimelech the high priest, and to Abisai the sonne of Neri, & brother to Joab, saying: Who will go downe with me to Saul to the host? And Abisai saide: I will go downe with thee.

7 And so Dauid and Abisai came downe to the people by night, and behold Saul lay sleepeing within the fort, and his speare sticke in y^e grounde at his head: but Abner and the people lay rounde about hym.

8 Then saide Abisai to Dauid, God hath closed thyne enemy into thyne hand this day: Nowe I pray thee let me smite him once with my speare to the earth, & I will not ^(b) smite him the second tyme.

9 And Dauid saide to Abisai, Destroye him not: For who can laye his hand on the Lordes annointed, and be guiltlesse?

10 And Dauid sayd furthermore: As the Lord lyueth, the Lord shall smyte him or his day shall come to dye, or he shall descend into battaile, and perishe.

11 The Lord kepe me from laying myne hand vpon the Lordes annointed: But I pray thee take thou nowe the speare that is at his head, and the cruse of water, and let vs go.

12 And so Dauid toke the speare and the cruse of water from Sauls head, and they gat them away, and no man sawe it, nor marked it, neither awaked: For they were all asleepe; because the Lord had sent a dead sleepe vpon the.

13 Then Dauid went ouer to the other syde, and stode on the toppe of an hill a farre of (a great space being betweene them:)

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying: Hearest thou not Abner? Abner answered and sayd: Who art thou that cryest to the king?

15 And Dauid sayde to Abner: Art not thou a man? and who is lyke to thee in Israel? Wherefore then hast thou not kept thy lord the king? For there came one of the folke in to destroye the king thy lord.

16 It is not well done of thee: As the

Lord lyueth, ye are "worthy to dye, because ye haue not kept the Lordes annointed: And nowe see where the kinges speare is, and the cruse of water that was at his head.

i. Reg. xx. i.
"Hebr.
sonnes of
death.

17 And Saul knewe Dauids voyce, and sayd: Is this thy voyce my sonne Dauid? And Dauid sayde: It is my voyce my lord, O king.

i. Reg. xiv. d.

18 And he sayde: Wherefore doth my lord thus persecute his seruant? for what haue I done: or what euill is in myne hand?

19 Nowe therefore I praye thee; let my lord the king heare the wordes of his seruant: If the Lord haue stirred thee vp against me, ^(b) let him smell the sauour of a sacrifice: But and if they be the ^(c) children of men, cursed are they before the Lord, for they haue cast me out this day from abiding in the inheritance of the Lord, ^(d) saying: Go, serue other goddes.

(b) That is,
let the worke
that thou hast
in hand, be
accepted be-
fore the Lord.
(c) That haue
stirred thee vp
against me.
(d) As their
decree, al-
though not in
plaine wordes.

20 Nowe therefore let not my blood fall to the earth before the face of the Lord: For the king of Israel is come out to seeke a flea, as when one doth hunt a partridge in the mountaynes.

21 Then saide Saul, I haue sinned: Come agayne my sonne Dauid, for I will do thee no more harme, because my soule was ^(e) precious in thyne eyes this day: Beholde, I haue played the foole, and haue erred exceedingly.

(e) Because
thou sauest
reest my life
this day.

22 And Dauid answered and said: Beholde the kinges speare, let one of the young men come ouer and fet it.

23 The Lord rewarde euery man according to his righteousnes, and saythfulnesse: For the Lord deliuered thee into my hand this day, but I would not lay mine hand vpon the Lordes annointed.

24 And behold, like as thy life was much set by this day in myne eyes: so be my lyfe set by in the eyes of the Lord, that he deliuer me out of all tribulation.

25 Then Saul saide to Dauid: Blessed art thou my sonne Dauid, for thou shalt do great thinges and preuaile. And so Dauid went his way, and Saul turned to his place agayne.

2 David fleeth to Achis king of Gath, who geueth him Ziklag. 8. David destroyeth certayne of the Philistines, 10. Achis is deceaued by David.

A 1



And David sayd in his heart, I shall perishe one day by the hand of Saul: therefore is there nothing better for me, then to flee and saue my self in the land of the Philistines, and Saul shall cease and seeke me no more in all the coastes of Israel, and so shall I escape out of his hand.

2 And David arose, and he and the six hundred men that were with him, went vnto Achis the sonne of Maach, king of Gath.

3 And David dwelt with Achis at Gath, both he and his men, every man with his houtholde, and David with his two wiues, Ahinoam the Jezrahelite, and Abigail Nabals wyfe the Carmelite.

4 And it was tolde Saul that David was fled to Gath, and he sought no more for him.

5 And David sayde vnto Achis: If I haue now founde grace in thyne eyes, ^(a) let them geue me a place in some towne in y^e countrey, that I may dwell there: For why should thy seruauant dwell in the head cite of the kingdome with thee?

6 Then Achis gaue him ^(b) Ziklag that

same day, for which cause Ziklag pertayneth vnto the kinges of Iuda vnto this day.

7 And the tyme that David dwelt in the countrey of the Philistines, was foure monethes, and certayne dayes.

8 And David and his men went by and invaded the Geshurites, the Gertizites, & the Amalekites: For those nationes were from the beginning the inhabitants of the lande, as men go to Sur, vnto the land of Egypt.

9 And David smote the lande, & left neither man nor woman alyue, and droue away the sheepe, the oxen, the asses, camelles, and clothes, and returned, and came to Achis.

10 And Achis saide: where haue ye ben a rousing this day? And David aunswere: Against the south of Iuda, and against the south of the ^(c) Jerameelites, and against the south of the ^(d) Kenites.

11 And David saued neither man nor woman alyue to bring to Gath, saying: lest they should tell on vs, saying, so dyd David, and so will be his maner all the whyle he dwelleth in the countrey of the Philistines.

12 And Achis beleued David, saying: he hath made his people Israel utterly to abhorre him, & therefore he shalbe my seruauant for euer.

(a) That is, let thine officers appoint me a place.

(b) David's army could have no rest except by the destruction of Gath, because the Philistines were so numerous that they could not be defeated by a small army.

(c) which were a nation of the tribe of Judah. (d) which were the enemies of the tribe of Judah.

The .xxviii. Chapter.

2 David hath the chiefe charge promysed about Achis. s. Saul consulteth with a witch, and she causeth him to speake with Samuel. 13. who declareth his ruine.

A 1



And in those dayes, the Philistines gathered they: hoast together to warre, to fight with Israel: And Achis sayd to David, Be sure thou shalt go out with me to battayle, thou and the men that are with thee.

2 And David sayde to Achis: Surelie thou shalt knowe what thy seruauant can do. And Achis said to David: Then I will make thee keeper of my head for euer.

3 Samuel was then dead, and all Is-

rael had lamented him, and buried him in Rama his owne cite: And Saul had put ^(a) away the sozerers, and the soothsayers out of the land.

4 And the Philistines gathered together, and came, and pytched in Simeon: And Saul gathered all Israel together, and they pytched in Gilboa.

5 And when Saul sawe the hoast of the Philistines, he was afrayde, & his heart was sore astonied.

6 And when Saul asked counsell of the Lorde, the Lorde aunswere him not, neither by dreames, nor by Urim, nor yet by prophetes.

(a) That is, he put away the soothsayers and the soothsayers.

7 Then

7 Then sayd Saul vnto his seruantes: Seeke me a woman that hath a familiar spirite, that I may go to her, and aske of her. And his seruantes sayd to him: Beholde, there is a woman that hath a familiar spirite at Endor.

8 And Saul chaunged him selfe, and put on other rayment, and then went he & two men with him, and they came to the woman by nyght, and he sayde: I pray thee comiecture vnto me by the familiar spirite, & bring me him by whom I shall name vnto thee.

9 And the woman saide vnto him: Beholde, thou knowest what Saul hath done, how he hath destroyed the soothsayers, and the soothsayers out of the land: wherfore then layest thou a snare for my soule, to cause me to die?

10 And Saul sware to her by the Lord, saying: As the Lord lyueth, there shall no harme come to thee for this thyng.

11 Then saide the woman: whom shall I fetch by vnto thee? he answered: Bring me by Samuel.

12 When the woman saide Samuel, she cryed with a loude voyce, and spake to Saul, saying: why hast thou deceaued me: for thou art Saul.

13 And the king saide vnto her: Be not afraid: what sayest thou? The woman saide vnto Saul: I sawe gods ascending by out of the earth.

14 He saide vnto her againe: what sayest thou? She answered: There cometh by an olde man with a mantel by on him. And Saul perceaued that it was Samuel, and he stowped with his face to the ground, and bowed him selfe.

15 And Samuel said to Saul: why hast thou vnquieted me, to make me be brought by: Saul answered: I am sore encumbered, for the Philistines make warre against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreames: And therefore I haue called thee, that thou mayest tell me what I shall do.

16 Then saide Samuel: wherfore doest

thou aske of me, while the Lord is gone from thee, and is become thyne enemy?

17 Trulie the Lord hath done to him, euen as he spake by my hand: For the Lord hath rent the kingdome out of thyne hand, and geuen it thyneighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 And moreover, the Lord will deliuer Israel with thee into the handes of the Philistines: To morrow shalt thou and thy sonnes be with me, and the Lord shall geue the host of Israel into the handes of the Philistines.

20 Then Saul fell straightway all along on the earth, and was sore afraid because of the wordes of Samuel. And there was no strength in him: for he had eaten no bread all the day, nor all the night.

21 And the woman came vnto Saul, & saide that he was sore troubled, & sayde vnto him: See, thyne hand mayde hath obeyed thy voyce, & I haue put my soule in my hand, and haue hearkened vnto thy wordes which thou saydest vnto me.

22 Nowe therefore I pray thee hearken thou also vnto the voyce of thyne handmayde, and let me set a morfell of bread before thee, that thou mayest eate, and get thee strength, & then go on thy iourney.

23 He refused, and sayde: I will not eate. But his seruantes and the woman together compelled him, and he hearkened vnto their voyce: And so he arose from the earth, and sat on a bed.

24 The woman had a fat calfe in the house, and she halsted and killed it, and tooke floure and kneaded it, and did bake vneleuened bread thereof:

25 And brought them before Saul, and before his seruantes: And when they had eaten, they stode by, & went away the same night.

The

(b) What is to Dauid
(c) What is to Dauid
(d) What is to Dauid

(e) What is to Dauid
(f) What is to Dauid

(g) What is to Dauid
(h) What is to Dauid

(i) What is to Dauid
(j) What is to Dauid

And he
said
vnto
him
I haue
called
thee
that
thou
mayest
tell
me
what
I
shall
do

The.xxix. Chapter.

4 The princes of the Philistines caule David to be sent backe from the battaile against Israel, because they mistrusted him.

A 1



the Philistines were gathered together with all their armies in Apher: and the Israelites pyched by Ain, which is in Jezrael.

2 And the princes of the Philistines went forth by ^(a) hundredes and thousandes: But David and his men came behinde with Achis.

3 The sayd the princes of the Philistines, what do these Ebrewes here? Achis said vnto the princes of the Philistines: Is not this David, the seruant of Saul the king of Israel, which hath ben with me these dayes, or these yeres, and I haue found no fault in him, since he fell vnto me, vnto this day?

4 And the princes of the Philistines were wroth with hym, and the princes of the Philistines sayde vnto hym: Make this felowe returne, that he may go againe to his place which thou hast appoynted hym, and let hym not go downe with vs to battaile, lest in the battaile he be an aduersarie to vs: For wherewith shoulde he obtayne the fauour of his maister: shoulde it not be with the ^(b) heades of these men?

5 Is not this David, to whom they sang in daunces, saying: Saul slue his thousande, & David his ten thousande:

6 Then Achis called David, and sayde vnto him: As the Lorde lyueth, thou hast ben honest, and good in my sight, when thou ^(c) wentest out and in with me in the hoast, neither haue I founde euill with thee sence thou camest to me, vnto this day: neuerthelesse, the princes fauour thee not.

7 Wherefore now we returne, and go in peace, that thou displease not the princes of the Philistines.

8 And David sayde vnto Achis: And what haue I done: what hast thou founde in thy seruant as long as I haue ben with thee vnto this day, that I may not go fight against the enemies of my lorde the king?

9 Achis answered and sayd to David: I know that thou art ^(d) good in my sight, as an angell of God: notwithstanding, the princes of the Philistines haue sayde, Let him not go by with vs to battaile.

10 Wherefore now ryse by earlie in the morning with thy ^(e) maisters seruantes that are come to thee: and whē ye be by earlie, as soone as ye haue lyght, departe.

11 And so David & his men rose by earlie, to depart in the morning, and to returne into the land of the Philistines: And the Philistines wet by to Jezrael.

^(a) By the fouraine.

^(b) By, cape laynes.
^(c) According to their bands, or enygue.

^(d) would not saule res graue him to sa iour if he could betrage vs.

^(e) They, to the enemy, saule him me.
^(f) Ebreion are not good in the eyes of the prince.

^(g) I shal, in morning thou shalt me.

^(h) With them that do ben there from Saul.

The.xxx. Chapter.

1 The Amalekites burne Ziklag. 2 Davids two wiues are taken prisoners. 3 The people would slue him. 4 He asked counsell of the Lorde, and pursuing his enemies, recovereth the pray. 5 He deuidenth it equally. 6 And sendeth part to his frendes.

A 1



When David and his men were come to Ziklag the third day, the Amalekites had invaded vpon the south, euen vnto Ziklag, and had ^(a) smitten

Ziklag, and burnt it with fyre.

2 And had taken the women that were therein prisoners, both small and great: but slue not a man, saue carryed them away, and went their wayes.

3 So David and his men came to the cite, and beholde it was burnt with fyre: and their wiues, their sonnes, and their daughters were taken prisoners.

4 Then David & the people that were with him, lift vp their voyces and wept, vntill they could weepe no more.

5 And Davids two wiues were taken prisoners also, Ahinoam the Jezrahelite, and Abigail the wyfe of Nabal the Carmelite.

6 And David was in great cumbraunce:

^(a) That is, destroyed the cite.

f. 2

David's victory

For the people^(b) intended to stone him, because the heartes of all y^e people were vexed euery man for his sonnes and for his daughters: But Dauid toke a good courage to him in the Lorde his God,

And^{*} sayde to Abiathar the priest Ahimelech's sonne: I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 And Dauid asked counsell at the Lord, saying: Shall I follow after this company: Shall I ouertake them: And he answered him: Followe, for thou shalt surely ouertake them, and^(c) recouer all.

9 So Dauid and the sixe hundred men that were with him, went and came to the ryuer Besor, where a parte of them abode.

10 But Dauid and foure hundred men folowed: (For two hundred abode behinde, being to weery to go ouer the ryuer Besor.)

11 And they founde an Egyptian in the fildes, and brought him to Dauid,^{*} and gaue him bread, & he did eate, and water to drinke.

12 And gaue him a fewe pygges, and two clustres of reasings: And when he had eaten, his spyrte came againe to him: For he had eaten no bread nor druncke any water in thre dayes and thre nightes.

13 And Dauid said vnto him: To whom belongest thou: and whence art thou: he sayd: I am a young man of Egypt, and seruaunt to an Amalekite, and my maister left me, because thre dayes agoe I fell sicke.

14 We came a roving vpon the south of Chetues, and vpon the^(coast) belonging to Iuda, and toward the south of Caleb, and we burnt Ziklag with fyre.

15 And Dauid saide to him: Canst thou bring me to this company: And he said: (b) Swear vnto me by God, that thou wilt neither kill me, nor deliuer me into the handes of my maister, and I will bring thee to this company.

16 And when he had brought him thither, beholde they laye scattered abroad vpon all the earth, ^(c) eating, and drynking, & daunsing, because of al the great praye that they had carried away out of the land of the Philistines, and out of the land of Iuda.

17 And Dauid layde vpon them from

the twylight, euen vnto the euening of the next morowe: so that there escaped not a man of them, save foure hundred young men which rode vpon cammels, and fled.

18 And Dauid recouered all that the Amalekites had carryed away, and Dauid rescued his two wyues:

19 So that there was nothing lacking to them, small or great, sonne or daughter, or of the spoyle of all that they had taken away, Dauid recouered them all.

20 And Dauid tooke all the sheepe, and the oxen, and they draue them before his cattaille, and saide: This is Dauid's^(d) pray.

(d) which the Amalekites had taken of others, and Dauid from them before the goods of Siding.

21 And Dauid came to the two hundred men, that were to weery for to folowe Dauid, whom they had made also to abyde at the ryuer Besor: And they came to meete Dauid & the people that were with him: And when Dauid came to the people, he saluted them.

22 Then answered all the wicked and the vnchrystes of the men that went with Dauid, and saide: Because they went not with vs, therfore wil we geue them none of the pray that we haue recouered: But let euery man take his wife and his children, those let them carry away and departe.

23 Then sayd Dauid: We shall not do so my brethren with that which the Lord hath geuen vs, who hath preferred vs, and deliuered the company that came against vs, into our handes.

24 For who will hearken vnto you in this matter: But as his parte is that goeth downe and fighteth, so shall his parte be that carryeth by the stuffe: they shall part alyke.

25 And so from that day forward, was^(e) that made a statute and lawe in Israel, vnto this day,

(e) he rewarded them with gifts, with whom he had ben succoured in the tyme of his persecutions.

26 When Dauid therefore came to Ziklag, he sent^(f) of the pray vnto the elders of Iuda and to his friendes, saying: See, there is a blessing for you of the spoyle of the enemies of the Lorde.

27 He sent to them of Bethel, to them of south Ramoth, to them of Jathir,

28 To them of Aroer, to them of Sephamoth, to them of Eshtemo,

29 To them of Rachal, to them of the cities of Jerahmeel, to them of the cities of the Benites,

30 To them of Horma, to them of Chorazghan

31 alhan, to them of Athach,
To them that are in Hebron, and to

all places where Dauid and his men
were wont to haunt.

Teh .xxxi. Chapter.

4 Saul killeth him selfe. 6. His children are slaine in the battaile. 12. The men
of Jabes tooke downe his bodie which was hanged on the wall.



A



And the Philistines
fought against Israel:
and the men of Israel
fled away from the
Philistines, and fell
downe wounded in
mount Gilboa.

2 And the Philistines preassed sore vpon
Saul & his sonnes, & slue Jonathan, &
Abinadab, & Melchisua, Sauls sonnes.

3 And when the battaile went soe a-
gainst Saul, the archers with bowes
found him, and he was soe afrayde
of the archers.

4 The said Saul vnto his harnesse bea-
rer, * Draw out thy sword, & thrust me
through therewith: lest the vncircumci-
sed come and thrust me through & mocke
me. And his harnesse bearer wolde not,
for he was soe afrayd: Therefore Saul
toke a sword, and fell vpon it.

5 And when his harnesse bearer saue
that Saul was dead, he fell lyke wise
vpon his sword, and dyed with him.

6 And so Saul dyed, & his thre sonnes,
and his harnesse bearer, and al his men
that same day together.

7 And when the men of Israel, that
were on the other syde of the valley,

and they of the other syde Iordaine,
sawe that the men of Israel were put
to flight, and that Saul and his sonnes
were dead, they left the cities, and ran
away, and the Philistines came and
diwelt in them.

8 * On the morow when the Philistines
were come to spoyle them that were
slaine, they founde Saul and his thre
sonnes lying in mount Gilboa.

9 And they cut of his head, and stripped
him out of his harnesse, & sent into the
land of the Philistines on euery syde, that
they should publish it in the temple of
their idolles, and among the people.

10 And they layed vp his harnesse in the
house of Astarothe: but they hanged by
his body on the wall of Bethsan.

11 When the inhabitants of Jabes
in Gilead heard thereof, what the Phi-
listines had done to Saul:

12 They arose, as many as were strong
men, and went all night, & toke the bo-
die of Saul, & the bodies of his sonnes,
from the wall of Bethsan, and came to
Jabes, * and burnt them there.

13 And toke their bones & buryed them
vnder a tree at Jabes, & fasted seuen
days.

W, slaine.

W, hit him.

Iud. ix. g.

(a) Stears to
Gilboa.

(b) There is
the tribe of
Issachar, and
Saul, & he
the tribe of
Beniamin.

i. Para. x. c.

(c) The tribe
of Issachar
recomp. (d) A
tribe that
was the
worship
of the
people.
(e) When
had taken
from them
the bones.
Chap. x.

Iere 34. 2.

(f) Stears
to the
of the
of the

¶ The end of the first booke of Samuel, or first booke of Kinges.

The seconde booke of Samuel,

otherwyse called the seconde booke of the kinges.

The fyrst Chapter.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slayne that broughe the tidings. 19 He lamented the death of Saul and Jonathan.

After the death of Saul, when Dauid was returned from the slaughter of the Amalekites, and had ben two daies in Ziklag:

Beholde, there came a man the thirde day out of the hoast from Saul, with his ⁽¹⁾ clothes rent, & earth vpon his head: And when he came to Dauid, he fell to the earth, and did obeysaunce.

Dauid sayde vnto him: Whence comest thou: He sayde vnto him: Out of the hoast of Israel I am escaped.

And Dauid sayde vnto him: And what is done I pray thee: tell me. He sayde: The people is fled from the battell, and many of the people are ouerthrowen and dead, and Saul and Jonathan his sonne are dead also.

And Dauid sayde vnto the young man that tolde it him: howe knowest thou that Saul and Jonathan his sonne be dead:

The young man that tolde him, answered: ⁽²⁾ As I came vnadvisedly to mount Gilboa, beholde Saul leaned vpon his speare: and lo, the charrettes and horsemen folowed hard after him.

And when he looked backe, he sawe me, and called me. And I answered: here am I.

And he sayde vnto me: who art thou: I answered him: I am an Amalekite.

He sayde vnto me agayne: I pray thee come vpon me, and slea me: For anguysh he is come vpon me, because my life is yet whole in me.

And so I stoode vpon him, and slue him, and because I was sure that he

couide not lue after that he had fallen, I toke the crowne that was vpon his head, and the braselet that was on his arme, and haue brought them hyther vnto my lord.

Then Dauid toke holde on his clothes, and rent them, and so did all the men that were with him. ^{2 Reg 18.}

And they mourned, and wept, and fasted vntil euen for Saul and Jonathan his sonne, & for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the sworde.

And Dauid sayde vnto the young man that brought him these tidings: whence art thou: He answered: I am the sonne of an aliaunt, an Amalekite.

And Dauid sayde vnto him: howe is it that thou wast not afrayde to lay thyne hande on the lordes annoynted, to destroy him:

And Dauid called one of his young men, and sayd: Go to, and fall vpon him. And he smote him, that he died.

Then said Dauid vnto him, Thy blood be vpon thyne owne head: For thyne owne mouth hath testified against thee, saying, I haue slayne the lordes annoynted.

⁽³⁾ By drinking of blood, thou hast defiled thee: thou shalt be punished for thy blood be thyne.

And Dauid mourned with this lamentation ouer Saul and ouer Jonathan his sonne,

(Also he bad them teache the children of Juda the ⁽⁴⁾ ble of the bowe: And be holde, it is written in the booke of the righteous.)

⁽⁴⁾ That they might be able the defende them selves from their enemies.

O noble Israel, he is slaine vpon thy high places: howe are the mightie ouerthrowen:

⁽⁵⁾ Meaning Saul.

Tell it not in Gath, nor publishe it in the streates of Ascalon: lest the daughters of the Philistines reioyce, and lest the daughters of the vncircumcised triumph.

(a) Let thre
ferrie fields
be barren and
bring forth
no fruite to
offer to the
Lorde.

- 21 The mountaynes of Gilboa, vpon you
be neither deawe nor raine, nor^(b) fieldes
of offeringes: For there the shield of the
mightie is cast downe, the shielde of
Saul, as though he had not ben an-
noynted with oyle.
- 22 The bolue of Jonathan neuer turned
backe, neither did the sword of Saul re-
turne emptie fro the blood of the slayne,
and from the fat of the mightie.
- 23 Saul and Jonathan Were louely and
pleasaut in their lyues, and in their
deathes they Were not deuided: They
Were swyfter then Eagles, and stronger

then Lions.

- 24 The daughters of Israel weepe ouer
Saul, which clothed you in scarlet with
^(b) pleasures, and hanged ornamentes of
golde vpon your apparell.
- 25 Holwe Were the mightie slayne in the
muddest of the battel: O Jonathan thou
wast slayne in thyn hys places.
- 26 Who is me for thee my brother Jona-
than, very kinde hast thou ben vnto me:
Thy loue to me Was wonderful, pas-
sing the loue of^(c) women.
- 27 O how are the mightie ouerthrowen,
and the Weapons of warre destroyed:

(b) These
garments
and robe
were
taken
from
him.

(c) When
cometh
their
mourning
of their
decease.

The. ii. Chapter.

4 David is annoynted king in Hebron. 9 Abner maketh Ishboeth king ouer Israel.
15 The battell of the seruauntes of David and Ishboeth. 32 The burial of Asahel.

A

(a) By the
means of the
high priest
haung on the
ephod, as
1. S. 7. 1. 3. d.
2. Sam. 5. c.



fter this, David^(a) as-
ked counsel at the lord,
saying: Shall I go vp
into any of the cities of
Juda: And the Lorde
sayd vnto him: Go vp.
And David said: why-
ther shall I go: he aunswered: vnto
^(b) Hebron.

(b) where
God would
haue him to
beginne to
raigne.

(c) In the
time of his
persecution.

- 2 And so David went thither with his
two wyues, Ahinoam the Jezraelite, &
Abigail Nabals wyfe the Carmelite.
- 3 And the men that were with^(c) him
did David cary vp also, euery man with
his houlsholde: And they dwelt in the
townes of Hebron.
- 4 And the men of Juda came, and there
they annoynted David kyng ouer the
house of Juda: And they tolde David,
saying, It is the men of Jabes Gilead
that buried Saul.
- 5 And David sent messengers vnto the
men of Jabes Gilead, and sayde vnto
them: Blessed are ye vnto the lord, that
ye haue shewed suche kindnesse vnto
your lord Saul, and haue buried him.
- 6 And nowe the Lorde shewe mercy
and^(b) trueth vnto you: And^(c) I will do
you also suche kindnes, as ye haue done
in this thing:
- 7 Therfore nowe let your handes be
strong, and^(d) play ye the men: For your
maister Saul is dead, and they that are
of the house of Juda haue annoynted
me king ouer them.
- 8 But Abner the sonne of Ner that was
captayne of Sauls hoste, toke Ishbo-
eth the sonne of Saul, and brought him

to^(d) Mahanaim,

- 9 And made him king ouer Gilead, and
ouer the Assurites, and ouer Jezrael, &
ephraim, Beniamin, & ouer^(e) all Israel.
- 10 And Ishboeth Sauls sonne Was four-
tie yeres olde when he began to raigne
ouer Israel, and raigned tibo yeres:
But the house of Juda folowed Da-
uid.
- 11 (And the time whiche David raigned
in Hebron ouer the house of Juda, was
seven yeres and sixe monethes.)
- 12 And Abner the sonne of Ner, and the
seruauntes of Ishboeth the sonne of
Saul wet out of Mahanaim to Gibeon
- 13 And Joab the sonne of Zaruia, and
the seruauntes of David, went out and
met one another by the poole of Gi-
beon: And they fate downe, the one on
the one side of the poole, and the other
on the other side.
- 14 And Abner sayde to Joab: Let the C
young men nowe aryse, and^(b) play be-
fore vs. And Joab sayde: Let them
aryse.
- 15 When there arose & went ouer twelue
of Beniamin by numbze, which pertay-
ned to Ishboeth the sonne of Saul, and
twelue of the seruauntes of David.
- 16 And euery one caught his felowe by
head, & thrust his sword in his felowes
^(c) side, and so they fell downe together:
wherefore the place was called "Hel-
kath hazzurim, which is in Gibeon.
- 17 And there was an exceeding cruell
battel that same day: For Abner and the
men of Israel fell before the seruauntes
of David.

(d) The name
of a place
beyond Jor-
dane betwe-
ning the two
kingdomes of
Saul, and the
house of Da-
uid.

(b) Let them
rise heart-
ily, they can
beat their
weapons in
our sight.

(c) That is,
his aduersary
fell by the
side. "So the
Hebrew word
signifieth
the death of
the party
whom he
killed."

18 And there were three sonnes of Zarnia there: Joab, Abisai, and Asahel: And Asahel was as light of foot as a wilde Roe.

19 And Asahel folowed after Abner, and in goyng he turned neither to the right hande nor to the left, from Abner.

20 Then Abner looked behynd him, and sayde: Art thou Asahel: he answered: Yea.

21 Abner sayd: Turne thee either to the right hande or the left, and catche one of the young men, and take thee his weapons. But Asahel woulde not depart from him.

22 And Abner sayd agayne to Asahel, Depart fro me: ⁽¹⁾ Wherefore should I smite thee to the grounde, and not be able to holde by my face to Joab thy brother:

23 Howbeit, when he woulde in no wyse depart, Abner with the hynder ende of the speare smote him vnder the ^(m) fyfth ribbe, that the speare came out behinde him, that he fell downe in the same place, and died there: And as many as came to the place where Asahel fell downe and died, stood still.

24 Joab also and Abisai pursued after Abner: And the sunne went downe when they were come to the hill Amma, that lyeth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, &

were on a heape, and stood on the top of an hill.

26 Then Abner called to Joab, and said: Shall the ⁽ⁿ⁾ sword deuour for euer: Knowest thou not, that it wil be bitterness in the latter ende: Howe long then shall it be yet thou bid the people returne from folowing their brethren:

⁽ⁿ⁾ Shall we not make an ende of murthering.

27 And Joab sayde: As God lyueth, if thou haddest not spoken, suerly euery one in the morning the people had departed, euery one from persecuting his brother.

28 And so Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the playne, & went ouer Iordane, & past through all Beth-horon, till they came to Mahanaim.

⁽ⁿ⁾ Beth-horon.

30 And Joab returned from persecuting Abner, and when he had gathered all the people together, there lacked of Dauids seruantes nineteene men, & Asahel.

31 But the seruantes of Dauid had smitten of Benjamin and of Abners men, so that three hundred and threescore men died.

32 And they toke by Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: And Joab and his men went all night, and the day arose to them at Hebron.

The.iii. Chapter.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Joab killeth him.



1 Here was then ^(a) long warre betweene the house of Saul, and the house of Dauid: But Dauid waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 And vnto Dauid were children borne in Hebron: his eldest sonne also was Amnon of Ahinoam the Iesraelite:

3 The seconde, ^(b) Cheleab of Abigail the wyfe of Nabal the Carmelite: the thirde, Absalom the sonne of Maacha the daughter of Thalmiai, the king of

Gessur:

4 The fourth, Adonia the sonne of Hagith: the fyfth, Sephatia the sonne of Abital:

5 And the sixt Iethream, by Egla Dauids wyfe: These were borne to Dauid in ^(c) Hebron.

^(c) within the seven yeres & five monethes that he reigned ouer Iuda in Hebron. ^(d) Heb. For he called him selfe for the house of Saul.

6 And whyle there was warre betweene the house of Saul and the house of Dauid, Abner ^(d) held vp the house of Saul.

7 And Saul had a concubine named Rishpha, the daughter of Ahia: And Ithobal sayd to Abner, wherefore hast thou gone in vnto my fathers concubine:

13 2 8 Then

(b) Doest thou esteeme me no more then a dogge, for all my seruice done to thy fathers house

- 8 Then was Abner very wroth for the wordes of Iſboſeth, and sayde: Am I
(b) a dogges head, whiche against Iuda do shew merite this day vnto the house of Saul thy father, and to his brethren and frendes, & haue not deliuered thee into the hande of Dauid: and thou syndest a fault in me this day for this woman?
- 9 So do God to Abner, and more also, except as the Lorde hath sworne to Dauid, even so will I do to him.
- 10 To bring the kingdome fro the house of Saul, that the throne of Dauid may be stablished ouer Iſrael and ouer Iuda, euen from Dan to Beerſeba.
- 11 And he coulde geue Abner neuer a worde to aunswere, because he feared him.
- 12 And Abner sent messengers to Dauid secretly, saying: whose is the land: who should [also] say, Make a bond with me, and beholde my hande is with thee, to bring all Iſrael vnto thee.
- 13 He sayde: well, I will make a bonde with thee: But one thing I require of thee, that is, that thou see not my face, except thou first bring Michol Sauls daughter, when thou comest to see me.
- 14 And Dauid sent messengers to Iſboſeth Sauls sonne, saying: Deliuere me my wife Michol, whiche I married for an hundred foreskinnes of Philistines.
- 15 And Iſboſeth sent, and toke her from her husband Phalti the sonne of Laïs.
- 16 And her husband went with her, and came weeping behinde her, til they came to Bahurim. Then sayde Abner vnto him, Go and returne. And he returned.
- 17 And Abner had communication with the elders of Iſrael, saying: We sought for Dauid in times past, that he might be your king:
- 18 Powe then do it: for the Lorde hath spoken of Dauid, saying: By the hande of my seruant Dauid, I will saue my people Iſrael out of the handes of the Philistines, and out of the hande of all their enemies.
- 19 And Abner spake in the eares of Beniamin: and after ward Abner went to speake in the (c) eares of Dauid in Hebron all that Iſrael was content with and the whole (d) house of Beniamin.
- 20 And so Abner came to Dauid to Hebron, hauing twentie men with him: & Dauid made him & the men that were

(c) In the same manner of speaking, which signifyeth to speake to.
(d) Who challenged the kingdome because of Saul

With him a feast.

- 21 And Abner sayde vnto Dauid: I will vp, & go gather all Iſrael vnto my lord the king, that they may make an appointment with thee, and that thou mayest raigne ouer all that thyne heart desireth. And when Dauid had let Abner depart, he went in peace.
- 22 And behold, the seruantes of Dauid and Joab came from the (e) campe, and brought a great pray with them: (But Abner was not with Dauid in Hebron, for he had sent him away to depart in peace.)
- 23 When Joab and all the host that was with him were come, men tolde Joab, saying: Abner the sonne of Ner came to the king, and he hath sent him away, that he is gone in peace.
- 24 Then Joab came to the king, and said: (b) what hast thou done: Behold, Abner came vnto thee, and why hast thou sent him away, and he is quyte gone?
- 25 Thou knowest Abner the sonne of Ner, for he came to decaue thee, and to knowe thy outgoynge and ingoynge, and to knowe all that thou doest.
- 26 And when Joab was come out from Dauid, he sent messengers after Abner, which brought him againe from the well of Sira, vnknowing to Dauid.
- 27 And when Abner was come againe to Hebron, Joab toke him asyde in the gate to speake with him peaceably, and smote him vnder the fyft ribbe, that he died for the blood of Ababel his brother.
- 28 And when afterwarde it came to Dauids eare, he sayde: I and my kingdome are (f) guiltlesse before the Lord for euery concerning the blood of Abner the sonne of Ner.
- 29 Let the blood fall on the head of Joab and on all his fathers house, that the house of Joab be neuer without one or other that hath running issues or leper, or that leaneth on a staffe, or that doth fall on the sword, or that lacketh bread.
- 30 (So Joab & (b) Abisai his brother slue Abner, because he had slayne their brother Ababel at Gibeon in battell.)
- 31 And Dauid sayde to Joab and to all the people that were with him: Rent your clothes, and put on sackcloth, and mourne (g) before Abner. And king Dauid him selfe folowed the beere.
- 32 And when they buried Abner in Hebron, the king lift up his voyce, & wept before

(e) Out of the campe
(f) Guiltlesse
(g) Mourne before the king

(b) What hast thou done
(c) In the same manner of speaking, which signifyeth to speake to

(d) Who challenged the kingdome because of Saul

(e) Out of the campe
(f) Guiltlesse
(g) Mourne before the king

(b) What hast thou done
(c) In the same manner of speaking, which signifyeth to speake to

(d) Who challenged the kingdome because of Saul

beyde the sepulchre of Abner, and al the people wept.

33 And the king lamented ouer Abner, and sayde: Died Abner as a^(m) foole dieth:

34 Thy handes were not bounde, nor thy feete brought into fetters of brasse: but as a man falleth before wicked children, so feldest thou. And all they that were of the people, wept yet more ouer him.

35 And when all the people came to cause Dauid⁽ⁿ⁾ cate meate whyle it was yet day, Dauid swaie, saying: So do God to me and more also, if I taste bread or ought els tyll the sunne be downe.

36 And all the people wist it, and it pleased

them as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstoode that day, how that it was not the kinges deede that Abner the sonne of Ner was slayne.

38 And the king said vnto his seruantes: Knowe ye not howe that there is a prince and a great man fallen this day in Israel?

39 And I am this day tender and newly annoynted king, and these men the sonnes of Zaruia be to hard for me: The Lorde rewarde the doer of euill, accordyng to his wickednesse.

The. iiii. Chapter.

5 Baanah and Rechab slay Ithobal the sonne of Saul. 12 Dauid commaunded them to the slayne.

1 **A**ND when Sauls^(a) sonne hearde that Abner was dead in Hebron, his handes were^(b) feeble, & al the Israelites were afraide.

2 And Sauls sone had two me that were captaines of bandes, the one called Baanah, & the other Rechab, the sonnes of Rimmon a Berothite, of the children of Benjamin: (for^(c) Beroth was reckened to Benjamin,

3 And these Berothites fled to^(d) Githaim, and sojourned there vntill this day)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete, and was fife yeres olde when the tydinges came of Saul & Jonathan out of Ieruel: And his nurse toke hym vp, and fled away, and as she made haste to flee, the chyld fell, and began to halt, and his name was Giphiboseth.

5 And the sonnes of Rimmon the Berothite, Rechab and Baanah, went and came in the heate of the day to the house of Ithobal (whiche slept on a bed at noone.)

6 And behold, they came into the middes of the house, as though they^(e) woulde haue fetched wheate, and Rechab and Baanah his brother smote him vnder the fyft ribbe, and fled.

7 For when they came into the house, he

slept on his bed in his bed chamber, and they smote him and slue him, & beheaded him, and toke his head, & gat them away through the^(f) plaine all the night.

8 And they brought the head of Ithobal vnto Dauid to Hebron, and sayde to the king: Behold, there is the head of Ithobal Sauls sonne thyne ennemye whiche sought after thy lyfe, and the Lorde hath auenged my lorde the kyng this day of Saul and of his seede.

9 And Dauid answered Rechab and Baanah his brother & sonnes of Rimmon the Berothite, and said vnto them: As the Lorde lyueth, whiche hath deliuered my soule out of all aduersites:

10 when one tolde me & sayde that Saul was dead (thynking to haue brought good tydinges) I caught him, and slue him in Ziklag: whiche thought that I woulde haue geuen him a rewarde for his tydinges bringyng:

11 howe much more when wicked men haue slayne a righteous person in his owne house and vpon his bed: Shal I not nowe therefore^(g) require his blood of your hande, & take you from the earth?

12 And Dauid commaunded his young men, and they slue them, and cut of their handes and feete, and hanged them vpon the poole in Hebron: But they toke the head of Ithobal, & buried it in the sepulchre of Abner in Hebron.

^(a) Dr. W. Berners.

^(f) The iudgement of the wicked blinded with ambition and covetousness, disceareth farre from the iudgement of the godly. That which the one iudgeth was the thankes and rewarde: the other iudgeth worthy death.

The .v. Chapter.

3 David is made king over all Israel. 7 He taketh the forte of Sion. 19 He asketh counsel of the Lord. 20 And overcommeth the Philistines twice.

1
i.Par.x.a.

(a) We are thy
kindest and
most neare
loved unto
thee.



Then came all the tribes of Israel to David unto Hebron, and sayde thus: Beholde, we are thy bone, and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lord hath sayd to thee, thou shalt feede my people Israel, & thou shalt be a captayne over Israel.

3
ii.Reg. ii.c.

(b) That is,
having the
Lord to wit-
nesse, for the
ark was as
yet in Abinadab his house.
(c) That is,
the third time
that David
was annointed.

3 And so all the elders of Israel came to the king to Hebron, and king David made a covenant with them in Hebron before the Lord: and they annointed David king over Israel.

4 David was thirtie yeres olde when he began to raigne, and he raigned fouertie yeres.

5 In Hebron he raigned over Juda seven yeres and sixe monethes: and in Hierusalem he raigned thirtie and thre yeres over all Israel and Juda.

6 The king also and his men went to Hierusalem unto the Jebusites the inhabitants of the lande, whiche spake unto David, saying: Except thou take away the blinde and the lame, thou shalt not come in hyther: for they sayd, Thou art not able to come in hyther.

23

7 Nevertheless, David toke the strong hold of Sion: the same is the citie of David.

8 And David sayde the same day: Who soever smyteth the Jebusites, and getteth vp to the gutters of the houses, and smyteth the lame and the blinde, hated of David soule, [I will preferre him.] Wherefore they sayd: The blinde and the lame shal not come into that house.

9 And so David dwelt in the towre, and called it the citie of David, and buylt round about it, from Billo & inward.

10 And David prospered and grewe, and the Lord God of hostes was with him.

11 And Hiram king of Tyre sent messengers to David, and Cedar trees, & carpenters, and masons for walles: and they buylt David an house.

12 And David perceaved that the Lord had stablished him king over Israel, & that he had exalted his kingdome for

his people Israels sake.

13 And David toke him mo concubines and wyves out of Hierusalem, after he was come from Hebron, and mo sonnes & daughters were yet borne to David.

14 And these be the names of the sonnes that were borne unto him in Hierusalem: Samua, Sobab, Nathan, & Solomon.

15 Abhar also and Elisua, Nepheg, and Japhia,

16 Elisama, Eliada, and Eliphelet.

17 But when the Philistines hearde that they had annointed David king over Israel, they came all by to seek David: And as soone as David hearde of it, he gat him to an holde.

(d) That is,
they came
to fight
with him.

18 And when the Philistines came, they spread them selues in the valley of Rephaim.

19 And David asked counsel of the Lord, saying: Shall I go by to the Philistines: wilt thou deliuer them into my handes: And the Lord answered unto David: Go by, for I will doubtlesse deliuer the Philistines into thy handes.

(e) Or: that
the
Lord.

20 And David came to Baal Perazim, and smote them there, and sayde: The Lord hath decuded myne enemies asunder before me, as waters be decuded askunder: And therefore he called the name of that place Baal Perazim.

(f) Or: the
place of
waters.

21 And there they left their images, and David and his men burnt them.

22 And the Philistines came yet againe, and layde them selues in the valley of Rephaim.

23 And when David asked counsel of the Lord, he answered, Thou shalt not go by: but compass them on the backsyde, and come vpon them over against the Mulberry trees.

24 And when thou hearest the noyse of a thing goyng in the toppes of the Mulberry trees, then remoue: for then shall the Lord go out before thee, to smyte the host of the Philistines.

25 And David did as the Lord had commaunded him: and smote the Philistines from Geba, untill thou come to Gazer.

(g) That is,
from the
side of
Gaza
till thou
come to
Gaza.

The

The .vi. Chapter.

The arke brought forth of the house of Abinadab. 7 Uzza is stricken, and dieth.
David daunceth before it. 16 And is therfore despised of his wyfe Michol.

A1 Gaine David gathe-
red together all the
chosen men of Israel,
euen thirtie thousand.
2 And arose, and went
with all the folke that
were with him, from

3 Baala of Juda, to fet away from
thence the arke of God, whose name is
called by the name of the lord of hoastes
that dwelleth vpon it betwene the che-
rubims.

4 And they put the arke of God vpon a
newe cart, & brought it out of the house
of Abinadab that was ⁽¹⁾ in Gibeā: And
Uzza and Ahio the sonnes of Abinadab
draue the newe cart.

5 And when they brought the arke of
God out of the house of Abinadab that
was at Gibeā, Ahio went before the
arke.

6 And David and all the house of Israel
played before the lord on sundry instru-
mentes made of Cedar wood, with har-
pes, psalteries, timbrelles, hornettes,
and simbals.

7 And when they came to Nachons
threshing floore, Uzza put his hand to
the arke of God, & helde it, for the oxen
did shake it.

8 And the Lord was wroth with Uzza,
and God smote him in the same place for
his ⁽²⁾ fault, and there he died before the
arke of God.

9 And David was displeased, because
the Lord had smitten Uzza: And he
called the name of the place ⁽³⁾ Perez
Uzza, vntill this day.

10 And David was then afrade of the
Lord, and sayd: Howe shall the arke of
the Lord come to me?

11 And so David woulde not bring the
arke of the Lord vnto him into the ci-
tie of Dauid: but David caried it into
the house of Obed Edom, a ⁽⁴⁾ Gethite.

12 And the arke of the Lord continued
in the house of Obed Edom the Gethite
three monethes: and the Lord blessed
Obed Edom, and all his householde.

13 And one tolde king David howe that
the Lord had blessed the house of O-

bed Edom, and all that parteyned vnto
him, because of the arke of God. And
David went, and ⁽⁵⁾ brought the arke of
God from the house of Obed Edom,
into the cite of Dauid with gladnes.

14 And when they that bare the arke of
the Lord, had gone fire paces, he offe-
red an ox and a fat beast.

15 And David daunced before the Lord
with all his might, & was girded with
a linnen ⁽⁶⁾ Ephod.

16 So David and all the house of Israel
brought the arke of the Lord with
shouting and trumpet blowing.

17 And as the arke of the Lord came into the
cite of Dauid, Michol Sauls daughter
looked through a window, and sawe
king David spring and daunce before
the Lord, and she ⁽⁷⁾ despyled him in her
heart.

18 And when they brought in the arke of
the Lord, they set it in his place, euen in
the middes of the tabernacle that Da-
uid had pitched for it: and David offe-
red burnt offerings & peace offerings
before the Lord.

19 And alsoone as David had made an
ende of offering burnt offerings and
peace offerings, he blessed the people in
the name of the Lord of hoastes,

20 And gaue among all the folke, euen
among the whole multitude of Israel,
aswel to the women as men, to euery
one a cake of bread, & a peece of fleshe,
and a slacked of wine: And so all the peo-
ple departed euery one to his house.

21 Then David returned to ⁽⁸⁾ blesse his
householde, and Michol the daughter of
Saul came out to meete David, & sayd:
Howe glorious was the king of Is-
rael this day, whiche was vncouered to
day in the eyes of the maydens of his
seruautes, as a foole vncouereth him
selfe:

22 And David sayd vnto Michol: It was
before the ⁽⁹⁾ Lord, whiche chose me ra-
ther then thy father and all his house,
and commaunded me to be ruler ouer
all the people of the Lord, euen ouer
Israel, and therefore will I play be-
fore the Lord:

(5) Meaning
he caused the
ark to be
carried to the
lawe.

(6) With a
garment lyke
the priestes
garment.

(7) As one
that had by
light behaued
our disgrace
him self, and
played a foo-
lish part as
she thought.

(8) That is to
say for his
house, as he
had done for
the people.

(9) Whose
glorie is to be
admired more
then the plea-
sure of men.

22 And will yet be more hyle then so, and will be meeke in myne owne sight: and of the very same mayde seruauntes which thou hast spoken of, shall I be

had in honour.

23 Therfore Michol the daughter of Saul had ^(b) no childe vnto the day of her death.

The. vii. Chapter.

2 David woulde buyde God an house, but is forbidden by the prophet Nathan.
8 God putteth David in minde of his benefites. 12 He promiserh continuance of his kingdome and posteritie.

A



Afterward when the king late in his house, & the Lord had geuen him rest round about from all his enemies, The king sayde vnto Nathan the prophete: Beholde, I dwell in an house of Cedar trees, but the arke of God dwelleth within the ^(a) curtaynes.

3 And Nathan sayde to the king: Go, and do all that is in thyne heart, for the Lord is with thee.

4 And the same night the worde of the Lord came vnto Nathan, saying:

5 Go, and tell my seruaunt Dauid, thus sayeth the Lord: ^(b) shalt thou buyde me an house to dwell in:

6 For I haue not dwelt in any house, sence the time that I brought the children of Israel out of Egypt, vnto this day: but haue walked in a tent and tabernacle:

23 7 In al the places wherein I haue walked with all the childe of Israel, spake I one worde with any of tribes of Israel, when I commaunded [the iudges] to seede my people Israel, saying, why build ye not me an house of Cedar trees:

8 Now therfore, so say vnto my seruaunt Dauid: thus sayeth the lord of hostes, I toke thee from the sheepe coate as thou wast following sheepe, that thou mightest be ruler ouer my people ouer Israel.

9 And I was with thee in all that thou wentest to, and haue destroyed all thyne ^(c) enemies out of thy sight, & haue made thee a great ^(d) name, lyke vnto the name of the great men that are in the earth.

10 (Also I will appoynt a place for my people Israel, and will plant it, that they may dwell in a place of their owne, & moue no more: neither shall wicked people trouble them any more, as before time,

11 And sence the time that I set iudges ouer my people of Israel) And I will

geue thee rest from all thyne enemies: And the Lord telleth thee, that he will make thee an house.

12 And when thy dayes be fulfilled, then shalt sleepe with thy fathers, and I will set vp thy seede after thee, whiche shall proceede out of thy body, and will stablish his kingdome.

31 He shall buyde house an for my name, & I will stablish the throne of his kingdome for euer.

14 I will be his father, and he shall be my sonne: If he sinne, I will chasten him with the ^(e) rodde of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I toke it from Saul, who I put away before thee.

16 And thyne house, and thy kingdome shall be stablished for euer before thee, [euen] thy ^(f) throne shall be stablished for euer.

17 According to all these wordes and according to all this vision, so dyd Nathan speake vnto Dauid.

18 Then went king Dauid in, and set him downe before the Lord, and sayde: who am I, O Lord God: and what is my house that thou hast brought me ^(g) hither to:

19 And this was yet a small thing in thy sight O Lord God: but thou hast spoken also of thy seruauntes house for a great whyle: but doth this appertayne to man, O Lord God:

20 And what can Dauid say more vnto thee: for thou Lord God knowest thy seruaunt.

21 Euen for thy wordes sake, & according to thyne owne heart, hast thou done al these great thinges, to make them knowen vnto thy seruaunt.

22 wherfore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to al that we haue heard with our eares.

23 And

(a) That is, within the tabernacle covered with skynnes. Exo. 26. 6.

(b) Meaning he should not, although as four without count of the Lord he had permitted him

(c) Both outland, as the multitude toward, as toward his house (d) For thy noble action, & the largeness of thy kingdome.

(e) He promiserh them quietnes, if they will walke in his feare and obedience.

(f) For the sake of the house of David.

(g) There, namely, within the house of David.

(h) Thou hast brought me hither, but according to thy word.

(i) Thou art so great a God.

(j) He is this God of man.

23 *And what one people in the earth is lyke thy people, lyke Israel, whose God went and redeemed them to hym selfe, that they myght be his people, and that he myght make hym a name, and do for you ⁽¹⁾ great thynges and terrible for thy lande, O Lorde ^(cuen) for thy people * which thou redeemedst to thee out of Egypt ^(cuen) from the ^(b) nations and their gods.

24 For thou hast ⁽¹⁾ ordeyned thy people Israel to be thy people for euer, and thou Lorde art become their God.

25 And nowe Lorde God, the worde that thou hast spoken concerning thy seruaunt and his house, make it good for euer, and do as thou hast said:

26 And let thy name be magnified for euer of men that shall say, The Lorde

of hostes is the God ouer Israel: and let the house of thy seruaunt Dauid be stablished before thee.

27 For thou, O Lorde of hostes, God of Israel, ^(m) hast tolde in the care of thy seruaunt, saying, I wyll buyld thee an house: And therefore hath thy seruaunt founde in his heart to pray this prayer vnto thee.

28 *Therefore nowe Lorde God (thou art God, and thy wordes be true, thou that hast tolde this goodnes vnto thy seruaunt)

29 Therefore nowe let it please thee to blesse the house of thy seruaunt, that it may continue for euer before thee: for thou Lorde God hast spoken it, and with thy blessing let the house of thy seruaunt be blessed for euer.

¶ The .viii. Chapter.

David ouercommeth the philistines and other straunge nations, and maketh them tributaries to Israel.

¶ 1



fter this, now Dauid smote the philistines, and subdued them: and Dauid toke the ^(a) bridel of bondage out of the ^(a) hand of the philistines.

2 *And he smote the Moabites, and measured them with a lync, and cast them downe to the grounde, euen with two lynes measured he them, to put them to death, and with one full corde to kepe them alyue: And so became the Moabites Dauids seruantes, and brought giftes.

3 Dauid smote also Hadarezer & sonne of Rehob king of Zoba, as he went to recouer his border at the ryuer ^(b) Pherath.

4 And Dauid toke of his, a thousand and seven hundred horsmen, and destroyed all the charrets, and twentie thousand footemen: but reserued an hundred charrets of them.

5 And when the ^(c) Syrians of Damascus came to succour Hadarezer king of Zoba, Dauid slue of the Syrians two and twentie thousand men.

6 And put souldiers in Syria Damascus: And the Syrians became seruantes to Dauid, and ^(b) brought giftes; and the Lorde saued Dauid, in all that he went vnto.

7 And Dauid toke the shieldes of golde that belonged to the seruantes of Hadarezer, & brought them to ^(c) Hierusalem.

8 And out of Beta and Berothaj, cities of Hadarezer, did Dauid bryng exceeding much brasse.

9 *When Thoi king of Hamath heard how Dauid had smitten all the host of Hadarezer,

10 Thoi sent Joab his sonne vnto king Dauid, to salute him, and to blesse him, because he had fought against Hadarezer, and beaten him (for Thoi had great warre with Hadarezer) And ^(c) Joab brought with him vessels of siluer, vessels of golde, and vessels of brasse.

11 Which brasse king Dauid bid dedicate vnto the Lorde, with the siluer & golde that he had dedatate of al nations which he subdued.

12 Of ^(c) Syria, of the Moabites, & of the children of Ammon, of the philistines, and of Hamath, and of the spoyle of Hadarezer sonne of Rehob king of Zoba.

13 And Dauid gat him a name after that he returned & had smitten of the Syrians in the valley of salt xviij. thousand men.

14 *And he put a garison in Edom, euen throughout all Edom put he souldiers, and all they of Edom became Dauids seruantes: And the Lorde kept Dauid whatsoeuer

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

(m) In the
care of
the
seruaunt.

Deu. xxiii. f

(c) To the
vic of the
temple.

i. Par. xix. a.

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

¶ 1. 2. 3. 4.

Nu. xxiii. d

Whatsoever he toke in hand.

1 And Dauid raigned ouer all Israel, and executed ^(a) iudgement and iustice vnto all his people.

16 And ^(b) Joab the sonne of Zaruia was ouer the hoast, & Jeholaphat the sonne of Ahisud was recorder.

(a) He gaue iudgement in controversia lica by right and equitie. in Reg. x. c. d. (b) Joab, brother of Abimelech.

17 And Sadoc the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the priestes, & Saraiah was the scribe.


18 And Banaiah the sonne of Jehoida and the ^(c) Cherethites, and the Ishelithites, and Dauids sonnes, were chiefe rulers.

(c) These were the Cherethites and Ishelithites, were to the king's table, because they were of his tribe.

The .ix. Chapter.

9 Dauid restorcth all the landes of Saul to Miphibosech the sonne of Jonathan.

10. He appointed Ziba to see to the profite of his landes.

1  ND Dauid sayde: Is there yet any man left of the house of Saul: For I wil shewe him mercie for ^(a) Jonathans sake.

2 And there was of the householde of Saul, a seruaunt whose name was Ziba, and when they had called him vnto Dauid, the king saide vnto him: Art thou Ziba: he said: Thy seruaunt is he.

3 And the king saide: Remaineth there yet any man of the house of Saul, whō I may shewe the ^(b) mercie of God vpon: Ziba answered the king: "Jonathan hath yet a sonne, which is lame on his feete.

4 The king said vnto him: Where is he: Ziba saide vnto the king: Behold, he is in the house of Bachir the sonne of Amiel of Lodber.

5 Then king Dauid sent, & fet him out of the house of Bachir the sonne of Amiel of Lodber.

6 Now when Miphibosech the sonne of Jonathan sonne of Saul was come vnto Dauid, he fell on his face, and dyd reuerence: And Dauid saide, Miphibosech: he answered: Beholde thy seruaunt.

23 7 Dauid saide vnto him: Feare not, for I will shewe thee kindeesse for

Jonathan thy fathers sake, and will restore thee all the fieldes of Saul thy father, & thou shalt eate bread on myne owne table continually.

8 And he bowed him selfe, and sayde: what is thy seruaunt, that thou shouldest loke vpon such a ^(c) dead dogge as I am:

9 Then the king called to Ziba Sauls seruaunt, and said vnto him: I haue geuen vnto thy maisters sonne all that parteyned to Saul and to all his house.

10 Thou therefore, and thy sonnes, and thy seruauntes, shall tyll the land for him, & bring in, that thy maisters sonne may haue foode to eate: But Miphibosech thy maisters sonne shall eate bread all day vpon my table. For Ziba had fiftene sonnes, & twentie seruauntes.

11 Then saide Ziba vnto the king: According to all that my Lorde the king hath commaunded his seruaunt, so shall thy seruaunt do, ^(d) that Miphibosech may eate [as the king saide] vpon my table, as one of the kinges sonnes.

12 Miphibosech had a sonne that was young, named Michah: and al that dwelt in the house of Ziba, were seruauntes vnto Miphibosech.

13 And Miphibosech dwelt in Iherusalem, for he dyd eate continually at the kinges table, & was lame on both his feete.

(c) Strong a dead dogge.

(d) Michah, Michah.


(e) There may be some who think that Miphibosech was lame from birth, but he was lame from the king's fall.

ii Re. iiii.

The .x. Chapter.

4 The messengers of Dauid are villanously entreated of the king of Ammon.

7 Joab is sent against the Ammonites.

1  Fter this, the king of the children of Ammon dyed, and Hanon his sonne raigned in his steade.

2 Then saide Dauid: I will shewe kindeesse

vnto Hanon the sonne of Nahas, as his father shewed ^(a) kindeesse vnto me. And Dauid sent to comfort him by the ^(b) hand of his seruauntes, ouer his father: And Dauids seruauntes came in to the land of the children of Ammon.

3 And the princes of the children of Am-

(a) This kindeesse is thought to be the kindness of his father, which led to him from the king of Ammon, by that Dauid in his trouble returned to him at his hand, which was comforted by his father.

mon sayde vnto Hanon their lord: "Thinkest thou that Dauid doth honoz thy father, that he hath sent comforters to thee: hath not Dauid rather sent his seruantes vnto thee, to searche the cite, and to spie it out, and to ouerthrowe it?"

4 Wherefore Hanon toke Dauids seruantes, and shaued of the one ^(c) halfe of their beards, & cut of their garmetes in the middle, even hard to the buttocks of them, and sent them away.

5 When they tolde it vnto Dauid, he sent to meete them (for they were men exceedingly ashamed) and the king said: Tary at Jericho vntill your beards be growen, and then returne.

6 And when the children of Ammon sawe that they ^(b) stancke in the sight of Dauid, they sent & hyed the Syrians of the house of Rehob, and the Syrians of Zoba, xx. thousand footemen, and of king Maacha a thousand men, and of Iftob twelue thousand men.

7 And when Dauid heard of it, he sent Joab and all the host of strong men.

8 And the children of Ammon came out, and put their armie in aray at the entering in of the gate: and the Syrians of Zoba, of Rehob, Iftob, and Maacha, were by them selues in the fildes.

9 When Joab sawe that the front of the battaile was against him before and behinde, he chose of all the choyse of Israel, and put them in aray against the Syrians.

10 And the rest of the people he deliuered into the hand of Abisai his brother, that he might put them in aray against the children of Ammon.

11 And he saide: If the Syrians be stron-

ger then I, thou shalt helpe me: But if the children of Ammon be to strong for thee, I will come and succour thee.

12 Therefore quite thee lyke a man, and let vs be valiant for our people and for the cities of our God: And the Lord do that which is good in his owne eyes.

13 And Joab proceeded forth, & the people that was with him, to fight against the Syrians: but they fled before him.

14 And when the children of Ammon sawe that the Syrians were fled, then fled they also before Abisai, and entred into the cite: And so Joab returned from the children of Ammon, and came to Hierusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered them together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the Euphrat, and they came to Helam: & Zoba the captayne of the host of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered ^(a) all Israel together, & passed ouer Iordane, and came to Helam: And the Syrians set them selues in aray against Dauid, and fought with him.

18 And the Syrians fled before Israel, and Dauid destroyed ^(f) seven hundred charrets of the Syrians, & fourtie thousand horsemen, and smote Zoba the captayne of their host, which also dyed there.

19 And when all the kinges that were seruantes to Hadarezer, saw that they fel before Israel, they made peace with Israel, and serued them: and so the Syrians feared to helpe the children of Ammon any more.

¶ The .xi. Chapter.

1 The cite Rabba is besieged. 4. Dauid committeth adultery. 17. Arias is slaine.
27 Dauid marryeth Bethsabe.



AND it came to passe that after the yere was expired, in the time ^(a) when kinges go forth to battaile, Dauid sent Joab & his seruantes with him, and all Israel, which ^(b) destroyed the children of Ammon, & besieged Rabba: But Dauid taried still at Hierusalem.

2 And in an euening tyde, Dauid arose out of his ^(b) bed, and walked vpon the rooffe of the kinges palace, and from the rooffe he sawe a woman^{*} washing herselfe, and the woman was very beautifull to loke vpon.

3 And Dauid sent to enquire what woman it should be: And one saide, Is not this Bethsabe the daughter of Eliam, and wyfe to Arias the Hethite:

4 And

^(d) D. Ca. p. 11. 10.

^(e) Meaning the greatest part.

^(f) which were the chieffest and most pynfull, for in all he destroyed seven thousand. 1 Chron. xiv. 9. of the Iudaes were in .700. charres.

^(b) whereupon he used to cell at other noont, as was recd of Iudas. Chap. liii. c. Exo. ii. 2.



Leu. xviii. c.

4 And David sent messengers, and toke her away: And she came in vnto him,* and he lay with her (and she was purified from her uncleanness) and returned vnto her house.

(b) Fearing
left she should
be stoned ac-
cording to the
lawe.

5 And the woman conceived, and sent and ^(b) tolde David, & sayde: I am with childe.

6 And David sent to Joab, saying: Send me Urias the Hethite. And Joab sent Urias to David.

7 And whē Urias was come vnto him, David demanded of him howe Joab did, and howe the people fared, and howe the warre prospered:

(c) Doubt
thought by
this means
to cloke his
fault.

8 And David sayde to Urias: ^(c) Go downe to thy house, & walthe thy feete. And Urias departed out of the kinges palace, and there folowed him a present from the king.

9 But Urias slept at the doore of the kinges palace, with all the seruantes of his lord, and went not downe to his house.

10 Which when they had tolde David, saying, Urias went not downe vnto his house: David saide vnto Urias, Camest thou not from thy iourney: Why diddest thou not go downe then vnto thyne house:

11 Urias answered David: The arke, & Israel, and Juda dwell in pavilions, and my lord Joab and the seruantes of my lord abyde in the open fieldes, and shall I then go into myne house, to cate, and drinke, & lye with my wyfe:

By thy lyfe, and by the lyfe of thy soule, I will not do this thing.

2 Reg. 14. c.

12 And David saide vnto Urias: Tary here this day also, and to morow I wil let thee departe. And so Urias abode in Hierusalem that day, and the morow.

13 And when David had called him, he did eate and drinke before him, and he made him ^(d) drinke: And at euen he went out to lye on his couch with the seruautes of his lord, but went not downe to his house.

(d) There is
no doubt in
to go and lye
with his wife.

14 On the morowe David wrote a letter to Joab, and sent it by the hand of Urias.

15 And he wrote thus in the letter: ^(e) Put ye Urias in the forefront of the sharpest battaile, and come ye backe from him, that he maye be smytten, and dye.

(e) Euen
God contem-
neth the
boastful
mightie
heart, the
strong
feele fall
long to all
vice and
unrighteous-
ness.

16 So when Joab besieged the citie, he assigned Urias vnto a place where he wist that strong men were.

17 And the men of the citie came out, and fought with Joab: And there were certayne ouerthrowen of the people of the seruantes of David: & Urias the Hethite dyed also.

18 Then Joab sent, and tolde David all the thinges concerning the warre:

19 And charged the messenger, saying: When thou hast made an ende of telling the matters of the warre vnto the king:

20 If the kinges anger aryse, and he say vnto thee, wherfore approached ye so nye vnto the citie when ye did fight: wylt ye

ye not that they would hurle and shoote from the wall?

21 Who smote Abimelech some of ^(b) Jerubelsheth? * Did not a woman cast a peece of a millstone vpon him from of the wall, and he dyed in Thebes? Why went ye nye the wall: Then say thou: Thy seruaunt Urias the Hethite is dead also.

22 So the messenger went, & came and shewed Dauid all that Joab had sent him for.

23 And the messenger saide vnto Dauid: The men preuailed against vs, & came out vnto vs into the fiede, & we "pur- sued them, euen vnto the entring of the gate:

24 And the shooters shotte from the

walles vpon thy seruauntes, and some of the kinges seruauntes be dead, and thy seruaunt Urias the Hethite is dead also.

25 And Dauid saide vnto the messenger, thus shalt thou saye vnto Joab: Let not that thing trouble thee, for ^(c) sword deuoureth "one as well as another: Make thy battayle more strong against the cite to ouerthrowe it, & encourage thou him.

26 And When the wyfe of Urias heard that her husband was dead, she mour- ned for him.

27 And When the mourning was past, Dauid sent and fet her to his house, and she became his wyfe, and bare him a sonne: But this thing that Dauid dyd, "displeased the Lorde.

"Ebre. so and so.

"was euill in the eyes of the Lord.

¶ The .xii. Chapter.

Dauid reproued by Nathan, confesseth his sinne. 18 The childe conceived in adultery, dyeth. 24 Solomon is borne. 26 Rabba is taken. 31 The citezins are greuously punished.



And the Lord sent Nathan vnto Dauid, and he came vnto him, and tolde him: There were two men in one cite, the one rich, & the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had nothing saue one litle sheepe, which he had bought and nourished vp: And it grew vp with him and with his children also, and did eate of his owne meate, and dranke of his owne cuppe, & slept in his bosome, and was vnto him as his daughter.

4 And there came a "straunger vnto the rich man, and he "spared to take of his owne sheepe and of his owne oxen to dresse for ^(c) a stranger that was come vnto him: But toke the poore mans sheepe, and dressed it for the man that was come to him.

5 And "Dauid was exceeding wroth with the man, and saide to Nathan: As the Lorde lyueth, the man that hath done this thing "is the childe of death.

6 He shal restore the lambe "fourc folde, because he did this thyng and had no pitie.

7 And Nathan saide to Dauid, Thou art the man: Thus saith the Lord God

of Israel*, I annoynted thee king ouer Israel, and ryd thee out of the hand of Saul.

8 I gaue thee thy maisters ^(b) house, and thy maisters ^(c) wyues into thy bosome, and gaue thee the house of Israel and of Iuda, and might (if that had ben to litle) haue geuen thee so muche more.

9 Wherefore then hast thou despised the commaundement of the Lorde to do euill in his sight? Thou hast kild Urias the Hethite with the sword, & hast taken his wyfe to thy wyfe, and hast ^(d) slaine him with the sword of the children of Ammon.

10 Now therefore, the sword shall neuer depart from thyne house, because thou hast despised me, and taken the wyfe of Urias the Hethite to be thy wyfe.

11 Wherefore thus saith the Lorde: Be- holde, I will stirre vp euil against thee, euen out of thyne owne house, and wyll "take thy wyues before thyne eyes, and geue them vnto thy neyghbour, and he shall lye with thy wyues in the sight of this ^(e) sunne.

12 For thou diddest it secretly: but I wil do this thing before al Israel, and in the open sunne lpght.

13 And Dauid saide vnto Nathan: * I haue sinned against the Lord. And Na- than

i Reg. xvi. c.

(b) For Dauid succeeded Saul in his kingdom.

(c) They counted this of Agia, and as some thinke i Reg. xvi. c. for Michol the daugter of Saul's daughter.

(d) Most cruelly helps wronging him to the hands of gods enemies.

Deu. xviii. c.

(e) Meaning openlie as at noondayes.

Eccl. xlvii. c.

(f) Because thou wast vn-
fainedly tur-
ned vnto the
Lord, and
confessed thy
sinne.
(g) In saying
that the Lord
hath appoynt-
ed a wicked
man to raigne
ouer his peo-
ple.

(h) To wepe
in his priue
chamber.

* Do euill.

B

(i) For they
which conde-
mned not that
God graunt
such many
things to the
fobles and
scars of the
faithfull.

than saide vnto David: The Lord also hath ^(f) put away thy sinne, thou shalt not dye.

14 Holbbeit, because in doing this deede thou hast geuen ^(g) enemies of the Lord a cause to ^(h) blaspheme, the childe that is bozne vnto thee shall surely dye.

15 And Nathan departed vnto his house: And the Lord strake the childe that Urias wyfe bare vnto David, and it sickened sore.

16 David therefore besought God for the childe, and fasted, and ^(h) went in, & laye all night vpon the earth.

17 And the elders of his house arose and went to him, to take him vp from the earth: But he would not, neither did he eate meate with them.

18 And the seuenth day the childe dyed; and the seruantes of David feared to tell him that the childe was dead: For they said, beholde, while the childe was yet alyue we spake vnto hym, and he would not hearken vnto our voyce: how will he then ⁽ⁱ⁾ bere him selfe, if we tell him that the childe is dead:

19 But David seing his seruantes whis- pering, perceaued that the childe was dead: & David said vnto his seruantes, Is the childe dead: They saide: He is dead.

20 And David arose from the earth, and washed and annoynted him selfe, and chaunged his apparell, and came into the house of the Lord, and worshipped: and after ward came to his olde house, & bad that they should set bread before him, and he dyd eate.

21 Then said his ⁽ⁱ⁾ seruantes vnto him: what thing is this that thou hast done: Thou biddest fast & weepe for the childe while it was alyue, & as soone as it was dead, thou diddest eate & eate meate.

22 He said: while the childe was yet alyue I fasted and wept: for this I thought, who can tell whether God will haue mercy on me, that the childe may lyue:

23 *But now seeing it is dead, wherefore should I fast: ^(k) Can I bring him a- gaine any more: I shall go to him, ra- ther then he shall come againe to me.

24 And David comforted Bethsabe his wyfe, & went in vnto her and lay with her, and she bare a sonne, and he called his name * Solomon, and the Lord lo- ued him,

25 And had sent by the hand of ^(l) Na- than the prophet: therefore ^(m) he called his name * Jedidia, of the Lordes be- halfe.

26 Then Joab fought against Rabba of the children of Ammon, and toke the ⁽ⁿ⁾ cite of the kingdom.

27 And Joab sent messengers to David, saying: I haue fought against Rabba, and haue taken the cite of waters.

28 Now therefore gather the rest of the people together, and besiege the cite, that thou mayst take it: lest I take it, & it be called after my name.

29 And David gathered al the people to- gether, & went against Rabba, and be- sieged it, and toke it.

30 And he toke their kinges crowne from ^(o) his head (which wayed a ^(p) talent of golde, & in it were precious stones) and it was set on Dauids head, and he brought away the spoyle of the cite, in exceeding great abudaunce.

31 And he caried away the people that was therein, & put them ^(q) vnder sawes, and vnder iron harrowes, and vnder ares of iron, & thrust them into the cyle- kyll: thus dyd he with all the cities of the children of Ammon. And so Da- uid and al the people returned vnto Ihe- rusalem.

¶ The .xiii. Chapter.

14 Amnon Dauids sonne defileth his sister Thamar. 19 Thamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

A



fter this, so it was that Absalom the sonne of David had a fayre sis- ter, named ^(r) Thamar, whom Amnon ^(s) sonne of David loved.

2 And he was so sore- bered, that he fell sicke for his sister

Thamar: for she was a ^(t) virgin, and he thought it hard for him to do any thing to her.

3 But Amnon had a frende called Jo- nadab, the sonne of Simah, Dauids brother: And Jonadab was a very sub- tile man.

4 And he said vnto him: how commeth it

(e) Thamar was Absaloms sister both by father and mother, and Amnon only by fa- ther.

Eccle. 2. 2. (b) Deceitfully he will come to the house, and will take the life of the same.

Mathia

(l) To call him Solo- mon. (m) Signi- fying David. 1. Para. 1. 1.

(n) The citie of the kingdom.

1. Par. xx. 1.

(o) That is, three score pence, after the weight of the common talent.

(p) Remem- bering the cruel enemies of God, which cruel death.

(q) And there- fore kept in her fathers house, as one who was not accustomed.

it, that thou being the kinges sonne, art thus consumed from day to day: Wylt thou not tell me? Amnon answered him: I loue Thamar my brother Absalons sister.

Jonadab saide vnto him, ^(c) Lay thee downe on thy bed, and make thy selfe sicke: And when thy father is come to see thee, saye vnto him: I pray thee let my sister Thamar come, and geue me meate, and dresse it in my syght, that I may see it, and eate it of her hand.

And so Amnon laye downe, and made him selfe sicke: And when the king was come to see him, Amnon saide vnto the king: I pray thee let Thamar my sister come, and make me a couple of ^(c) cakes in my sight, that I may eate of her hand.

Then Dauid sent home to Thamar, saying: Go now to thy brother Ammons house, and dresse him meate.

So Thamar went to her brother Ammons house, & he was layed downe: And she toke flour, and kneaded it, and made cakes in his sight, and dyd bake them.

And toke a pamme, and ^(c) powdred them out before him: but he would not eate. And Amnon saide: Hauē out all men from me. And they went all out from him.

And Amnon saide vnto Thamar: Bring the meate into the chamber, that I may eate of thyne hand. And Thamar toke ^(c) cakes which she had made, and brought them into the chamber to Amnon her brother:

And whē she had set them before him to eate, he toke her, and saide vnto her: Come, lye with me my sister.

And she answered him: Nay my brother, do not force me, for there hath no such thing ben done in Israel: Do not thou this folly.

And I, " whyther shall I cause my shame to go: And thou shalt be as one of the fooles in Israel: Now therefore, I pray thee speake vnto the king, and he wyl not denie me vnto thee.

Howbeit, he would not hearken vnto her boyce: but being stronger then she, forced her, and lay with her.

And then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue with which he before loued her: And Amnon

saide vnto her: Up, and get thee hence.

She answered him, " There is no cause: This euill that thou puttest me away, is greater then the other that thou diddest vnto me. Neerthelesse, he would not heare her:

But called his boyce that serued him, and saide: Put away this woman from me, and bolt the doore after her.

And she had a garment of diuers colours vpon her: for with such wer the kinges daughters (that were virgins) appareled. Then his seruauent brought her out, and locked the doore after her.

And Thamar toke and put ashes on her head, and rent her garment of diuers colours that was on her, & layed her hand on her head, and so went, and as she went, cryed.

And Absalom her brother saide vnto her: hath Amnon thy brother ben with thee: Now yet be still my sister, he is thy brother, let not this thing greue thyne heart. And so Thamar remayned desolate in her brother Absalons house.

But when king Dauid heard of all these thinges, he was very wroth.

And Absalom sayde vnto his brother Amnon neither good nor bad: howbeit, Absalom hated Amnon, because he had forced his sister Thamar.

And after the tyme of two yeres, Absalom had sheepe shearers in the playne of hazor beside Ephraim, & bade all the kinges sonnes.

And came to the king, and saide: Beholde, thy seruauent hath sheepe shearers, I pray thee that the king with his seruantes come to thy seruauent.

The king answered Absalom: Nay my sonne, I pray thee let vs not go all, lest we be chargeable vnto thee. And Absalom laye sore vpon him: howbeit he would not go, but blessed him.

Then saide Absalom: but I pray thee shall not my brother Amnon go with vs: And the king answered him: What needeth it that he go with thee:

But Absalom made such instance, that he let Amnon & all the kinges children go with him.

Now had Absalom commaunded his young men, saying: Marke when Ammons heart is mery with wine, and when I bid you smyte Amnon: then kil him, and feare not: haue not I bidden you: be bolde therfore, & play the men.

29 And

^(c) For this cause

^(c) For that

^(c) For that which was of diuers colours of peeces, in these dayes was had in great estimation. Gen. 37.4

^(c) For that

^(c) For that

^(c) For that

^(c) For that

- 29 And the seruantes of Absalom dyd vnto Amnon euen as Absalom had commaunded: And al the kinges sonnes arose, and euery man gat him vp vpon his mule, and fled.
- 30 And whyle they were yet in the way, rydings came to Dauid, saying: Absalom hath slaine all the kinges sonnes, and there is none left alyue.
- 31 Then the king arose, & ⁽¹⁾ tare his garments, and lay along on the ⁽²⁾ earth: and all his seruantes stood by with their clothes rent.
- 32 And Jonadab the sonne of Simeach Dauids brother, answered, and sayde: Let not my lord suppose that they haue slaine all the young men of the kinges sonnes, but Amnon onely is dead: For that hath ben determined in Absaloms minde, since he forced his sister Thamar.
- 33 Now therefore, let not my lord the king ⁽³⁾ take the thing so greuously, to thinke that all the kinges sonnes are

i. Reg. i. b.
(1) In token of sorow and griefe.

"Do, take it to heart."

- dead, for Amnon onely is dead.
- 34 But Absalom fled: And ⁽⁴⁾ a young man that kept the watch, lyft vp his eyes & looked, and beholde there came much people by the way of the hill syde ⁽⁵⁾ behinde him.
- 35 And Jonadab said vnto the king, Beholde, the kinges sonnes come: As thy seruant said, so it is.
- 36 And as soone as he had left speaking, beholde the kinges sonnes came, & lyft by their voyces, and wept: The king also for all his seruantes wept exceedingly.
- 37 But Absalom escaped, and went to ⁽⁶⁾ Chalmai the sonne of Ammihur kyng of Gesur: And Dauid mourned for his sonne euery day.
- 38 And so Absalom escaped, and went to Gesur, and was there thre yeres.
- 39 And king Dauid ⁽⁷⁾ desired to go forth vnto Absalom: For where as Amnon was dead, he was comforted ouer him.

27.22

"Saw it in a way"

(6) For Chalmai he was the sonne of the daughter of this king

"So, on 27.22"

The .xiii. Chapter.

2 Absalom is reconciled to his father by the subtiltie of Joab. 24 Absalom may not see the kinges face. 25 The beautie of Absalom. 30 He causeth Joabs coine to be burnt, and is brought to his fathers presence.

- 1 **A**bsalom the sonne of Zeruia perceaued that the kynges ⁽¹⁾ heart was toward Absalom:
- 2 And he sent to Thekkoa, and fet thence a wyfe woman, & sayde vnto her: I pray thee saue thy selfe to be a mourner, and put on mourning apparell, and ⁽²⁾ annoynt not thy self with oyle, but be as a woman that had long tyme mourned for the dead:
- 3 And come to the king, and speake on this maner vnto hym (And so Joab taught her what she should say.)
- 4 And when the woman of Thekkoa spake with the king, she fell on her face to the ground, and did obeysaunce, and sayde: "Helpe, O king."
- 5 The king said vnto her: what ayleth thee? She answered: I am in deepe a "wydow, and myne husband is dead."
- 6 And thy hande mayde had ⁽³⁾ two sonnes, and they two fought together in the fiede, where was no man to go betwene them, but the one smote the other, and slue hym.

(1) That the king followed him.

(2) In token of mourning, for they used annoynting to seeme they were full.

"Ebre. put wordes in her mouth."

"Ebre. saue."

"Ebre. a wydow woman."

(3) Under this parable, she describeth the death of Amnon, by Absalom.

- 7 And beholde, the whole kindred is risen against thy handmayd, & they said: "Delyuer hym that smote his brother, that we may kill him for the ⁽⁴⁾ soule of his brother whom he slue, we will destroy the heyre also: And so they shall quenche my sparkle which is left, and shall not leaue to my husband neither name nor issue vpon the earth."
- 8 And the king sayde vnto the woman: Go home to thyn house, I wyll geue a charge for thee.
- 9 And the woman of Thekkoa saide vnto the king: My lord O king, this trespasse be on me and on my fathers house: and the king and his throne be guiltlesse.
- 10 And the king saide: If any man say ought vnto thee, bring him to me, and he shall "hurt thee no more."
- 11 Then saide she: I pray thee let the king remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered: As the Lord lyueth, there shal not one heere of thy sonne fall to the earth.

23

Deu. xix. c.

(4) Meaning to the last which com-mendeth the day to be slaine. Ebre. it is. Gen. ii. b.

(5) Concerning the beautie of the lady which promysed blood, let me be the witness. "Do, myne com."

"Ebre. touch."

i. Reg. 4

12 The woman sayde: Let thyn hand mayde speake one worde vnto my lord the king. And he sayde: Say on.

13 The woman sayd: wherfore thou hast thou⁽¹⁾ thought suche a thing against the people of God: For the king doth speake this thing as one which is faultie, that he shoulde not set home againe his banished.

14 For we must nedes dye, and are as water spilt on the ground, which cannot be gathered by againe: Neither doth God spare any person, yet doth he appoynt⁽²⁾ meanes that his banished be not utterly expelled from him.

15 Nowe therfore I am come to speake of this thing vnto the my lord the king, because they that be of people⁽³⁾ haue made me afraide: And thy handmayde sayd, Now will I speake vnto the king, it may be that the king will perfourme the request of his handmayde.

16 And the king shall heare his handmayde, to deliuer her out of the hand of the man that woulde haue destroyed me, and also my soune out of the inheritance of God.

17 And thyn handmayde sayde: The worde of my lord the king shall now be. "comfortable: For my lord the king is as an⁽⁴⁾ angel of God, in hearing of good & bad: Therfore the Lorde thy God be with thee.

18 Then the king answered, and sayde vnto the woman: hyde not from me I pray thee & thing that I shall aske thee. And the woman sayde: Let my lord the king now speake.

19 And the king sayd: Is not the⁽⁵⁾ hand of Joab with thee in all this matter: The woman answered, and sayde: As thy soule liueth my lord the king, I wil not turne to the right hande nor to the left from ought that my lord the king hath spoke: for euen thy seruauit Joab had me, and he put all these wordes in the mouth of thyn handmayde:

20 For to the intent that I shoulde⁽⁶⁾ change the fourme of speech, hath thy seruauit Joab done this thing: And my lord is wyse, according to the wisdom of an angel of God, to vnderstande all thinges that are in the earth.

21 And the king sayd vnto Joab: Behold, I⁽⁷⁾ haue done this thing: Go & bring the young man Absalom againe.

22 And Joab fell to the ground on his face, and bowed him selfe, and "thanked the king: And Joab sayd, Now thy seruauit knoweth, that I haue founde grace in thy sight my lord O king, in that the king hath fulfilled the request of his seruauit.

"Hebr. Blessed.

23 And so Joab arose, and went to Gethur, and brought Absalom to Hierusalem.

24 And the king sayde: Let him turne to his owne house, & not see my face. And so Absalom returned to his owne house, and sawe not the kinges face.

25 But in all Israel there was none to be so muche praysed as Absalom: for beautie from sole of his foote to the toppe of his head, there was no blemish in him.

26 And when he polled his head (for at euery yeres ende he polled it, because the heere was heavy on him therfore he polled it) he weighed the heere of his head at two hundredeth⁽⁸⁾ sicles, after the kinges wayght.

(8) whiche weighed fixe poundes foure ounces, after halfe an ounce to the sicke.

27 And Absalom had thre sonnes borne him, and one daughter named Thamar, whiche was a fayre woman to loke vpon.

28 So Absalom dwelt two yeres in Hierusalem, and sawe not the kinges face.

29 Therfore Absalom sent for Joab to haue sent him to the king, but he would not come to him: And when he sent againe, he would not come.

30 Therfore he sayde vnto his seruantes: Behold, Joab hath a field by my⁽⁹⁾ place, & he hath barlye therein: Go, & set it on fyre. And Absaloms seruantes set it on fire.

"(9) Joab's field.
(10) There is an briered heart, covered in this beautiful body

31 Then Joab arose, and came to Absalom vnto his house, and sayd vnto him: wherfore haue thy seruantes burnt my fiede with fire:

32 And Absalom answered Joab: Behold, I sent for thee, desiring thee to come, because I woulde haue sent thee to the king, for to say, wherfore am I come from Gethur: It had ben better for me to haue ben there still: Nowe therfore would I see the kinges face: And if ther be any⁽¹⁰⁾ trespass in me, let him kill me.

(10) If I haue offended by reuenging my sisters dishonor, as this wicked prince he yete seuered in their cruel.

33 And so Joab came to the king, and tolde him: which when he had sent for Absalom, he came to the king, and fel to the ground on his face before him, and the king kissed Absalom.

loude voyce, & all the people went ouer: The king also him selfe passed ouer the brooke Cedron, and all the people went ouer towarde the waye that leadeth to the wilderness.

24 And so Sadoc also and all the Leuites were with him, & bare the arke of the appoyntment of God, and they set doolne the arke of God, and Abiathar went vp, vntill the people were all come ouer, out of the cite.

25 And the king sayde vnto Sadoc, Carry the arke of God againe into the cite: If I shall finde fauour in the eyes of the Lorde, he will bring me againe, & shewe me both it, and the tabernacle therof.

26 But if he thus say, I haue no lust vnto thee: beholde here am I, let hym do with me what seemeth good in his eyes.

27 The king sayde also vnto Sadoc the priest: Set not thou a Sear: Returne into the cite in peace, and take your two sonnes with you, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I wil tary in the fieldes of the wilderness, vntill there come some word from you to be tolde me.

29 Sadoc therfore and Abiathar caried the arke of God againe to Hierusalem, and they taried there.

30 And Dauid went vpon mount Oliuet, and wept as he went vp, and had his head couered, & went barefoote: And all the people that was with him, had

euery man his head couered: & as they went vp, they wept.

31 And one tolde Dauid, saying: Ahithophel is one of them that haue conspired with Absalom. And Dauid sayde: O Lorde I pray thee, turne the counsell of Ahithophel into foolishnes.

32 When Dauid was come to the toppe of the mount, he worshipped God: and beholde, Husai the Arachite came against him, with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid sayde: If thou go with me, thou shalt be a burthen vnto me.

34 But if thou returne to the cite, and say vnto Absalom, I will be thy seruaunt O king: as I haue thus long ben thy fathers seruaunt, so am I now thy seruaunt, thou mayest for my sake destroy the counsel of Ahithophel.

35 And hast thou not there with thee Sadoc and Abiathar the priestes: therfore whatsoeuer thou shalt here out of the kings house, thou shalt shewe to Sadoc and Abiathar the priestes.

36 And behold, they haue there with them their two sonnes, Ahimaaz Sadocs sonne, and Jonathan Abiathars sonne: by them also shal ye sende me all that ye can heare.

37 And so Husai Dauids freende went to the cite, and Absalom entred into Hierusalem.

(q) Terribile is the counsell of the wicked foolishly wyle, against the innocent: except God who oft turneth it to folly, doth frustrate and discomfite the same.

Heb. To me, that is, to my commodity.

The .xvi. Chapter.

1 The infidelitie of Ziba. 5 Simet curseth Dauid. 16 Husai commeth to Absalom

21 The counsell of Ahithophel for the concubines.



And when Dauid was a litle past the toppe of the hill, beholde, Ziba the seruaunt of David phiboseth mette him with a couple of asses

saddled, & vpon them two hundred loues of bread, & one hundred bunches of resinges, and an hundred of dried figges, & a bottel of wyne.

2 And the king sayde vnto Ziba: what meanest thou with these? And Ziba sayde: They be Asses for the kinges household to ryde on, and bread and fruit for the young men to eate, and wine, that such as be saynt in the wilderness may drink.

3 And the king sayde: where is thy masters sonne? Ziba answered vnto the king, Behold he tarieth still at Hierusalem: For he sayde, This day shall the house of Israel restore me the kingdom of my father.

4 Then sayd the king to Ziba: Behold, thyne are all that pertayned vnto Ahithophel. And Ziba sayde: I humbly beseeche thee that I may finde grace in thy sight, my lord O king.

5 And when king Dauid came to Bahurim, beholde, thence came out a man of the kindred of the house of Saul, named Simet the sonne of Gera, and he came out cursing.

Hebr. I worship.

(b) which was a cite in the tribe of Benjamin.

6 And he cast stones at David, and at all the sernauntes of David : And all the people and al the men of warre were on his right hande, and on his left.

7 And thus sayd Seimei When he cursed:
Come foorth, come foorth thou "blood-
shedder, and thou man of" Helial.

8 The Lord hath brought upon thee all the ^(v) blood of the house of Saul, in whose steade thou hast reigned, and the Lord hath deliuered the kingdome into the hande of Absalom thy sonne: And beholde, thou art come to thy mischiefe, because thou art a bloodshedder.

9 Then sayde Abisai the sonne of Zar-
uia vnto the king: why doth this dead
dogge curse my lord the king: let me go
nowe and take of the head of him.

10 And the king sayde: what haue I to
do with you ye sonnes of Zarua: for he
curseth euen because the Lord hath ^(c)
bidden him curse David: who dare
then say wherefore hast thou done so:

11 And David sayde to Abisai, and to all his seruantes, Behold, my sonne which came of myne owne bowels, seeketh my hyfe: how much more then may this sonne of Hemi do it: Suffre him to curse, for the Lorde hath bidden him.

12 It may be that the Lorde will loke on
myne¹ affliction, and ⁽¹⁾do me good for
his cursing this day.

13 And as Dauid and his men went by
the way, Seimei went along on the
hilles hyde ouer against him, & cursed
as he went, and threwe stones at him,
and cast duste.

¶ 14 And the king and all that were with

him came beer, and refreshed themselves ^(g) there.

15 And Absalom & al the people the men of Israel came to Iherusalem, and Ahithophel was with him.

16 And assoone as Husai the Archyte
Dauids friend, Was come vnto Absalō,
Husai sayde vnto Absalom : God saue
the king, "God saue the king.

17 And Absalom sayde to Huiay: Is this the kindnesse to thy^(h) frende: Why wentest thou not with him:

18 Husai answered vnto Absalon, Nay
not so: But whom the Lorde and this
people and all the men of Israel choose,
his will I be, & with him wil I dwell.

19 And^e moreouer, vnto Whom I doe
service: not to his sonne: And as I was
seruaunt before thy father, so will I be
fore thee.

20 Then spake Absalom to Ahithophel:
 Geue counsel what we shall do.

21 And ⁽¹⁾ Ahithophel said vnto Absalom: Set thee in vnto thy fathers concubines whiche he hath left to kepe the house, and all Israel that heare, that thou art abhorred of thy father: then shall the hādes of al that are with thee, be strong.

22 And so they spread Absalom a tent vpon
the toppe of the house , and Absalom
Went in vnto his fathers concubines in
the sight of all Israel.

23 And the counſel of Ahithophel whiche he counſeled in thoſe dayes , was as a man had aſked counſel^(b) at the oracle of God: euen ſo was all the counſel of Ahithophel, both with Dauid and with Abſalon.

The. xvii. Chapter.

7 Thithophels counsel is ouerthrowen by Huiai. 14 The Lorde had so ordeined. 19 The
priestles sonnes are hid in the wel. 22 Dauid goeth ouer Iordane. 23 Thithophel hangeth
him selfe. 27 They bring bittarles to Dauid.

Aithophel also said vnto Absalom: ¶ Let me choofe out now twelue thousand men, and I wil by and folowe after Dauid this night;

2 And I wil come bpō
him whyle he is weery and weake hand-
ed, and will feare him: And all the peo-
ple that are with him, shall flee, and so
will I smite the king only,

3 And Will bring againe all the people vn-
to thee: and When al shall returre, the^(b)
man Whom thou seekst [berng dayne]
all the people shalbe in peace.

4 And the saying "pleased Absalom! bel
and at the elders of Israel.

5 Then sayde Absalom: Cal nowe husat
the Arachite also, and let vs heare lyke-
wyse "what he sayth.

6 **W**hen Hushai was come to Absalom, Absalom spake unto him, saying: Whythophel hath given me such counsel: Shall we do after his saying, or no? tell thou.

7 Husai answered unto Absalom: The counsel that Ahithophel hath geuen, is not good at this tyme.

8 For sayde Hulai, thou knowest thy father & his men howe that they be strong men, and they be chafed in their mindes, and

(c) That is, round about him.

"Heb. Man
of blood.
"Di, wicked
man.

(d) This he
sayde, because
of the death of
Isosetri) and
Ibuer, sus-
pecting Da-
uid to be guilty
to the same.

(e) David felt that this was the judgement of God for his sinne, and therefore humbled him selfe to his god.

*Heb. On
myne eye.
(f) 19earing
that the lord
will sende com
forte to his,
when they are
oppressed.

18 Com
at 547

"Heb. Lc
the king
lyue.
(b) M...
Damo,

3 "Heb. The
seconde
time.

D (1) **D**isfranchising the political rights of recalcitrant men between the father and the son, I confidently believe to be one of the surest ways to bring about such a result as is before us here in Scotland.

(h) It was
so entered for
the success
of the

“Heb. was
right in the
eyes of Ab-
salom.
“Heb. what
is in his
mouth.

2 " 51.97:
ben 10.5

15

and are euen as a Beare robbed of her whelpes in the fildes: Thy father is a man also practised in warre, and wil not lodge with the people.

10 ^{For} Behold he is hydnolue in some caue, or in some other place: And though some of his men be ouerthrowen at the first brunt, yet they that heare it, will say: The people that foloweth Absalom, be put to the worse.

11 And he also that is valiaunt, whose heart is as a heart of a Lion, shall think and saynt: For all Israel knoweth, that thy father is a mightie man, and they which be with him are stout men.

12 Therefore my counsell is, that all Israel be gathered vnto thee fro Dan to Beerseba, as the lande of the sea in numbre, and that thou go to battayle in thyne owne person.

13 For so shall we come vpon him in one place or other where we shall finde him, and we wil fall vpon him, euen as thicke as the deawe falleth on the ground: And of all the men that are with him, we shall not leaue him one.

14 Moreover, if he be gotten into a towne, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntill ther be not one small stone founde there.

15 And Absalom and all the men of Israel sayde: The counsel of Husai the Achishite, is better then the counsell of Ahithophel. For it was euen the Lordes determination to destroy the good counsell of Ahithophel, that the Lord might bring euill vpon Absalom.

16 Then sayde Husai vnto Sadoc & Abiathar the priestes: Of this & that maner did Ahithophel and the elders of Israel counsell Absalom, and thus & thus haue I counsayled.

17 Nowe therefore send quickly, & shewe Dauid, saying: Tarry not this night in the fieldes of the wilderness, but get thee ouer, lest the king be denoured, & all the people that are with him.

18 Now Jonathan and Ahimaaz abode by the well Rogel: (for they might not be seene to come into the citie) and a vench went and told them: And they went, and shewed king Dauid.

19 Neuertheless, a lad saue them, and tolde it to Absalom: But they went both of them away quickly, & came to a mans house in Bahurim, which had a well in

his yarde, into the whiche they went doolue.

19 And the wyfe toke and spread a couerlet ouer the welles mouth, & spread ground cornetheron: and the thing was not spied.

20 And when Absaloms seruantes came to the wyfe to the house, they sayde: Where is Ahimaaz & Jonathan? The woman answered the: They be gone ouer the brooke of water. And whē they had sought them, and coulde not finde them, they returned to Hierusalem.

21 And as soone as they were departed, the other came out of the wel, and went and tolde king Dauid, and sayde vnto him: Up, and get you quickly ouer the water, for such counsel hath Ahithophel geuen against you.

22 Then Dauid arose, and all the people that were with him, & they were come ouer Iordane by that it was day: so that there lacked not one of them that was not come ouer Iordane.

23 And when Ahithophel sawe that his counsel was not folowed, he saddled his Asse, and arose and gate him home to his owne house, and to his owne citie, & put his household in order, and hanged him selfe, and died, and was buried in the sepulchre of his father.

24 Then Dauid came to Mahanaim, And Absalom passed ouer Iordane, he and all the men of Israel with him.

25 And Absalom made Amasa captaine of the host in stede of Joab: which Amasa, was a mans sonne named Jethra an Israelite, that went in to Abigail the daughter of Nabal, sister to Zeruia Joabs mother.

26 So Israel and Absalom pitched in the land of Gilcad.

27 And when Dauid was come to Mahanaim, Sobi the sonne of Nabal, out of Rabba of the children of Ammon, & Machir the sonne of Ammiel out of Lobber, and Barzilai the Gilcadite out of Rogelim,

28 Brought beddes, basens, earthen vessels, wheat and barley, flour & parched corne, beanes, lentiles, & parched pulse,

29 Honey, butter, sheepe, & cheefe of kyne, for Dauid and for the people that were with him, to cate: For they sayde, The people is hungry, weery, and thirle, in the wilderness.

(G) To witte, to pursue the which all hall.

(H) So they traueled all night, and by morning had all their company passed over.

(I) Thus God sometimes in this life executeth iudgement vpon the trust of the innocent, to admonish vs what iudgement at such a shal haue in the world to come.

(K) Who was afterwards King Dauid's father.

(L) God by them succouring the needful of his faithful seruants in his trouble and affliction.

2 Dauid deuſedeth his arme into thre parties. 9 Absalom is hanged, ſlayne, and caſt in a pit. 33 Dauid lamenteth the death of Absalom.



A 1



AND Dauid numbred the people that were with him, and set captaynes of thousandes and of hundredes ouer them.

2 And Dauid set forth the third part of the people vnder the hande of Joab, and the third part vnder the hand of Abisai the sonne of Zaruia Joabs brother, and the other third part vnder the hand of Ithai the Gethite: And the king said vnto the people, I will go with you my selfe also.

3 And the people answered, Thou shalt not go forth: for if we flee away, they wil not care for vs, neither shal they regard vs, though halfe of vs were slaine: but thou ^(a) art nowe worthy ten thousande of vs, wherefore it is better that thou succour vs out of the cite.

4 And the king sayde vnto them: what seemeth you best, that wil I do. And the king stode by the gate syde, and all the people came out by hundredes, and by thousandes.

5 And the king commaunded Joab, and Abisai, and Ithai, saying: Intreate the young man Absalom gently for my sake. And all the people heard that the king gaue all the captaynes charge con-

cerning Absalom.

6 And so the people wet out into the fiede against Israel (and the battell was in the ^(b) Wood of Ephraim)

7 Where the people of Israel were slaine before the seruantes of Dauid: & there was a great slaughter that day, euen of twentie thousande men.

8 For the battell was scattered ouer al the countrey: And the wood deuoured mo people that day, then dyd the sword.

9 And Absalom mette the seruantes of Dauid ryding vpon a mule, whiche carried him vnder the thicke bolues of a great oke, and his head was caught of the oke, and he was ^(c) lift vp betwene the heauen and the earth: and the mule that was vnder him, went away.

10 And one that sawe it, tolde Joab, saying: Beholde, I sawe Absalom hange in an oke.

11 And Joab sayd vnto the man that told him: If thou diddest see him, why diddest not thou there smite him to the ground, and I would haue geuen thee ten sicles of siluer, and a gyrdle:

12 The man sayd vnto Joab: Though I should receaue a thousande sicles of siluer in myne hande, yet would I not stretch out myne hand against the kings sonne:

(b) Specula, because the Ephraimites (as some say) led their cattle vnder the shadowe of this wood.

(c) The good providence, that thus might be an example for euery man, that the sonne to rebel against the father.

(a) Signifi-
ing that a
good gouer-
nour ought to
be soberre vnto
his people,
that they will
rather lose
their liues
then that
ought shoulde
come vnto him

(d) He might
upon myne
hand.

lxx.

sonne: For we heard with our eares when the king charged thee, & Abisai, and Ittai, saying: Beware that none touche the young man Absalom.

13 **Forerunner**, if I had done it, I should have done against mine owne lyfe: for there is no matter hyd from the king, yea & thou thy selfe wouldest haue ben against me.

14 **Then** sayde Joab, I may not stand thus taryng with thee: And he toke three dartes in his hande, & thrust them through Absalom whyle he was yet alyue in the middes of the oke.

la
ut of
m.

15 And ten seruantes that bare Joabs weapons, turned and smote Absalom, and slue him.

16 And Joab blew the trumpet, and the people returned from following Israel: for Joab held backe the people.

17
18
19
20
21
22
23

17 And they toke Absalom, and cast him into a great pyt in the wood, and layd a mightie great heape of stones vpon him: And all Israel fled euery one to their tentes.

18 And this Absalom yet in his lyfe time toke and reared vp a pillar, whiche is in the kinges dale: for he sayd, I haue no sonne to kepe my name in remembrance, and he called the pillar after his owne name, and it is called vnto this day Absaloms place.

18
19
20
21
22
23

19 Then sayd Ahimaaz the sonne of Sadoc: Let me runne now and beare the king tydings, how that the Lord hath iudged him quyte of the hande of his enemies.

20
21
22
23

20 And Joab sayd vnto him: Thou art no man to beare tydings to day, thou shalt beare tydings another time: but to day thou shalt beare none, because the kinges sonne is dead.

21 Then sayd Joab to Chusi: Go and tell the kyng what thou hast seene. And Chusi bowed him selfe vnto Joab, and ranne.

22 Then sayd Ahimaaz the sonne of Sadoc againe to Joab: What I pray thee, if I also runne after Chusi?

And Joab sayde: Wherefore wilt thou runne my sonne, seying that thou hast no tydings to bring?

23 Yet what if I runne: he said vnto him:

Runne. Then Ahimaaz ranne by the way of the playne, & came before Chusi.

24 And Dauid sate betwene the two gates: And the watchman went vp to the roofo ouer the gate vnto the wal, and lift vp his eyes and sawe, & beholde there came a man runnyng alone.

(1) He sate in
a place of the
city of Jeru-
salem.

25 And the watchman cryed, & tolde the king. And the king sayd: If he be alone, there is tydings in his mouth. And he came a pace, and die we heare.

(1) That is, he
bringeth ty-
dings.

26 And the watchman sawe another man running, and the watchman called vnto the porter, and sayd: Behold, there cometh another man running alone. And the king sayd: he is also a tydings bringer.

27 And the watchman sayde: "He thinketh the running of the foremost, is lyke the running of Ahimaaz the sonne of Sadoc. The king sayde: he is a good man, and cometh with good tidings."

(1) Heb. I see
the running

28 And Ahimaaz called & said vnto the king, peace be with thee: And he fell doونه to the cart, vpon his face before the king, and sayd: Blessed be the Lord thy God, which hath shut vp the me that lift vp their handes against my lord the king.

(1) He had had
experience of
his fidelity.
Chap. 17. 4.

29 And the king sayd: Is the young man Absalom safe? Ahimaaz answered: when Joab sent the kinges seruant, and me thy seruant, I sawe a great tumult, but I wote not what it was.

(1) St. Dile-
uared up.

30 And the king sayde vnto him: Turne aside, and stand here. And he turned aside, and stood stille.

31 And beholde, Chusi came also, and sayd: Tydings my lord the king, for the Lord hath deliuered thee this day out of the hande of al them that rose against thee.

(1) To wit
Chusi, who
was an Ethi-
opian.

32 And the king sayde vnto Chusi: Is the young man Absalom safe? Chusi answered: The enemies of my lord the king, and all that rose against thee, teo thee hurt, be as that young man is.

33 And the king was moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he sayde, O my sonne Absalom, my sonne, my sonne Absalom: would God I had died for thee, O Absalom my sonne, my sonne.

(1) There-
fore, he
said, O my
sonne, my
sonne, my
sonne.

The. xix. Chapter.

7 Joab encourageth the king. 8 Dauid is restored. 23 Simei is pardoned. 24 Absalom meeteth the king. 25 Barzilai departeth. 41 Israel striveth with Juda.

A¹



And it was told Joab, beholde the king weepeth, & mourneth for Absalom.

And the victorie of that day was turned into mourning unto all

the people: for the people heard say that day holwe þ king forlowed for his sonne.

And the people went that day into the cite by stealth, as people confounded to conuey them selues when they flee in battell.

But the king^(a) hyd his face, and cryed with a loude voyce: O my sonne Absalom, O Absalom my sonne, my sonne.

And Joab came into^(b) the house to the king, and sayd: Thou hast shamed this day the faces of all thy seruantes, which this day haue saued thy life, & the liues of thy sonnes, and of thy daughters, & the liues of thy wyues, and of thy concubines,

In that thou louest thine enemies, and hatest thy frendes: For thou hast declared this day, that thou regardest neither thy^(c) princes nor seruantes: And this day I do perceaue, that if Absalom had lyned, and all we had died this day, that had pleased thee well.

Resolve therfore vp, and come out, and speake^(d) comfortably vnto thy seruantes: For I sweare by the Lorde, except thou come out, there will not tary one man with thee this night, and that wilbe worse vnto thee, then all the euill that fell on thee from thy youth vnto this houre.

Then the king arose, and sate in the^(e) gap: And they tolde vnto all the people, saying, beholde the king doth sit in the gap, and all the people came before the king: For Israel had fled, euery man to his tent.

And all þ people were at^(f) strife throughtout all the tribes of Israel, saying: The king saued vs out of the hand of our enemies, & he deliuered vs out of the hande of the Philistines, and now he is fled out of the laide for Absalom:

But Absalom whom we annoynted ouer vs, is dead in battell: Therefore, why are ye so still, that ye bring not the king agayne:

And king Dauid sent to^(g) Sadoc & Abiathar the priestes, saying: Speake vnto the elders of Juda, and say: Why are ye behinde to bring the king agayne to his house (saying that such tydings is come from all Israel vnto the king, euen to his house?)

We are my brethren, my bones, and my fleshe: wherefore then are ye the last that bring the king agayne?

And say ye to Amasa: Art thou not of my bone and of my fleshe? God do so to me and more also, if thou be not captayne of the host to me for euer in the^(h) roome of Joab.

And he boyled the heartes of all the men of Juda, euen as the heart of one man, so that they sent [this word] to the king: Returne thou with all thy seruantes.

So the king returned, and came to Iordane: And Juda came to Gilgal for to go to meete the king, and to conuey him ouer Iordane.

And⁽ⁱ⁾ Simei the sonne of Gera the sonne of Benimi, whiche was of Bahurim, halted and came downe with the men of Juda to meete king Dauid.

And there were a thousand men of Benjamin with him, and Ziba the seruante of the house of Saul and his fyfteen sonnes and twentie seruantes with him, and they went ouer Iordane before the king.

And there went ouer a boate to carrie ouer the kinges household, and to do him pleasure: And Simei the sonne of Gera sei before the king as he was come ouer Iordane,

And sayde vnto the king: Let not my lord impute wickednes vnto me, nor remembre the thynges that thy seruant dyd^(j) wickedly when my lord the king departed out of Iherusalem, that the king should take it to his heart.

For thy seruant doth knowe howe that I haue done amisse: And therfore behold, I am the first this day of all the house of^(k) Joseph, that am come downe to meete my lord the king.

But Abisai the sonne of Zaruia answered, and sayd: Shall not Simei dye for this, because he cursed the Lordes annoynted:

"Hebr. Saluation or deliuerance.

"As they do that mourne.

"Be ye faithful.

"O, Captaines.

"Hebr. Ben right in thine eyes.

"Hebr. To of

"The of

"Who should first bring home the king.

"As to the whole of this chapter, it is to be noted that the king is restored to his house, and the people are brought back to him.

"Simei the sonne of Gera, who was of Bahurim, is mentioned as one of the men who came to meet the king.

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22 And Dauid sayde: what haue I to do with you ye sonnes of Zaruia: For this day ye be aduersaries vnto me: Shall there any man dye this day in Israel: Do not I knowe that I am this day kyng ouer Israel:

23 And therfore the kyng sayde vnto Si- mei, Thou shalt not dye: and the kyng swore vnto hym.

24 And Aphiboseth the sonne of Saul came downe to meete the kyng, and had neither washed his feete, nor dressed his beard, nor ^(m) washed his clothes, from the tyme the kyng departed, vntyll he came againe in peace.

25 And When he ⁽ⁿ⁾ was come to Hieru- salem and met the king, the king sayde vnto him: wherfore wentest not thou with me Aphiboseth:

26 He answered: My lordc O king, my seruauit deceaued me: For thy ser- uauit saide, I would haue myne asse sadled to ryde thereon, for to go to the king: because thy seruauit is lame.

27 And he hath accused thy seruauit vn- to my lordc the king, and my lordc the king is as an ^(o) angell of God: do ther- fore what seemeth ^(p) good in thine eyes.

28 For all my fathers house were but ^(q) dead men before my lordc the king, and yet diddest thou put thy seruauit among the that dyd eate at thyn owne table: what right therefore haue I yet to crye any more vnto the king:

29 And the king said vnto him: why spea- kest thou any more of thy matters: I haue saide, Thou and Ziba deuide the ^(r) landes betweene you.

30 And Aphiboseth sayd vnto the king: yea, let him take all, forsomuch as my lordc the king is come againe in peace vnto his owne house.

31 And Barzellai the Gileadite came downe from Roglin, and went ouer Iordane with the king, to conduct him ouer Ior- dane.

32 Barzellai was a very aged man, euen ^f foure score yeres olde, and prouided the king of sustenance while he laye at Bahanaun: for he was a man of very great substance.

33 And the king said vnto Barzellai, come ouer with me, & I will feede thee with me in Hierusalem.

34 And Barzellai saide vnto the king:

"How long haue I to liue, that I shuld go by with the king vnto Hierusalem:

35 I am this day foure score yeres olde: & can I deserue betweene good or euill: hath thy seruauit any taste in that he eateth or drinketh: Can he heare any more the voyce of syngyng men and wo- men: wherfore the should thy seruauit be yet a burthen vnto my lordc the king:

36 Thy seruauit will go a litle way ouer Iordane with the king: & why wyl the king reconpence it me with such a re- warde:

37 O let thy seruauit turne backe a- gayne, that I may dye in myne owne citie, and ^(s) be buried in the graue of my father & of my mother: Beholde, here is thy seruauit ^(t) Chimham, let him go with my lordc the king, and do to him what shall please thee.

38 And the king answered: Chimham shall go with me, and I will do to him that thou shalt be content with: And what soeuer thou shalt require of me, that same will I do for thee.

39 And at the people went ouer Iordane: and whē the king was come ouer Ior- dane, he kissed Barzellai, & blessed him, & he went backe againe vnto his owne place.

40 And then the king went to Gilgal, & Chimham went with him: And al the people of Iuda, conducted the king, and also halfe the people ^(u) of Israel.

41 And beholde, all the men of Israel came to the king, & saide vnto the king: why haue our brethzen the men of Ju- da stolen thee away, and haue brought the king and his household and all Da- uids men with him ouer Iordane:

42 And all the men of Iuda answered the men of Israel, because the king is neare of kinne to vs: wherfore be ye angry for this matter: haue we eaten of the kinges cost: or haue we taken any bybes:

43 And the men of Israel answered the men of Iuda, and saide: we haue ten- partes in the king, and haue thereto more ryght to Dauid then ye: why then did ye despise vs, that our aduise should not be first had, in restoring our king: And the wordes of the men of Iuda were fiercer the wordes of the men of Israel.

"How many dayes are the yeres of my lyfe?

"O my sonne."

"O, chase."

"O, bad hym farewell."

"(t) which had taken part with the king."

1 Seba rapeth Israel against David. 10 Joab killeth Amasa traiterously.
22 The head of Seba is deliuered to Joab. 23 Davids chiefe officers.

A I

(a) where the same tribes contended against Zuh. "D; wicked man.



When there came ^(a) thither a certain man of Sclial, named Seba, the sonne of Bichri, a man of Iemini, he blew a trumpet, and said: We haue

no part in Dauid, neither haue we inheritance in the sonne of Ilai: euery man to his tentes, O Israel.

2 And so euery man of Israel went from Dauid, and folowed Seba the sonne of Bichri: But the men of Iuda claued fast vnto their king from Iordane to Hierusalem.

3 And Dauid came to his house to Hierusalem, and the king toke the ten women his concubines, that he had left behind him to kepe his house, & put them in ward, & fed them, but lay no more with them: And so they were inclosed vnto the day of their death, lying in widowhood.

4 Then saide the king to ^(b) Amasa: Call me the men of Iuda together within three dayes, and be thou here also.

5 And so Amasa went to gather his men of Iuda together, but tarped longer than the time which he had appoynted him.

6 And Dauid saide to Abisai: Now that Seba the sonne of Bichri do vs more harme then did Absalom: Take thou therefore thy lordes ^(c) seruantes, and folowe after him, lest he get him walled cities, and escape vs.

7 And there went out after him Joabs men, and the Gethites, and the Philistines, and all the mightiest men: And they departed out of Hierusalem, to follow after Seba the sonne of Bichri.

8 And when they were at a great stone in Gibeon, Amasa went before them: And Joabs ^(d) garment that he had about him, was girded vnto him, & he had girded thereon a sword, which was ioyned fast to his loynes in a sheath, that as he went it fell sometime out.

9 And Joab saide to Amasa: Art thou in health my brother? And Joab toke Amasa by his beard with the right hand, to kille him.

10 But Amasa toke no heede to the sword that was in Joabs hand: for therewith he smote him in the fyft ribbe, & shed out his bowels to the ground, and thrust at him no more, & he dyed: So Joab and Abisai his brother folowed after Seba the sonne of Bichri.

11 And one of Joabs men stood by him, and saide: He that beareth any fauour to Joab, or good will to Dauid, let him go after Joab.

12 And Amasa wallowed in blood in the middes of the way: And when the man sawe that all the people stood still, he remoued Amasa out of the way into the fildes, and cast a cloth vpon him, because he saw that euery one that came by him stood still.

13 And alsoone as he was remoued out of the way, all the people went after Joab, to folow after Seba the sonne of Bichri.

14 And he went thowith all the tribes of Israel, vnto Abel, and to Bethmaacha, and all the places of Berin: And they gathered together, and went after him.

15 And they came and besieged him in Abel, neare to Bethmaacha: And they cast by a bancke against the citie, and the people therof stood on the ramper, and all the people that was with Joab, thrust at the wall to ouerthrowe it.

16 Then cryed a wyfe woman out of the citie, heare, heare, I pray you say vnto Joab: Come hither that I may speake with thee.

17 When Joab was come vnto her, the woman saide: Art thou Joab? He answered: I am he. She saide vnto him: heare the wordes of thyne handmayd. And he answered: I do heare.

18 Then she spake thus: They spake in the olde tyme, saying, They should aske of Abel: And so haue they continued.

19 I am one of them that are peaceable & faithfull in Israel, and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuour the inheritance of the Lorde?

20 And Joab answered, and sayd: God forbid, God forbid it me that I should either deuour, or destroy.

21 The matter is not so: But a man of

ii. Reg. i.

"Ebre. doubled not his stroke.

ii. Reg. xv. d

(b) why was his chiefe captaine in Joabs toome Chap. xiv. 4.

(c) meaning the forlorers that were vnder Absalom his eldly brother.

(d) which was a girdle that he wore in the waiste.

"Ebre. destroyed to cast downe the wall.

(e) She who said that the olde custome was not to destroy a citie, before peace was obtained. i. She speaking in the name of the wife.

"Ebre. peace.

Pro. 17. 1.

mount Ephraim (Seba the sonne of Zichri by name) hath lyft vp his hand against the king, euen against Dauid: Delyuer vs him onely, & I wyll depart from the cite. And the woman said vnto Joab: Behold, his head shalbe thyro-
wen to thee ouer the wall.

22 And then the woman went vnto all the people with her wisdom, and they smote of the head of Seba & sonne of Zichri, and cast it out to Joab: * And he blew a trumpet, & they retzured from the cite, euery man to his tent: And Jo-

ab returned to Hierusalem, vnto the king.

23 Joab was ouer all the hoast of Israel, and Banaia the sonne of Jehoida was ouer the Cerethites & Phelethites.

24 And Aduram was ouer the tribute, and Jehosaphat the sonne of Ahilud, was recorder.

25 Seua was scribe, and Sadoc and Abiathar were the priestes.

26 And Ira the Jairite was ^(b) chiefe about Dauid. ^(c) In dig- nite & counsil.

¶ The .xxi. Chapter.

1 Three deare yerres. 9 The vengeaunce of the sinnes of Saul, lighteth on his seuen sonnes, which are hanged. 15 foure great battailes, which Dauid had against the philistines.

A 1



And there was an hunger in the dayes of Dauid three yerres together: And Dauid enquired of y^e Lorde.

And the Lorde answered: It is for Saul, and the house of blood, because he slue the ^(a) Gibeonites.

2 And the king called the Gibeonites, and saide vnto them: (Now the Gibeonites were not of the children of Israel, but a remnaunt of the Amorites, and the children of Israel sware vnto them: And Saul sought to slay them, for a zeale that he had to the children of Israel and of Iuda.)

3 Wherefore Dauid saide vnto the Gibeonites: ^(b) What shall I do for you, & wherewith shall I make the attonement, that ye may blesse y^e inheritance of the Lorde:

4 The Gibeonites answered him: We will haue no siluer nor golde of Saul nor of his house, neither is it our mind that thou shouldest kill any man in Israel. He saide: What you shall say, that will I do for you.

5 They answered the king: The man that consumed vs, and imagined to bring vs to naught, that we are destroyed from remaining in any of the coastes of Israel:

6 Let seuen men of his ^(c) sonnes be deliuered vnto vs, & we will hang them vp vnto the Lorde in Gibeath of Saul whom y^e Lord did choose. And the king saide: I will geue them you.

7 But the king had compassion on M^ephiboseth the sonne of Jonathan the sonne of Saul, because of the Lordes oth that was betweene them, euen betweene Dauid & Jonathan the sonne of Saul.

8 But the king toke the two sonnes of Rishpa the daughter of Aia whom he bare vnto Saul, euen Armoni and Mephiboseth, and the fine sonnes of Michol the daughter of Saul, whom ^(d) he bare to Adriel the sonne of Barzilai the Gheolathite.

9 And he deliuered them vnto y^e handes of the Gibeonites, which hanged them in the hill before the Lorde: And they fell all seuen together, and were slaine in the dayes of haruest, euen in the ^(e) first dayes, and in the beginning of barley haruest.

10 And Rishpa the daughter of Aia, toke ^(f) sackcloth, & hanged it by for her vpon the rocke [enen] from the beginning of haruest, vntill ^(g) water dropped vpon them out of heauen, & suffered neither the byrdes of the ayre to lyght on them by day, nor beastes of y^e fielde by night.

11 And it was tolde Dauid what Rishpa the daughter of Aia the concubine of Saul, had done.

12 And Dauid went and toke the bones of Saul and of Jonathan his sonne, from the citezins of Jabes in Gilead, which had stolen them from the streete of Bethsan where the philistines had hanged them, whē the philistines had slaine Saul in Gilboa:

13 And he brought thence the bones of Saul,

(a) That is, whom he has vnto his children of her own: brought by being the children of Saul, by which hee is called.

(b) which was in the moneth Abar, or Ailan, which containeth part of the month of Abar, and part of Ailan.

(c) To make her a tent.

(d) Because brought was the name of this name, God up from the ayre, he was part of.

(e) 2d, cell.

Heere

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Saul, and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

- 14 And the bones of Saul & Jonathan his sonne buried they in the countrey of Benjamin, in Zela, in the sepulchre of Cis his father: And when they had per-
fourned al that the king commaunded, God was then^(h) at one with the land.

(h) For
where the
magistrates
suffer faultes
inprimis
there the
plague of God
lyeth vpon
the land.

- 15 Moreover, the Philistines had yet warre againe with Israel, and Dauid went doo-
ne and his seruantes with him, & fought against the Philistines: And Da-
uid waxed faintie.

- 16 And Iesai benob one of the sonnes of the giants (the iron of whose speare
wayed three hundred⁽ⁱ⁾ scies of brasse)
and he being gyrded with a new sword,
thought to haue slaine Dauid.

(i) which as-
mount to nene
pound, a quater
see and halfe.

ii. Reg. 23. c.

- 17 But Abisai the sonne of Zaruia suc-
coured him, & smote the Philistine, and
killed him. Then the seruantes of Da-
uid sware vnto him, saying: Thou shalt
go no more out with vs to battaile, that

thou quenche not the^(m) light of Israel.
18 And yet after this, there was a bat-
telle with the Philistines at⁽ⁿ⁾ Gob, and
then Sibbechai the Hulathite slue^(o)
Saph which was one of the sonnes of the
giants.

(m) That
the light of
the church of Is-
rael should
not be quenched.
(n) Gob
Gibon.
(o) Saph
Saphai.
i. Chron. 11.
i. Chron. 11.
i. Chron. 11.
i. Chron. 11.

- 19 And there was another battaile in
Gob with the Philistines, where Elha-
nan the sonne of Jaere Dregim a Beth-
lehemite slue^(p) Goliath the Gethite:
the staffe of whose speare was as great
as a weavers clothbeam.

(p) Elhanan
the sonne of
Jaerai the
Bethlehemite
slayed
Goliath the
Gethite.
i. Chron. 11.
i. Chron. 11.

- 20 And there was yet another battaile
in Geth, wher was a man of a great
stature, and had on euery hand sixe fin-
gers, & on euery foote sixe toes, foure &
twentie in number, and was borne also
of the kindred of the giants in Geth.

- 21 And when he defyed Israel, Jona-
than the sonne of Simca the brother of
Dauid slue him.

- 22 These foure were borne to the giant
in Geth, and dyed by the hand of Da-
uid, & by the handes of his seruantes.

¶ The .xxii. Chapter.

2 Dauid after his victories prayseth God. 3 The anger of God toward the wicked.

44 He prophesieth of the refection of the Jewes, and vocation of the Gentiles.

A

(a) wherein
he propheseth
God for the
victories and
benefices he
recaued at
his handes.



And Dauid spake the
wordes of this^(a) song
vnto the Lorde, what
time the Lorde had de-
lyuered him out of the
hand of al his enemies,
and out of the hand of

Saul.

- 2 And he saide: The Lorde is my rocke,
and my castell, and my deliuerer.

"D, rocke.

- 3 God is my strength, in him will I
trust: he is my shilde, and the home of
my saluation, my hie towre, and my re-
fuge, my saviour, thou hast saned me
from wrong.

Psal. xlviii. a.

- 4 I will call on the Lorde which is
praysle worthy: and so shall I be saued
from myne enemies.

"D, bngod-
spued.

- 5 For the panges of death closed me a-
bout: the fludes of^(b) Belial put me in
feare.

"D, graue.

- 6 The sorowes of^(c) hell compassed me
about, the snares of death ouertoke
me.

25

- 7 In my tribulation did I call vpon
the Lorde, and crye to my God: and he
dyd heare my voyce out of his temple,
and my crye [did enter] into his eares.

- 8 The earth trembled and quaked: the
foundations of heauen moued & shooke
when he was angry.

- 9 Smoke went out at his nostrils, &
consuming^(d) fyre out of his mouth: coles
were kindled thereat.

(d) Light-
ning & flame
burning.

- 10 And he bowed heauen & came doo-
ne: and there was darkenesse vnder his
feete.

- 11 And he rode vpon Cherub and did flee:
he was scene vpon the winges of the
winde.

- 12 He made darknes a tabernacle rounde
about him: with waters gathered toge-
ther in thicke cloudes.

- 13 Through the brightnes of his presence
were^(e) the coles of fyre kindled.

(e) By the
reflection of
a temple, he
reclaresh the
power of god
against the
enemies.

- 14 The Lorde thundred from heauen:
& he that is most hie, put out his voyce.

- 15 He shot arrowes, and scattered them:
[to wit] lyghtning, & ouerthrew them.

- 16 The chanelles of the sea appeared: and
the foundations of the world were seene,
by the reason of the rebuking of the Lorde,
and through the blasing of the breath
of his nostrils.

- 17 He sent from aboue and toke me: he
drew me out of many waters.

18 He

Dauid's song.

18 He deliuered me from my mightie enemies, and from them that hated me: for they were to strong for me.

19 When they had presented me in the daye of my calamitie: the Lorde stayed me vp.

20 For he brought me out into roomth: he deliuered me, because he had a fauour vnto me.

21 The Lorde rewarded me according to my rightousnesse: according to the purenes of my hands he recompensed me.

22 For I haue kept the wayes of the Lord: and did not wickedly agaynst my God.

23 For all his lawes were in my sight: & his statutes, I did not depart therefrō.

24 In his sight also haue I ben vpight: and haue kept me from myne owne iniquitie.

25 And the Lorde did to me againe according to my rightousnesse: euen after my purenes in his eye sight.

26 With the godly thou shalt be godlie: and with the man that is vpight, thou shalt be vpight.

27 With the pure thou shalt be pure: and with the froward thou wilt shewe thy selfe froward.

28 And the poore people thou wilt saue: but thyne eyes are vpon the proude, to bring them downe.

29 For thou art my lyght, O Lorde: and the Lorde shall light my darkenesse.

30 For by thee I shall breake through an hoast of men: and by my God wyll I spring ouer a wall.

31 God is vncorrupt in his way, the word of the Lord is tryed in the fyre: he is a shielde to all them that trust in him.

32 For who is a God saue the Lord: and who is mightie saue our God?

33 God strengthneth me in battaile: & ryndeth the way cleare before me.

34 He maketh my feete lyke hyndes feete: and setteth me vpon my hie places.

35 He teacheth my handes to fight: that euen a bowe of Steele is broken with myne armes.

36 Thou hast geuen me the shielde of thy saluation: and with thy louing mekenesse thou doest multiplie me.

37 Thou hast enlarged my steps vnder me: and my legges shall not faile me.

38 I haue folowed vpon myne enemies, and destroyed them: and turned not againe, vntill I had consumed them.

39 I haue wasted them, and wounded them, that they shal not be able to aryse: yea, they shall fall vnder my feete.

40 Thou hast gyrded me about with might to battaile: and them that rose agaynst me, hast thou subdued vnder me.

41 And thou hast geuen me the neckes of myne enemies: that I might destroye them that hate me.

42 They looked about, but there was none to saue them: [euen] vnto the Lorde, but he heard them not.

43 Then did I beate them as small as the dust of the earth: I did stampe them as the clay of the streete, and did spreade them abroad.

44 Thou also hast deliuered me from the disention of my people, thou hast kept me to be an head ouer nations: the people which I knew not, do serue me.

45 Strange chyldre dissemble with me: at the hearing of the care, they obey me.

46 Strange chyldren wil shrinke away: and they shall be smytten with feare in their priue chamber.

47 Let the Lord lyue, and blessed be my strength: magnified be God [euen] the force of my saluation.

48 It is God that geueth me [power] to reuenge me: & bringeth downe the people vnder me.

49 He deliuereth me from myne enemies, thou also hast lyft me on hie from them that rose agaynst me: thou hast deliuered me from the wicked man.

50 And therefore I wyll prayse thee O Lorde among the nations: and wyll sing vnto thy name.

51 He is the towre of saluation for his king, and dealeth mercifully with his annoynted: euen with Dauid, and with his seede for cuer more.

G

(1) Are forced
for feare of
my power to
saue and pro-
fesse subiection
and obedience
vnto me
agaynst their
heart.

The

¶ The .xxiii. Chapter.

1 The last wordes of Dauid. 6 The wicked shall be plucked by as thornes.
3 The names and factes of his mighty men. 15 He desireth water, & would not drinke.

A 1
(a) which he spake after he had made the Philistines.



These also be the ^(a) last wordes of Dauid: Dauid the sonne of Isai said: and y^e man which was ordayned the anoynted of the God of Jacob and the sweete Psalmist of Israel, sayde:

2
(b) We eny he spake nothing but by the moen of gods spirite.

2 The spirite of the Lorde spake by me, and his word was in my ^(b) tongue.

3 The God of Israel spake to me, euen the most mightie of Israel sayde: A ruler ouer men being iust, ruling in y^e feare of God:

4 And as the morning lyght When the sunne is vp, a morning in which are no cloudes, [so wal my house be, but not] as the grasse of the earth is by byghness and rayne.

ii. Reg. vii. c.

5 For so shal not my house be with God: * For he hath made with me an everlasting couenaunt, perfect and sure in all poyntes: and this is truly all my health, and all my desyre, " that it growe, but not as grasse.

" Ebre. that he will not make it growe: Meaning as the grasse which continueth not, but withereth and falleth away.

6 But the vngodly man, shall be as a thorne cleane pluckt vp, which can not be taken with handes:

7 But the man that shall touche them, must be defended with iron, or with the shaft of a speare, and they shalbe burnt with fire in the same place.

8 These be the names of the mightie men whom Dauid had: One that sate in the ^(c) seate of wisdom, being chiefest among the princes, was Adino of Gyni, he slue eyght hundred at one tyme.

(c) As one of the kinges counsell.

9 After him was Eliazar the sonne of Dodo the sonne of Ahohi, one of the thre worthies with Dauid, which ^(d) despyed the Philistines that were there gathered together to battaile, when the men of Israel were ^(e) gone by.

" D^o, ascribed with daunger of their ipeas.

(d) Meaning fled from the battaile.
(e) As a crane which came of swete spices and straining.

10 He arose and layed on the Philistines, vntill his hand was weery, and ^(f) claue vnto the sword: And the Lorde gaue great victorie the same day, and the people returned after him, only to spoyle.

11 After him was Samma the sonne of Age the Hararite: & the Philistines gathered together besyde a towne, where

was a parcell of land full of lentils, and the people fled from the Philistines:

12 But he stode in y^e midst of the ground, and defended it, & slue the Philistines: and the Lorde gaue great victorie.

13 * These thre (which were of the thre chief captaynes) went downe to Dauid in the hartest tyme vnto the caue Adullam: and the hoast of the Philistines pyched in the balley of giantes.

i. Par. xli.

14 And Dauid was then in an houle, and the souldiers of y^e Philistines were in Bethlehem.

(b) Begynne to come forth out of the gate.

15 And Dauid ^(g) longed, & saide: Oh that I had of the water that is in the wel by the gate of Bethlehem for to drinke.

16 And the thre mightie brake through the hoast of the Philistines, & dreyne water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid: neuerthelesse he would not drinke thereof, but ^(h) polvyed it vnto the Lorde,

(g) Wishes long his affection, and desiring God not to be offered for the sake of the water.

17 And saide, The Lorde forbyd that I should do so: Is not this the blood of the men that went in scoperdie of theyr lyues: & therefore he would not drinke it. And these thinges did these thre mightie men.

18 * Abisai the brother of Joab the sonne of Zaruia, was chiefe among the thre, & he lyft vp his speare against thre hundred, and slue them, & had the name among the thre:

ii. Reg. ii. c.

D

19 For he was most excellent of the thre, and was their captayne: howbeit he attained not vnto the first thre.

20 And Banaiiah the sonne of Jehoiada the sonne of a mightie man, bali-aunt in actes, of Bazeel, slue two strong men of Moab: he went downe also, and slue a lion in the midst of a pit in time of snowe.

" D^o, a man of great valour.

21 And he slue an Egyptian a goodly bigge man, and the Egyptian had a speare in his hand: But he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slue him with his owne speare.

(h) which was as bigge as a strawe beam.

22 These thinges did Banaiiah y^e sonne of Jehoida, and had the name among the

the three worthies.

23 He was honorable among ^(c) thirtie, but he attayned not to ^(c) the first three: And David made him of his counsel.

24 Asahel the brother of Joab, was one of the thirtie: Elhanan the sonne of Do-
do, of Bethlehem:

25 Samma the Harodite, Elica the Haro-
dite, Helez the Balthite, Ira the sonne of
Acres the Theroite:

26 Abiezer of Anathoth, ^(c) Debunai of
Bulathite:

27 Zelnion an Ahohite, Baharai the
Petophathite:

28 Heleb the sonne of Baanah an Aeto-
phante, Ithai the sonne of Ribai out of
Gibea of the children of Benjamin:

29 Banaiab the Pirathonite, Heddaï of
the ryuer of Gaas:

30 Abialbon the Arbathite, Asinaueth
the Barhumite:

31 Eliahba a Saalbonite: of the sonnes of
Jasen, Jonathan:

32 Samma the Hararite, Abiam ^(c) some
of Sarar an Hararite:

33 Eliphelet ^(c) sonne of Asbhai the sonne
of Baachathi, Eliam the sonne of Ahi-
thophel the Gilonite:

34 Hezrai the Carmelite, Baarai the Ar-
bite.

35 Igal the sonne of Nathan of Zoba,
Bani the Gadite:

36 Zelec the Ammonite, Baharai the Be-
rothite, which was the harnesse bearer
of Joab the sonne of Zaruia:

37 Ira the Jethrite, Gareb ^(c) Jethrite:

38 Uria the Iethite: thirtie and seven in
all.

¶ The. xxiii. Chapter.

1 David causeth the people to be numbred. 10 He repenteth, and chooseth
to fall into Gods handes. 15 Seuentie thousand perished with the pesti-
lence.

A



And agayne the Lorde
was wroth against Is-
rael, and ^(c) he moued
David agayne them,
in that he sayde: * Go
number Israel & Ju-
da.

2 For the king sayde to Joab the cap-
taine of the hoast which was with him:
Go thou abrode now throughout all the
tribes of Israel, euen from Dan to Be-
erleba, and number ye the people, that
I may knowe the ^(c) number of them.

3 And Joab saide vnto the king: The
Lorde thy God encrease the people an
hundredfold mo then they be, & that
the eyes of my lorde the king may see it:
And what is the cause that my lorde
the king hath a lust to this thyng:

4 Notwithstanding, the kinges word
prevayled agaynst Joab & against the
captaynes of the hoast: And Joab & the
captaynes of the hoast, went out from
the presence of the king, to number the
people of Israel.

5 And they passed ouer Iordane, & pi-
ched in Aroer on the right syde of the ci-
tie that lyeth in the myddest of the ^(c) va-
ley of Gad, and toward Iazer.

6 And then they came to Gilead, and to
the land Lahtim hodshi, & from thence
they came to Dan Jaan, and about to

Sidon.

7 And came to the strong hould of Tyre,
and to all the cities of the Heuites and ^(c) B
of the Chanaanites: & then went out to
the south of Iuda, euen to Beerleba.

8 And so when they had ben abrode
throughout all the land, they returned
to Iherusalem, after the end of nine mo-
nethes and twentie dayes.

9 And Joab deliuered the number and
summe of the people vnto the king, and
there were in Israel eyght hundred
thousand men of might that drewe
swordes: and the men of Iuda were
fue hundred thousand men.

10 And Dauids heart smote him, after
that he had numbred the people: And
Dauid saide vnto the Lord, I haue sin-
ned exceedingly in that I haue done:
And now I beseeche thee Lord take a-
way the trespass of thy seruauit, for I
haue done very foolishly.

11 And when David was by in the mor-
ning, the word of the Lorde came vnto
the prophet Gad Dauids ^(c) sear, saying:

12 Go and say vnto David, thus sayth
the Lorde: I offer thee three thynges,
choose thee which of them I shall do
vnto thee.

13 So Gad came to David, and shewed
him, and said vnto him: Wylt thou haue
^(c) seven yeres hunger to come vpon thy
land:

(c) whom
God hath ap-
pointed for
David, and
his time.
(d) For three
yeres of sea-
mine were
past for the
Gibonites:
this was the
fourth yere,
to the which
should haue
ben added
three yeres
more. 1 Elia-
ba.

land: or wilt thou see thre monethes before thyne enemies, they folowynge thee: or that there be thre dayes pestilence in thy land: Now therefore aduise thee, and see what aunswere I shall geue to him that sent me.

14 And Dauid saide vnto Gad, I am in a wonderfull straye: Let vs fall now into the hand of the Lorde (for much is his mercy) and let me not fall into the hand of man.

15 And so the Lorde sent a pestilence in Israel, from the morning vnto the time appoynted: And there dyed of the people from ^(c) Dan to Beersaba seuentie thousand men.

(c) From the one side of the countrey to the other.

16 And when the angel stretched out his hand vpon Iherusalem to destroy it, the Lorde repented him of the euill, & saide to the angel that destroyed the people: It is now sufficient, holde thyne hand. And the angell of the Lorde was by the threshing place of Arauna the Jebusite.

17 And Dauid spake vnto the Lorde, when he saw the angell that smote the people, and saide: Lo, it is I that haue sinned, and that haue done wickedlie: But these sheepe, what haue they done: Let thyne hand I pray thee be against me, and against my fathers house.

18 And Gad came the same day to Dauid, and said vnto him: Go vp and reare an altier vnto the Lorde in the threshing floore of ^(d) Arauna the Jebusite.

(d) Called also to Ornan.

19 And Dauid according to the saying of

Gad, went vp as the Lorde commaunded.

20 And Arauna looked, and sawe the king and his seruantes coming toward him: and Arauna went out, and bowed him selfe before the king on his face vpon the ground.

21 And Arauna sayde: Wherefore is my lord the king come to his seruant: Dauid answered: To bye the threshing floore of thee, and to make an altier vnto the Lorde, that the plague may cease from the people.

22 And Arauna saide vnto Dauid: Let my lord the king take and offer what seemeth him good in his eyes: Beholde, here be oxen for burnt sacrifice, and charrets, and the other instrumentes of the oxen for wood.

23 All these thinges did Arauna as a ^(e) king geue vnto the king, & said moreover vnto the king: The Lorde thy God accept thee.

(e) Arauna, who was a king of the Jebusites, and was the father of Arauna the Jebusite.

24 And the king saide vnto Arauna: Not so, but I will bye it of thee at a price, and wil not offer sacrifice vnto the Lorde my God of the which doth cost me nothing. And so Dauid bought the threshing floore and the oxen for ^(f) fiftie sides of siluer.

(f) Arauna bought the threshing floore and the oxen for fiftie sides of siluer.

25 And Dauid buyt there an altier vnto the Lorde, and offered burnt sacrifices and peace offerings: And so the Lorde was intreated for the land, and the plague ceased from Israel.

26

The end of the second booke of Samuel, other wyse called the second booke of the Kinges.

R. M.

The thirde booke of the kinges, after the reckening of the Latinistes: which thirde booke and the fourth also, is but one with the Hebrues.

The first Chapter.

Abisag keepeth Dauid in his extreme age. Adonia usurpeth the kingdome. So Solomon is annoynted king. So Adonia fled to the altar.

E. VV.



And king Dauid was ⁽¹⁾ olde and stricken in yerres, so that whē they couered him with clothes, he caught no heate.

Wherefore his seruauntes sayde vnto him: Let there be sought for my lord the king a young virgyn, to stande before the king and to cherishe him, and let her lye in thy bosome, that my lord the king may get heate.

And so they sought for a faire damosell throughout al the coastes of Israel, and founde one Abisag a ⁽¹⁾ Sunamite, and brought her to the king.

And the damosell was exceeding faire, and cherished the king, and ministred to him: But the king knewe her not.

And Adonia the sonne of Haggith exalted him selfe, saying: I wil be king. And he gat him charettes and horsemen, and ⁽¹⁾ fyttie men to runne before him.

And his father for his time would not displease him, to say why hast thou done so: And he was a very goodly man: and his mother bare him next after Absalom.

And he toke counsell at Joab the sonne of Zaruia, and at Abiathar the priest: and they ⁽¹⁾ helped forward Adonia:

But Sadoc the priest, ⁽¹⁾ Banaiah the sonne of Jehoiada, Nathan the prophete, Semel, and Rei, and the men of might which were with Dauid, they were not with Adonia.

And Adonia sacrificed sheepe, and oxen, and fat cattel, by the stone of Zoheleth, whiche is by the well of Rogel, and called all his brethzen the kinges sonnes, and all the men of Iuda the kinges ser-

uauntes:

But Nathan the prophete, and Banaiah, and the mightie men, and Solomon his brother he called not.

Wherefore Nathan spake vnto Bethsabe the mother of Solomon, saying: Hast thou not hearde that Adonia the sonne of Haggith doth raigne, and Dauid our lord knoweth it not?

Nowe therfore come, and I will geue thee counsell holbe to saue thyne owne lyfe, and the ⁽¹⁾ lyfe of thy sonne Solomon.

Go and get thee in vnto king Dauid, & say vnto him: Diddest not thou my lord O king, sweare vnto thy handmayde, saying, Assuredly Solomon thy sonne shall raigne after me, and he shall sit vpon my seate: Why is then Adonia king?

Beholde, whyle thou yet talkest there with the king, I wil come in after thee, and ⁽¹⁾ confirme thy wordes.

And Bethsabe went in vnto the king into the chamber: And the king was very olde, and Abisag the Sunamite ministred vnto the king.

And Bethsabe stouped & made obeysaunce vnto the king: And the king sayd, what is thy matter?

She answered: My lord, thou swarest by the Lorde thy God vnto thine handmayde [saying] Assuredly Solomon thy sonne shall raigne after me, and he shall sit vpon my seate.

And beholde, nowe is Adonia king, & nowe thou my lord the king knowest it not.

And he hath offered oxen, fat cattel, and many sheepe, and hath called all the sonnes of the king, and Abiathar the priest, and Joab the captayne of the host: But Solomon thy seruaunt hath he not bydden.

⁽¹⁾ Solomon: or, Belomah.

⁽¹⁾ For Adonia will bestride thy sonne and thee if he raigne.

⁽¹⁾ By becoming suche thinges as map further the same.

20 And nowe my lord **O** king, the eyes of all **I**srael wayte on thee, that thou shouldest tell them who ought to sit on the seate of my lord the king after him:

D 21 For els when my lord the king shall sleepe with his fathers, **I** & my sonne Solomon shalbe ^(g) synners.

(g) Thne is, shalbe reputed as sinners, and con- d nined to death as traitors.

22 And lo whyle she yet talked with the king, Nathan the prophet came also.

23 And they told the king, saying: Behold, [here commeth] Nathan the prophet. And when he was come in to the king, he made obeysaunce before the king vpon his face on the grounde.

24 And Nathan sayde: My lord (**O** king) hast thou sayde, Adonia shall raigne after me, and he shall sit vpon my seate:

25 For he is gone downe this day, & hath slayne oxen, & fat cattell, and sheepe a great many, & hath called all the kinges sonnes, and the captaynes of the host, and Abiathar the priest: And beholde, they eate & drinke before him, and say: God saue king Adonia.

"Heb. Let the king Adonia lyue.

26 But me thy seruauant, and Sadoc the priest, and Banaiah the sonne of Je-

hoiada, & thy seruauant Solomon, hath he not called.

27 Is this thing done of my lord the king, and thou hast not shewed it vnto thy seruauant who shouldest sit on the seate of my lord the king after him?

by saying that he ought to sit on the seate of the king after him.

28 Then king David aunswere, & sayd: Cal me Bethsabe. And she came into the kinges presence, and stode before him.

29 And the king sware, saying: As the Lord lyueth that hath ryd my soule out of all aduersite,

30 Euen as I sware vnto thee by the Lord God of **I**srael, saying, Assuredly Solomon thy sonne shal raigne after me, & he shal sit vpon my seate for me: so will I certainly do this day.

31 Then Bethsabe bowed on her face to the earth, and dyd reuerence vnto the king, & sayde: I pray God that my lord king David may lyue for euer.

32 And king David sayde: Call me Sadoc the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada. And they came before the king.

33 The king also sayde vnto them: Take



(f) Meaning the kinges seruantes & such as were of his garde.

With you the seruantes of your lord, & set Solomon my sonne vpon myne owne nulle, and cary him downe to Sihon:

34 And let Sadoc the priest and Nathan the prophet annoynt him there king ouer **I**srael: And blowe ye with trumpettes, & say, God saue king Solomon.

35 And then ye shall come by after him, that he may come and sit vpon my seate,

for he shalbe king in my steade: and I haue commaunded him to be captayne ouer **I**srael and **J**uda.

36 And Banaiah the sonne of Jehoiada aunswere the king, and sayde, Amen: And the Lord God of my lord the king say so to.

37 And as the Lorde hath ben with my lord the king, eue so be he with Solomon also,

in. 3p.

also, and make his seate greater then the seate of my lord king Dauids hath ben.

f 38 And so Sadoc the priest, and Nathan the prophet, and Banaiiah the sonne of Jehoiada, and the Cerethites, and the Phelethites went downe, and set Solomon upon king Dauids mule, and brought him to Gihon.

39 And Sadoc the priest took an horn of oyle out of the tabernacle, & annointed Solomon: And they blew the trumpettes, and all the people sayde: God laue king Solomon.

40 And all the people came by after him, pyping with pyppes and reioysing greatly, so that the earth rang with the sounde of them.

41 And Adonia and all the ghestes that he had called vnto him, heard it [even] as they had made an ende of eating. And when Joab heard the sounde of the trumpet, he sayde: What meaneth this noyse and byroze in the cite?

42 And as he yet spake, beholde Jonathan the sonne of Abiathar the priest came, and Adonia said vnto him: Come in, for thou art a valiant man, and bringest good tydings.

43 And Jonathan answered and sayde to Adonia: Verily our lord king Dauid hath made Solomon king.

44 And the king hath sent with him Sadoc the priest, and Nathan the prophet, and Banaiiah the sonne of Jehoiada, & the Cerethites; and the Phelethites, & they haue set him upon the kinges mule.

G 45 And Sadoc the priest & Nathan the prophete, haue annointed him king in

Gihon. And they came by from thence, & reioyced, that the cite did sounde againe: And that is the noyse, that ye haue hearde.

46 And Solomon sitteth on the seate of the kingdome.

47 And moreover, the kinges seruantes came to ^{(1) To salute him, and to praise God for him.} blesse our lord king Dauid, saying: God make the name of Solomon more honorable then thy name, & make his seate greater then thy seate. ^{(m) We gave God thanks for the good successe,} And the king bowed him selfe upon the bed.

48 And thus sayd the king: Blessed be the Lord God of Israel, which hath made one to sit on my seate this day, myne eye seying it.

49 And all the ghestes that were with Adonia were afrayde, and rose by, & went euery man his way.

50 And Adonia fearing the presence of Solomon, arose, and went and caught hold on the hornes of the aulter.

51 And one tolde Solomon, saying: Behold, Adonia feareth king Solomon: for lo he hath caught hold on the hornes of the aulter, saying: Let king Solomon sweare vnto me this day that he wil not slay his seruant with the sword. Exod. xxi. b

52 And Solomon said: If he wil shew him selfe a worthy man, ther shal not an heere of hym fall to the earth: But if wickednesse be founde in him, he shall dye.

53 And so king Solomon sent, and they brought him from the aulter, and he came and did obsequy vnto king Solomon: And Solomon sayde vnto him, Get thee to thyne house.

The ii. Chapter.

1 David exhorteth Solomon, and geueth charge as concerning Joab, Barzessai, and Semai. 10 The death of David. 17 Adonia asketh Abisag to wyfe. 25 He is slayne. 35 Sadoc was placed in Abiathars roome.

21 **I**n the dayes of Dauid. Drey mie that he should dye, & he charged Solomon his sonne, saying:

2 **I** go the way of all the earth, * be thou

strong therfore, & shewe thy selfe a man. 3 **K**epe thou the watch of the Lord thy God, that thou walke in his wayes, and kepe his statutes, and his preceptes, his iudgements, and his testimonies, euen as it is written in the lawe of Moyses:

that thou mayst prosper in all that thou doest, and in euery thing that thou meddest withall.

4 **T**hat the Lord also may make good his worde which he spake vnto me, saying: If thy children take heede to their way, that they walke before me in trueth, with all their heartes, & with all their soules, * thou shalt not (saith he) be without a man on the seate of Israel. iii. Re. ix. d.

5 **M**oreouer, thou wottest howe Joab the sonne of Zaruia serued me, and what he did to the two captaynes of the

hoastes ii. Reg. ii. c. and xxx. g.



hoastes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether, whom he slue, and shed blood in time of peace (euen as it had ben in warre) & put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Deale with him therefore according to thy wisdom, and bring not his hooze head downe to the graue in peace.

ii Re. xix. f.
26

7 *But shewe kindnes vnto the sonnes of Barzillai the Gileadite, that they may eate at thy table: For they came to me whē I fled from Absalom thy brother.

ii. Re. xvi. b.

8 *And behold, thou hast with thee Semai the sonne of Gera the sonne of Iechi of Bahurim, whiche cursed me with an horrible curse, in the day when I went to Mahanaim: But he came to meete me at Iordane, & I sware to him by the Lord, saying: I wil not slay thee with the sword.

9 But thou shalt not count him as vngiltie: For thou art a man of wisdom, and knowest what thou oughtest to do vnto him, his hooze head shalt thou bring to the graue with blood.

Act. ii. c.

10 And so Dauid slept with his fathers, and was buried in the cite of Dauid.

11 And the dayes whiche Dauid reigned vpon Israel were fourtie yeres: seuen yeres reigned he in Hebron, & thirtie and thre yeres reigned he in Iherusalem.

i. Pa. xxix. f.

12 *Then sate Solomon vpon the seate of Dauid his father, and his kingdome was stablished mightily.

ii. Re. xvi. b.

13 And Adonia the sonne of Haggith came to Bethsabe the mother of Solomon, and she sayde: *Comest thou peaceably? And he sayde, peaceably.

14 He sayde moreover: I haue somewhat to say vnto thee. She sayd: Say on.

15 And he sayd: Thou knowest that the kingdome was myne, & that all Israel set their faces on me, that I shoulde reigne: howbeit, the kingdome is turned away, and geuen to my brother: for it is appoynted him of the Lord.

16 And nowe I aske a petition of thee, deny me not. And she sayde vnto him: Say on.

17 And he said: Speake I pray thee, vnto Solomon the king (for he wil not say thee nay) that he geue me Abisag the Su-

namite to wyfe.

18 And Bethsabe sayd: wel, I wil speake for thee vnto the king.

19 Bethsabe therefore went vnto king Solomon, to speake vnto him for Adonia: And the king rose vp to meete her, and bowed him selfe vnto her, and sate hym downe on his seate, & there was a seate set for the kinges mother, & she sate on his right syde.

20 Then she sayd: I desire a litle petition of thee, I pray thee say me not nay. And the king sayd vnto her: Aske on, my mother, for I will not say thee nay.

21 She sayde: Let Abisag the Sunamite be geuen to Adonia thy brother to wyfe.

22 And king Solomon answered and sayde vnto his mother: why doest thou aske Abisag the Sunamite for Adonia: aske for him the kingdome also: for he is myne elder brother, and hath for him Abiathar the priest, and Joab the sonne of Zeruia.

(b) Abisag
that she
should have
geuen to
Abisag, vnto
afterward
haue aliquid
to the king's
house.

23 Then king Solomon sware by the Lord, saying: God do so and so to me, if Adonia haue not spoken this worde against his owne lyfe.

24 Nowe therefore, as the Lordelyueth, whiche hath ordeyned me, and set me on the seate of Dauid my father, and made me an house as he promised, Adonia shall dye this day.

25 And king Solomon sent by the hande of Banaiah the sonne of Jehoiada, and he smote him that he died.

26 And vnto Abiathar the priest sayd the king: Get thee to Anathoth vnto thine owne fieldes, for thou art worthy of death: but I will not at this time kill thee, because thou barest the arke of the Lord God before Dauid my father, and because thou hast suffered with my father in all his afflictions.

27 (c) And so Solomon put away Abiathar from being priest vnto the * Lord: that he might fulfill the wordes of the Lord, which he spake ouer the house of Eli in Silo.

(c) King Solomon
put away
Abiathar
the high priest
from being
priest.

28 Then tydings came also to Joab (for Joab had turned after Adonia, though he turned not after Absalom) and Joab fled vnto the tabernacle of the Lord, and caught holde on the hornes of the altier.

29 And

29 And it was told king Solomon howe that Joab fled vnto the tabernacle of the Lorde, and beholde he is by the altar: Then Solomon sent Banaiiah the sonne of Jehoiada, saying: Go and fall vpon him.

30 And Banaiiah came to the tabernacle of the Lorde, and sayde vnto him: Thus sayeth the king, Come out. And he sayde: Nay, but I wil dye euen here. And Banaiiah brought the king word againe, saying: Thus sayde Joab, and thus he answered me.

31 And the king sayde vnto him, ^(C) Doe enen as he hath sayd: Smite him, & burie him, that thou mayest take away the blood which Joab shed causelesse, from me, and from the house of my father.

32 And the Lorde shall bring his blood vpon his owne head: for he smote two men righteouster and better then he, and slue them with the sword, my father Dauid not knowing therof, euen Abner the sonne of Ner captayne of the hoast of Israel, and Amasa the sonne of Jether captayne of the hoast of Iuda.

33 Their blood shal therfore returne vpon the head of Joab, & on the head of his seede for euer: But vpon Dauid, & vpon his seed, & vpon his house, & vpon his seat shall there be peace for euer of the Lorde.

34 So Banaiiah the sonne of Jehoiada went vp, & he fel vpon him and slue him, and buried him in his house in the wilderness.

35 And the king put Banaiiah the sonne of Jehoiada in his roomie ouer þ hoast, and put Sadoc the prest in the roomie of Abiathar.

36 And the king sent and called Semei, & sayde vnto him: Builde thee an house in Iherusalem, and dwelle there, & see that thou go not forth thence any whyther.

37 For be thou sure, that the day that thou goest out, and passest ouer the riuer of

Cedron, thou shalt dye that day, and thy blood shalbe vpon thyne owne head.

38 And Semei sayde vnto the king, This saying is good: As my lord & king hath sayde, so will thy seruauant do. And Semei dwelt in Iherusalem many a day.

39 And it chaunced after thre yeres, that two of the seruantes of Semei ranne away vnto Achis sonne of Gath king of Geth: And they told Semei, saying, Behold, thy seruantes be in Geth.

40 And Semei stode vp, and saddled his asse, and gat him to Geth to Achis to seke his seruantes: And Semei wet & brought his seruantes againe from Geth.

(C) By his word
to his mynde
made hym
vnter his
type.

41 And it was tolde Solomon, howe that Semei had gone from Iherusalem to Geth, and was come againe.

42 And the king sent & called Semei, and said vnto him: Did I not charge thee by the Lorde with an oth, & testified vnto thee, saying: Be sure, that whensoeuer thou goest out & walkest abroad any whyther, thou shalt bye the death: And thou saydest vnto me: It is good thynges that I haue heard.

(S)

43 Why then hast thou not kept the oth of the Lorde, and the commaundement that I charged thee withall?

44 The king sayde moreover to Semei: Thou remembrest all the wickednesse which thyne heart knoweth, and that thou diddest to Dauid my father: the Lorde also shall bring thy wickednesse vpon thyne owne head:

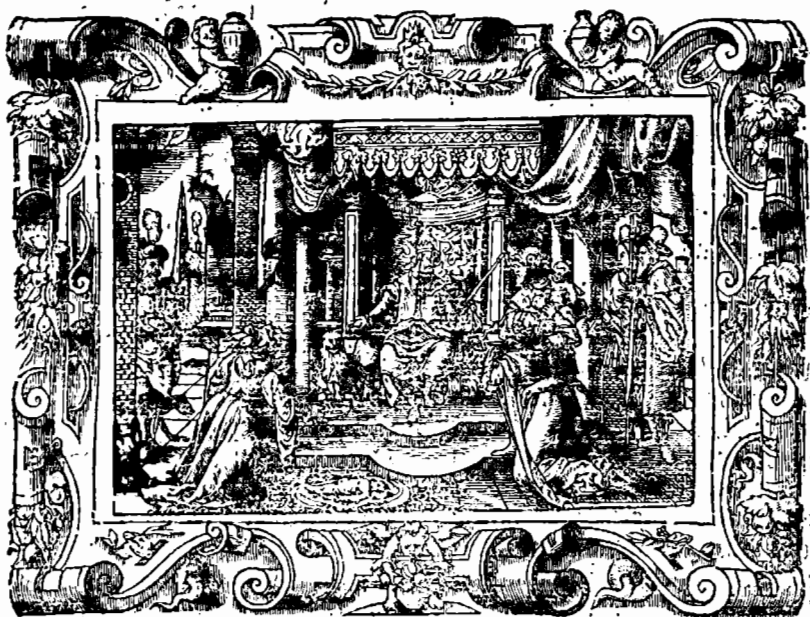
ii. Re. xvi. 1

45 And king Solomon shalbe blessed, and the seate of Dauid stablished before the Lorde for euer.

46 So the king commaunded Banaiiah the sonne of Jehoiada: Which went out, and smote him that he died: And the kingdome was stablished in the hande of Solomon.

The iii. Chapter.

1 Solomon taketh Pharaes daughter to wyfe. 5 The Lord appeareth to him and geueth him wisdom. 17 The pleading of the two harlottes, and Solomons sentence therein.



A 1

(a) Bethlehe.



Solomon made affinitye with Pharaos king of Egypt, & toke Pharaos daughter, and brought her into the^(a) cite of Dauid, vntil he had made an ende of buylding his owne house, and the house of the Lorde, and the wall of Iherusalem round about.

(b) where altars were appointed before the temple was buyld, to offer vnto the Lord.

2 Onely the people sacrificed in^(b) hygh places, because there was no house built vnto the name of the Lorde buttill those dayes.

3 And Solomon loued the Lorde, walking in the ordinaunces of Dauid his father: saue onely that he sacrificed and offered incense vpon altars in hygh places.

ii. Par. i. a.

4 And the king went to Gibeon, to offer there, for that was the speciall hygh place: And a thousande burnt offrings dyd Solomon offer vpon that aulter.

5 And in Gibeon the Lorde appeared to Solomon in a dreame by night, and God sayd: Aske what thou wilt, that I may geue it thee.

6 And Solomon sayde: Thou hast shewed vnto thy seruauit Dauid my father great mercie, when he walked before thee in trueth, in righteousnesse, and in

plainnesse of heart with thee, and thou hast kept for him this great mercy, that thou hast geuen him a sonne to sit on his seate, as it is comie to passe this day.

7 And nowe O Lord my God, it is thou that hast made thy seruauit king in steade of Dauid my father: And I am but young, & ^(c) wote not howe to go out and in.

25 u. Par. i. b.

Sap. x. a. (c) Solomon implores in this great charge of ruling.

8 And thy seruauit is in the midst of thy people which thou hast chosen: and verely the people are so many, that they cannot be told nor numbered for multitude.

9 ^(d) Geue therefore thy seruauit an vnderstanding heart to iudge thy people, that I may discerne betweene good & bad: For who is able to iudge this thy so mightie a people?

Sap. x. a. (d) Solomon implores in this great charge of ruling.

10 And this pleased the Lorde well that Solomon had desired this thing,

11 And God sayde vnto him: Thou hast not asked for thy selfe long lyfe, neither hast asked riches for thy selfe, nor hast asked the lyfe of thy enemies, but hast asked for thy selfe vnderstanding & discretion in iudgement:

12 Behold, I haue done according to thy wordes, so I haue geuen thee a wyfe & an vnderstanding heart, so that there was none lyke thee before thee, neither after thee shal any alyfe lyke vnto thee.

13 And

13 And I haue also geuen thee that which thou hast not asked, euen rycheſſe and honour, ſo that ther ſhalbe no king lyke vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to kepe myne ordinaunces and my commaundementes, *as thy father Dauid dyd walke, I will lengthen thy dayes.

15 When Solomon awoke, ⁽¹⁾ beholde it was a dreame: * And he came to Hieruſalem and ſtoode before the arke of the couenaunt of the Lorde, & offered burnt offringes and peace offringes, and made a feaſt to all his ſeruauntes.

16 Then came there two Women that were harlottes, vnto the king, & ſtoode before him.

17 And the one woman ſayde: Oh my lord, I and this woman dwell in one houſe, and I was deliuered of a childe, with her in the houſe:

18 And the thirde day after that I was deliuered, ſhe was deliuered alſo: and we were together, & no ſtraunger with vs in the houſe, ſaue we two.

19 And this wiues childe died in the night, for ſhe ſmothered it.

20 And ſhe roſe at midnight and toke my ſonne from my ſyde while thyne hand mayde ſlept, and layde it in her boſome, and put her dead childe in my boſome.

21 And when I roſe in the mornynge to geue my chyde ſucke, beholde it was dead: But when I had looked vpon it

in the morning, beholde, it was not my ſonne which I dyd beare.

22 And the other woman ſayd: It is not ſo, but my ſonne liueth, and thy ſonne is dead. And ſhe ſayde againe: No, but thy ſonne is dead, and my ſonne is alſue. And thus they pleaded before the king.

23 Then ſayde the king: The one ſayth, this that is alſue is my ſonne, and the dead is thyne: And the other ſayth, nay: but thy ſonne is the dead, and the liuing childe is myne.

24 And the king ſayde: ⁽¹⁾ Bring me a ſworde. And they brought out a ſworde before the king.

⁽¹⁾ The reſe-
dome of king
Solomon.

25 And the king ſayde: Deuide the liuing childe in two, and geue the one halfe to the one, and the other to the other.

26 Then ſpake the woman whole the liuing childe was, vnto the king (for her bowelles yerned vpon her ſonne) and ſayde: I beſeech thee my lord geue her the liuing childe, and in no wyſe ſlay it: But the other ſayde, Let it be neither myne nor thyne, but deuide it.

27 Then the king answered and ſayde: *Geue her the liuing childe, and ſlay it not, for ſhe is the mother therof.

Luk. vii. 4

28 And all they of Iſrael hearde of the iudgement which the king had iudged, and feared the king: for they ſawe that the wyſdome of God was in him to do iuſtice.

The. iiii. Chapter.

2 The princes and rulers vnder Solomon. 22 The true paunce for his vittayles. 26 The number of his hoxes. 32 His bookes and writings.

1 And ſo king Solomon was king ouer all Iſrael.

2 And theſe were his lordes: Azariahu the ſonne of Sadoc the prieſt.

3 Elihozeſh and Ahiah the ſonnes of Siſa, ſcribes: Jeholaphat the ſonne of Ahilud, the recorder.

4 Banaiah the ſonne of Jehoiada was ouer the hoaſt: Sadoc and ⁽¹⁾ Abiathar were the prieſtes.

5 And Azariahu the ſonne of Nathan was ouer the officers: And Zabud the ſonne of Nathan was a prieſt, & kinges companion.

6 And Ahifar was ſteward of the houſhold:

And *Adoniram the ſonne of Abda was ouer the tributes.

iii. Reg. v. d.

7 And Solomon had twelue officers ouer all Iſrael, which provided vittayles for the king and his houſhold: eche man his moneth in a yere, made prouiſion for neceſſarie thinges.

8 And theſe are their names: the ſonne of Hur in mount Ephraim,

9 The ſonne of Dekar in Makaz and in Saalbin, and Bethſanies, Elon, and Bethhanan.

10 The ſonne of Beſed in Aruboth, to whom parteyned Socho and all the land of Iſſeher.

11 The ſonne of Abinadab in all the region of Dor, whiche had Tapheth the daughter of Solomon to wyfe.

13 4 Baana

12 Baana the sonne of Ahilud was ouer Thaanach and Megiddo, and ouer all Bethsan, whiche is by Zarthana beneath Ieruel, fro Bethsan to p plaine of Bethola, euen vnto the place that is ouer against Iermeam.

13 The sonne of Gaber had Ramoth Gilead, and his were the towynes of Jair the sonne of Manasse which are in Gilead: and vnder him was the region of Argob whiche is in Basan threescor great cities with walles and barres of brasse.

¶ 14 Ahinadab the sonne of Hiddo had Mahenaim.

15 Ahimaaz was in Nephtalim, and he toke Basmath the daughter of Solomon to wyfe.

16 Baana the sonne of Husai was in Aser and in Aloth.

17 Jeholaphat the sonne of Paruah was in Issachar.

18 Senai the sonne of Ela was in Benjamin.

19 Gaber the sonne of Uri was in the countrey of Gilead, the land of Sehon king of the Amorites, and of Og king of Basan, & was officer alone in the lande.

20 And Juda and Israel were many [euen] as the sande of the sea in numbre, eating, druncking, and making mery.

Gen. xv. d. Exo. xxiii. d. Psal. lxxii. d. **D** 21 *And Solomon raigned ouer all kingdomes from the riuer vnto the lande of the Philistines, [euen] vnto the border of Egypt: and they brought presentes, and serued Solomon all the dayes of his life.

* Cope the Latin word cont. forth xv. buffels.

22 And Solomons bread for one day was thirtie quarters of manchet floure, & threescor quarters of meale:

23 Ten stalled oxen, and twentie out of the pastures, and a hundred sheepe, beside hartes, buckes, and wilde goates, and capons.

24 For he ruled in all the region on the

other syde Euphrates, from Thiphshah to Azza, ouer al the kinges on the other syde the riuer: And he had peace with all his seruantes on euery syde.

25 And Juda and Israel dwelt without feare, euery man vnder his vine and vnder his figgetree, from Danto Beersaba all the dayes of Solomon.

26 And Solomon had * fourtie thousand stalles of hoxses for charettes, & twelue thousande hoxslemen.

27 And the officers prouided vittayle for king Solomon and for all that came out of any place to king Solomons table, euery man his moneth, so that they lacked nothing.

28 Barly also and strawe for the hoxses and mules brought they vnto the place where the officers were, euery man in his office.

9 *And God gaue Solomon wysdome and vnderstanding exceeding much, and a large heart, euen as the land that is on the sea thore.

30 And Solomons wysdome excelled the wysdome of all the chyldren of the east countrey, and al the wysdome of Egypt.

31 For he was wiser then al men, yea then Ethan the Ezrahite, and Heman, Chalcol, and Darda the somes of Mahol: And his name was spoken of throughtout all nations on euery syde.

32 And Solomon spake thre thousande ^{(b) Thre} prouerbes: And his songes were a thousande and siue.

33 And he spake of trees, euen from the Cedar tree that groweth in Libanon, vnto the Ilope that springeth out of the wall: he spake also of beastes, of foules, of wormes, and of fishes.

34 And there came of all nations to heare the wysdome of Solomon, and from all kinges of the earth, which had heard of his wysdome.

The .v. Chapter.

1 Hiram sendeth to Solomon, and Solomon to him, purposing to buyde the house of God. 6 He prepareth flusse for the buylding. 13 The number of the workmen.

A



¶ And Hiram king of Tyre sent his seruantes vnto Solomon (for he had hearde that they had annoynted him king in the roome of his father) * For Hiram

was euer a louer of Dauid.

2 *And Solomon sent to Hiram, say- ing:

3 Thou knowest * howe that Dauid my father could not buyld an house vnto the name of the Lorde his God for the warres which were about him on euery syde,

E. m.

syde, vntill the Lorde put them vnder the soles of his feete.

4 But now the Lorde my God hath geuen me rest on euery syde, so that there is neither aduersarie nor enill to resist.

5 And beholde, * I am determined to build an house vnto y name of the Lord my God, as the Lord spake vnto David my father, saying: Thy sonne whom I wil set vpon thy seate for thee, he shal build an house vnto my name.

6 Now therefore commaund thou that they helve me Cedar trees out of Libanon, & my seruantes shalbe with thyne, and vnto thee wyll I geue the hyre for thy seruantes, accordyng to all such thynges as thou shalt appoynt: for thou knowest that there are not among vs that can skyl to helve tymber, lyke vnto the Sidones.

7 And it came to passe, when Hiram heard y wordes of Solomon, he reioysed greatly, & said: Blessed be the Lord this day, which hath geuen vnto David a wyse sonne ouer this mightie people.

8 And Hiram sent to Solomon, saying: I haue considered the thynges which thou sentest to me for, & I wil accomplishe all thy desyre concerning tymber of Cedar trees and firre.

9 My seruantes shall bring them from Libanon to the sea, and I wil conuey them by sea in flootes vnto the place that thou shalt shew me, and wil cause them to be discharged there, and thou shalt reteaue them: and thou shalt do me a pleasure againe, if thou minister foode for myne house.

10 And so Hiram gaue Solomon Cedar trees and firre trees accordyng to all his desyre.

11 And Solomon gaue Hiram twentie thousand quarters of wheate for foode to his housholde, and twentie buts of pure oyle: Thus much gaue Solomon to Hiram yere by yere.

12 And the Lorde gaue Solomon wisedom as he promysed him: And there was peace betweene Hiram and Solomon, & they two were confedered together.

13 And king Solomon rayled a summe out of Israel, and the summe was thirtie thousand men:

14 whom he sent to Libanon, ten thousand a moneth by course: so that when they had ben one moneth in Libanon, they abode two monethes at home: And * Adoniram was ouer the summe.

15 And Solomon had threescore and ten thousand that bare burdens, and foure score thousand masons in the mountaines:

16 Besides the lordes whom Solomon appoynted to ouersee the worke, euen three thousand & thre hundred, which ruled the people [& them] that wrought in the worke.

17 And the king commaunded them to bring great stones, costly stones, & hewed stones, for the foundatio of the house.

18 And Solonious masons, and the masons of Hiram did helve them, and the stone squarers: And so they prepared both tymber and stones, for the building of the house.

¶ The .vi. Chapter.

1 The building of the temple, and the fourme thereof. 12 The promysse of the Lorde to Solomon.

A 1



And it came to passe, that in the foure hundred & fourescore yere, after the childe of Israel were come out of the land of Egypt, and

in the fourth yere of the rayne of Solomon vpon Israel, & in the moneth * Zif, which is the second moneth, * he began to build the house of the Lorde.

2 And the house which king Solomon built for the Lorde, was threescore cubites long, and twentie cubites broade,

and thirtie cubites hie.

3 And he made a porche before the temple of the house, which was twentie cubites long, after y breadth of the house, and ten cubites brode, [euen] in the fore front of the house.

4 And in the house he made windowes, broade without, and narrow within.

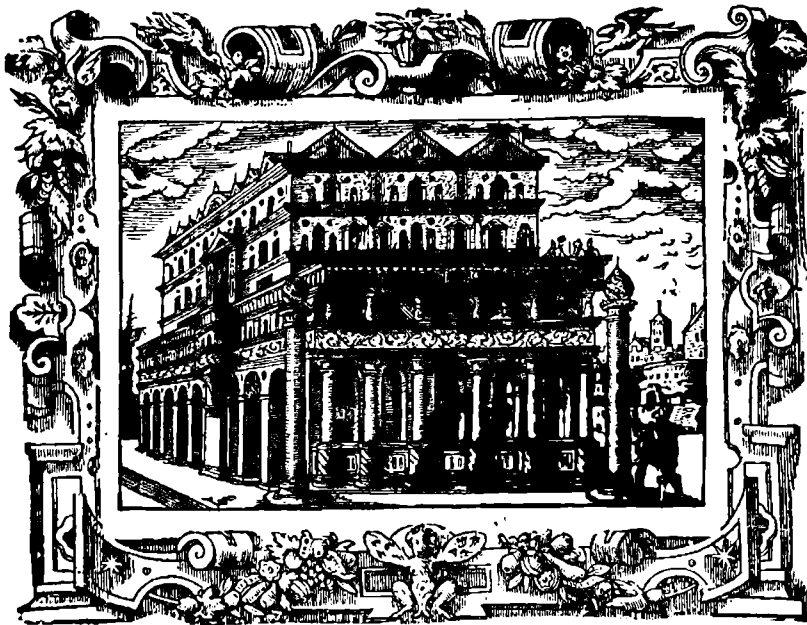
5 And by the wall of the house he made chambers round about [euen] in the walles of the house round about the temple & the quier: and he made chambers round about.

6 The neathermost chamber was five cubites

Some of the learned saye that the windowes were narrowe with out, and brode within.

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- cubites broade, & the middle was sixe cubites broade, & the third was seven cubites broade: For without in the wall of the house he made restes round about that [the beames of the chambers] shoulde not be fastened in the walles of the house.
- 7 And the house was built of stone, made perfect alreedye before it was brought thither: so that there was neither hammer nor axe, either any toole of iron heard in the house while it was in building.
- 8 The doore of the middle chamber was in the ryght syde of the house: and men went by with winedynge stayes into the middle chamber, and out of the middle into the third.
- 9 And so he built the house, and finished it: and he roofed the house bauldy with beames of Cedar tymbre.
- 10 And then he built chambers to all the temple five cubites heyght, & they were ioyned to the house with beames of Cedar.
- 11 And the word of the Lorde came to Solomon, saying:
- 12 Concerning the house which thou art in building, if thou wilt walke in myne ordinaunces, and execute my lawes, and kepe all my commaundementes to walke in them: then wyll I make good vnto thee my promise* which I promised Dauid thy father:
- 13 *And I will dwell among the children of Israel, and will not forsake my peo-

ple Israel.

- 14 Solomon therefore built the house, and finished it.
- 15 And seled the walles of the house within with boordes of Cedar tree: euen fro the pauement of the house vnto the rooffe did he seale the walles of it within with Cedar tree: and boorded the floore of the house with planches of fyre.
- 16 And he builded twentie cubites in the sydes of the quier of the temple both floore & walles with boordes of Cedar: and dressed it within in the secret place of the temple, euen in the most holy.
- 17 But the house, that is the temple before it, was fourtie cubites [long.]
- 18 And the Cedar of the house within, was carued with knoppes, and grauen with flowres: & all was Cedar tymbre, so that no stone was sene.
- 19 And the quier that was within the temple he prepared, to set there the arke of the appoyntment of the Lorde.
- 20 And the quier before was twentie cubites long, & twentie cubites in breadth, and twentie cubites in height: And he couered it with pure golde, and boorded the altier with Cedar.
- 21 So Solomon couered the house within with pure golde: And he made golde barres runne along the quier, which he had couered with golde.
- 22 And the whole house he ouerlayde with golde vntill he had ended it: also al the altier that was in the quier he ouerlayde

layde with golde.

23 And within the quier he made two Cherubims of Olive tree ten cubites hie.

24 Five cubites long was a wing of the one Cherub, & five cubites long was a wing of the other Cherub: so that from the uttermost part of one wing, unto the uttermost part of the other, were ten cubites.

25 And the other Cherub was ten cubites hie also: so that both the Cherubs were of one measure, and one size:

26 For the height of the one Cherub was ten cubites, and so was it of the other.

27 And he put the Cherubs within the inner house: And the Cherubs stretched out their winges, so that the one wing of the one touched the one wall, and the one wing of the other touched the other wall: And the other two winges of them touched one another in the midst of the house.

28 And he overlaid the Cherubs with golde.

29 And in all the walles of y^e house round about, he made figures of carved & sculped worke: [as namely] pictures of Cherubs, & paulme trees, & grauen flowres, [both within [in the quier] and without [in the temple].]

30 And the floore of the house he covered

with golde, [both] within [in the quier] and also without [in the temple.]

31 And in the entering of the quier, he made two doores of Olive tree: And both the vpper & two side postes were fine square.

32 The two doores also were of olive tree, & he graued them with grauing of Cherubs and paulme trees and grauen flowres, & covered them with golde, & layde thinne plates of golde vpon the Cherubs and paulme trees.

33 And so made he for the doore of the temple, postes of Olive tree four square.

34 The two doores were of firre tree, and either doore with foulding leaues.

35 And he graued thereon Cherubs, paulme trees, & carved flowres: and covered the carved worke with golde fine lie wrought.

36 And he built the inner court with three rowes of hewed stone, and one rowe of Cedar wood.

37 In the fourth yere was the foundation of the house of the Lorde layde, euen in the moneth "Zif."

38 And in the leuenth yere, in the moneth "Zul" (which is the eyght moneth) was the house full finished throughout all the partes thereof, according to all the fashion of it: And so was he seven yeres in building it.

April.

Octo. bet.

¶ The .iiij. Chapter.

1 The buylding of the houses of Solomon. 15 The excellent workmanship of Hiram in the peeces which he made for the temple.



1 **B**UT Solomon was buildinge his owne house thirtene yeres, and finished it all.

2 And he built y^e house in the wood Libanon, an hundred cubites

long, and fiftie cubites broade, and thirtie cubites hie: And it stoode vpon four rowes of Cedar pillars, and Cedar beames were layde vpon the pillars.

3 And the rooffe was Cedar aboue vpon the beames that laye on the pillars, euen .xlv. beames in fiftene rowes.

4 And there were windowes in three rowes, and the windowes were one against another three folde.

5 And all the doores with the syde postes & the vpper postes were four square, and had windowes one against another three folde.

6 And he made a porche by the pillars, [that bare vp the house] fiftie cubites long, and thirtie cubites broade, and the porche was before those and the other pillars: for there was a thicke tree set before them.

7 Then he made a porche to sit & iudge in, euen a porche of iudgment, sculped with Cedar throughout all the pamentes.

8 And his house wherein he dwelt had another hall, more inward then the porche, of lyke worke: And then Solomon made an house for Pharaos daughter (whom he had taken to wyfe) lyke vnto the fashion of the porche.

9 And all these were of the best stones, hewed after a measure and sawed with sawes within and without, from the foundation vnto the beames that laye aboue, after the measure, and euen so on the out syde toward the great court.

15

in Regina.

These beames were layde vpon the wall, that hangre out on the roofe of the house, the beauty of a hand.

10 And



10 And the foundation was layde vpon rich stones, and that very great stones, whercof some were ten cubites, and some eyght cubites.

11 And aboue were riche stones, squared after a certayne rule, and couered with Cedar.

12 And the great court round about, was with three rowes of hewed stones, and one rowe of Cedar planks, after the maner of the inner court of the house of the Lorde, and of the porche of the temple.

1. Par. ii. a. 13 And king Solomon sent and fet one Hiram out of Tyre,

Exo. xi. a. 14 A widowes sonne of y tribe of Nephtalim, his father being a man of Tyre: which Hiram was a craftesman in brasle, ful of wisdom, vnderstanding, and cunning, to worke all maner of worke in brasle: And he came to king Solomon, and wrought all his worke.

1. Cor. xi. c. 15 For he cast two pillers of brasle of eyghtene cubites hie a peece: & a string of twelue cubites did compasse either of them about.

16 And he made two pommels of moultten brasle, [after the fashion of a crowne,] to set on the toppes of the pillers: The height of the one head peece contayned five cubites, and the height of the other head peece contayned five cubites also.

17 He made networke, & wythen worke like chaines for the pommels vpon the head peeces that were on the top of the

pillers: euen seuen [rowes] vpon the one head peece, and seuen vpon the other.

18 And so he made the pillers, and two rowes of pomegranets rounde about in the one networke to couer the pommels that were vpon the top: and this he did also, for the other head peece.

19 And the pommels that were on the top of the pillers, were after lillie worke in the porche foure cubites.

20 And the pommels vpon the two pillers had also aboue ouer against the inndest within the networke: [pomegranets] and vpon the second head peece were there two hundred pomegranets in [two] rowes round about.

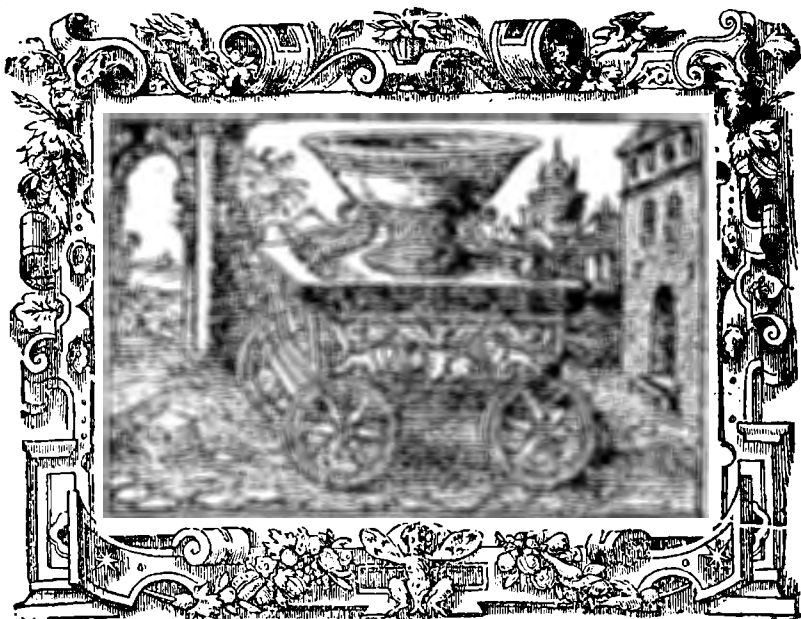
21 And he set vp the pillers in the porch of the temple: And when he had set vp the right piller, he called the name thereof Jachin: and when he had set vp the left piller, he called the name thereof Boaz.

22 And vpon the top of the pillers [were] lillie worke: & so was the workmanship of the pillers finished.

23 And he made a moultten lauatozie ten cubites wide from bym to bym, round in compasse, and five cubites hie: And a string of thirtie cubites did compasse it about.

24 And vnder the bym of it there were knoppes round about, ten in one cubite, and they compassed the lauatozie round about: And the knoppes were cast with it in two rowes when it was cast.

25 And



25 And it stood on twelve oxen, of which
 three looked toward the north, three to-
 ward the west, three toward the south,
 and three toward the east: and the lau-
 torie stood upon them, and all their hin-
 der partes were inward.

26 It was an hand breadth thicke, and
 the bryn was wrought lyke the bryn
 of a cup with flowres of lilies, and it
 contained two thousand bates.

27 And he made ten feete of brasie:
 four cubites long, and four cubites
 broade a peere, and three cubites hie.

28 And the worke of the feete was on
 this manner: They had sides, and the
 sides were betweene the ledges.

29 And on the sides that were betweene
 the ledges, were lions, oxen, and Che-
 rubs: and likewise vpon the ledges that
 were aboue: and beneath the lions and
 oxen, were certayne additions made of
 thynne worke.

30 And vnder euery foote were four
 brazen wheelles, and boordes of brasie:
 and in the four corners thereof vnder
 the lauatorie, were vnderletters moul-
 den at the side of euery addition.

31 And the stalke of the lauatorie was in
 the middle of it, and aboue one cubite:
 But the stalke thereof was round after
 the worke of the foote, a cubite & a halfe:
 and also vpon the stalke were grauings
 with their bands, four square and not
 round.

32 And vnder the sydes were four
 wheelles, and the axeltrees ioyned fast

to the bottome, and the height of euery
 wheele was a cubite and an halfe.

33 And the workmanship of the wheelles
 was lyke the worke of a charret wheele:
 and the axeltrees, the naucles, spokes,
 and shaftes, were all moulden.

34 And there were four vnderletters in
 the four corners of one foote, & the vn-
 derletters were of the very bottome selfe.

35 And in the height of the bottome was
 there a rounde compasse of halfe a cu-
 bite hie: and in that height of the bot-
 tomie there proceeded both ledges and
 sydes out of the same.

36 For in the boordes of the ledges and
 on the sydes, he had grauen pictures of
 Cherubims, lions, & paulme trees, one
 by another rounde about.

37 Thus made he the ten feete after
 this manner: and they had all one fash-
 ion of casting, one measure, and one syde.

38 Then made he ten lauers of brasie,
 one lauer containing fourtie bates: and
 euery lauer was four cubites, & vpon
 euery one of the ten feete, he put one
 lauer.

39 And he put five of those feete on the
 ryght syde of the house, and other five
 on the left: and he set the lauatorie on the
 right syde of the house eastward, and
 toward the south.

40 And Hiram made pots, shouels, and
 basins, & so finished all the worke that
 he made king Solomon for the house
 of the Lorde:

41 That is to say, two pillars, and two
 round



- round head peeces that were to be set on the toppes of the two pillars.
- 42 And foure hundred pomegranates for the two netwoikes, euen two rowles of pomegranates in one netwoike to couer the two head peeces that were to be set on the toppes of the pillars:
- 43 And the ten feete, and ten lawers on the feete:
- 44 The lauatozie, and twelue oren vnder it:
- 45 And pottes, shouels, and basons: And all these vessels which Hiram made to king Solomon for the house of the Lord, were of bright brasse.
- 46 In the playne of Iordane did the king cast them [euen] in the thicke claye, betweene Socoh and Zarthan.
- 47 And Solomon left all the vessels (bowed) because they were so exceeding many, neither founde they out the waight of the brasse.
- 48 And so Solomon made al the vessels that perteyned vnto the house of the Lord, the golden autler, and the golden table wheron the shew bread was:
- 49 And five candestickes for the ryght side, and five for the left before the quier, of pure golde, with flowres, lampes, and snuffers of golde.
- 50 And bowles, flat peeces, basons, spoones, & masours, of pure golde: and hyndges made he of golde, both for the doores of the quier the place most holy, and for the doores of the temple also.
- 51 And so was ended all the worke that king Solomon made for the house of the Lord: And Solomon brought in the thinges which Dauid his father had dedicated, euen the siluer, golde, and vessels, and layde them vp among the treasures of the house of the Lord.

¶ The .viii. Chapter.

- 4 The arke is borne into the temple. 10 A cloude filleth the temple.
- 15 The king blesseth the people.

A 1
i. Par. v. 2.



hen^e Solomon gathered the elders of Israel, & al the heads of the tribes, and them that were captaynes among the fathers of the children of Israel, vnto him in Hierusalem, that they might

bring vp the arke of the appoyntment of the Lord^e out of the cite of Dauid, which is Sion. ii. Reg. vi.

- 2 And all the men of Israel assembled vnto king Solomon to the feast that falleth in the moneth^e Ethanim, which is the seventh moneth. * Sept. tembr.
- 3 And al the elders of Israel were come, and

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and the priestes tooke by the arke,

4 And they bare the arke of the Lorde, the tabernacle of the congregation, and all the holy vessels that were in the tabernacle: those dyd the priestes and the leuites beare.

5 And king Solomon and all the congregation of Israel that were assembled vnto him and went with him before the arke, did offer sheepe and oxen, that could not be tolde nor numbred for multitude.

6 And so the priestes brought the arke of the appoyntment of the Lorde vnto his place euen into the quier of the temple and place most holy, vnder the winges of the Cherubs:

7 For the Cherubs stretched out their winges ouer the place of the arke, and couered both it and also the stauess thereof alie vpon it.

8 And they drew out the stauess, that the endes of them might appeare out of the holy place within the quier, but they were not seene without, and there they haue ben vnto this day.

9 And there was nothing in the arke
* (a) saue the two tables of stone, which Moyses put there at Horeb, in which [tables] the Lorde made an appoyntment with the children of Israel when he brought them out of the lande of Egypt.

10 And it fortuneth that when the priestes were come out of the holy place, the cloude filled the house of the Lorde,

11 That the priestes could not stand and minister because of the cloude: for the glory of the Lorde had filled the house of the Lorde.

12 Then spake Solomon: The Lorde* saide that he would dwell in the darke cloude.

13 I haue build thee an house to dwell in, an habitation for thee to abyde in for euer.

14 And the king turned his face, and blessed all the congregation of Israel: and all the congregation of Israel stood still.

15 And he saide: Blessed be the Lorde God of Israel, which spake with his mouth vnto Dauid my father, * & hath with his hand fulfilled it, saying:

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel to build an house, that my name might be therein:

But I haue chosen * Dauid to be ruler ouer my people of Israel.

17 And it was in the heart of Dauid my father to build an house for the name of the Lorde God of Israel:

18 And the Lorde saide vnto Dauid my father: Whereas it was in thyne heart to build an house vnto my name, thou diddest well that thou wast so minded:

19 Neuerthelesse, thou shalt not build the house: but thy sonne that shall come out of thy loynes, he shall build the house vnto my name.

20 And the Lorde hath made good his word that he spake, and I am cysen by in the roome of Dauid my father, and sit on the seate of Israel, as the Lorde promysed, and haue built an house for the name of the Lorde God of Israel:

21 And I haue prepared therein a place for the arke, wherein is the couenaunt of the Lorde which he made with our fathers when he brought them out of the lande of Egypt.

22 Solomon stood before the aulter of the Lorde in the sight of all the congregation of Israel, and stretched out his handes toward heauen, and sayde:

23 * Lorde God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that kepest couenaunt & mercy for thy seruantes that walke before thee with all their heart.

24 Thou that hast kept with thy seruaut Dauid my father that thou promisedst him: Thou spakest also with thy mouth and hast fulfilled it with thyne hand, as it is come to passe this day.

25 Therefore now Lorde God of Israel, keepe with thy seruaut Dauid my father that thou promisedst him, saying, * Thou shalt not be without a man in my sight to sit on the seate of Israel: so that thy childe take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And now O God of Israel, let thy word be verified which thou spakest vnto thy seruaut Dauid my father.

27 Mayl God in dedde dwell on the earth: Beholde, * the heauens and heauens of all heauens are not able to contayne thee: and how should then this house do it that I haue builded?

28 Haue thou therefore respect vnto the prayer of thy seruaut, and to his supplication O Lorde my God, to heare the crye and prayer which thy seruaut prayeth

ii.Reg.xvii

ii.Par.vi.d.

ii.Reg.vii.c.

Esa.lxvi.a.

prayeth before thee this day:

29 That thine eyes may be open toward this house nyght and day, euen toward this place, of which thou haste said, My name shal be there: That thou mayst hearken vnto the prayer which thy seruauant prayeth in this place,

30 And regarde thou the supplication of thy seruauant and of thy people Israel when they pray in this place: and heare thou in heauen thy dwelling place, and when thou hearest haue mercy.

ii. Par. vi. d. 31 * If any man trespassse against his neyghbour, & there go an oth betwene them, and the one compell the other, and come, swearing before thyne altier in this house:

32 Then hearken thou in heauen, and do and iudge thy seruantes, that thou condemne the vngodly, to bring his way vpon his head: and iustifie the righteous, to geue him according to his righteousnesse.

Deu. xxx. a. 33 * When thy people Israel be put to the worse before the enemye, because they haue sinned against thee, & afterwarde turne againe to thee, and knowledge vnto thy name, and pray and make supplication vnto thee in this house:

34 Then heare thou in heauen, to be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest vnto their fathers.

iii. Reg. i. s. a. 35 * If heauen be shut vp, and there be no rayne, because they haue sinned against thee: yet if they pray in this place, and knowledge vnto thy name, and turne from their sinne through thy scourging of them:

36 Then heare thou in heauen, and be mercifull vnto the sinnes of thy seruantes, and of thy people Israel, that thou shew them a good way to walke in, and geue rayne vpon the lande that thou hast geuen to thy people to inherite.

37 If there be in the lande dearth, or pestilence, drouth, blasting, grasshopper, or caterpillar: or if their enemye besiege the in the lande of their cities, or whatsoeuer plague or sicknesse chaunce,

Esa. lvi. c. 38 * When what prayers and supplication soeuer be made of any man, of all thy people Israel, which shall knowledge euery man the plague of his owne heart, and stretch forth his handes toward this house:

39 Heare thou then in heauen, euen in thy

dwelling place, and be mercifull, and do and geue euery man according to his wayes, euen as thou hast onely knowest his heart (for thou onely knowest the heartes of all the children of men:)

40 That they may feare thee as long as they lyue in the lande which thou gauest vnto our fathers.

41 And likewise if a straunger that is not of thy people Israel, * come out of a farre countrey for thy names sake:

42 (For they shal heare of thy great name, and of thy mightie hand, & of thy stretched out arme) and shall come and pray in this house:

43 [Wherefore] heare thou in heauen thy dwelling place, & do all that the straunger calleth to thee for: that all nations of the earth may knowe thy name, and feare thee as do thy people Israel, and that they may knowe that thy name is called vpon in this house which I haue builded.

44 If thy people go out to battell against their enemye whither soeuer thou shalt send them, and shal pray vnto the Lord * [toward] the way of the cite which thou hast chosen, and [toward] the house that I haue built for thy name:

45 Heare thou in heauen their prayer and supplication, and iudge their cause.

46 If they sinne against thee * (for there is no man that sinneth not) & thou be angry with them, and deliuer them into the hand of their enemies, so that they carry them away prisoners, vnto the lande of their enemies whether farre or neare:

47 Yet if they turne againe vnto their heartes in the lande of them that carryed them away captiues, & retorne and pray vnto thee in the lande of their enemies, saying, We haue sinned, we haue done wickedly, and haue committed vngodlynesse:

48 And so turne agayne vnto thee with all their heart and all their soule in the laude of their enemies which led them away captiue, and pray vnto thee, [toward] the way of their land which thou gauest vnto their fathers, and [toward] the cite which thou hast chosen, and [toward] the house which I haue built for thy name:

49 Then heare thou their * prayer and supplication in heauen thy dwelling place, and iudge their cause:

50 And be mercifull vnto thy people that haue

have sinned against thee, and unto all their iniquities wherby they have done wickedly against thee, & get thou them the favour of those which led them away captiue, that they may have compassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt, even from the midst of the furnace of iron.

52 And let thine eyes be open unto the prayer of thy servant, and unto the prayer of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou dydest separate them from among all the nations of the earth to be thine owne inheritance, as thou saydest by the hand of Moyses thy servant, When thou broughtest our fathers out of Egypt O Lord God.

54 And when Solomon had made an ende of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, (b) & from kneeling on his knees, & from stretching out his hands up to heaven,

55 And stood & blessed all the congregation of Israel, with a loud voice, saying:

56 Blessed be the Lord that hath given rest unto his people Israel, according to all that he promised: there hath not failed one worde of all the good promise which he promised by the hand of Moyses his servant.

57 The Lord our God be with vs, as he was with our fathers, and forsake vs not, neither leave vs:

58 But that he may bowe our heartes vnto him, that we may walke in all his wayes, & kepe his commandementes, his statutes, and his lawes which he commanded our fathers.

59 And these my wordes which I have prayed before the Lord, be nye vnto the Lord our God day and night, that he defende the cause of his servant, and the cause of his people Israel, what thing soeuer chaunce at any time:

60 That all nations of the earth may knowe that the Lord is God, and none but he.

61 Let your heart therefore be perfect with the Lord our God, that ye walke in his statutes, and kepe his commandementes, as this day.

62 And the king and all Israel with him offered offerings before the Lord.

63 And Solomon offered a sacrifice of peace offerings which he offered vnto the Lord (to wit) twentie and two thousand oxen, and an hundred and twentie thousand sheepe: And so the king and all the children of Israel dedicated the house of the Lord.

64 The same day dyd the king halowe the middle of the court that was before the house of the Lord: for there he offered burnt offerings, meate offerings, and the fat of the peace offerings: because the brasen altar that was before the Lord, was too little to receaue the burnt offerings, meate offerings, and the fat of the peace offerings.

65 And Solomon helde that same time a brye feast, and all Israel with him, a verie great congregation, even from the entering in of Chemath vnto the river of Egypt before the Lord our God (c) seven dayes, and seven dayes, even fourteene dayes.

66 And the eighth day he sent the people away, & they blessed the king, and went vnto their tentes, ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his servant, and for Israel his people.

(c) Seven dayes for the dedication, and seven for the feast.

The ix. Chapter.

2 The Lord appeareth the seconde time to Solomon. 11 Solomon giveth cities to Hiram.
20 The Chanaanites become tributaries. 26 He sendeth forth shippes for golde.



1 And when Solomon had finished the building of the house of the Lord, and the kings palace, and all that he had in his hand & was appointed to make:

2 The Lord appeared to Solomon the

second time, as he appeared vnto him at Gibeon.

3 And the Lord said vnto him, I have heard thy prayer & thy intercession that thou hast made before me: For I have halowed this house, which thou hast built to put my name there for ever, & mine eyes & my heart shall be there perpetually.

4 And if thou wilt walke befoze me, as Dauid thy father walked, in purenes of heart and in righteounes, to do all that I haue commaunded thee, and wilt kepe my statutes, and my lawes:

5 Then will I stablishe the seate of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying: *Thou shalt not be without a mā vpon the seate of Israel.

iii. Re. ii. a.

6 But and if ye and your children turne away from me, and will not kepe my commaundementes and my statutes whiche I haue set befoze you, but go and serue other gods, & worshop them:

25

7 Then will I weede Israel out of the lande whiche I haue geuen them, and this house whiche I haue halowed* for my name, will I cast out of my sight, and Israel shalbe a prouerbe and a fable among all nations,

4. Re. 21 a.
1er. vii. b.* Some
reade: when
this house is
in great ho-
nour.Deu. xxix. d
1er. xxii. b. c

8 And this house shalbe taken away: so that euery one that passeth by it, shalbe astonied, and shall hyffe, and they shall say: *why hath the Lord done thus vnto this lande, and to this house:

9 And they shal aunswere: Because they forsoke the Lord their God, whiche brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them: therfore hath the Lord brought vpon them all this euill.

2. Par. 31. a.

10 *And it fortuneth, that at the ende of twentie yeres when Solomon had finished the buylding of the two houses, [that is to wite,] the house of the Lord and the kinges palace,

11 (And Hiram the king of Tyre brought Solomon timbre of Cedar, & firre trees, golde, and whatsoeuer he desired) Then Solomon gaue Hiram twentie cities in the lande of Galilee.

ii. Reg. v. b.

12 And Hiram came out from Tyre to see the cities whiche Solomon had geuen hym, and they pleased him not.

13 And he sayde: what cities are these whiche thou hast geuen me my brother: And he called them the lande of barren vnto this day.

14 And Hiram sent the king sixe scoze talents of gold.

15 (And this is the summe whiche king Solomon rayfed for a tribute when he buylded the house of the Lord, and his owne house, and Billo, and the wall of Hierusalem, and Hazor, and Begebdo,

and Gazer.

16 For Pharaos king of Egypt went by, and toke Gazer and burnt it with fire, and slue the Chanaanites that dwelt in the cite, and gaue it for a present vnto his daughter, Solomons wyfe.

17 And Solomon buylt Gazer & Beth-horon the neather,

18 And Baalath and Thamar in the wilderness in the lande:

19 And all the treasure cities that Solomon had, and cities for his charettes, and cities for his horsemen, and all that Solomon desired, and woulde buyld in Hierusalem, in Libanon, and in all the lande of his dominion)

20 And al the people that were left of the Amozites, Bethites, Pherezites, Heuites and Jebusites, whiche were not of the children of Israel,

21 Their children that were left after them in the lande, whom the children of Israel also were not able to destroy: those dyd Solomon compell to bring tribute, vnto this day.

22 But of the children of Israel dyd Solomon *make no bondmen: But they were men of warre, his ministers, his lordes, his captaynes, and rulers of his charettes, and his horsemen.

23 And these were the lordes that were set ouer Solomons worke [euen] five hundred were they and fiftie, and they ruled the people that wrought y worke.

24 And Pharaos daughter came by out of the cite of Dauid, vnto her house whiche Solomon had buylt for her: and then dyd he also buyld Billo.

25 And thysle a yere did Solomon offer burnt offrings & peace offrings vpon the autler whiche he buylt vnto the Lord, and he burnt incense vpon the autler that was befoze the Lord, and so he finished the house.

26 And king Solomon made a nauic of Shippes in Azion Gaber, which is beside Eloth, on the brinke of the red sea, in the lande of Edom.

27 And Hiram sent by Shippe also of his seruauntes, that were shipmen and had knowledge of the sea, with the seruauntes of Solomon:

28 And they came to Ophir, and fet from thence^a foure hundred and twentie talents of golde, and brought it to king Solomon.

The .x. Chapter.

1 The queene of Saba commeth to heare the wysdome of Solomon. 18 His royall throne. 3 His power and magnificence.



21

Exil. d.
An. d. c. a.



And the queene of Saba hearing the fame of Solomon (concerning the name of the Lord) came to proue him with harde questions.

2 And she came to Hierusalem with a berie great trayne, with camels that bare swete odours, and gold exceeding much, & precious stones: And she came to Solomon, and communed with him of al that was in her heart.

3 And Solomon declared vnto her all her questions, so that there was not one thing hyd from the king whiche he expounded not vnto her.

4 And the queene of Saba considered al Solomons wysdome, & the house that he had buylded,

5 And the meate of his table, and the sitting of his seruantes, the order of his ministers & their apparell, & his drinke, and his burnt sacrifices that he offred in the house of the Lord: and she was astonished.

6 And she sayde vnto the king: It was a true word that I hearde in myne owne land of thy sayinges, & of thy wysdome.

7 Howbeit I beleued it not, till I came

& sawe it with myne eyes: And beholde, is the one halfe was not tolde me: for thy wysdome and prosperitie exceedeth the fame which I hearde of thee.

8 Happy are thy men, and happy are these thy seruantes whiche stand euer before thee, and heare thy wysdome.

9 Blessed be the Lord thy God, whiche loued thee, to set thee on the seate of Israel, ^(a) because the Lord loued Israel for euer, & made thee king ^(b) to do equite and righteousnes.

10 And she gaue the king sire store talentes of golde, and of swete odours exceeding much, and precious stones: Ther came no more suche aboundaunce of swete odours, as the queene of Saba gaue to king Solomon.

11 The name also of the shippes of Thiram (that caried golde from Ophir) brought lyke wyse great plentie of Almuge trees, and precious stones from Ophir.

12 And the king made of the Almuge trees pillers for the house of the Lord and for the kinges palace, and made harpes and psalteries for singers: Ther came no more suche Almuge trees, nor were any more seene vnto this day.

(a) God loueth that people to whom he geueth a wyse ruler.
(b) The office of a king.

5. Reg. 9. c



13 And king Solomon gaue vnto the queene of Saba according to all her desire whatsoeuer she asked, besides that he gaue her of a free wil With his owne hande: And so she returned vnto her owne countrey, both she and her seruantes.

C 14 The waight of golde that came to Solomon in one yere, Was sixe hundred threescore and sixe talentes of golde,

15 Besydes that he had of marchauntes, and of the marchaundises of the spices, and of all the kinges of Arabia, & of the lordes of the countrey.

16 And king Solomon made two hundred targettes of beaten golde: sixe hundred sheldes of golde went to a target.

17 And he made thre hundred shielde of beaten golde: thre pounce of gold went to one shielde, and the king put them in the ^{ii. Paral.} house of the wood of Libanon.

18 And the king made a great seate of iorie, and couered it with the best golde.

19 And the seate had sixe steppes, and the toppe of the seate was rounde behinde, & there were pommelles on either syde on the place of the seate, and two lions stood besyde the pommelles.

20 And there stood twelue lions on the steppes, sixe on a syde: There was none lyke worke seene in any kingdome.

D ^{Dea. xvii. d.} 21 And al king Solomons drinke vessels were of golde, and lyke wyse all the vessels of the house of the wood of Li-

banon were of pure golde: And as for siluer, it was nothing worth in the dayes of Solomon:

22 For the kinges nauie of shippes went on the sea vnto Tharsis With the nauie of Hiram shippes: euen once in thre yeres went the nauie to Tharsis, and brought golde and siluer, Elephanes teeth, apes, and perockes.

23 And so king Solomon exceeded al the ^{ii. Paral.} kinges of the earth both in ryche and wysdome.

24 And all the worlde resorted to Solomon, to heare his wysdome which God had put in his heart:

25 And brought him euery man his present, vessels of siluer, & vessels of golde, rayment, harnesse, and sweete odours, and hoxles, and mules, yere by yere.

26 And Solomon gathered together charrettes and hoxemen: and he had a thousande and foure hundred charrettes, and twelue thousande hoxemen, whom he bestowed in the charet cities, and with the king at Hierusalem.

27 And the king made siluer in Hierusa- ^{ii. Paral.} lem as plenteous as stones, and Cedar as plenteous as the wilde segge trees that growe aboundantly in the fieldes.

28 Also Solomon had hoxes brought out of Egypt, and fine linnen: the kinges marchauntes receaued the linnen for a price.

29 A charet came by out of Egypt for sixe hundred

hundred sicles of silver, that is, one horse
for an hundred and fiftie: And euen so
for al the kinges of the Hethites, and for

the kinges of Siria, did they bring them
out through their handes.

The .xi. Chapter.

1. Solomon hath a thousand wyues and concubines, whiche bring him to idolatrie.
14 His God rapitly by aduersaries against him. 43 He dieth.



1 **B**ut king * Solomon lo-
ued many outlandishe
women, & the daugh-
ter of Pharaon, and
women of the Moa-
bites, Ammonites, E-
domites, Zidonites, &

Hethites:

2 wher as yet concerning these nations,
the Lorde sayd vnto the children of Is-
rael: * Go not ye into them, nor let them
come into, els Will they turne your
heartes after their gods: Neuerthelesse,
Solomon claue vnto them in loue.

3 And * he had seuen hundred queenes,
and three hundred concubines: and his
wyues turned away his heart.

4 For it came to passe when Solomon
was olde, his wyues turned his heart
after other gods: and his heart was not
perfect with the Lorde his God, as was
the heart of Dauid his father.

5 For Solomon folowed Astaroth the
god of the Zidons, and Milcom the ab-
omination of the Ammonites.

6 And Solomon wrought wickednesse
in the sight of the Lorde, and folowed
not the Lorde perfectly, as dyd Dauid
his father.

7 For then dyd Solomon buylde an hye
place for Chamos the abomination of
Moabim the hill that is before Hierusa-
lem, & vnto Moloch the abomination
of the children of Ammon.

8 And lyke wyse dyd he for all his out-
landishe wyues, which burnt cense and
offered vnto their gods.

9 And the Lorde was angry with Solo-
mon, because his heart was turned fro
the Lord God of Israel * which had ap-
peared vnto him twayne,

10 And gaue him a charge concerning
this thyng, that he shoulde not folowe
other gods: But he kept not that which
the Lorde commaunded him.

11 wherfore the Lorde sayde vnto Solo-
mon: Forasmuche as this is done of
thee, and thou hast not kept myne ap-
pointment, and my statutes whiche I
commaunded thee, I will rent the king-
dome from thee, and will geue it to thy
seruaunt.

12 Notwithstanding, in thy dayes I will
not do it, because of Dauid thy father:
but wil take it fro the hand of thy sonne.

13 howbeit, I will not take away all the
kingdome: But will geue one ^(C)tribe to
thy sonne, because of Dauid my seruaunt,
and because of Hierusalem whiche I
haue chosen.

14 And the Lorde stirred by an aduersa-
rie vnto Solomon, euen one Hadad an
Edomite, of the kinges seede, whiche
was in Edom.

15 For when Dauid was in Edom, and
Joab the captayne of the hoast was
gone by to burie them that were slaine,
he slote all the men children in Edom:

16 (For sixe monethes dyd Joab remayne
there, and all Israel, till he had destroy-
ed all the men children of Edom.)

17 And this Hadad fled, and certayne o-
ther Edomites of his fathers seruautes
with hym, to come into Egypt, Hadad
being yet a litle childe.

18 And they arose out of Madian, & came
to Parau, and toke men with them out
of Parau, and came to Egypt vnto Pha-
raon king of Egypt, whiche gaue him an
house, and appoynted him vittalles, and
gaue him lande.

19 And Hadad gat great fauour in the
sight of Pharaon, so that he gaue him to
wyse the sister of his owne wyfe, euen
the syster of Thahpenes the queene.

20 And the sister of Thahpenes bare him
Genubath his sonne, who Thahpenes
nourished in Pharaos house: And Genu-
bath was with Pharaos household a-
mong the sonnes of Pharaon.

21 And when Hadad hearde in Egypt
that Dauid was layde to sleepe with
his fathers, & that Joab the captayne
of the hoaste was dead also, he sayde
to Pharaon: Let me depart, that I
may go to myne owne countrey.

22 Pharaosayde vnto him: what hast thou lacked here with me, that thou wouldest thus go to thynne owne countrey: he aunswered, Nothing: howbeit, let me go.

23 And God stirred him by another aduersarie, one Rezon the sonne of Eliada, whiche fled from his lord Hadadezer king of Zoba:

24 And he gathered men vnto him, and became captayne ouer the conpanie when Dauid slue them: And they went to Damasco, and dwelt there, and raigned in Damasco.

25 Therefore was he an aduersarie to Israel all the dayes of Solomon, and this was the mischiefe, in that Hadad dyd abhorre Israel and raigned ouer Syria.

26 And Jeroboam the sonne of Nabat, an Ephraimite of Zareda (whose mother was called Zeruah, whiche was a Wydowe) and he Solomons seruauant, lyst by his hande against the king.

27 But this was the cause that he list by his hande against the king: Solomon buyt Bello, and mended the broken places of the citie of Dauid his father.

28 And this felowe Jeroboam was a man of strength & courage: And Solomon saue the young man that he was able to do the worke, he made him ruler ouer all the charge of the house of Joseph.

29 And it chaunced at that season that Jeroboam went out of Jerusalem, and the prophete Ahia the Silonite met him by the way, hauing a newe mantel on him, and they two were alone in the fildes.

30 Ahia caught the newe mantel that was on him, & rent it in twelue peces,

31 And sayd to Jeroboam, Take thee ten peces: For thus sayth the Lorde God of Israel, Behold, I will rent the kingdome out of the handes of Solomon, and will geue ten tribes to thee.

ii.Par. vii. c. 32 And he shal haue one for my seruauant Dauids sake, and for Hierusalem, the citie which I haue chosen out of all the tribes of Israel:

33 Because they haue forsaken me, & haue

worshipped Ashtaroth the god of the Zidons, and Chamos the god of the Moabites, & Milcom the god of the children of Ammon, & haue not walked in my wayes, to fulfill my pleasure, my statutes, and my lawes, as dyd Dauid his father.

34 I will not take the whole kingdome out of his hand: But I will make him chiefe all his lyfe long for Dauid my seruantes sake whom I chose: because he kept my commaundementes and my statutes:

35 But I will take the kingdome out of his sonnes hande, and will geue it vnto thee, euen ten tribes of it: Reg. iij. c. 15.

36 And vnto his sonne will I geue one tribe, that Dauid my seruauant may haue a light allway before me in Hierusalem, the citie which I haue chosen me to put my name there.

37 And I will take thee, and thou shalt raigne according to all that thy soule desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I commaunde thee, and wilt walke in my wayes, and do that is right in my sight, that thou kepe my statutes and my commaundementes as Dauid my seruauant dyd, then will I be with thee, and buyld thee a sure house, as I buyld for my seruauant Dauid, and will geue Israel vnto thee:

39 And I will for this [offence whiche Solomon hath committed] bere the seede of Dauid, but not for ever.

40 Solomon sought therefore to kil Jeroboam, and Jeroboam aroise, and fled into Egypt, vnto Silar king of Egypt, and continued there in Egypt vntill the death of Solomon.

41 The rest of the wordes that concerne Solomon, and all that he dyd, and his wysdome, are they not written in the booke of the wordes of Solomon:

42 The tyme that Solomon raigned in Hierusalem vpon al Israel was fourtie yeres.

43 And Solomon slept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne raigned in his steade.

1 Rehoboam succeedeth Solomon. 8 He refuseth the counsel of the auncient. 20 Jeroboam reigneth ouer Israel. 21 God commaundeth Rehoboam not to fight. 28 Jeroboam maketh golden calves.



A 1

2

And Rehoboam went to Sichem: for all Israel were come to Sichem, to make him king.

And when Jeroboam the sonne of Nabat whiche was yet in E-

gypt, heard of it: for he fled to Egypt from the pience of king Solomon, and dwelt in Egypt.

3

So they sent, and called him: and Jeroboam and all the congregation of Israel came, & spake vnto Rehoboam, saying:

A

Thy father made our yoke greuous, nowe therfore make thou the greuous seruite of thy father and his sore yoke whiche he put vpon vs, lighter, and we will serue thee.

And he sayde vnto them: Depart yet for the space of three dayes, and then come againe to me. And the people departed.

And king Rehoboam toke counsel with the olde men that stood before Solomon his father, while he yet liued, and sayd: What counsel geue ye, that I may haue matter to aunswere this people:

B 7

And they sayd vnto him: ^(A) If thou be a seruaunt vnto this people this day, and soloue their mindes, and aunswere them, & speake kinde wordes to them, they will be thy seruantes for euer.

But he forsoke the counsell that the olde men had geuen him, and called vnto his counsel young men, that were growen vp with him and wayted on him,

And he sayde vnto them: What counsel geue ye, that we may aunswere this people: for they haue conuined with me, saying: Make the yoke whiche thy father did put vpon vs, lighter.

10

And y^e young men that were growen vp with him, spake vnto him, saying: Thus shalt thou speake vnto this people that haue sayd vnto thee, thy father made our yoke heauy, but make thou it vs lighter: Euen thus shalt thou say vnto them, My litle finger shalbe wayghier then my father was in the loynes.

And nowe where as my father did lade you & put a greuous yoke vpon you, I will make it heauier: My father hath chastised you with rodde, but I will

correct you with scourges.

12 And so Jeroboam and all the people came to Rehoboam the thirde day, as the king had appoynted, saying, Come to me againe the thirde day.

13 And the king aunswered the people churlishly, and left the old mens counsel that they gaue him:

14 And spake to them after the counsel of the young men, saying: My father made your yoke greuous, and I will make it greuouser: My father also chastised you with rodde, but I will chastise you with scourges.

15 And the king hearkened not vnto the people: for it was the ordinaunce of God, that he might ^{iii. Re. xi. f.} perfourme his saying, whiche the Lord spake by Ahia the Silonite vnto Jeroboam the sonne of Nabat.

16 And so when all Israel sawe that the king regarded them not, the people aunswered the king with these wordes, saying: ^{ii. Reg. xx. a} What portion haue we in Dauid: we haue no inheritaunce in the sonne of Iſai: ^{ii. Para. x. d.} To your tentes O Israel, nowe see to thyne owne house Dauid. And so Israel departed vnto their tentes.

17 Howbeit, ouer the children of Israel which dwelt in the cities of Iuda, dyd Rehoboam raigne still.

18 The king Rehoboam sent Adoram the receauer of the tribute, and all they of Israel stoned him to death: But king Rehoboam made speede to get him vp to his charret, and to flee to Hierusalem.

19 And they of Israel rebelled against the house of Dauid, vnto this day.

20 And when al Israel heard that Jeroboam was come againe, they sent, and called him vnto the multitude, and made him king ouer al Israel: and there was no tribe that folowed the house of Dauid, but Iuda onely.

21 ^{ii. Para. xia.} And when Rehoboam was come to Hierusalem, he gathered all the house of Iuda, with the tribe of Benjamin, an hundred and fourescore thousande of chosen men which were good warriors, to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Solomon.

- D** 22 And the worde of God came vnto Se-
maia the ^{the pro-phet of God.} man of God, saying:
23 Speake vnto Rehoboam the sonne of Solomon king of Iuda, & vnto all the house of Iuda and Beniamin, & to the remmaunt of the people, saying:
24 Thus sayeth the Lorde, Ye shall not go bp, nor yet fight against your brethren the children of Israel: returne euery man to his house, for this thing is my doyng. They hearkened therfore to the worde of the Lorde, and returned to depart, according to the word of the Lord.
25 Then Jeroboam buylt Sichem in mount Ephraim, and dwelt therein: and went from thence, and buylt Penuel.
26 And Jeroboam thought in his heart: nowe shall the kingdome returne to the house of Dauid.
27 ^{the worde of the Lorde.} For if this people go bp and do sacrifice in the house of the Lorde at Hierusalem, then shall the heart of this people turne againe vnto their lord Rehoboam king of Iuda, and so shal they kill me, and go againe to Rehoboam king of Iuda.
E 28 ^{Tobias. Eccl. xlviii. d. Ex. xxxiii. d.} Whereupon the king toke counsel, and made two calves of golde, and sayd vn-

- to them, It is muche for you to go bp to Hierusalem: Behold O Israel, these ^{Ex. xxxiii. d.} are thy goddes, which brought thee out of the lande of Egypt.
29 And he set the one in Bethel, and the other set he in Dan.
30 And this thing turned to sinne: for the people went (because of the one) as farre as Dan.
31 And he made an house of hill aulter, and made priestes of the lowest of the people, which were not of the sonnes of ^{Num. iii. c. xvi. d.} Levi.
32 And Jeroboam made a feast the fyfteene day of the eyght moneth, lyke vnto the feast that is in Iuda, and offered on the aulter: And so did he in Bethel, to offer vnto the calves that he had made: And he put in Bethel the priestes of the hill aulter, which he had made.
33 And he went bp to the aulter to burne incense whiche he had made in Bethel the fyfteene day of the eyght moneth, euen in the moneth whiche he had imagined of his owne hearte: and made a sollemne feast vnto the children of Israel, and offered vpon the aulter, and burnt incense.

The .xiii. Chapter.

1 Jeroboam is reprehended of the prophete. 4 His hand dyeth bp. 15 The prophete is seduced, 24 And is killed of a lion. 33 The obstinacie of Jeroboam.

I
(a) 3 prophete



- And behold, ther came a man of God out of Iuda by the worde of the lord, vnto Bethel: and Jeroboam stode by the aulter to put incense.
2 And he cried against the aulter in the worde of the Lorde, and sayd: O aulter aulter, thus sayeth the Lorde: Behold, a childe shall be borne vnto the house of Dauid, Josia by name, and vpon thee shall he offer the priestes of the hill aulter, that burnt incense vpon thee, and mens bones shall be burnt vpon thee.
3 And he gaue a token the same time, saying: This is the token that the Lorde hath spoken it: Beholde, the aulter shall rent, and the ashes that are vpon it shall fall out.
4 And when the king hearde the saying of the man of God whiche had cryed against the aulter in Bethel, he stretched out his hande from the aulter, saying,

holde him: And his hand which he put forth against him dyed bp, & he coule not pull it in againe to him.

5 The aulter also claued asunder, and the ashes fell out from the aulter, according to the token which the man of God had geuen by the worde of the Lorde.

6 And the king aunswered, and sayd vnto the man of God: * Oh pray vnto the Lorde thy God, and make intercession for me, that my hande may be restored, me againe. And the man of God besought the Lord, and the kinges hand was restored againe, and became as it was afore.

7 And the king sayde vnto the man of God: Come home with me, that thou mayest dine, and I will geue thee a reward.

8 And the man of God sayde vnto the king: If thou wouldest geue me halfe thynne house, I will not go in with thee, neither will I eate bread, nor drinke water in this place:

- 9 For so was it charged me through the word of the Lord, saying: Eat no bread nor drinke water, nor turne agayne by the same way that thou camest.
- 10 And so he went another way, and returned not by the way that he came to Bethel.
- 11 And there dwelt an olde prophet in Bethel, and his sonnes came and tolde him all the workes that the man of God had done that day in Bethel, and the wordes which he had spoken vnto the king tolde they their father also.
- 12 And their father sayde vnto them: What way went he? And his sonnes shewed him what way the man of God went which came from Iuda.
- 13 And he saide vnto his sonnes: Saddle me the asse. which when they had saddled, he gat him by thereon,
- 14 And went after the man of God, and founde him sitting vnder a tree, and he said vnto him: Art thou the man of God that camest from Iuda? And he sayde, I am.
- 15 He sayde vnto him: Come homie with me, and eate bread.
- 16 He answered: I may not returne with thee, to go in with thee: neither wyl I eate bread, or drinke water with thee in this place.
- 17 For it was saide to me in the word of the Lord: Thou shalt eate no bread, nor drinke water there, nor turne agayne to go by the way that thou camest.
- 18 He saide vnto him: I am a prophet also as well as thou, and an angell spake vnto me in the word of the Lord, saying: Bring him agayne with thee into thyne house, that he may eate bread, & drinke water. And he lped vnto him.
- 19 And so he went agayne with him, and did eate bread in his house, and dranke water.
- 20 And it fortuned, that as they sat at the table, the word of the Lord came vnto the prophet that brought him agayne:
- 21 And he cryed vnto the man of God that came from Iuda, saying, Thus saith the Lord: Because thou hast disobeyed the mouth of the Lord, and hast not kept the commaundement which the Lord thy God commaunded thee:
- 22 But camest backe agayne, and hast eaten bread, & druncke water in the place concerning the which the Lord did say vnto thee, Thou shalt eate no bread, nor dryncke no water: thy carkasse shall not

- come vnto the sepulchre of thy fathers.
- 23 And so it came to passe that when he had eaten bread, and druncke, he saddled him the asse, to wit, to the prophet whō he had brought agayne.
- 24 And when he was gone, ^(b) a lion met him by the way, and Rue him: and his carkasse was cast in the way, & the asse stode thereby, and the lion stode by the corse also.
- 25 And men that passed by sawe the carcasse cast in the way, & the lion standing by the carcasse: and they came and tolde it in the towne where the olde prophet dwelt.
- 26 And when the prophet that brought him backe agayne from the way heard thereof, he sayd: It is the man of God, he was disobedient vnto the word of the Lord, and therefore the Lord hath deliuered him vnto the lion, which hath rent him, & slaine him according to the word of the Lord which he spake vnto him.
- 27 And he spake to his sonnes, saying: Saddle me an asse: And they saddled him.
- 28 And he went, and founde his body cast in the way, and the asse and the lion stode by the corse, and the lion had not eaten the carcasse, nor hurt the asse.
- 29 And the prophet toke by the body of the man of God, and layde it vpon the asse, and brought it agayne: and the olde prophet came to the citie to lament, and to burie him.
- 30 And he layde his body in his owne graue, and then lamented ouer him [saying] Alas my brother.
- 31 And when he had buried him, he spake to his sonnes, saying: when I am dead, see that ye burie me in the sepulchre wherein the man of God is buried: laye my bones beside his bones.
- 32 For the saying which he cryed at the word of the Lord against the aulter in Bethel, and against all the houses of hie places which are in the citie of Samarie, shall come to passe.
- 33 Howbeit, for all that Jeroboam conuerted not from his wicked way: but turned backe, and made of the lowest of the people priestes of the hie places: And who so pleased him, he filled his hand, and he became priest of the hie places.
- 34 And this thing turned to sinne vnto the house of Jeroboam, even to destroy him, and to bring him to naught from of the face of the earth.

iii. Reg. 10. f.
(b) The minister of God not doing his dutie accept-
ing to Gods word, is in most daunger of punishment.

iii. Reg. 23. d

"Or, Confess-
crated him.

¶ The .xiii. Chapter.

Ieroboam sendeth his wyfe disguised to Ahia the prophet, who declareth vnto him the destruction of his house. 25 Iuda is punished by Sifac.

21



At that time Abia the sonne of Ieroboam fel sicke.

2 And Ieroboam saide vnto his wyfe: Up I pray thee, and disguise thy selfe, that thou be not knowen to be the wyfe of Ieroboam: and get thee to Silo, for there is Ahia the prophet which tolde me* that I should be king ouer this people.

iii.Reg.xi.f.

3 And take with thee ten loaves, and cracknelles, and a crust of hony, and go to him, that he may tell thee what shall becomie of the childe.

4 And Ieroboams wyfe did so, and arose, and went to Silo, and came to the house of Ahia: But Ahia could not see, for his eyes were waxes dymme for age.

5 And the Lorde saide vnto Ahia: Beholde, the wyfe of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: But thus & thus shalt thou saye vnto her. And whē she came in, she sayned her selfe to be another woman.

6 But when Ahia heard the sounde of her fete as she came in at the doore, he sayd: Come in thou wyfe of Ieroboam, why saynest thou thy selfe so to be another: I am sent to thee [to wele thee] heauy thynges.

23 7 So, tell Ieroboam, thus sayth the Lorde God of Israel: [It repenteth me] forasmuch as * I exalted thee from among the people, and made thee prince ouer my people Israel,

iii.Reg.xii.e

8 I did rent the kingdome away from the house of Dauid, & gaue it thee: Nevertheless, thou hast not ben as my seruaunt Dauid, which kept my commaundementes, and folowed me with all his heart, to do that onely which was right in myne eyes:

9 But hast done euil aboue al that were before thee: For thou hast gone & made thee other gods, and noultē images, to prouoke me, and hast cast me behinde thy backe:

10 Therefore beholde, I wyll bring euill vpon the house of Ieroboam, and wyll roote out from Ieroboam euen him that* pisseth against the wall, and him

i.Reg.xv.d.

that is in pryson and forsaken in Israel, and wyll take away the remnaunt of the house of Ieroboam, as a man taketh away dounge tyll he hath carryed all.

11 * Whoso euer of Ieroboams house die in the towne, him shall the dogges eate: and he that dyeth in the fiede, shall the foules of the ayre eate: for the Lorde hath saide it. iii.Reg.xii

12 Up therfore & get thee to thyn owne house: Beholde, when thy soote entreteth into the citie, the childe shall dye,

13 And all they of Israel shall mourne for him, and burie him: For he onely of Ieroboam shal come to the sepulchre, because in him there is found goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shal stirre him vp a king ouer Israel which shall destroy the house of Ieroboam in that day: But what is it now?

15 For the Lorde shall smyte Israel as when a reede is shaken in the water: & he shall weede Israel out of this good lande which he gaue to their fathers, & shall scatter them beyond the ryuer, because they haue made them groues, and angered the Lorde. "Dy. 12 p. 122.

16 And he shall geue Israel vp because of the synnes of Ieroboam, which did sinne, and made Israel to lyme.

17 And Ieroboams wyfe arose, and departed, and came to Thirzah: & when she came to the thresholde of the doore, the childe was dead.

18 And al Israel buried him, and lamenting him, according to the word of the Lorde which he spake by the hande of his seruaunt Ahia the prophet.

19 And the rest of the wordes that concern Ieroboam, how he warred, and how he raigned, beholde they are written in the booke of the cronicles of the kinges of Israel.

20 And the dayes which Ieroboam raigned, were two and twentie yeres: And when he was layed asleepe with his fathers, Nadab his sonne raigned in his steade.

21 Rehoboam the sonne of Solomon raigned

raigned in Iuda: and Rehoboam was fourtie and one yeres olde when he began to raigne, & he raigned seuentene yeres in Hierusalem, the cite which the Lorde did choole out of all the tribes of Israel, to put his name there: his mothers name was Baama, an Ammonite.

22 And Iuda wrought wickednesse in the sight of the Lorde, and angered him in mo thinges then their fathers dyd in their synnes which they sinned.

23 For they also made them hie places, images, and groues on euery hie hill, and vnder euery thicke tree.

24 And there was a steeles of male children in the lande, and they did according to all the abhominations of the nations which the Lord cast out before the children of Israel.

25 And it fortuneth, that in the fift yere of king Rehoboam, Sisak king of Egypt came by against Hierusalem:

26 And toke away the treasures of the house of the Lorde, and the treasures of

the kings house, & spoyled all that was to be had: And he toke away all the shieldes of golde which Solomon had made.

27 In whose steade king Rehoboam made brasen shieldes, and committed them vnto the handes [of the keeping] of the captaynes of the garde, which waited at the doore of the kings house.

28 And when the king went into the house of the Lorde, they of the garde bare them, & brought them againe into the garde chamber.

29 The rest of the wordes that concerne Rehoboam, and all that he did, are they not written^(a) in the booke of the cronicles of the kinges of Iuda:

30 And there was warre betweene Rehoboam and Ieroboam all their lyues.

31 And Rehoboam slept with his fathers, and was buryed besyde his fathers in the cite of Dauid: his mothers name was Baama, an Ammonite. And Abiam his sonne raigned in his steade.

(a) which booke is called the cronicles of Ieroboam and Iuda the prophet.

The .xv. Chapter.

1 Abiam raigned ouer Iuda. 2 Asa succeedeth in his roome. 16 The battell betweene Asa and Baasa. 24 Jehosaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasa killeth Nadab.

1 **I**n the eighteenth yere of king Ieroboam the sonne of Nabat, raigned Abiam ouer Iuda.

2 Three yeres raigned he in Hierusalem: and his mothers name was Baacha, the daughter of^(a) Abisalon.

3 And he walked in all the synnes of his father which he had done before him, and his heart was not perfect with the Lorde his God, as the heart of Dauid his father.

4 Nevertheless, for Dauids sake did the Lorde his God geue him^(b) a lyght in Hierusalem, that he set by his sonne after him, and stablished Hierusalem:

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his lyfe, saue onely in the matter of Urias the Hethite.

6 And there was warre betweene Rehoboam and Ieroboam, as long as he lyued.

7 The rest of the wordes that concerne Abiam, and all that he did, are they not written in the booke of the cronicles of the kinges of Iuda: And there was warre betweene Abiam & Ieroboam.

8 And Abiam slept with his fathers, & they buried him in the cite of Dauid: and Asa his sonne raigned in his steade.

9 In the twentieth yere of Ieroboam king of Israel raigned Asa ouer Iuda.

10 Fourtie & one yeres raigned he in Hierusalem: and his^(c) mothers name was Baacha, the daughter of Abisalon.

11 And Asa did [that seemed] ryght in the eyes of the Lorde, as did Dauid his father.

12 And he toke away the male steeles out of the lande, and put away all the abhominable idolls that his fathers had made.

13 And he put downe Baacha his mother from bearing rule, because she had made an idoll in a groue: And Asa destroyed her idoll, and burnt it by the brooke Cedron.

14 But the hie places were not put downe:

ii. Pa. xiii. a.

(c) Grand mother.

iii. Re. xxii. g

(d) Baacha is to be punished with out respect of person. ii. Pa. xv. d.

- (c) He suffered that decree of ignominious.
- ^(c) Downe: Neuerthelesse Asa his heart was perfect with the Lorde all his dayes.
- 15 He brought in the holy vessels of his father, and that he had dedicate vnto the house of the Lorde, golde, and siluer, and iewels.
- 16 And there was warre betweene Asa, & Baasa king of Israel all their dayes.
- i.Par.xvi.a. 17 * And Baasa king of Israel went bp against Iuda, and built Rama; so that he woulde let none go out or in to Asa king of Iuda.
- ii.Reg.xx.a. 18 Then Asa toke al the siluer and golde that was left in the treasures of the house of the Lorde, and the treasures of the kinges house, and deliuered them vnto the handes of his seruantes, and king Asa sent them to * Benhadad the sonne of Tabzion the sonne of Hezion king of Syria that dwelt at Damasco, saying:
- D 19 There is a bonde betweene me & thee, betweene my father and thy father: and beholde I haue sent vnto thee a present of siluer and golde, that thou come and breake the bonde that thou hast with Baasa king of Israel, that he may depart from me.
- 20 So Benhadad hearkened vnto king Asa, & sent the captaynes of the hostes which he had, against the cities of Israel, and smote Hion, and Dan, and Abel, Beth Baacah, and all [the region of] Ceneroth, with all the lande of Nephthali.
- 21 And when Baasa heard thereof, he left building of Rama, and dwelt in Thirza.
- * Dr. gathered together all Iuda, and none to be excepted.
- 22 Then king Asa made a proclamation throughout all Iuda, that none should be excused: And so they toke the stones of Ramah and the timber wherewith Baasa had builded, and king Asa built with them the hill of Beniamin and Bethpale.
- 23 The remnant of all the wordes that concerne Asa, and all his might, and all that he did, and the cities which he builded, are they not written in the booke of the cronicles of the kinges of Iuda: Neuerthelesse, in his olde age he was diseased in his feete.
- 24 And Asa slept with his fathers, & was buried beside his fathers in the citie of David his father: And * Jehosaphat his sonne reigned in his steade. ii.Par.17.a.
- 25 And Nadab the sonne of Ieroboam began to raigne vpon Israel the second yere of Asa king of Iuda, and reigned vpon Israel two yeres.
- 26 And he did euill in the sight of the Lorde, walking in the way of his father, & in his mane wherewith he made Israel sinne.
- 27 And Baasa the sonne of Ahia, which was of the house of Isachar, conspired against him, and Baasa smote him at Gibbethon, which is a citie of the Philistines (for Nadab and al Israel layed siege to Gibbethon).
- 28 Euen in the third yere of Asa king of Iuda, did Baasa slay him, and reigned in his steade.
- 29 * And it fortuneth that when he was king, he smote all the house of Ieroboam, and he left him naught that breatheth, vntill he had put him cleane out, according vnto the saying of the Lorde which he spake by his seruant Ahia the Seoluite: iii.Reg.4.a.
- 30 Because of the sinnes of Ieroboam, wherewith he sinned and made Israel sinne, when he with his prouocation angered the Lorde God of Israel.
- 31 The rest of the wordes that concerne Nadab, and all that he did, are they not written in the booke of the cronicles of the kinges of Israel:
- 32 And there was warre betweene Asa & Baasa king of Israel all their dayes.
- 33 So in the third yere of Asa king of Iuda, began Baasa the sonne of Ahia to raigne ouer all Israel in Thirza, twentieth and foure yeres.
- 34 And he did that which is euill in the sight of the Lorde, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

¶ The .xvi. Chapter.

1 Of Baasa. 6 Ela. 9 Zimri. 16 Amri. 31 Achab marryeth Jezebel.
34 Jericho is buist againe.

1 When the worde of the
2 Lorde came to Jehu
 the sonne of Hanani a-
 gainst Baasa, saying:

Forasmuch as I ex-
 alted thee out of the
 duste, and made thee
 captayne ouer my people Israel, and
 thou hast walked in the way of Iero-
 boam, and hast made my people Israel
 to sinne, to anger me with their sinnes:

3 Beholde, I will roote out the poster-
 itie of Baasa, and the posteritie of his
 house: and will make thy house lyke the
 house of Ieroboam the sonne of Nabat.

4 * That man of Baasa which dyeth in
 the citie, him shall the dogges eate: and
 that man of him which dyeth in the
 fieldes, shall the fowles of the ayre eate.

5 The rest of the wordes that concerne
 Baasa, and what he did, & his power,
 are they not witten in the booke of the
 cronicles of the kinges of Israel:

6 And so Baasa slept with his fathers,
 and was buried in Thirza, and Ela his
 sonne reigned in his steade.

7 And by the hande of the prophet Je-
 hu the sonne of Hanani, came the worde
 of the Lorde against Baasa, and against
 his house, & against all the wickednesse
 that he did in the sight of the Lorde, in
 angryng him with the worke of his
 owne handes, that he should be like the
 house of Ieroboam, and because he kil-
 led ^(a) him.

8 The twentie & sixth yere of Asa king
 of Iuda, began Ela the sonne of Baasa
 to raigne ouer Israel in Thirza, two
 yeres.

9 And his seruauent Zimri (which
 was captayne of halfe his charrets) con-
 spired against him as he was in Thir-
 za drinking, and was druncken in the
 house of Arza, steward of his house in
 Thirza.

10 And Zimri came, and smote him, and
 killed him in the twentie & seuenth yere
 of Asa king of Iuda, and reigned in his
 steade.

11 And it fortuneth that when he was
 king, and sat on his seate, he slew al the
 house of Baasa, not leauing thereof one

to pylse against a wall: yea, he slew his
 kindesfolkes and freendes also.

12 And thus did Zimri destroy all the
 house of Baasa, according to the worde
 of the Lorde, which he spake against
 Baasa by the hande of Jehu the pro-
 phet,

13 For all the sinnes of Baasa and sinnes
 of Ela his sonne which they sinned, and
 made Israel to sinne and angre the
 Lorde God of Israel with their vani-
 ties.

14 The rest of the wordes that concerne
 Ela & all that he did, are they not witten
 in the booke of the cronicles of the
 kinges of Israel:

15 In the twentie & seuenth yere of Asa
 king of Iuda, did Zimri raigne seuen
 dayes in Thirza: & the people was then
 in the hoast besieging Gibbethon, a citie
 of the Philistines.

16 And the people in the hoast heard [one]
 saye, Zimri hath conspired, and slayne
 the king: wherefore all they of Israel
 made Amri the captayne of the hoast,
 king ouer Israel that same day, euen in
 the hoast.

17 And Amri departed by from Gibbe-
 thon, and all Israel with him, and they
 besieged Thirza.

18 And when Zimri sawe that the citie
 must needes be taken, he went into the
 palace of the kinges house, ^(b) and burnt
 him selfe & the kinges house with fyre,
 and so dyed

^(b) The man
of treason.

19 For his sinnes which he sinned, in do-
 ing that which is euill in the sight of the
 Lorde, and in walking in the waye of
 Ieroboam, and in his sinnes which he
 did, and in that he made Israel to sinne.

20 The rest of the wordes that concerne
 Zimri, & the treason that he wrought,
 are they not witten in the booke of the
 cronicles of the kinges of Israel:

21 Then were the people of Israel deu-
 ded into two partes: for halfe the people
 folowed Tibni the sonne of Ginath,
 making him king: and the other halfe
 folowed Amri.

22 But the people that folowed Amri,
 preuayled against the people that folo-
 wed Tibni the sonne of Ginath: And
 so

of slaying
him, Zimri
was slain.

of slaying
him, Zimri
was slain.

so Thibm dyed, and Amri raigned.

23 In the thirtie and one yere of Asa king of Iuda, began Amri to raigne ouer Israel twelue yeres: Sixe yeres raigned he in Thirza.

¹⁰ Di. S. 1.
maria.

24 He bought the hill Schomron of one Schemar for two talents of siluer, and buyt in the hill, and called the name of the citie which he buyt, after the name of Schemar, which had ben owner of the hill Schomron.

25 But Amri wrought that which is euil in the eyes of the Lorde, and did worse then all that were before him.

26 For he walked in all the way of Jeroboam the sonne of Nabat, and in his sinnes, that made Israel sinne, to anger the Lorde God of Israel with their vanities.

27 The rest of the wordes that concerne Amri, & al that he did, and his strength that he shewed, are they not written in the booke of the cronicles of the kinges of Israel:

28 And so Amri slept with his fathers, and was buried in Samaria, & Ahab his sonne raigned in his steade.

29 In the thirtie and cyght yere of Asa

king of Iuda, began Ahab the sonne of Amri to raigne ouer Israel, & the same Ahab the sonne of Amri raigned ouer Israel in Samaria twentie and two yeres.

30 And Ahab the sonne of Amri did euill in the sight of the Lorde aboue all that were before him.

31 For^(c) it seemed vnto him but a light thing to walke in the sinnes of Jeroboam the sonne of Nabat: he toke Jezabel also the daughter of Ethbaal king of the Sidonites to wyfe, and * went and serued Baal, and worshipped him.

(c) Some
reade it with
rogatus.

32 And he reared vp an aulter for Baal in the temple of Baal which he had builded in Schomron:

iii. Reg. x.

33 And Ahab made a groue, and proceeded further in angering the Lorde God of Israel then all the kinges of Israel that were before him.

34 In his dayes did Hiel of Bethel build Jericho: he layde the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according vnto the word of the Lorde * which he spake by Iosuah the sonne of Nun.

Ios. vi. d.

The .xvii. Chapter.

1 Elias forewarnech of the famine to come. 4 He is fed of rauenis.
9 He is sent to Zarphath, where he restoreth his hostelle sonne to lpe.

1



And Elias the Thelbite, which was of the inhabitants of Gilead, layde vnto Ahab: * As the Lorde God of Israel lyueth, before whom I stande, * there shalbe neither deadwe nor rayne these yeres, but according to my worde.

2 And the worde of the Lorde came vnto him, saying:

3 Get thee hence, & turne thee eastward, and hide thy selfe in the brooke Cherith, that is, it that lyeth before Iordane.

4 Thou shalt drinke of the ryuer, and I haue commaunded the rauenis to feede thee there.

5 And so he went, and did according vnto the word of the Lorde: for he went, and dwelt by the brooke Cherith that is before Iordane.

6 (a) And the rauenis brought him bread and fleshe in the morning, and likewise

bread and fleshe in the evening: and he dranke of the brooke.

25

7 And it chaunced after a while that the brooke dried vp, because there fell no rayne vpon the earth.

8 And the word of the Lorde came vnto him, saying:

9 * Up, and get thee to Zarphath, which is in Sidon, and dwell there: & scholde, I haue commaunded a wydow there to sustaine thee.

Luk. iii.

10 So he arose, and went to Zarphath: and when he came to the gate of the citie, beholde the widow was there gathering of stickes: And he called to her, and said: * fet me I pray thee a litle water in a vessel, that I may drinke.

Ios. iii. c.

11 And as she was going to fet it, he cryed after her, and saide: bryng me I pray thee a morsell of bread also in thine hand.

12 She sayde: As the Lorde thy God lyueth, I haue no bread reby, but euen

iii. Reg. 18. c.

Deu. xi. b.

(a) God doth miraculously provide for him in all these extremities.

- euen an handful of meale in a barrel, & a litle oyle in a cruse: And beholde, I am gathering two stickes, for to go in and drie it for me and my sonne, that we may eate it, and dye.
- 13 And Elias saide vnto her, Feare not, go, and do as thou hast saide: but make me thereof a litle cake first of all, & bring it vnto me, and after ward make for thee and thy sonne.
- 14 For thus saith the Lord God of Israel: The meale in the barrel shall not be wasted, neither shall the oyle in the cruse be diminished, vntil the Lord haue sent rayne vpon the earth.
- 15 And she went, and did as Elias sayde: And she, and he, and her house, did eate a good space.
- 16 And the meale wasted not out of the barrel, neither was the oyle spent out of the cruse, according to the word of the Lord which he spake by the hande of Elias.
- 17 And after these thinges, it happened that the sonne of the wyfe of the house fel sicke, & his sicknesse was so sore that there was no breath left in him.
- 18 And she said vnto Elias: What haue I to do with thee O thou man of God:


Art thou come vnto me to call my sinne againe to remembraunce, and to slay my sonne?

- 19 He saide vnto her: geue me thy sonne. And he toke him out of her lap, & caried him vp into a loft where he abode, and layde him vpon his owne bed:
- 20 And called vnto the Lord, and saide: O Lord my God, hast thou punished also this wydow with whom I dwell as a straunger, & hast slaine her sonne?
- 21 * And he stretched him selfe vpon the childe three tymes, and called vnto the Lord, and saide: O Lord my God, I pray thee let this chilles soule come in to him againe.
- 22 And the Lord heard the voyce of Elias, & the soule of the childe came into him againe, and he reuiued.
- 23 And Elias toke the boye, and brought him downe out of the chamber into the house, and deliuered him vnto his mother: And Elias saide, Behold, thy sonne lyueth.
- 24 And the woman said vnto Elias: Now I knowe that thou art a man of God, and that the worde of the Lord in thy mouth, is true.

iii. Re. iiii. f.

The .xviii. Chapter.

1 Elias is sent to Ahab. 11 Obadiah hideth an hundred prophetes. 40 Elias killeth all Baals prophetes. 45 He obtayneth rayne.

A 1 fter processe of many dayes, the word of the Lord came to Elias in the third yere, saying: Go shewe thy selfe vnto Ahab, and * I will sende rayne vpon the

earth.

- 2 And Elias went to shewe him selfe vnto Ahab: and there was a great famishment in Samaria.
- 3 And Ahab called Obadiah, which was the gouernour of his house: (and Obadiah feared God greatly.
- 4 For when Iezabel destroyed the prophets of the Lord, Obadiah toke an hundred prophetes, and hid them by fittie in a cave, and prouided bread and water for them.)
- 5 And Ahab saide vnto Obadiah: Go in to the lande, vnto all fountaines of water, and vnto all brookes, if happily we may finde grasse to saue the horses and

mules alieue, and that we destroy not some of the beastes.

- 6 And so they deuided the lande betwene them to walke through it: Ahab went one way by him selfe, and Obadiah went another way by him selfe.
- 7 And it chaunced that as Obadiah was in the way, beholde Elias met him, and he knew him, and fell on his face, and saide: Art not thou my lord Elias?
- 8 And he answered him, I am he: Go, and tel thy lord, beholde, Elias is here.
- 9 He saide: What haue I sinned, that thou wouldest deliuer thy seruant in to the hande of Ahab, to slay me?
- 10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: And when they saide, he is not there: he toke an oth of the kingdome and nation when he found thee not.
- 11 And now thou sayest, Go, and tell thy lord that Elias is here.

12 And



12 And as soone as I am gone from thee, the spirite of the Lorde shall carrie thee into some place that I do not knowe, and so when I come and tell Ahab, and he can not finde thee, he shall slay me: But I thy seruauant feare the Lorde from my youth vp.

E 13 Was it not tolde my lorde what I did, when Jezabel slue the prophets of the Lorde: how I hid an hundred men of the Lordes prophets, fiftie men in one caue, and fiftie in another, and prouided them of bread and water:

14 And thou sayest, Go thou now & shewe thy lorde, beholde Elias is here: that he may slay me.

15 And Elias saide: As the Lorde of hostes liueth before whom I stand, I wyll shewe my selfe vnto him this day.

16 So Obadia went to meete Ahab, and tolde him: And Ahab went to meete Elias.

17 And it fortuneth that when Ahab saue Elias, he saide vnto him: Art thou he that troubleth Israel:

18 He answered: It is not I that haue troubled Israel, but ⁽¹⁾ thou and thy fathers house, in that ye haue forsaken the commaundements of the Lorde, & thou hast folowed Baal.

D 19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal * foure hundred and fiftie, and the prophets of the [idols]

groves foure hundred, which eate at Jezabels table.

20 So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elias came vnto all the people, and said: how long ^(b) halt ye betwene two opinions: If the Lorde be God, followe him: but if Baal be he, then go after him. And the people answered him not one worde.

22 Then saide Elias vnto the people [a gaine] I onely remayne a prophete of the Lorde: but Baals prophets are foure hundred and fiftie.

23 Let them therefore geue vs two oxen, and let them choose the one, & cut hym in peeces, and lay him on wood, and put no fire vnder: and I wyll dresse the other ore, and laye him on wood, & wyll put no fyre vnder.

24 And call ye on the name of your gods, & I wyll call on the name of the Lorde: and then the God that answereth by fire, let him be God. * And all the people answered and saide, It is wel spoken.

25 And Elias saide vnto the prophets of Baal: Choole you an ore, & dresse him first, for ye are many: & call on the name of your gods, but put no fire vnder.

26 And they toke the one ore that he dyd geue them, and they dressed it, * and called on the name of Baal from morning to noone, saying, O Baal heare vs. But there was no voyce, nor one to answer:

(b) Religion is not an indifferent thing, but wholy to be embraced, and constant practice.

(c) Baal hath more prophets than God.

i Reg. x.

Math. vi.

(1) The mis-
ter of gods
ought to
faithful
idols in
their cause.

swere : And they lept vpon the altier that they had made.

- 27 And at noone Elias mocked them, and sayde: Crye lowde, for he is a God, per- adventure he is talking, or occupied in folowing vpon his enemies, or is in his iourney, or happily he slepeth, and must be awaked [with your crye.]
- 28 And they cried lowde, and cut them selues as their maner was with knives & lamceers, till the blood folowed on the.
- 29 And it chaunced, that when mid- day was passed, they prophesied vntill the time of the euening sacrifice: But there was neither voyce, nor one to answer, nor any that regarded them.
- 30 And Elias said vnto all the folke: Come to me. And all the people came to him: And he repaired the altier of the Lord that was broken.
- 31 And Elias toke twelue stones, according to the number of the twelue tribes of the sonnes of Jacob, vnto whom the word of the Lord came, saying: Israel shall be thy name.
- 32 And with the stones he made an altier in the name of the Lord: And he made a ditch about the altier, as great as would conteyne two measures of seede.
- 33 And he put the wood in order, and helved the oxe in peeces, and layed him on the wood, and said: Fill foure barrells with water, and poure it on the burnt sacrifice, and on the wood.
- 34 And he sayde: Do so againe. And they dyd so the seconde time. And he sayde againe: Do it the thirde time. And they dyd it the thirde time:
- 35 And the water ran round about the altier, & he filled the pitte with water also.
- 36 And it fortunied, that when they should offer the euening sacrifice, Elias the prophete came, and sayde: Lord God of Abraham, Isaac, and of Israel, it shall be known this day that thou art the God in Israel, & [that] I [am] thy seruant,

and that I haue done all these thinges at thy commaundement.

- 37 Heare me O Lord, heare me, that this people may knowe that thou art the Lord God, and [that] thou hast turned their heart againe nowe at the last.
- 38 And the fire of the Lord fel, and consumed the burnt sacrifice, and the wood, and the stones, and the dusse, and licked vp the water that was in the pit.
- 39 And when all the people sawe it, they fell on their faces, and sayde: The Lord he is God, the Lord he is God.
- 40 And Elias sayd vnto them: Take the prophetes of Baal, and let not one of them escape. And they toke them, and Elias brought them vnto the brooke Baisan, and slue them there.
- 41 And Elias sayde vnto Ahab: Get thee vp, eate and drinke: for there is a sounde of much rayne.
- 42 And so Ahab went vp to eate and to drinke, and Elias went vp to the top of Carmel, and he layde him selfe flat vpon the earth, and put his face betweene his knees,
- 43 And sayde to his seruant: Go vp [I pray thee] and loke towarde the way of the sea. And he went vp, and looked, and sayde: There is nothing. And againe he sayde: Go againe seuen times.
- 44 And it fortunied that at the seueneth time, he sayde: Beholde there aryseth a litle cloude of the sea lyke a mans hand. He sayde: Go, and say vnto Ahab, Make fast [thy chariot] and get thee downe, that the rayne stoppe thee not.
- 45 And it came to passe, that in the meane whyle the heauen was blacke with cloudes and winde, & there was a great rayne: And Ahab gat vp, and came to Jezrahel.
- 46 And the hande of the Lord was on Elias, and he girded vp his loynes, and ranne before Ahab, till he came to Jezrahel.

Iud. vi. d.
Ecc. xlviii. a
i. Macha. i. a.

(O Elias slue
Baisan p. 223
physic.)

The .xix. Chapter.

1 Elias fleing from Jezabel, is nourished by the angel of God. 15 He is commaunded to annoynt Hazael, Jehu, and Elisa.

21



And Ahab tolde Jezabel all that Elias had done, and how he had slayne all the prophetes with the sword.

Then Jezabel sent a messenger vnto Elias,

saying: * So and so let the gods do to me, if I make not thy soule lyke one of theirs by to morowe this tyme.

- 3 When he sawe that, he arose, and went for his life, and came to Beerseba in Iuda, and left his seruant there.

iii. Reg. ii. b.

- 4 But he him selfe went a dayes iourney into the wilderness, and came and sat downe vnder a Juniper tree, and desired for his soule that he might dye, and sayde: *It is not be enough O Lord, take my soule, for I am not better then my fathers.
- 5 And as he lay and slept vnder the Juniper tree: behold an angel touched him, and sayde vnto him: Up, and eate.
- 6 And when he looked about him, beholde there was a cake baken on the coales, and a vessell of water at his head: And he dyd eate and drinke, and layde him downe againe to sleepe.
- 25 7 And the angel of the Lord came againe the seconde time, and touched him, and sayde: Up, and eate, for thou hast yet a great iourney.
- 8 And he arose, and dyd eate and drinke, & walked in the strength of that meate *fourtie dayes and fourtie nightes, euen vnto Horeb the mount of God.
- 9 When he came thither vnto a caue, he lodged therein al night: And behold, the word of the Lord came to him, and sayd vnto him: What doest thou here Elias?
- 10 And he answered, I haue ben ielous for the Lord God of hostes sake: For the children of Israel haue forsaken thy conenaint, *broken downe thyne altars, and slayne thy prophetes with the sword: and I onely am left, and they seke my lyfe to take it away.
- Rom.xi.a. 11 And he sayd: Come out and stand vpon y^e mount before the Lord. And behold, the Lord went by, & a mightie strong winde that rent the mountaynes and brake the rockes before the Lord, but the Lord was not in the winde: And after the winde, came an earthquake, but the Lord was not in the earthquake:
- Ec.xlviii.a. 12 And after the earthquake came fire, but the Lord was not in the fire: And after the fire, came a small still voyce.
- 13 And when Elias hearde, he covered his face with his mantle, and went out, and stode in the entering in of the caue: And beholde, there came a boyce vnto him, & said: What doest thou here Elias?
- 14 And he answered: I haue ben ielous for the Lord God of hostes sake, because the children of Israel haue forsaken thy conenaint, cast downe thyne altars, and slayne thy prophetes with the sword: and I onely am left, & they seke my lyfe to take it away.
- 15 And the Lord sayde vnto him: Go, and turne thy way to the wilderness vnto Damasco: & when thou comest there, annoynt Hazael king ouer Syria:
- 4 Reg. 8. d. 4 Reg. 9. b. 16 And *Jehu sonne of Nimshi shalt thou annoynt king ouer Israel: And Elisa the sonne of Saphat of Abel Beholah shalt thou annoynt to be prophete in thy roome.
- 17 And it shall come to passe, that whoso escapeth the sword of Hazael, himi shall Jehu slay: & if any man scape the sword of Jehu, him shall Elisa put to death.
- 18 And (therto) I haue left me seuen thousande in Israel, of whiche neuer man ^(a) bowed his knees vnto Baal, nor killed him with his mouth. ^{(a) such idolatry are not of God.}
- 19 So he departed thence, & found Elisa the sonne of Saphat plowing, & hauing twelue yoke of oxen before him, and he with the twelue: And Elias went by him, and cast his mantle vpon him.
- 20 And he left the oxen, and ranne after Elias, and sayde: *Let me I pray thee kysse my father and my mother, & then I will folowe thee. He sayde vnto him: Go backe againe, for what is it that I haue done to thee? ^{Luk ix. g.}
- 21 And when he went backe againe from him, he toke a couple of oxen, and slue them, and dressed the fleshe with the instruments of the oxen, and gaue vnto the people, and they dyd eate: And then he arose and went after Elias, and ministered vnto him.

The. xx. Chapter.

1 Samaria is besieged. 13 The Lord promisseth the victorie to Ahab by a prophet. The king of Israel made peace with Benhadad, and is reproveth therfore by the prophet.

A 1



AND Benhadad the king of Syria gathered all his host together, hauing thirtie & two kinges with him, and hostes and charrets: and went vp and besieged Samaria, & warred against it.

- 2 And he sent messengers to Ahab king of Israel into the cite, and sayde vnto him, thus saith Benhadad.
- 3 Thy siluer & thy gold is myne, & the rayrest of thy wines & of thy children be mine.
- 4 And the king of Israel answered and said: My lord king, according to thy saying, I am thyne and all that I haue.
- s And

- 5 And when the messengers came againe, they sayd, thus sayth Benhadad: Forasmuch as I haue sent vnto thee, saying, Thou shalt deliuer me thy siluer and thy golde, and thy wyues, and thy children:
- 6 I will therfore send my seruantes vnto thee to morowe this time: and they shall searche thyne house, & the houses of thy seruantes, and whatsoeuer is pleasaunt in thyne eyes, they shall take it in their handes, and bring it away.
- 7 Then the king of Israel sent for all the elders of the land, and said: Take heede I pray you, and see howe this felowe goeth about mischief: For he sent vnto me for my wyues, for my children, for my siluer, and for my golde, and I denyed him not.
- 8 And all the elders and all the people said: Hearken not vnto him, nor consent.
- 9 Wherefore he sayde vnto the messengers of Benhadad: Tell my lord the king, all that thou dydest send for to thy seruait at the first tyme, that I will do: but this thing I may not do. And the messengers departed, and brought aunswere againe.
- 10 And Benhadad sent vnto him againe, and sayde: Thus and thus do the gods vnto me, if the dust of Samaria be enough for al the people that folowe me, to take every man an handfull.
- 11 And the king of Israel answered, and sayd: Tell him, let not him that putteth on his harnesse boast him selfe, as he that putteth it of.
- 12 And it fortuneth, that when Benhadad hearde that tydings, as he was with the kinges drinking within the pavillions, and he saide vnto his seruantes, Put your selues in order. And they set them selues in aray against the citie.
- 13 And beholde, there came a prophete vnto Ahab king of Israel, saying, thus sayeth the Lord: Hast thou seene all this great multitude: beholde, I will deliuer it into thyne hand this day, & thou shalt knowe that I am the Lord.
- 14 And Ahab sayd: By whom? he sayde: Thus sayeth the Lord, even by the seruantes of the gouernours of the Syries. he sayd againe: Who shall order the battayle: And he answered: Thou.
- 15 Then he numbred the seruantes of the gouernours of the Syries, & they were two hundred and thirtie and two: And after them also he numbred all the people of the children of Israel (euery) seven thousande.
- 16 And they went out at noone: but Benhadad dyd drinke till he was drunken in the pavillions, both he and the kinges: euery thirtie & two kinges, that helpe him.
- 17 And the seruantes of the gouernours of the Syries went out first, and Benhadad sent out, & they shewed him, saying: There are men come out of Samaria.
- 18 He sayde: Whether they be come out for peace, take them alyue: or whether they be come out to fight, take them yet alyue.
- 19 And so those young men of the gouernours of the Syries came out of the citie, and the host after them:
- 20 And they slue euery one his enemy [that came in his way:] and the Syrians fled, & they of Israel folowed after the: And Benhadad the king of Syria escaped on a horse, with his horsemen.
- 21 And the king of Israel went out, and smote the horses and charettes, & with a great slaughter slue he the Syrians.
- 22 (And there came a prophete to the king of Israel, and said vnto him: So forth, and play the man, be wyse, & take heede what thou doest: for when the yere is gone about, the king of Syria will come by against thee.)
- 23 And the seruantes of the king of Syria sayde vnto him: The gods of the hilles are their gods, and therefore they had the better of vs: but let vs fight against them in the playne, and for what we will we shall haue the better of them.
- 24 And this do: Take the kinges away every man out of his place, & put dukes in their roomes:
- 25 And do thou number thee an host, lyke the host that thou hast lost, such horses and suche charets, and we will fight against them in the plaine, and thou shalt see vs get the better of the. And he hearkened vnto their voyce, and dyd euery so.
- 26 And it fortuneth, that after the yere was gone about, Benhadad numbred the Syrians, and went by to Apher to fight against Israel.
- 27 And the children of Israel were numbred, & with their whole number went they against them, and the children of Israel pitched before them lyke two little flockes of kiddes: but the Syrians filled the country.

28 And there came a man of God, and sayd vnto the king of Israel, thus sayth the Lorde: Because the Syrians haue sayd, the Lorde is but God of the hilles, and not God of the valleys: therfore wil I deliuer all this great multitude into thyne hande, and ye shall knowe that I am the Lorde.

29 And they pitched one ouer against the other seuen dayes: and it came to passe, that in the seuenth day the battaile was ioyned, and the children of Israel slue of the Syrians an hundred thousande footemen in one day.

30 But the rest fled to Apher into the citie, and there fell a wall vpon twentie and seuen thousande of the men that were left: And Benhadad fled, and came into the citie, from chamber to chamber.

31 And his seruantes said vnto him: Behold, we haue heard say that the kinges of the house of Israel are mercifull kinges: we will therfore put sackcloth about our loynes, and ropes about our heades, and go out to the king of Israel, if happily he will saue thy lyfe.

32 And so they girded sackcloth about their loynes, & put ropes about their heades, and came to the king of Israel, and said: Thy seruauunt Benhadad sayth, I pray thee let me lyue. He sayde: Is he yet a lyue: he is my brother.

33 And ʒ men toke that word for good lucke and hastily caught it out of his mouth; and sayd: Wea thy brother Benhadad. He sayde: Go, bring him hyther. And Benhadad came out vnto him, and he caused him to come by into the charet.

34 And he said vnto him: The cities which my father toke from thy father, I will restore agayne, and thou shalt make streates for thee in Damasco, as my father dyd in Samaria: And I wil make an appoyntment with thee, & send the away. And so he made an appoyntment

with him, and sent him away.

35 And there was a certayne man of the children of the prophetes, whiche sayde vnto his neyghbour in the word of the Lorde: Smyte me I pray thee. And the man woulde not smyte him.

36 Then sayd he vnto him: Because thou hast not hearkened vnto the voyce of the Lorde: beholde, assoone as thou art departed fro me, a lion shal slay thee: And it came to passe, that assoone as he was departed from him, ^{1. Reg. 4c} a lion found him, and slue him.

37 Then he founde another man, & sayde: Smyte me I pray thee. And the man smote him, so that in smyting he wounded him.

38 So the prophete went forth, & wayted for the king by the way, and put him selfe out of knowledge with ashes whiche he layed vpon his face.

39 And when the king came by, he cryed vnto the king, and sayde: Thy seruauunt wet out in the middes of the battel, and behold there went away a man, whom another man brought vnto me, & sayde, Kepe this man: and if he be myssed or lost, thy lyfe shal go for his, or els thou shalt pay a talent of siluer.

40 And as thy seruauunt had here & there to do, he was gone. And the king of Israel sayde vnto him: Euen so shall thy iudgement be, as thou hast defined it thy selfe.

41 And he hasted, & toke the ashes away from his face, and the king of Israel knewe him, that he was of ʒ prophetes.

42 And he sayde vnto him, Thus sayth the Lorde: Because thou hast let go out of thy hande a man that is in my curse, thy lyfe shal go for his lyfe, and thy people for his people.

43 And the king of Israel went to his house wayward and in displeasure, and came to Samaria.

The .xxi. Chapter.

A

8 Jezabel commaundeth to kill Naboth for the vineyard that he refused to sell to Ihab.
19 Elias reproveth Ihab, and he repenteth.

1. Reg. viii

1



After these thinges, it chaunced, that Naboth the Jezraelite had a vineyard in Jezabel, hard by the palace of Ihab king of Samaria.

2 And Ihab spake vnto Naboth, say-

ing: * Geue me thy vineyarde, that I may make me a garde of hearbes there: of, because it lyeth so nye my house, and I wil geue thee for it a better vineyarde then it is: or rather if it please thee, I will geue thee the worth of it in money.

3 And

3 And Naboth sayd to Ahab: The Lord forbid that from me, that I should geue the inheritance of my fathers vnto thee.

4 And Ahab came into the house heauy and euill apayde because of the worde whiche Naboth the Jezraelite had spoken to him, for he had sayde: I will not geue thee the inheritance of my fathers. And he layde him downe vpon his bed, and turned away his face, and woulde eate no bread.

5 But Jezabel his wyfe came to him, and sayde vnto him: why is thy spirite so wayward that thou eatest no bread?

6 And he sayd vnto her: For I spake vnto Naboth the Jezraelite, and said vnto him, Geue me thy vineyarde for money: Or els if it please thee, I will geue thee [another] vineyarde for it. And he answered: I will not geue thee my vineyarde.

7 And Jezabel his wyfe sayde vnto him: ^(a)Doest thou not gouerne the kingdome of Israel: vp, and eate bread, and let thine heart at rest: I wil geue thee my vineyarde of Naboth the Jezraelite.

8 And so she wrote a letter in Ahab's name, and sealed it with his scale, and sent the letter vnto the elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letter, saying: Proclaime a ^(b)fast, and set Naboth on hye among the people:

10 And set two vnchristes before him, to beare witnesse against him, saying, Thou dydest blaspheme God and the king: And then carie him out, and stone him to death.

11 And ^(c)the men of his citie, euen the elders and gouernours whiche dwelt in his citie, dyd as Jezabel had sent vnto them, and as it was written in the letter whiche she had sent vnto them.

12 They proclaime a fast, and set Naboth among the chiefe of the people.

13 And there came in two men the children of Belial, and sate before him: And the [two] vnchristie persons witnessed against Naboth in the presence of the people, saying: Naboth dyd blasphemie God and the king. And they caried him out of the citie, & stoned him with stones, that he died.

14 And then they sent to Jezabel, saying: Naboth is stoned to death.

15 And it fortuneth, when Jezabel hearde

that Naboth was stoned to death, she sayde to Ahab: Up, and take possession of the vineyarde of Naboth the Jezraelite, whiche he denied to geue for money: for Naboth is not aljue, but dead.

16 And when Ahab hearde that Naboth was dead, he stood vp to go downe to the vineyarde of Naboth the Jezraelite, and to take possession of it.

17 And the worde of the Lorde came vnto Elias the Thesbite, saying:

18 Up, and go downe to meete Ahab king of Israel, whiche is in Samaria: Beholde he is in the vineyarde of Naboth, whyther he is gone downe to possess it.

19 And therefore shalt thou say vnto him, thus sayth the Lorde: Hast thou killed & also gotten possession: And thou shalt speake vnto him, saying, thus sayth the Lorde: In the place were dogges licked the blood of Naboth, shall dogges liche euen thy blood also.

20 And Ahab sayde to Elias: Hast thou founde me, O thou myne enemye: He answered: I haue founde thee, for thou hast sold thy selfe to worke wickednesse in the sight of the Lorde.

21 Behold, I will bring euill vpon thee, & wil make cleane riddance of thy posteritie, and wil destroy fro Ahab, [euen] him that maketh water against the wal, and him that is shut vp, & left behind in Israel.

22 And will make thine house lyke the house of Jeroboam the sonne of Nabat, & lyke the house of Baasa the sonne of Abia, for the prouocation wherewith thou hast prouoked, and made Israel to synne.

23 And of Jezabel spake the Lorde, saying: The dogges shall eate Jezabel by the wall of Jezrahel,

24 And he that dieth of Ahab in the towne, him shall dogges eate: and he that dieth in the fiede, him shall the fowles of the ayre eate.

25 But there was none lyke Ahab, which dyd euen sell him selfe to worke wickednesse in the sight of the Lorde, and that because Jezabel his wyfe persued hym forward.

26 He dyd exceeding abhominable in following foule idols, according to all thinges as dyd the Ammonites: Whom the Lorde cast out before the children of Israel.

3 Reg. 1. f.

4 Reg. 2. b.

Osee. 1. b. f. mil. Re. 18. b. in Re. xiii. c. xv. g. and. xvi. a.

Num. xxi. f.

Gen. 37 5.

"Df. Dofes
lie. in token of
mourning.

27 And it fortuned, that whē Ahab heard those wordes, he rent his clothes, and put sackcloth about his flesh, and fasted, and lay in sackcloth & went bare foote.

28 And the worde of the Lorde came to Elia the Thelbyte, saying:

29 Seeſt thou howe Ahab humblyeth him ſelfe before me: becauſe he ſo ſubmitteth him ſelfe before me, I wil not bring that euill in his dayes: but in his ſonnes dayes will I bring euill vpon his houſe.

The .xxii. Chapter.

2 Jeholaphat and Ahab fight againſt the king of Syria. 15 Michea ſheweth the king what ſhall be the ſucceſſe of their interpriſe. 24 Zedekia the falſe prophet ſmiteth him. 34 Ahab is ſlayne. 40 Ahazia his ſonne ſucceedeth. 41 The raigne of Jeholaphat. 51 and Joſam his ſonne.

A 1



And they continued three yeres without warre betweene Syria & Iſrael.

And in the third yere dyd Jeholaphat the king of Iuda come downe to the king of Iſrael.

3 And the king of Iſrael ſayde vnto his ſeruauntes: Knowe ye not that Ramoth in Gilead is ours, and we ſit ſtill, and take it not out of the hande of the king of Syria?

4 And he ſayde vnto Jeholaphat: wilt thou come with me to battayle againſt Ramoth in Gilead: And Jeholaphat ſayde vnto the king of Iſrael: I am as thou art, my people as thy people, and my horſes as thy horſes.

5 And Jeholaphat ſayde vnto the king of Iſrael: Alke counſell I pray thee at the worde of the Lorde to day.

6 And then the king of Iſrael gathered the prophetes together, vpon a four hundred men, & ſayde vnto them: Shall I go againſt Ramoth in Gilead to battayle, or ſhall I let it alone: And they ſayde, Go vp: for the Lorde ſhall deliuer it into the handes of the king.

7 And Jeholaphat ſayd: Is there here neuer a prophete of the Lorde more, that we might inquire of him:

8 And the king of Iſrael ſayde vnto Jeholaphat: There is yet one man (Michea the ſonne of Iminia) by whom we may alke counſell of the Lorde: But I hate him, for he doth not propheticke good vnto me, but euill. And Jeholaphat ſayde: Let not the king ſay ſo.

9 Then the king of Iſrael called a chaneberlayne, & ſayde: Get Michea the ſonne of Iminia hyther at once.

10 And the king of Iſrael, and Jeholaphat the king of Iuda, ſate eyther in his ſeate, and their apparell on them, in a boyde place beſyde the entring in of the gate of Samaria, and all the prophetes propheticke before them.

11 And Zedekia the ſonne of Chanaana made hornes of iron, and ſayde, thus ſayth the Lorde: With theſe hornes ſhalt thou puſhe the Syrians, vntill thou haue made an ende of them.

12 And all the prophetes propheticke euen ſo, ſaying: Go vp to Ramoth in Gilead, and prosper: for the Lorde ſhall deliuer it into the kinges hande.

13 And the meſſenger that was gone to cal Michea, ſpake vnto him, ſaying: Receiue the wordes of the prophetes ſpeake good vnto the king with one mouth: Let thy worde therefore I pray thee, be lyke the worde of euery one of them, to ſpeake that whiche is good.

14 And Michea ſayde: As the Lorde C lyueth, whatſoeuer the Lorde ſayth vnto me, that will I ſpeake.

15 And ſo he came to the king, & the king ſayd vnto him: Michea, ought we to go againſt Ramoth in Gilead to battayle, or to be ſtill: he aunſwered to him: Go, and prosper, the Lorde ſhall deliuer it into the hande of the king.

16 And the king ſayde vnto him: So and ſo many times do I charge thee that thou tell me nothing but that whiche is true, in the name of the Lorde.

17 He ſayd: I ſaw all them of Iſrael ſcattered vpon the hilles, as ſheepe that haue not a ſhephearde. And the Lorde ſayde: Theſe haue no maiſter, let euery man returne to his houſe in peace.

18 And the king of Iſrael ſayde vnto Jeholaphat: Dyd I not tell thee, that he woulde propheticke no good vnto me, but euill:)

19 And

2 Par. 13. a.

2

4 Reg. 2. a.

m: In all our
interpriſes we
ought firſt to
aſke counſell
of God.
3. Reg. 18. c.

16: Theſe
prophete ſaid
ſpeake no o-
ther, then
that he had
learned of
God.

17: He ſpake
both thus as
aſſertion.

19 And he sayd againe: Heare thou there-
fore the word of the Lorde. I sawe the
Lorde sit on his seate, and all the host of
heauen stood about him on his right
hande and on his left.
20 And the Lorde sayde: * Who shall per-
suade Ahab, that he may go and fall at

Ramoth (in) Gilead: And one sayde on
this maner, and another on that.
21 And there came forth a certayne
spirite, and stood before the Lorde, and
sayde: I will perswade him. And the
Lorde sayde vnto him: Wherewith?
22 And he sayde: I will go out, and be a



false spirite in the mouth of all his pro-
phetes. he sayde, Thou shalt perswade
him and preuaile: Go forth then, & do
euen so.

23 Nowe therefore beholde * the Lorde
hath put a lying spirite in the mouth of
all these thy prophetes, and the Lorde
hath spoken euill towarde thee.

24 But Zedekia the sonne of Chanaana
went to & smote Michea on the cheke,
and sayde: When went the spirite of the
Lorde from me, to speake vnto thee?

25 And Michea sayde: Behold, thou shalt
see in that day when thou shalt go from
chamber to chamber to hyde thee.

26 And the king of Israel sayde: Take
Michea and cary him vnto Anion the
gouerner of the citie, and vnto Joas the
kings sonne,

27 And say: Thus sayeth the king: But this
felow in the prison house, and feede him
with bread of affliction, and with water
of trouble, vntill I returne in peace.

28 And Michea sayde: If thou returne in
peace, the Lorde hath not spoken by me.
And he sayde: Hearken ye people eury
one of you.

29 And so the king of Israel, and Jehosa-

phat the king of Iuda, went by to Ra-
moth (in) Gilead.

30 And the king of Israel sayde vnto Je-
hosaphat: I will chaunge my apparell,
and will enter into the battell, but put
thou on thyne apparell. And the king of
Israel chaunged him selfe, and went to
battell.

31 But the king of Syria commaunded
the thirtie and two captaynes that had
rule ouer his charettes, saying: Fight
neither with small nor great, saue onely
against the king of Israel.

32 And when the captaynes of the cha-
retts sawe Jehosaphat, they sayd: Sure-
ly it is the king of Israel. And they tur-
ned to fight against him: And Jehosa-
phat cryed.

33 And so it came to passe, that when the
captaynes of the charettes sawe that he
was not the king of Israel, they turned
backe from him.

34 And a certayne man drewe a bolle
ignorantly, & smote the king of Israel
betweene the ribbes and his harnesse:
wherefore he sayd vnto the driuer of his
charettes, Turne thy hand, and cary me
out of the host, for I am hurt.

- 35 (And the battel encreased that day: and the king stood still in his charret against the Syrians) and died at even: And the blood ran out of the wounde into the middes of the charret.
- 36 And ther w^{as} a proclamation through out the hoast about the going downe of the sunne, saying: Every man to his citie, and to his owne countrey.
- 37 So the king died, and was brought to Samaria, and they buried the king in Samaria.
- 38 And one washed the charret in the poole of Samaria, & the dogges licked by his blood: and they washed his armour, according vnto the worde of the Lorde whiche he spake.
- 39 The rest of the wordes that concerne Ahab and all that he did, and the iuore house whiche he made, and all the cities that he buylded, are they not written in the booke of the cronicles of the kinges of Israel:
- 40 And so Ahab slept with his fathers, & Ahazias his sonne reigned in his steade.
- ii. Par. xx. c. 41 * Jehosaphat the sonne of Asa began to raigne vpon Iuda in the fourth yere of Ahab king of Israel.
- 42 And Jehosaphat was thirtie and fye yeres old when he began to raigne, and reigned twentie and fye yeres in Hierusalem: his mothers name was Azuba the daughter of Silhi.
- 43 And he walked in all the wayes of Asa his father, and bowed not therefrom, but dyd that whiche was right in the eyes of the Lorde: Neuerthelesse the high places were not taken out of the way: for the people offered and burnt in-

- cense yet in the high places.
- 44 And Jehosaphat made peace with the king of Israel.
- 45 The rest of the wordes that concerne Jehosaphat, & the might that he v^{er}sed, & howe he warred, are they not written in the booke of the cronicles of the kinges of Iuda: iii. Re. xvi.
- 46 And the remnaunt of the stewes of the males which remayned in the dayes of his father Asa, he put cleane out of the lande.
- 47 There was then no king in Edom, the deputie was king. (b) In the time of this king, I was made a king subject to Iuda, and was gouerned by them they of Iuda appropriate.
- 48 And Jehosaphat made shippes in the sea, to come through Tharsis to Ophir for golde, but they went not: for the shippes brake at Ezion Gaber.
- 49 Then sayd Ahazia the sonne of Ahab vnto Jehosaphat: Let my seruantes go with thy seruantes in the shippes. But Jehosaphat woulde not.
- 50 And Jehosaphat dyd sleepe with his fathers, & was buried with his fathers in the citie of Dauid his father: And Jehozam his sonne reigned in his steade.
- 51 Ahazia the sonne of Ahab began to raigne ouer Israel in Samaria the seuenteenth yere of Jehosaphat king of Iuda, & reigned two yeres ouer Israel.
- 52 But he did euyl in the sight of the Lorde, and walked in the way of his father, & in the way of his mother, & in the way of Jeroboam the sonne of Nabat, whiche made Israel to synne.
- 53 For he serued Baal, & worshipped him, and prouoked the Lorde God of Israel vnto wrath, according vnto all that his father had done.

The ende of the third booke of the kinges after the reckening of the Latinistes, whiche the Hebrues call the first booke of the kinges.

thou mightest seeke after: therfore thou shalt not come downe of the bed on which thou art gone by, but shalt dye the death.

17 And so he dyed accordyng to the worde of the Lorde which Elias had spoken: And Jehozam [his brother] began to

raigne in his steade, in the second yere of Jehozam the sonne of Jehosaphat king of Iuda, because he had no sonne.

18 The rest of the wordes that concerne Ahazia, what thinges he dyd, are they not written in the booke of the cronicles of the kinges of Israel:

The .ij. Chapter.

8 Elias deuiceth the waters with his cloke. 11 He is taken by into heauen. 13 Elisa taketh his cloke and deuiceth Iordane. 20 The bitter and benemous waters are healed. 23 The children that mocke Elisa, are rent in peeces with beares.



A 1

icnc. v. c.



And it chaunced, that whē the * Lord would take by Elias into heauen by a whorle wind, Elias went with Elisa from Gilgal.

2

And Elias saide vnto Elisa: Tary here I praye thee, for the Lorde hath sent me to Bethel. Elisa saide vnto him: * As the Lorde lyueth, and as thy soule liueth, I will not leaue thee. And they came downe to Bethel,

Reg. 13. d.

3

And the children of the prophetes that were at Bethel came out to Elisa, and saide vnto him: knowest thou not how that the Lord wyll take away thy master from thy head this day: he saide: I knowe it also, holde you your peace.

4

And Elisa saide vnto him: Elisa, tary here I praye thee, for the Lorde hath sent me to Jericho. He saide: As the

Lorde lyueth, and as thy soule lyueth, I will not leaue thee. And so they came to Jericho.

5

And the children of the prophetes that were at Jericho came to Elisa, and said vnto him: Knowest thou not, that the Lorde wil take away thy maister from thy head this day: he aunswered: I knowe it also, holde ye your peace.

6

And Elias said vnto him: Tary I pray thee here, for the Lorde hath sent me to Iordane. he saide: As the Lord liueth, & as thy soule lyueth, I wyll not leaue thee. And so they two went together.

7

And fiftie men of the sonnes of the prophetes came & stode on the other syde a farre of: and they two stode by Iordane.

8

And Elias toke his mantell, & waip it together, and smote the waters, and they were deuided parte the one way, and

(b) The children of the prophetes, that is, the disciples of the prophetes.

and part the other, so that they two went ouer throught the drye lande.

9 And it fortuned, that as soone as they were ouer, Elias saide vnto Elisa: Aske what I shal do for thee, yer I be taken away from thee. And Elisa saide: I pray thee let thy spirite be double vpon me.

10 And he said, Thou hast asked an hard thing: Neuerthelesse, if thou see me whe I am taken away from thee, thou shalt haue it so: yf thou do not, it shall not be.

11 And it fortuned, that as they went walking and talking: beholde, there appeared a charet of fyre, and hoxses of fyre, & parted them both a sunder, * and Elias went by throught the whoyle winde into ^{heauen}.

12 And Elisa saue, and cryed: O my father, O my father, the charet of Israel, and the hoxsamen thereof. And he saue him no more: and he toke his owne clothes, and rent them in two peeces.

13 He toke by also the mantell of Elias that fell from him, and went backe againe, and stode by Iordanes syde.

14 And toke the mantel of Elias that fell from him, and smote the waters, & he said: where is the Lord God of Elias, & he him selfe: And when he had smitten the waters, they parted this waye and that waye: and Elisa went ouer.

15 And when the childre of the prophetes which were at Jericho saue him from a facre, they sayde, The spirite of Elias doth rest on Elisa: And they came to meete him, and fel to the grounde before him,

16 And saide vnto him: See, now there be with thy seruauntes fittie strong men, let the go we pray thee & seeke thy maister: yf happily the spirite of the Lorde

hath taken him by, and cast him vpon some mountaine, or into some valley. And he saide: He shall send none.

17 And when they laye vpon him till he was ashamed, he said: Send. They sent therefore fittie men, which sought him thre dayes, but found him not.

18 And when they came againe to him (which tarped at Jericho) he saide vnto them: Did I not saye vnto you, that ye should not go:

19 And the men of the citie saide vnto Elisa: beholde sir, the dwelling of this citie is pleasaunt, as thou thy selfe seest: but the water is naught, & the grounde barren.

20 He saide: Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast the salt in thither, and saide, thus saith the Lord: I haue healed these waters, there shall not come henceforth either death or barennesse.

22 So the waters were healed vnto this day, according to the saying of Elias, which he spake.

23 And he went by from thence vnto Bethel: And as he was going by the way, there came litle children out of the citie, and mocked him, & saide vnto him: Go by thou balde head, go by thou balde head.

24 And he turned backe, and looked on them, and cursed them in the name of the Lorde: And there came two shee beares out of the wood, and tare fourtie and two children of them.

25 And he went from thence to mount Carmel, and from thence he turned againe to Samaria.

¶ The .iii. Chapter.

¹ The raigne of Jehozam. ⁶ He and Jehosaphat go to warre against Moab which rebelled. ¹³ Elisa reprooeth him. ¹⁷ and geueth their hoast water. ²⁴ The Moabites are ouercome. ²⁷ Their king sacrificeth his sonne.

A¹ ND Jehozam the sonne of Ahab began to raigne vpon Israel in Samaria the eyghteenth yere of Jehosaphat king of Iuda, and raigned twelue yeres.

² And he wrought euil in the sight of the Lorde, but not lyke his father and lyke

his mother: for he put away the images of Baal that his father had made.

³ Neuerthelesse, he cleaued vnto the sinnes of Ieroboam the sonne of Nabat which made Israel to sinne, and departed not therefrom.

⁴ And Mesa king of Moab was a lord of sheepe, and rendered vnto the king of Israel an hundred thousand lambes, and

and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, it fortuned that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria the same season, and numbred all Israel:

7 And he went, & sent to Jehoshaphat the king of Juda, saying: The king of Moab hath rebelled against me, wilt thou come with me against Moab in battell: he answered, I will come by: for as I am, so art thou: and as my people be, so are thy people: & thy horses, as myne.

8 And he said: what way shall we go by: And he answered: The way through the wilderness of Edom.

9 And so the king of Israel took his journey, and the king of Juda, and the king of Edom: And when they had compassed the way seven dayes, they had no water for the host, and for the cattayle that followed them.

10 And the king of Israel said: Alas, the Lord hath called these three kings together, to deliuer them ouer into the hande of Moab.

iii. Re. 22. a.

11 But Jehoshaphat said: * Is there not here a prophete of the Lord, that we maye enquire of the Lord by him: And one of the king of Israels seruantes answered and said: Here is Elias the sonne of Saphat, which poured water on the handes of Elias.

12 And Jehoshaphat said: The word of the Lord is with him. And so the king of Israel, & Jehoshaphat, and the king of Edom went downe to him.

13 And Elias said vnto the king of Israel: what haue I to do with thee: Get thee to the prophetes of thy father, & to the prophetes of thy mother. And the king of Israel said vnto him, Oh naye: for the Lord hath called these three kings together, to deliuer them into the hand of Moab.

14 And Elias said: As the Lord of hostes liueth, in whose sight I stande, and it were not that I regarde the presence of Jehoshaphat the king of Juda, I would^(a) not loke toward thee, nor yet see thee.

15 But now bring me a minstrell. And when the minstrell played, the hand of the Lord came vpon him:

16 And he sayde, thus saith the Lord:

Make this valley full of ditches:

17 For thus saith the Lord: Ye shall see neither wynde nor rayne, yet the valley shall be filled with water, that ye maye drinke, both ye, and your bestes, & your cattayle:

18 And this is yet but a small thing in the sight of the Lord, forasmuch as he will geue ouer the Moabites also into your handes.

19 And ye shall smite euery strong towne, and euery goodly cite, and shall fell euery pleasaunt tree, and stop euery well of water, and marre euery good platte of ground with stones.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom, and the cuntry was filled with water.

21 And when all the Moabites heard that the kinges were come by to fight against them, they gathered all that was able to put on harnesse, and stood in the border of the lande:

22 And they were by earlie in the morning, and the sunne shone vpon the water, that the Moabites sawe the water a farre of as red as blood.

23 And they said, This is the blood of slaughter: The kinges are slaine, & one haue smitten another: Now therefore Moab get thee to the spoyle.

24 And when they came to the host of Israel, the Israelites stood by & smote the Moabites, so that they fled before them: but they followed vpon them and smote Moab,

25 And they ouerthrew the cities, and on euery good parcell of lande cast euery man his stone, and filled it, & they stoppt all the welles of water, and feld all the good trees, onely in Kirharseth left they the stones thereof: howbeit they went about it with slinges, & smote it.

26 And when the king of Moab saw that the battaile was to lose for him, he took with him seven hundred men that drew sword, to haue gone through^(b) vnto the king of Edom: but they could not.

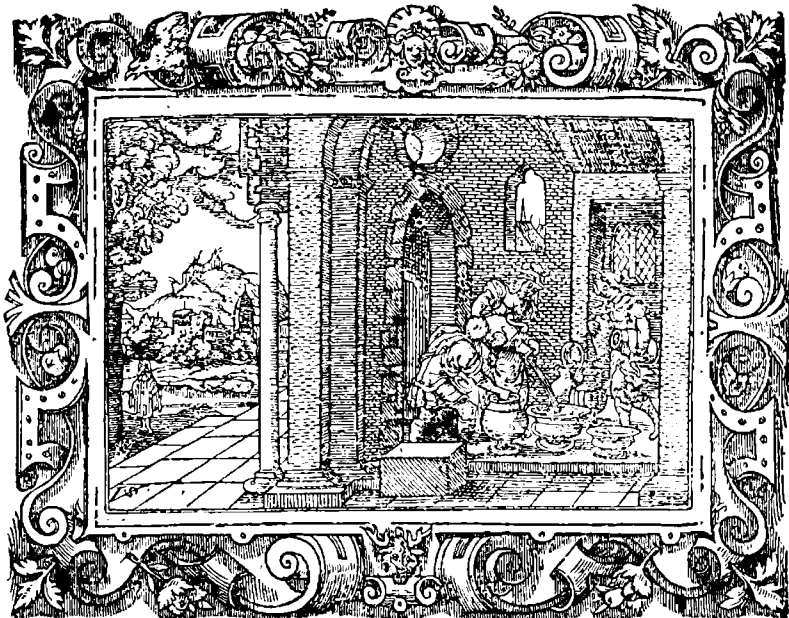
27 And then he took his eldest sonne that should haue reigned in his steade, and offered him for a burnt offering vpon the wall: And there was^(c) great indignation against Israel, and they departed from him, and returned to their owne lande.

(a) God suffered him to be declared to the world, because of the public that are among them.

(b) The Jews refused to go, because of the great indignation of the Lord.

The .iiij. Chapter.

4 God increaseth the oyle to the poore wydowe by Elisa. 12 He obtayneth for the Sunamite a sonne at gods hand. 28 who dying. 32 he raiseth him by a gaine. 40 He maketh sweete the potage. 41 And multiplieth the loaves.



A1



And there cryed a certayne woman of the wyues of the sonnes of the prophets, vnto Elisa, saying: Thy seruauunt my husband is dead, & thou knowest that thy seruauunt did feare the Lorde: And the creditor is come to fet my two sonnes to be his bondmen.

2 Elisa saide vnto her: Tell me what I shall do for thee: what hast thou in thyne house: She saide: Thyne handmayde hath nothing at all in the house, save a picher with oyle.

3 He saide vnto her: Go, and borrow vessels for thee [of them that are] without, [euery] of all thy neighbours, emptie vessels, and that not a fewe:

4 And when thou art come in, thou shalt shut the doore after thee and after thy sonnes, and powyre out into ^(a) all those vessels: and set asyde that which is full.

5 And so she went from him, and shut the doore after her & after her sonnes: And they brought to her, & she powyred out.

6 And it came to passe, that when the vessels were full, she said vnto her sonne: Syng me yet a vessel. And he said vnto

her: I haue no mo. And hys oyle ceased.

7 Then she came and tolde the man of God: And he sayde, Go, and sell the oyle, and pay them that thou art in debt vnto: but lyue thou and thy chyldren of the rest.

8 And it fell on a day, that Elisa came to Sunem, where was a great woman, that toke him in for to eate bread: And so it came to passe, that from that tyme forth (as oft as he came that way) he turned in thither to eate bread.

9 And she saide vnto her husband: Beholde, I perceauie that this is an holy man of God which passeth by vs continually.

10 Let vs make him a litle chamber I pray thee, with walles, & let vs set him there a bed, and a table, and a stoole, and a candellsticke: that he may turne in thither when he cometh to vs.

11 And it fortunied on a day that he came thither, and turned into the chamber, & lay therein,

12 And saide to Gehezi his seruauunt: Call this Sunamite. And when he called her, she presented her selfe before him.

13 And againe he said vnto him: Tell her, beholde thou hast ben carefull for vs with

(b) The seru-
uantes of
God are not
without fault
for benefite
receiued.

With all this care, ^(b) what shal we now
do for thee: Wouldest thou be spoken
for to the king, or to the captayne of the
hoast: She answered: I dwell among
myne owne people.

14 And he said againe: what is to be done
for her: Gehazi answered: Merely she
hath no childe, and her husband is olde.

15 And he said: Call her. And when he had
called her, she stode in the doore.

Ge. xviii. b.

16 And he said: * At this tyme appoynt-
ed, according to the tyme of lyfe, thou
shalt embrace a sonne. And she said: Oh
nay my lord thou man of God, do not
lye vnto thyne handmayde.

17 And the wyfe conceaued, and bare a
sonne that same season that Elisa had
sayde vnto her, according to the tyme of
lyfe.

18 And when the childe was growen, it
fell on a day that he went out to his fa-
ther, and to the reapers,

19 And he said vnto his father: My head,
my head. And he saide to a lad: Carry
him to his mother.

20 And when he had taken him & brought
him to his mother, he sate on her knees
till noone, and then dyed.

21 And she went vp, and laide him on the
bed of the man of God, & shut [the doore]
vpon him, and went out,

22 And called vnto her husband, & sayde:
Send with me I pray thee one of the
young men, and one of the asses: for I
will runne to the man of God, and come
again.

23 And he saide: wherefore wilt thou go
to him: seing that to day is neither neyde
moone nor sabbath day. And she an-
swered: All shal be well.

24 Then she saddled an asse, and saide to
her seruauit: Dryue and go forwarde,
staye not for me to get vp, except I byde
thee.

25 And so she went, and came vnto the
man of God to mount Carmel: And it
fortuned, that when the man of God
saw her farre of, he saide to Gehazi
his seruauit: Beholde, yonder is the
Sunammite:

26 Runne therefore to meete her, & saye
vnto her: Is all well with thee, & with
thy husband, and with the lad: And she
answered: All is well.

27 And when she came to the man of God
vp to the hill, she caught him by the
feete: But Gehazi went to her, to thrust

her away. And the man of God sayde:
Let her alone, for her soule is vexed
within her, and the Lorde hath hid it
from me, and hath not tolde it me.

28 Then she said: Did I desire a sonne
of my Lorde: did I not require thee
that thou shouldest not deceaue me:

29 Then he saide to Gehazi: * Gyrde bp
thy loynes, and take my staffe in thyne
hande, and go thy way: * If thou meete
any man: salute him not: And if any sa-
lute thee, answer him not againe: And
lay my staffe vpon the face of the childe.

iii. Reix. a.

Luk. x. a.

(c) What
such speere,
that neither
may be hurt
in the temp.
x. b. r.

i. Reg. x. b.

30 And the mother of the childe said: * As
the Lorde lyueth, and as thy soule ly-
ueth, I wyll not leaue thee. And he a-
roose, and folowed her.

31 Gehazi went before them, and layed
the staffe vpon the face of the childe, but
ther was neither boyce nor any feeling:
wherefore he went againe to meete him,
and tolde him, saying: The childe is not
awaked.

32 And when Elisa was come into the
house, behold the childe was dead, and
layde vpon his bed.

33 He went in therefore, & shut the doore
vpon them twayne, & prayed vnto the
Lorde,

34 * And went vp, and laye vpon the lad,
and put his mouth on his mouth, & his
eyes vpon his eyes, & his handes vpon
his handes, & when he so laye vpon the
childe, the flesh of the childe waxed
warne.

ii. Reg. 7. d.

35 And he went againe, and walked once
vp and downe in the house, & then went
vp, & layde him selfe vpon him againe:
And then the childe gasped seuerall times,
and opened his eyes.

* 27. b. d. d.

36 And he called Gehazi, and saide: Call
for this Sunammite. So he called her:
which when she was come in vnto him,
he saide vnto her: * Take thy sonne.

Luk. v. c.

37 Therefore she went in, and fell at his
feete, and bowed her selfe to the ground, &
and toke vp her sonne, and went out.

38 Elisa came againe to Gilgal, and there
was a dearth in the lande, and the chil-
dren of the prophetes dwelt with him:
And he saide vnto his seruauit, Set a
great pot on [the fyre] and make potage
for the children of the prophetes.

39 And one went out into the felde to ga-
ther hearbes, and found a wyde vine,
and gathered therof wyde gourdies
his lap ful, and came and thred them in
to

to the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: And it fortuned, that when they tasted of the pottage, they cryed out and said, O thou man of God, there is death in the pot. And they could not eate thereof.

41 But he saide: bring meale. And he cast it into the pot, and he saide: Fill for the people, that they may eate. And there was no more harme in the pot.

42 There came a man from Baal Salt: sa, and brought the man of God bread of

the first frutes, euen twentie loaves of barlye, & full eares of come in the huske: And he said, Geue vnto the people, that they may eate.

43 And his minister answered: why shall I set this before an hundred men? He said againe, Geue it vnto the people, that they may eate: For thus saith the Lorde, * They shall eate, and there shal be left ouer.

John.vi.

44 And so he set it before them, and they did eate, and left ouer, according to the word of the Lorde.

¶ The .v. Chapter.

1 Naaman the Syrian is healed of his leprosie. 16 Elisa refuseth his giftes.
27 Gehazi is stricken with leprosie, because he toke money and rayment of Naaman.

¶ **N**aaman captayne of the host of the king of Syria, was a great man, and honorable in the sight of his maister, because that by him the Lorde had geuen health vnto Syria: he was also a mighty man, & expert in warre (but he was) a leaper.

2 And the Syrians had gone out by companies, & had brought out of the countrey of Israel a litle mayde, & she was with Naamans wyfe.

3 And she saide vnto her lady: I would to God my lord were with the prophet that is in Samaria, for he would deliuer him of his leprosie.

4 And he went in, and tolde his lord, saying: Thus and thus saide the mayde that is of the lande of Israel.

5 And the king of Syria saide: Go thy way thither, and I wyll send a letter vnto the king of Israel. And he departed, and toke with him ten talentes of siluer, and six thousand peeces of golde, and ten chaunges of raimentes,

6 And brought the letter to the king of Israel, conteyning this tenour. Now, when this letter is come vnto thee, beholde I haue therewith sent Naaman my seruant to thee, that thou mayest ridde him of his leprosie.

7 And it fortuned, that when the king of Israel had red the letter, he rent his clothes, and saide: * Am I God, that I should slay, and make a lyer: For he

doth send to me that I should deliuer a man from his leprosie: wherefore consider I pray you, & see how he seeketh a quarell against me.

8 Which when Elisa the man of God had heard how that the king of Israel had rent his clothes, he sent to the king, saying: wherefore hast thou rent thy clothes? Let him come now to me, and he shall knowe that there is a prophet in Israel.

9 And so Naaman came with his horses and with his charrets, and stode at the doore of the house of Elisa.

10 And Elisa sent a messenger vnto him, saying: Go, and washe thee in Iordane seven tymes, and thy fleshe shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was wroth, and went away, and saide: Beholde, I thought with my selfe, he would surely come out, and stande and call on the name of the Lord his god, & put his hand on the place, that he may heale the leprosie.

12 Are not Abana and Pharpar rivers of Damascus, better then all the waters of Israel? If I washe me also in them, shall I not be cleansed? And so he turned him, and departed with displeasure.

13 And his seruantes came, and communed with him, and saide: Father, if the prophet had byd thee do some great thing, oughtest thou not to haue done it? How much rather then when he saith to thee, washe, and be cleane?

14 Then went he downe, & washed himselfe

Luk. iii. e.

" 27. 170
four.

iii. Re. xvii. a

selfe seven tymes in Iordane, according to the saying of the man of God, and his fleshe came againe lyke vnto the fleshe of a litle childe,* and he was cleansed.

15 And he turned againe to the man of God, he and al his company, and stood before him, and saide: Behold, I know now that there is no God in all the worlde, but in Israel: Now therfore I pray thee take a blessing of thy seruaunt:

16 But he saide: As the lorde lyueth before whom I stande, I wyll receaue none: And when the other would haue constrained him to receaue it, he would not.

17 And Naaman saide: Shall there not be geue to thy seruaunt as much of this earth as two mules may beare: For thy seruaunt wyll henceforth offer neither burnt sacrifice nor offering vnto any other God, saue vnto the Lorde.

18 But herein the Lorde be mercyfull to thy seruaunt, that when my maister goeth into the house of Rimmon for to worship there, and leaneth on my hand, and I bowe my selfe in the house of Rimmon: when I do bowe downe I say in the house of Rimmon, the Lorde be mercyfull vnto thy seruaunt because of this thing.

(a) The prophet did not approue his act, but after the common manner of speache byd him farewell.

19 Vnto whom he saide: Go in peace. And when he was departed from him as it were a furlong of grounde,

20 Gehezi the seruaunt of Elisa the man of God, said: Beholde, my maister hath spared Naaman this Syrian, that he would not receaue at his hande those thynges that he offered: As the Lorde

lyueth, I wyll runne after him, & take somewhat of him.

21 And so Gehezi folowed Naaman: And when Naaman saw him running after him, he light downe from the charret to meete him, and saide: Is all well?

22 He aunswered, All is well: Beholde, my maister hath sent me, saying: See, there be come to me euen now from mount Ephraim two young men of the children of the prophetes: Geue them I pray thee one talent of siluer, and two chaunge of garments.

23 And Naaman said: With a good will, take two talentes: And he constrained him, & bounde two talentes of siluer in two bagges, with two chaunge of garments, and laide them vpon two of his seruauntes, to beare them before him.

24 And when he came to the lower place, he toke [them] from their hand, and bestowed [them] in the house, and he let the men go, and they departed.

25 But he went in and stood before his maister: And Elisa said vnto him, where comiest thou Gehezi: He saide: Thy seruaunt went no whyther.

26 But he saide vnto him: Went not myne heart [with thee] when the man turned againe from his charret to meete thee: Is it now a tyme to receaue money, to receaue garments, olyue trees, vniyardes, sheepe, and oxen, men seruauntes, and mayde seruauntes.

(b) Was not I present with thee in spirit?

27 The leprosie therfore of Naaman shal cleaue vnto thee, and vnto thy seede for euer. * And he went out from his presence a leper as white as snowe.

(c) I was not with thee in spirit.

iii. reg. xvi. a

The .xj. Chapter.

6 Elisa maketh iron to swimme aboue the water. 8 He discloseth the king of Syrias counsel to the king of Israel. 11 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

1 The children of the prophetes saide vnto Elisa: Beholde we pray thee, the place where we dwell with thee is to litle for vs:

2 Let vs go we pray thee vnto Iordane, & take thence euery man a beaume, & build vs a place to dwell in. And he aunswered, Go.

3 And one saide: Be content I pray thee, and come with thy seruauntes. And he

aunswered: I wyll come.

4 And so he went with them: And when they came to Iordane, they cut downe wood.

5 But it fortuned, that as one was felling downe of a tree, the axe head fell in to the water: And he cryed, and saide, Alas maister, it was lent me.

6 And the man of God saide: where fell it: And he shewed him the place: And he cut downe a sticke, and cast it in thyther, and immediatly the iron did swimme.



ſupplie.

25 7 Therefore ſayde he: Take it vp. And he ſtretched out his hand, and toke it vp.

8 But the king of Syria warred againſt Iſrael, and toke counſell with his ſeruauntes, and ſayde: In ſuch and ſuch a place ſhalbe my campe.

9 And the man of God ſent vnto the king of Iſrael, ſaying: Beware that thou go not ouer to ſuch a place, for there the Syrians are lyeing.

10 Therefore the king of Iſrael ſent to the place which the man of God tolde him and warned him of, and ſaued him ſelfe from it, not once, nor twiſe.

11

And the heart of the king of Syria was troubled for this thing, and he called for his ſeruauntes, and ſaid vnto them: Wil ye not ſhelue me, which of our men betrayeth me to the king of Iſrael?

12 And one of his ſeruauntes ſayde, None my lord. But Eliſa the prophet that is in Iſrael, telleth the king of Iſrael, yea even the wordes that thou ſpeakeſt in thy priue chamber.

13 He ſayde: Go, and ſpie where he is, that I may ſende and fet him. And one told him, ſaying: Behold, he is in Dothan.

14 Therefore ſent he thither hoxſes and charrets, and a mightie hoſt: and they came by night, and compaſſed the citie about.

15 And when the ſeruaunt of the man of God roſe vp early to go out: beholde, there was an hoſt rounde about the towne with hoxſes & charrets: And his ſeruaunt ſayde vnto him, Alas maſter, what ſhall we do?

16

He answered, Feare not: for they that be with vs, are mo then they that be with them.

17 And Eliſa prayed and ſayd: Lord I beſeech thee open his eyes that he may ſee. And the Lord opened the eyes of the young man, and he looked: and beholde the mountayne was full of hoxſes, and charrets of fire round about Eliſa.

18 And when they came downe to him, Eliſa prayed vnto the Lord, and ſayde: Smyte this people I pray thee with blindneſſe. And he ſmote them with blindneſſe, according to the worde of Eliſa.

19

And Eliſa ſayd vnto them: This is not the way, neither is this the towne: follow me, & I will bring you to the man

whom ye ſeek. But he led them to Samaria.

20 But it fortuned that when they were come to Samaria, Eliſa ſayde: Lord, open their eyes that they may ſee. And the Lord opened their eyes, and they ſawe, & beholde they were in the middes of Samaria.

21 And the king of Iſrael ſayde vnto Eliſa when he ſawe them: By father, ſhall I ſmyte them, ſhall I ſmyte them?

22 And he answered, Thou ſhalt not ſmyte them: But ſmyte thoſe that thou haſt taken with thine owne ſworde, and with thine owne bowe: But rather ſet bread and water before them, that they may eate & drinke, & go to their maſter.

23 And he prepared a great refection for them, and when they had eaten and drunke, he ſent them away, & they went to their maſter: And ſo the ſouldiours of Syria came no more into the lande of Iſrael.

24 After this it chaunced, that Benhadad king of Syria gathered al his hoſt and went by, and beſieged Samaria.

25 But there was a great dearth in Samaria: and beholde, they beſieged it, vntill an aſſes head was ſold for foureſcore ſiluer pence, and the fourth part of a cab of dounes douning for ſiue peeces of ſiluer.

(b) The ſiluer was ſo dear, that they bought it in the ſtrete for lacke of wood.

26 And as the king of Iſrael was goyng vpon the wal, there cryed a woman vnto him, ſaying: Help me my lord.

27 He ſayde: If the Lord do not ſuccour thee, wherewith can I helpe thee? With the barnes, or with the wine preſſe?

28 And the king ſayde vnto her: What wilt thou? She answered: Wonder woman ſayd vnto me, Bring thy ſonne, that we may eate him to day, and we will eate myne to morowe.

29 And ſo we dreſſed my ſonne, and dyd eate him: And I ſayde to her the other day, bring thy ſonne, that we may eate him: And he hath hyd her ſonne.

30 And it came to paſſe, that when the king hearde the wordes of the woman, he rent his clothes, and went by on the wall, and the people looked, and beholde he had a ſackcloth vnder him vpon his ſhelue.

Leui. 26. d. Deut. 18. f. Thren. 4. b.

(c) Theſe things were ſeene being gods iudgement, that he ſmote him with this word, that he ſmote him with this word, which in ſpite, little they will not knowe. 3. Kc. 17. 3.

31 Then he ſayd: God do ſo & more alſo to me, if the head of Eliſa the ſonne of ſaphat ſhall ſtande on him this day.

32 But

32 But Elisa saie in his house (& the elders saie by him) And the king sent a man befoze him: but yet the messenger came to him, he sayd to the elders: haue ye not sene holbe that the sonne of this murderer hath sent to take away myne head: Be circumspect when the messenger cometh, and shut the doore, and

hold him at the doore: Is not the sound of his maisters feete behynde him:

33 while he yet talked with them: behold, the messenger came downe vnto him, & sayd, Behold, this euyl is of the Lorde: And what more shall I loke for of the Lorde:

The vii. Chapter.

1 Elisa prophesieth plentie of bittayle and other things to Samaria. 6 The Syrians run away and haue no man folowing them. The prince that woulde not beleue the woide of Elisa is troden to death.



21

4. Re. 7. 2.



hen Elisa saide: heare ye the word of the lord, thus sayth the Lorde: * To morow this time shall a bushell of fyne flowre [be sold] for a sicke, and tivo bushels of barley for a sicke in the gate of Samaria.

2 Then a certayne lord (on whose hand the king leaned) answered the man of God, and sayde: Beholde, if the Lorde would make windowes in heauē, might this saying come to passe: he sayde: Behold, thou shalt see it with thyne eyes, but shalt not eate therof.

3 And there were foure leperous men at the entring in of the gate: And they sayd one to another, why sit we here vntill we dye:

4 If we say, We will enter into the citie: behold, the dearth is in the citie, and we shal die therein: And if we sit still here, we

dye also. Nowe therfore come, and let vs fall vpon the hoast of the Syrians: If they saue our liues, we shall lyue: If they kill vs, then are we dead.

5 And they rose vp in the twylight to go to the hoast of the Syrians: And when they were come to the utmost part of the hoast of Syria, behold there was no man there.

6 For the Lorde had made the hoast of the Syrians * to heare a noyse of charrets, & a noyse of horses, & the noyse of a great hoast: Insomuch that they sayde one to another, Lo, the king of Israel hath hyed against vs the kinges of the hethites, and the kinges of the Egyptians, to come vpon vs.

7 wherfore they arose, and fled in the twylight, and left their tentes, their horses, and their asses, and the felds which they had pitched, euen as it was, and fled for their lyues.

8 And when these lepers came to the edge of

Mich. vi.
Esa. xlii.

(*) The
which is
no greater
noise, than
they care
construct
particular

of the hoast, they went into a tent, and did eate and drinke, and caried thence siluer, and golde, and rayment, & went and hyd it: and came againe and entred into another tent, and caried thence also, and went and hyd it.

9 Then sayde one to another: we do not well this day, forasmuche as it is a day to bring good tydings, and we holde our peace. If we tarie till the day light, some mischicfe wil come vpon vs: Now therfore come, that we may go and tell the kinges household.

10 And so they came, and called vnto the porter of the citie, and told them, saying: we came to the pauillions of the Syrians, and see there was no man there, neither boye of man, but horses & asses tyed, and the tentes were euen as they were wont to be.

11 And so the man called vnto the porters, and they told the kinges house within.

12 And the king arose in the night, & sayde vnto his seruautes: ^(b) I wil thewe you now what the Syrians haue done vnto vs: They knowe that we be hungrie, and therefore are they gone out of the pauillions to hyde them selues in the field, saying: when they come out of the citie, we shall catche them alyue, and get in to the citie.

13 And one of his seruautes answered, and sayde: Let men take I pray you fyue of the horses that remaine and are left in the multitude: Beholde they are euen as all the multitude of Israel that are left in the citie: Beholde I say they are euen as all the multitude of the Il-

raelites that are consumed) and we will send, and see.

14 They toke therfore the horses of two charrets, and the king sent after the hoast of the Syrians, saying: Go, and see.

15 And they went after them euen vnto Iordane, and lo, all the way was full of clothes, and vessels, which the Syrians had cast from them in their haste: And the messengers returned, and tolde the king.

16 And the people went out, and spoyled the tentes of the Syrians: And so it came to passe that a bushell of fyne flowre was solde for a sicke, and two bushelles of barley for a sicke, ^{4. Rc. 7.a.} according to the worde of the Lorde.

17 And the king appoynted that lorde (on whose hand he leaned) to be at the gate: And the people ^(c) trode vpon him in the gate, and he dyed according to the word of the man of God which he sayde when the king came downe to him. (c) The false-
hete deceiver
of goddys
people punishe

18 And so came the thing to passe, that the man of God had spoken to the king, saying: Two bushels of barley for a sicke, and a bushell of fyne flowre for another shalbe ^{4 Rc. 7.a.} to morowe this tyme in the gate of Samaria.

19 wher vnto that lorde answered the man of God, and sayde: Psea and if the Lorde made windowes in heauen, might it come to passe: And he sayd: Beholde, thou shalt see it with thyne eyes, and shalt not eate thereof.

26 And euen so chaunced it vnto him: For the people trode vpon him in the gate, and he dyed.

The. viii. Chapter.

1 Elisa prophesied vnto the Sunamite the deaerth of seuen yeres. 11 He prophesied to Hazael that he shalbe king of Syria. 15 He reigneth after Benhadad. 16 Joazam reigneth ouer Iuda. 20 Edom falleth from Iuda. Shoziah succedeth Joazam.



1 **T**hen spake ^{*} Elisa vnto the woman (whose sonne he had restored to lyfe againe) saying: Up, and go thou and thyne house, and so iourne where so euer thou canst: For the Lord hath called for a deaerth, and the same shall come vpon the lande seuen yeres.

2 And the woman arose, and dyd after the saying of the man of God, and went both she and her household, & sojourned

in the land of the Philistines seuen yeres.

3 And at the seuen yeres ende, it fortuned that the woman came againe out of the land of the Philistines, and went out to call vpon the king for her house and for her lande.

4 And the king talked with Gehezi the seruaunt of the man of God, saying: Tell me I pray thee al the great deedes that Elisa hath done.

5 He told the king howe he had restored a dead body to lyfe againe: but in the meane time the woman whose sonne he

had rayſed bp againe , tryed to the king
for her houſe , and for her land : And Ge-
hezai ſayde , My lord & king , this is the
woman , and this is her ſonne whom
Eliſa rayſed bp againe .

6 And When the king asked the Woman,
she tolde him: And so the king deliuered
her a chamberlayne, saying, Before
thou vnto her all that are hers and all
the^(a) fruites of the field, fencē the day
that she left the land, vnto this tyme.

7 And* Elisa came to Damasco, & Ben-
hadad the king of Syria was sycke:
And one tolde him, saying, The man of
God is come hyther.

8 And the king sayd vnto Hazael: Take
a present in thyne hande, and go meete
the man of God, that thou mayest in-
quire of the Lord by him, saying: Shal
I recover of this disease?

9 And so Hazael went to meete him, and
toke the present with him, and of euery
good thing of Damascoen, euen as much
as fourtie camels coulde beare: & came
and presented him selfe before him, and
said: Thy sonne Benhadad king of Sy-
ria hath sent me to thee, saying: Shal I
reouer of this disease?

10 And Elisa sayde vnto him: Go, and say vnto him, Thou shalt ^(b)reouer: howbeit, the Lorde hath shewed me that he shall surely dye.

11 He looked vpon him stedfastlie, vntill he
was ashamed: & the man of God wept.

12 And hazael sayde: why weepest thou
forde: he answered: For I knowe the
euil thinges that thou shalt do vnto the
children of Israel: for their strong cities
shalt thou set on fire, and their young
men shalt thou slay with the sword, and
shalt dash out the braynes of their suck-
ing children, and al to teare their women
with childe.

13 But hazael sayd: what is thy seruante
a dogge, that I shoulde do this great
thing: And Elisa answered: The Lord
hath shewed me that thou shalt be king
of Syria.

14 And so he departed from Elisa, & came
to his master: which sayd to him, what
sayde Elisa to thee: he answered: he
tolde me, that thou shouldest recouer.

15 And on the morrowe it fortuned, that he
toke a thyeke cloth, and dypt it in water.
and ^(c)spreadit on his face: & he died, and
Hazael reigned in his steade.

16 The fyft yere of Joiazin the sonne of Ahab king of Ifrael. Jeholaphat being alfo king of Iuda, Joiazin the sonne of Jeholaphat king of Iuda began to raigne.

17 Thirtie and two yeres olde was he
When he began to raigne, and he raig-
ned eyght yeres in Hierusalem.

18 And he walked in the wayes of the
kinges of Israel, as they that were of
the house of Ahab: for the daughter of
Ahab was his wyfe, and he dyd euill in
the sight of the Lorde.

19 And the Lord would not destroy Iu-
da (and that) because of Dauid his ser-
uaunt,*as he promised him, to geue him
alway a light among his children.

20 *In those dayes Edom rebelled from
vnder the hand of Iuda: for they made
them a king of their owne.

21 So Hozaia went to Zair, he & all his charrettes with him: And he rose by night, and smote the Edomites which compassed him in with the captaynes of his charrettes, and the people fled into their tentes.

22 But Edom rebelled, so that he would
not be vnder the hande of Iuda vnto
this day: Then Libnah rebelled that
same time.

23 The rest of the wordes that concerne
Joani, and al that he dyd, are they not
written in the booke of the cronicles of
the kinges of Iuda:

24 And Iozani rested with his fathers,
and was buried besyde his fathers in
the citie of Dauid: And * Ahazlahu his
sonne reigned in his steade.

25 In the twelfth yere of Iozam the sonne of Ahab king of Israel, dyd Ahaziah the sonne of Iozam king of Iuda begin to raigme.

26 Two and twentie yeres old was Ahab:
 ziahu when he began to raigne, and
 he raigned one yere in Hierusalem: and
 his mothers nanie was Athaliahu, the
 daughter of Omri king of Israel.

27 But he walked in the way of the house
of Ahab, and dyd euyl in the sight of the
Lorde [euē] as dyd the house of Ahab:
for he was the sonne in law of the house
of Ahab.

28 And he went with Jozani the sonne
of Ahab, to warre against Hazael king
of Syria in Ramoth Gilead, and the
Syrians wounded Jozani.

29 And

(a) The king caused that to be written: whiche to all whiche fullie holden from her.
3 Reg. 19. c.

3. Reg. 14.2.

(b) **Theming**
that he should
not dye of that
disease, yet he
should dye by
the hande of
Hazarl the
messenger.

(c) Hazad ben-
ber pretence
to refresh the
king (spoiled
himself) thus
cloth.

ii) $P_{1,xx}$

ii. Reg vù.c

ii. Re. viii c
3. Reg. 12 g
i. Par. xxv

2.Pa.11.1.

29 And king Ioram went back againe to be healed in Iezrahel of the woundes whiche the Syrians had geuen him at Ramoth when he fought against ha-

zael king of Syria : And Ahaziab the sonne of Ioram king of Iuda, went downe to see Ioram the sonne of Ahab in Iezrahel, because he was sicke there.

The ix. Chapter.

Jehu is made king of Israel. 24 And killeth Ioram the king therof. 27 and Ahaziab, otherwyle called Echozias the king of Iuda. 31 And causeth Jezabel to be cast downe out of a windowe, and the dogges dyd eate her.



21



And Elisa the prophete called one of the chuldre of the prophetes, and sayd vnto him: *Gyde bythy loynes, and take this bore of oyle in thyne hand, & get thee to Ramoth in Gilead.

2 And when thou comest thither, loke wher is Jehu the sonne of Jehosaphat the sonne of Nimsi, and go to him, and make him arise by from among his brethren, & cary him to a secreete chamber.

3 Then take the bore of oyle, and powre it on his head, and say, thus saith the Lord, I haue annoynted thee to be king ouer Israel: And then open the dooze, and flee without any taryng.

4 And so the seruauit of the prophete gat him to Ramoth Gilead:

5 And when he came in, beholde, the cap- taynes of the hoast were sitting toge- ther: And he sayde, I haue an errand to thee, O captayne.

6 And Jehu sayd: Unto whiche of al vs: he sayd: To thee, O captayne. And he

arose, and went into the house, and he powred the oyle on his head, and sayde vnto him: Thus saith the Lord God of Israel, * I haue annoynted thee to be king ouer the people of the Lorde, euen ouer Israel.

7 Thou shalt smyte the house of Ahab thy maister, that I may auenge the blood of my seruauites the prophetes, & the blood of all the seruauites of the Lord, of the hande of Jezabel:

8 For the whole house of Ahab shall be destroyed, and * I will destroy from Ahab [euen] hym that maketh water against the wal, and hym that is prysoned and forsaken in Israel:

9 And I wil make the house of Ahab, like the house of Jeroboam the sonne of Nabat, and like the house of Baasa the sonne of Ahia.

10 And as for Jezabel, * the dogges shall eate her in the fielde of Iezrahel, and there shalbe none to burie her. And he opened the dooze, and fled.

11 Jehu came out to the seruauites of his lord, and one sayd vnto him: Is al well:

iii. Re. xix. c.
(a) This an-
nouncing was
for kinges,
priestes, and
prophetes,
which were al
figures of
Christ, in
whom these
three offices
were accom-
plished.

B
iii. Re. xxi. f.

liii. re. xix. f.

wherefore came this madde felowe to thee: And he sayd vnto them: Ye knowe what maner of man it is, and what his communication is.

12 They said vnto him againe: It is not so, tell vs. He said: Thus & thus spake he to me, saying, thus saith the Lord: I haue annointed thee to be king ouer Israel.

13 When they hasted, and toke euery man his garment, and put it vnder him on the toppe of the staires, and blew with trumpettes, saying: Jehu is king.

¶ 14 And so Jehu the sonne of Jeholaphat the sonne of Nimsi, conspired against Joram: (Joram kept Ramoth Gilead, he and al Israel, because of Hazael king of Syria:

4. Re. viii. 5. 15 And king Joram returned to be healed in Jezrahel of the woundes which the Syrians had geuen him when he fought with Hazael king of Syria) And Jehu sayde: If it be your mindes, then let no man depart and escape out of the citie, to go and tell in Jezrahel.

16 So Jehu gat vp [into a charet] & went to Jezrahel where Joram lay: and Ahaziah king of Iuda was come downe thither to see Joram.

17 And the watchman that stood on the towre in Jezrahel, spied the companie of Jehu as he came, and sayde: I see a companie. And Joram sayde: Take an horsman, and send to meete them, that he may aske whether it be peace.

18 And so there went one on horsebacke to meete him, and sayde: Thus sayth the king: is it peace: And Jehu sayd: What hast thou to do with peace: turne thee behind me. And the watchman told, saying: The messenger came to them, but he cometh not againe.

19 Then he sent out another on horsebacke, whiche came to them, and sayde: Thus sayth the king: is it peace: Jehu answered: What hast thou to do with peace: turne thee behynd me.

20 And the watchman tolde, saying: He came to them also, and cometh not againe: And the druing, is lyke the druing of Jehu the sonne of Nimsi: for he driueth the charet as he were mad.

¶ 21 And Joram sayde: Make redy. And the charet was made redy. And Joram king of Israel, and Ahaziah king of Iuda, went out epyther of them in his charet against Jehu, and met him in the fiede of Naboth the Jezrahelite.

22 And it fortuned, that when Joram sawe Jehu, he sayd: Is it peace Jehu: He answered: what peace should there be, so long as the whordoms of thy mother Jezabel and her wythcraftes are so great:

23 And Joram turned his hande, and fled, and sayde to Ahaziah: There is falshood. Ahaziah.

24 And Jehu toke a bow in his hande, and smote Joram betweene the armes, & the arrowe went through his heart, and he fell downe flat in his charet.

25 Then said Jehu to Bidkar a captayne: Take [him] and cast him in the plat of the ground of Naboth the Jezrahelite: For I remember that when I & thou rode together after Ahab his father, the Lorde layed this heauy burthen vpon him:

26 I haue seene yester day the blood of Naboth & the blood of his sonnes, sayde the Lord: and I wil quite it thee in this ground sayth the Lord. Nowe therfore take [him] and cast him in the plat of ground, according to the word of the Lord.

27 But when Ahaziah the king of Iuda sawe this, he fled by the way of the garden house: And Jehu folowed after him, and sayde, Smyte him also in the charet, at the goyng vp to Gur by Jebtean. And he fled to Be giddo, and ther died.

28 And his seruantes caried him in a charet to Hierusalem, and buried him there in his sepulchre with his fathers in the citie of Dauid.

29 And in the eleuenth yere of Joram the sonne of Ahab, began Ahaziah to raigne ouer Iuda.

30 And when Jehu was come to Jezrahel, Jezabel hearde of it, & paynted her face, and tired her head, and looked out at a wyndow.

31 And as Jehu entred at the gate, she sayd: Had^(b) Zunri peace, which sūe his maister:

(b) Is there
the word for
refutation
hane no gate
fence.

32 And he lift vp his eyes to the wyndow, and sayde: who is of my side, who: And there looked out to him two or three chamberlaynes.

33 And he sayd: Thowe her downe. So they threwe her downe, & her blood dashed toward the wall, and toward the horses: and he troade her vnder foote.

34 And when he was come in, he dyd eate and drinke, & sayd: Go and visite I pray

pray you ponder cursed creature, and burie her: for she is a kinges daughter.

35 And so when they came to burie her, they founde no moze of her then the skull, and the feete, and the palmes of her handes.

36 wherfore they came againe, and tolde him: And he sayd, This is the worde of

The .x. Chapter.

⁶ Jehu causeth the seuentie sonnes of Ahab to be slayne. ¹¹ And after that, fourtie and two of Ahaziah's brethren. ²⁵ He killeth also all the priestes of Baal. ³⁵ After his death his sonne reigneth in his steade.



Ahab had ^{*} threescore & ten sonnes in Samaria: And Jehu wrote letters, and sent to Samaria, vnto the rulers of Jezrahel, to the elders, and to them that brought by Ahabs children, saying:

2 Nowe when this letter cometh to you (ye that haue with you your maisters sonnes, ye haue with you both charrets and hoxes, a strong citie haue ye also, and harnesse)

3 Loke which of your maisters sonnes is best and most meete, and set him on his fathers seate, and fight for your lordes house.

4 But they were exceedingly afrayde, & sayde: See, two kinges were not able to stande before him: howe shall we then be able to stande?

5 And he that was gouernour of Ahabs house, & he that ruled the citie, the elders also, & the tutors, sent to Jehu, saying: We are thy seruantes, & will do all that thou shalt byd vs, we wil make no man king: therefore do thou what seemeth good in thyne eyes.

6 Then he wrote another letter to them, saying: If ye be myne, and wil hearken vnto my voyce, then take the heades of the men that are your maisters sonnes, and come to me to Jezrahel by to morowe this time: (And the kinges sonnes were threescore and ten persons, and they were with the great men of the citie which brought them by.)

7 And when the letter came to them, they toke the kinges children, and slue them, euen threescore and ten persons, & layed their heades in baskettes, and sent them to him to Jezrahel.

8 And there came a messenger, and told him, saying: They haue brought the heades of the kinges sonnes. And he said: Let them lay them on two heapes

the Lorde which he spake by the hand of his seruant Elias the Thelbite, saying: ^{*} In the field of Jezrahel shall dogges eate the flesh of Jezabel.

37 And so the cartasse of Jezabel was euen as dounge vpon the earth in the field of Jezrahel, so that no man might say, This is Jezabel.

in the entring in of the gate, vntill the morning.

9 And when it was day, he went out, and stode, and sayde to all the folke, We be righteous: Behold, I conspired against my maister, and slue him: But who slue all these?

10 Learne here that there shall fall vnto the earth nothing of the worde of the Lorde, which he spake concerning the house of Ahab: For the Lorde hath brought to passe y^e thinges that he spake by the hande of his seruant ^{*} Elias.

11 And so Jehu slue all that remayned of the house of Ahab in Jezrahel, and all that were great with him, and his kinfolkes, and his priestes, so that he let nothing of him remayne.

12 And he arose, & departed, and came to Samaria: And when Jehu was in the way of the house where the sheepe heardes byd sheare their sheepe,

13 he met with the brethren of Ahaziah king of Iuda, and sayde: What are ye? They answered: The brethren of Ahaziah are we, and go dooing to saluete the children of the king & of the queene.

14 And he said: Take them alyue, whom when they had taken them alyue, they slue them at the wel which was beside the house where the sheepe are shoren, euen two and fourtie men, neither left he any of them.

15 And when he was departed thence, he met with Jehonadab the sonne of ^{*} Rechab coming against him, and he blessed him, & sayde to him: Is thyne heart right, as myne heart is true with thine? And Jehonadab answered: Yea that it is. Then geue me thyne hand. And when he had geuen him his hande, he toke him by to him into the charret,

16 And sayde: Come with me, and see the scale that I haue for the Lord. And so they made him ride in his charret.

17 And when he came to Samaria, he

Que al that remained vnto Ahab in Samaria, till he had wiped him out, according to the saying of the Lord which he spake to Elias.

18 And Jehu gathered all the people together, and sayd vnto them: * Ahab serued^(a) Baal a litle, but Jehu shall serue him more.

¶ Re. xvi. g.

(a) Baal significeth Idolatry, the idoll of the Syrians.

19 Now therfore call vnto me all the prophetes of Baal, all such as serue him, and al his priestes, & let none be lacking: For I haue a great sacrifice to do to Baal, & therefore whosoever is nussed he shall not lyue. But Jehu dyd it for a subtiltie, to the intent that he might destroy the seruantes of Baal.

20 And Jehu sayde: Proclayme an holy conuocation for Baal. And they proclaymed it.

21 And Jehu sent vnto all Israel, and al the seruantes of Baal came, that there was not a man left behind that came not: And they came into the house of Baal, and the house of Baal was full from one ende to another.

22 And he sayde vnto him that was the keeper of the bestie: Bring forth garments for all the seruantes of Baal. And he brought them out garments.

23 And when Jehu went with Jehonadab the sonne of Rechab into the house of Baal, he sayd vnto the seruantes of Baal: Searche, & loke that ther be here with you none of the seruantes of the Lord, but the seruantes of Baal only.

24 And when they went in to offer sacrifice and burnt offering, Jehu appoynted foure score men without, and sayde: If any of y^e men whom I haue brought vnder your handes escape, he that letteth him go, shall dye for him.

25 And it fortuneth, that as soone as he had made an ende of offering the burnt sacrifice, Jehu sayd to the men of warre and to the captaynes: Go in, and slay them, let none come out. And they smote them.

With the edge of the sword: And the men of warre & the captaynes cast them out, & went to the citie of the temple of Baal,

26 And set the images out of the temple of Baal, and burnt them.

27 And they brake the image of Baal, and brake the house of Baal, & made a drafft house of it vnto this day.

28 And so Jehu destroyed Baal out of Israel.

29 But from the sinnes of Jeroboam the sonne of Nabat whiche made Israel to sinne, Jehu departed not from them [neither from] the golden calves that were in Bethel and in Dan.

30 And the Lord sayde vnto Jehu: Because thou hast done right wel, in bringing to passe the thing that is right in myne eyes, and hast done vnto the house of Ahab according to all things that are in myne heart, therefore shall thy^e children vnto the fourth generation sit on the seate of Israel.

31 But Jehu cared not for this, to walke in the lawe of the Lord God of Israel with all his heart: for he departed not from the sinnes of Jeroboam whiche made Israel to sinne.

32 In thole dayes the Lord began to cut Israel short, and Hazael smote them in all the coastes of Israel.

33 From Iordane eastward, euen all the land of Gilead, the Gadites, the Rubenites, and them that were of Manasses, from Aroer (which is by the ruer Arnon) euen Gilead and Balan.

34 The rest of the wordes that concerne Jehu, and al that he did, & al his power, are they not written in the booke of the cronicles of the kinges of Israel:

35 And Jehu slept with his fathers, and they buried him in Samaria, & Jehoahaz his sonne reigned in his steade.

36 And the time that Jehu reigned vpon Israel in Samaria, is twentie & eyght yeres.

The .xi. Chapter.

1 Athalia putteth to death all the kinges sonnes, except Joas the sonne of Wholiah. 4 Joas is appoynted king. 15 Jehoiada causeth Athalia to be slayne. 17 He maketh a couenaunt betwene God and the people. 18 Baal and his priestes are destroyed.

A 1



And Athalia y^e mother of Ahaziah, when she saw that her sonne was dead, she arose, and destroyed all the kinges seede.

2

But Jehosaba the

daughter of king Iozam and sister of Ahaziah, toke Joas the sonne of Ahaziah, and stole him from among the kinges sonnes that were slayne, and his nurse with him in the bedde chamber: and hyd him from Athalia, that he was not slayne.

3 And

3 And he was with her hyd in the house of the Lord six yeres: And Athalia dyd raigrie ouer the lande.

4 And the seuenth yere Jehoiada sent and fet the rulers ouer hundredes, with the captaynes and them of the garde, and toke them to him into the house of the Lord, & made a bonde with them, and toke an oth of them in the house of the Lord, and shewed them the kinges sonne.

5 And he commaunded them, saying, This is it that ye must do: One third part of you, whose duetie is to come in on the Sabbath day, shall keepe the watch of the kinges house:

6 And another third part shall keepe the gate of Sur: And another third part shall keepe the gate which is behinde them of the garde: and so shall ye keepe the watch of the house of Messah.

7 And two partes of you, that is, al that go out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And ye shall compasse the king round about, & euery man shall haue his weapon in his hand: And whosoener cometh within þe ranges, let him be slaine: And see that ye be with the king as he goeth out and in.

9 And the captaynes ouer the hundredes did according to all thinges that Jehoiada the priest commaunded: and they toke euery man his mien that were to come in on the Sabbath day, with them that should go out on the Sabbath, and came to Jehoiada the priest.

10 And to the captaynes ouer hundredes, did the priest geue king Dauids speares and shieldes, that were in the temple.

11 And they of the garde stode, and euery man had his weapon in his hande rounde about the king, from the ryght corner of the temple to the left, along by the aulter and the temple.

12 And he brought out the kinges sonne, and put the crowne vpon him, and delyuered him ^(a) the witnesse, & made him king, & annoynted him: And they clapt

their handes, and saide: God saue the king.

13 * And when Athalia heard the noyse of the running of the people, she came to the people into the temple of the Lord.

14 And when she looked, behold, the king stode by a pillar as the maner was, & the fingers & the trumpets by the king, and all the people of the land reioysed, and blew with trumpets: And Athalia rent her clothes & cryed, treason, treason.

15 But Jehoiada the priest commaunded the captaynes of the hundredes that had the rule of the hoast, and saide vnto them: Haue her forth of the ranges, & if any folowe her, kill him with the sword. For the priest had saide: she may not be slaine in the house of the Lord.

16 And they layde handes on her, till she came into the way by the which the horses went in to the kinges palace, and there was she slaine.

17 * And Jehoiada made a bond betweene the Lord and the king and the people, that they should be the Lordes people, and also betweene the king and the people.

18 And all the people of the lande went into the house of Baal, and destroyed it, his aulter also, and his images brake they downe iustlyc, and slue Bathan the priest of Baal before the aulter: And the priest set watch ouer the house of the Lord.

16 And toke the rulers ouer hundredes, the captaynes, and them of the gard, and all the people of the lande, and they brought the king from the house of the Lord, and came by the way of the gate of them of the gard to the kinges palace, and he sat him downe on the seate of the kinges.

20 And all the people of the lande reioysed, and the cite was in quiet: And they slue Athalia with the sword, beside the kinges palace.

21 Seven yeres olde was Jehoas when he began to raigrie.

¶ The .xii. Chapter.

¶ Iehoas maketh provision for the repairing of the temple. 16 He slayeth the king of Syria by a present from comming against Hierusalem. 20 He is killed by two of his seruantes.

¶ 1



And Iehoas began to raigne in the seuenth yere of Iehu, fouretie yeres raigned he in Hierusalem: & his mothers name was Zebiah of Beerseba.

2 And he did that which was good in the sight of the Lorde, as long as ^(a) Jehoiada the priest enfourmed him.

3 But the high places were not taken away: for the people offered and burnt incense yet vpon the high places.

4 And Iehoas sayde to the priestes: All the siluer of the dedicate thinges that be brought to the house of the Lorde, that is, the money of them that were numbred, the money that euery man is set at, and all the money that euery man with a willing heart getteth and bringeth into the house of the Lorde:

5 Let the priestes take it to them, euery man of his acquaintaunce, to repaie the broken places of the house where soener any decaye is founde.

6 And so it came to passe, that vnto the thre and twentieth yere of king Iehoas, the priestes had mended nothing that was decayed in the temple.

¶ 25

7 Then king Iehoas called for Jehoiada the priest, and the other priestes, and saide vnto them: Why repaie ye not the broken places of the temple? Now therefore, see that ye receaue no more money of your acquaintaunce, except ye deliuer it to repaie the temple withall.

8 And the priestes consented to receaue no more money of the people, except to repaie the decayed places of the temple.

9 But Jehoiada the priest toke a chest, and boord a hole in the yd of it, and set it besyde the aulter, on the right syde as euery man cometh into the temple of the Lorde, and the priestes that kept the vessels put therein all the money that was brought into the house of the Lorde.

10 And it fortuned, that when they sawe ther was much money in the chest, the kinges scribe & the hye priest came vp,

and tolde the money that was found in the house of the Lorde, and put it into a bagge.

11 And they gaue the money sealed into the handes of them that executed the worke, and that had the ouersight of the house of the Lorde: and they brought it out to the carpenters and builders that wrought vpon the house of the Lorde,

12 And to masons, and hewers of stone: And they bought timber and free stone to repaie the decaye in the house of the Lorde, and to al that went out to mend the temple.

13 Howbeit, there was not made for the house of the Lorde bowles of siluer, instruments of musike, basons, trumpets, or any vessels of golde, or vessels of siluer, of the money that was brought into the house of the Lorde.

14 But they gaue that to the workemen, and repaired therewith the house of the Lorde.

15 Whereouer, they reckened not with the men into whose handes they deliuered that money to be bestowed on workmen: for they did their busines faithfully:

16 Howbeit, trespassse money, and sinne money, was not brought into the house of the Lorde, for it was the priestes.

17 Then came Hazeel king of Syria vp, and fought against Geth, and toke it: And Hazeel set his face to go vp to Hierusalem.

18 And Iehoas king of Iuda, toke all the halowed thinges that Jehosaphat, Jehoram & Haziabhu his fathers kinges of Iuda had dedicate, and that he himselfe had dedicated, and al the gold that was founde in the treasures of the house of the Lorde and in the kinges house, and sent it to Hazeel king of Syria. & so he departed from Hierusalem.

19 The remnaunt of the wordes that concerne Iehoas, and all that he dyd, are they not written in the booke of the cronicles of the kinges of Iuda:

20 And his owne seruantes arose, and wrought treason, and slue Iehoas in the house Billo, when he came bowne to Silla:

21 Joazabhar

(a) So long as Iehu was king, he gave care to the true ministers of God, they prospered.

12 Jozachar the sonne of Semaath, and Jehozabad the sonne of Somer his seruantes, smote him, and he dyed: And

they buryed him with his fathers in the cite of Dauid, and Amaziah his sonne raigned in his steade.

The .xiiij. Chapter.

Jehoahaz the sonne of Jehu is deliuered into the handes of the Syrians: he prayeth vnto God and is deliuered. 9 Joas his sonne raigneth in his steade. 24 Hazael dyeth. 26 Elisa dyeth.

A 1



In the thre & twentich yere of Joas the sonne of Ahaziah king of Iuda, Jehoahaz the sonne of Jehu began to raigne ouer Israel in Samaria seenteene yeres.

2 And he wrought that which was euill in the sight of the Lorde, and folowed the finnes of Jeroboam the sonne of Nabat which made Israel to sinne, and departed not therefrom.

3 And the Lorde was angry with Israel, and deliuered them into the hand of Hazael king of Syria, & into the hand of Benhadad the sonne of Hazael all their dayes.

4 And Jehoahaz besought the Lord, & the Lorde heard him: For he considered the trouble of Israel, wherewith the king of Syria troubled them.

5 And the Lord gaue Israel a deliuerer, so that they went out from vnder the subiection of the Syrians: And the children of Israel dwelt in their tentes as before tyme.

6 Neuerthelesse, they departed not from the finnes of the house of Jeroboam which made Israel sinne, but walked in them: And there remayned an idols groue still also in Samaria.)

7 Neither did he leane of the people to Jehoahaz but fiftie horsemen, ten chariots, and ten thousand footmen: for the king of Syria destroyed them, and made them lyke threshed dust.

8 The rest of the wordes that concerne Jehoahaz and all that he dyd, and his power, are they not writte in the booke of the cronicles of the kinges of Israel:

9 And Jehoahaz slept with his fathers, and they buryed him in Samaria, and Joas his sonne raigned in his steade.

10 In the thirtie and seuenth yere of Joas king of Iuda, began Jehoas the sonne of Jehoahaz to raigne ouer Israel in Samaria seenteene yeres.

11 And did that which is euill in the sight of the Lorde, and departed not from all the finnes of Jeroboam the sonne of Nabat that made Israel sinne: for he walked therein.

12 The reminaunt of the wordes that concerne Joas, and all that he did, and his power wherewith he fought against Amaziah king of Iuda, are they not written in the booke of the cronicles of the kinges of Israel:

13 And Joas slept with his fathers, and Jeroboam sat vpon his seate: And Joas was buryed in Samaria among the kinges of Israel.

14 When Elisa was fallen sicke of his sickness wherewith he dyed, Joas the king of Israel came downe vnto him, and wept before him, and saide: * O my father, my father, the charet of Israel, & the horsemen of the same.

iii. Reg. i. c.

15 Elisa saide vnto him: Take bowe and arrowes. And he toke vnto him bowe and arrowes.

16 And he saide to the king of Israel: Put thyn hand vpon the bowe. And he put his hand vpon it: And Elisa put his handes vpon the kinges handes,

17 And saide: Open a window eastward. And when he had opened it, Elisa sayd: Shote. And he shot: And he saide, The arrowe of health of the Lorde, and the arrowe of health against Syria: For thou shalt smyte Syria in Apheci, till thou haue made an ende of them.

18 And he saide: Take the arrowes. And he toke them: And he laid vnto the king of Israel, Smyte the grounde. And he smote thise, and ceased.

19 And the man of God was angry with him, and saide: Thou shouldest haue smitten five or sixe tymes, and then thou haddest smytten Syria till thou haddest made an end of them: where now thou shalt smyte Syria but thise.

20 And so Elisa dyed, & they buried him: and the souldiers of the Moabites came into the lande the same yere.

(a) Sehe tracte the yere following, which bea as greatly with the Lycopoc.

21 And

- 21 And it chaunced as some of them were burying a man, and spied the souldiers, they cast y^e man into the sepulchre of Elisa: And when the man was roulled downe, and touched the bones of Elisa, he reuiued, and stood vpon his feete.
- 22 But Hazael king of Syria bered Israell all the dayes of Iehoahaz.
- 23 And the Lorde had merrie on them, and pitied them, and had respect vnto them, because of his appoyntment made with Abraham, Isahar, and Jacob, and would not destroy them, neither cast he them from him as yet.
- 24 So Hazael the king of Syria dyed, & Benhadad his sonne raigned in his steade.
- 25 And Iehoas the sonne of Iehoahaz went againe, and toke out of the hande of Benhadad the sonne of Hazael, the cities which he had taken away out of the hande of Iehoahaz his father in warre: For threec times did Ihoas beate him, and restored the cities vnto Israel againe.

¶ The .xiiii. Chapter.

1 Amaziah the king of Iuda putteth to death them that slue his father. 7 And after smyteth Edom. 15 Ihoas dyeth, and Jeroboam his sonne succeedeth him, and after him raigneth Zacharia.

A 1 **I**n the second yere of Ihoas, sonne of Iehoahaz king of Israel, raigned Amaziah the sonne of Ihoas king of Iuda.

2 **H**e was twentie and fise yeres olde when he began to raigne, and raigned twentie and nyne yeres in Hierusalem: and his mothers name was Iehoadan, of Hierusalem.

3 And he did that which is good in the sight of the Lorde, yet not lyke Dauid his father: but did according to all thinges as Ihoas his father did.

4 Neither were the high places taken away: For as yet the people did sacrifice and burnt incense on the high places.

5 And as soone as the kingdome was settled in his hande, * it came to passe, that he slue his seruantes which had killed the king his father.

6 But the children of those murderers he slue not, according vnto it that is written in the booke of the law of Moyses, wherein the Lorde commaunded, saying: * Let not the fathers dye for the children, nor let the children be slaine for the fathers: but let euery man be put to death for his owne sinne.

7 He slue of Edom in the salt valley * ten thousand, and toke the castell on the rocke in the same battaile, and called the name of it Joktheel vnto this day.

8 Then Amaziah sent messengers to Iehoas the sonne of Iehoahaz sonne of Iehu king of Israel, saying: Come, ^(a) let vs see ctye other.

6 And Iehoas the king of Israel sent to Amaziah king of Iuda, saying: * Did not a thistle that is in Libanon, send to a Cedar tree that is in Libanon, saying: Geue thy daughter to my sonne to wife: And the wilde beast that was in Libanon went and trode downe the thistle.

10 Thou hast smitten Edom, thyn heart hath made thee proude: Enioye this glory, & tarry at home: why doest thou prouoke to mischief, that thou shouldest be ouerthrowen & Iuda with thee?

11 But Amaziah would not heare: And Iehoas king of Israel went by, and he and Amaziah king of Iuda, sawe either other at Bethsamcs, which is in Iuda.

12 And Iuda was put to the worse before Israel, and they fled euery man to their tentes.

13 And Iehoas king of Israel toke Amaziah king of Iuda the sonne of Iehoas the sonne of Ahaziah at Bethsamcs, and came to Hierusalem, & brake downe the wall of Hierusalem, from the gate of Ephraim, to the corner gate, foure hundred cubites.

14 And he toke all the golde and siluer, and all the vessels that were founde in the house of the Lorde, and in the treasures of the kinges house: and the children toke he to be his wardes, and returned to Samaria againe.

15 The rest of the actes of Iehoas which he did, and his power, & how he fought with Amaziah king of Iuda, are they not written in the booke of the cronicles of

Iudix. c.

ti. Par. 25. a.

iii. Re. xii. d.

Deu. 24. b.

ii. Par. 25. c.

(a) Let vs
fight and trye
it by battaile.

of the kinges of Israel:

16 And Jehoas slept with his fathers, and was buried at Samaria among the kinges of Israel, & Jeroboam his sonne reigned in his steade.

17 Amaziah the sonne of Joas king of Juda, liued after the death of Jehoas sonne of Jehoahaz king of Israel fiftene yeres.

18 And the remnaunt of the wordes that concerne Amaziah, are they not written in the booke of the cronicles of the kinges of Juda:

19 But they conspired treason against him in Hierusalem: And when he fled to Lachis, they sent after him to Lachis, and slue him there.

20 And they brought him on horses, and he was buried at Hierusalem with his fathers in the cite of David.

21 * And all the people of Juda toke Azaria (which was sixtene yeres olde) and made him king for his father Amaziah.

22 He built* Elath, and brought it againe to Juda after that the king was layde to rest with his fathers.

23 In the fiftieth yere of Amaziah the sonne of Joas king of Juda, was Jeroboam the sonne of Joas made king ouer Israel in Samaria, and reigned fourtie and one yeres:

24 And wrought that which was euill in the sight of the Lorde, neither turned he away from all the sinnes of Jeroboam the sonne of Nabat which made Israel to sinne.

25 He restored the coast of Israel from the entring of Hemath vnto the sea of the wilderness, according to the worde of the Lorde God of Israel which he spake by the hande of his seruant* Jonas the sonne of Amithai the prophete, which was of Geth Hephher: [Jonas 1.2.]

26 For the Lorde saide holwe that the affliction of Israel was exceeding bitter, insonmuch that the prisoned and the forsaken were at an ende, and there was none to helpe Israel.

27 * And the Lorde saide not that he would put out the name of Israel from vnder heauen: but he helped them by the hande of Jeroboam the sonne of Joas. [iii Re. xiii.]

28 The rest of the wordes that concerne Jeroboam, and all that he did, and his strength, and howe he fought in the warres, & howe he restored Damascion & Hemath to Juda in Israel, are they not written in the booke of the cronicles of the kinges of Israel:

29 And Jeroboam slept with his fathers, euen with the kinges of Israel, & Zacharia his sonne reigned in his steade.

¶ The .xv. Chapter.

1 Azaria the king of Juda becommeth a leaper. 5 Of Jotham. 10 Salum.
14 Menahem. 23 Pecahia. 30 Aziah. 32 Jotham. 38 Ahaz.

A 1 **I**n the twentie and seuenth yere of Jeroboam king of Israel, began Azaria sonne of Amazia king of Juda to raigne.

2 Sixtene yeres olde was he when he was made king, and he reigned two and fiftie yeres in Hierusalem: and his mothers name was Jeholiah, of Hierusalem.

3 And he did that which was right in the sight of the Lorde, according to all thinges as did his father Amaziah.

4 Saue that the high places were not put away: For the people offered and burnt incense still on the high places.

5 And the Lorde smote the king, and he was a leaper vnto the day of his death, and dwelt in a seuerall house at liber-

tie: and Jotham the kinges sonne gouerned the palace, and iudged the people of the lande.

6 The rest of the wordes that concerne Azaria, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda:

7 And so Azaria slept with his fathers, 25 and they buried him with his fathers in the cite of David, and Jotham his sonne reigned in his steade.

8 In the thirtieth and eyght yere of Azaria king of Juda, did Zacharia the sonne of Jeroboam raigne vpon Israel in Samaria six monethes:

9 And wrought that which was euill in the sight of the Lorde, as did his fathers: And turned not away from the sinnes of Jeroboam the sonne of Nabat which made Israel to sinne.

10 And

- 10 And Sallum the sonne of Iabes conspired against him, and smote him in the sight of the people, and killed him, and reigned in his steade.
- 11 The rest of the wordes that concerne Zacharia, beholde they are written in the booke of the cronicles of the kinges of Israel.
- 12 This is also the worde of the Lorde which he spake vnto Jehu, saying: * Thy sonnes shall sit on the seate of Israel in the fourth generation after thee. And so it came to passe.
- 13 Sallum the sonne of Iabes began to raigne in the thirtieth and ninth yere of Uzziah king of Iuda, and he reigned a moneth in Samaria.
- 14 For Menahem the sonne of Gadi went vp from Thirza, & came to Samaria, and smote Sallum the sonne of Iabes in Samaria, and slue him, and reigned in his steade.
- 15 The rest of the wordes that concerne Sallum, and the treason which he conspired, beholde they are written in the booke of the cronicles of the kinges of Israel.
- 16 The same time Menahem destroyed Thiphlah, and all that were therein, & the coastes thereof from Thirza: And because they opened not to him, he smote it, and ript vp al the women with childe.
- 17 The thirtieth and ninth yere of Azaria king of Iuda began Menahem the sonne of Gadi to raigne vpon Israel ten yeres in Samaria.
- 18 And he did euill in the sight of the Lord, and turned not away al his dayes from the sinne of Ieroboam the sonne of Nabat which made Israel to sinne.
- 19 And Pul the king of Assyria came vpon the lande: And Menahem gaue Pul a thousand talentes of silver, that his hand might be with him & stablish the kingdome in his hande.
- 20 And Menahem made a proclamation for the money in Israel, that all men of substance should geue the king of Assyria fiftie sicles of silver a yere: And so the king of Assyria turned backe againe, and taried not there in the lande.
- 21 The rest of the wordes that concerne Menahem, and all that he did, are they not written in the booke of the cronicles of the kinges of Israel:
- 22 And Menahem slept with his fathers, and Pecahia his sonne did raigne in his steade.
- 23 In the fiftieth yere of Azaria king of Iuda, began Pecahia the sonne of Menahem to raigne ouer Israel in Samaria two yeres:
- 24 And did that which was euill in the sight of the Lorde, and left not of from the sinnes of Ieroboam the sonne of Nabat which made Israel sinne.
- 25 But Pecah the sonne of Remaliahu, which was a captaine of his, conspired against him, & smote him in Samaria, euen in the place of the kinges house, with Argob and Aria, and with hym were fiftie men of the Gileadites: and he killed him, and reigned in his roome.
- 26 The rest of the wordes that concerne Pecahia, & all that he did, beheld they are written in the booke of the cronicles of the kinges of Israel.
- 27 In the fiftie and two yere of Azaria king of Iuda, began Pecah the sonne of Remaliahu to raigne ouer Israel in Samaria twentie yeres:
- 28 And did euill in the sight of the Lorde, and turned not away from the sinnes of Ieroboam the sonne of Nabat that made Israel sinne.
- 29 In the dayes of Pecah king of Israel, came Tiglath Pileser king of Assyria, & toke Iion, Abel Beth maacha, Ianoah, Kedesh, Hazor, Gilead, Galilee, and all the lande of Naphtali, and carryed them away to Assyria.
- 30 And Hosea the sonne of Ela, conspired treason against Pecah the sonne of Remaliahu, and smote him, & slue him, & reigned in his steade in the twentieth yere of Iotham the sonne of Uzziah.
- 31 The rest of the wordes that concerne Pecah, and al that he did, beheld they are written in the booke of the cronicles of the kinges of Israel.
- 32 The second yere of Pecah the sonne of Remaliahu king of Israel, began Iotham the sonne of Uzziah king of Iuda to raigne.
- 33 Fine and twentie yeres olde was he when he began to raigne, and he reigned sixteene yeres in Ierusalem: his mothers name was Ierusa, the daughter of Zadoc.
- 34 And he did that which is right in the sight of the Lorde: euen according to all as did his father Uzziah, so did he.

35 But the high places were not put away, for the people offered and burnt incense still in the high places: he built the higher doore of the house of the Lorde.

36 The rest of the wordes that concerne Jotham, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda:

37 (In those dayes the Lorde began to sende into Juda, Rezin the king of Syria, & Pekah the sonne of Remaliahu.)

38 And Jotham slept with his fathers, and was buried with his fathers in the cite of David his father, and Ahaz his sonne reigned in his steade.

¶ The .xvi. Chapter.

1 Ahaz king of Juda consecrateth his sonne in fire. 5 Hierusalem is besieged.
9 Damascus is taken, and Rezin slaine. 11 Idolatrye. 19 The death of Ahaz.
20 Hezechiah succeedeth him.

1 **I**n the senenteenth yere of Pekah the sonne of Remaliahu (king of Israel) Ahaz the sonne of Jotham king of Juda began to raigne.

2 Twentie yeres olde was he when he was made king, and raigned sixtene yeres in Hierusalem, & did not that which was right in the eyes of the Lorde his God, lyke David his father:

3 But walked in the way of the kinges of Israel, yea and made his sonnes to go through the fire after the abhominations of the heathen whom the Lorde cast out before the chylidren of Israel.

4 And he offered and burnt incense in the high places, and on the hilles, and vnder every thicke tree.

5 Then Rezin king of Syria, and Pekah sonne of Remaliahu king of Israel, came by to Hierusalem to fight: And they fought against Ahaz, but could not overcome him.

6 At the same tyme Rezin king of Syria brought Elath againe to Syria, and rdyd the Jewes thence: And the Syrians came to Elath, and dwelt therein vnto this day.

7 So Ahaz sent messengers to Tiglath Pileser king of Assyria, saying: I am thy seruant and thy sonne, come by and deliuer me out of the hande of the king of Syria, and out of the hande of the king of Israel, which rise by against me.

8 And Ahaz toke the siluer and golde that was founde in the house of the Lorde, and in the treasures of the kinges house, and sent a rewarde to the king of Assyria.

9 And the king of Assyria consented vnto him:

For the king of Assyria went by against Damascus, and when he had taken it, he carryed the people away to Kir, and slue Rezin.

10 And king Ahaz went to Damascus, to meete Tiglath Pileser king of Assyria: And when king Ahaz sawe an altier that was at Damascus, he sent to Uria the priest, the paterne of the altier and the fashion of it, and all the workmanship thereof.

11 And Uria the priest made an altier, in all poyntes lyke to the paterne which king Ahaz had sent from Damascus, & uen so did Uria the priest make it against king Ahaz came from Damascus.

12 And so when the king was come from Damascus, he sawe the altier: and the king went to it, and offered thereon:

13 And he burnt his burnt offering, and his meate offering, & powred his drinke offering, and synckled the blood of his peace offerings beside the altier,

14 And by the brasen altier which was before the Lorde, and set it without the temple betwene the altier and the temple of the Lorde, and put it on the northsyde of the altier.

15 And king Ahaz commaunded Uria the priest, & saide: Upon the great altier, set on fire in the morning the burnt offering, and in the euen the meate offering, and the kinges burnt sacrifice, and his meate offering, with the burnt offering of all the people of the lande, and their meate offering, and their drinke offerings, and powre thereby al the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altier wyll I come, and see.

16 And Uria the priest did according to all thynges as king Ahaz commaunded him.

17 And

(c) There is no prince so wicked, but he shall finde betterer and false mimlers to set up his name.

C

- En. Re. vii. d. 17 * And king Ahaz brake the sydes of the botomes, and toke the lauer from of them, & toke downe the lauatozie from of the brazen oxen that were vnder it, and put it vpon a pavement of stones.
- 18 And the bayle for the Sabbath that they had made in the house, and the kinges entrie without, turned he to the house of the Lorde, for feare of the king

of Assyria.

- 19 The rest of the wordes that concerne Ahaz what he did, are they not written in the booke of the cronicles of the kinges of Iuda:
- 20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of David, & Hezekia his sonne reigned in his steade.

¶ The .xvii. Chapter.

5 Hosea king of Israel is taken. 4 And he and al his realme brought to the Assyrians 13 for their idolatrie. 24 Lions destroy the Assyrians that dwell in Samaria. 29 Every one worshipped the god of his nation, 35 contrary to the commaundement of God.



- A 1 **I**n the twelfth yere of Ahaz king of Iuda, began Hosea the sonne of Elah to raigne in Samaria vpon Israel nine yeres:

2 And did that which was euill in the sight of the Lorde, but not as the kinges of Israel that were before him.

3 And Salmanasar king of Assyria came vpon againt him, and Hosea became his seruauit, and gaue him^u presentes.

4 And the king of Assyria founde treason in Hosea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Assyria from yere to yere: and therefore the king of Assyria shut him vp, and bounde him

in the pryson house.

5 * And then the king of Assyria came vpon throughout all the lande, and gat vpon againt Samaria, and besieged it thre yeres.

6 In the ninth yere of Hosea, the^{iii. Eld. 42} king of Assyria toke Samaria, and carryed Israel away vnto Assyria, & put them in Gala & in Habor by the ryuer of Goza and in the cities of the^(*) Medes.

7 For it came to passe, that the children of Israel sinned againt the Lord their God which had brought them out of the land of Egypt, from vnder the hand of Pharaon king of Egypt, and feared other gods.

8 And they walked in the ceremonies of the heathen whom the Lorde cast out before the children of Israel, and^(*) in the ceremonies

^u By, tribute.

(*) I should have the 13th word a place more correct to the Assyria.

(ceremonies) Which the kinges of Israel had made:

9 And the children of Israel went about to hide those thinges that were not wel from the Lorde their God: And they buylt them hygh places in all their cities, both in the towres where they kept watch, and also in the strong towres:

10 And they made the images & grones in every hye hill, & vnder every thicke tree.

11 And there they burnt incense in all the hygh places, as did the heathen whom the Lord caried away before them, and wrought wicked thinges to anger the Lorde withall:

12 For they serued most vile idols, where of the Lorde had sayd vnto them: * We shall do no such thing.

13 And the Lorde testified in Israel and in Iuda by all the prophetes and by all the sears, saying: * Turne from your wicked wayes, and kepe my commaundementes and my statutes, according to all the law which I commaunded your fathers, and which I sent to you by my seruauntes the prophetes.

14 Notwithstanding they woulde not heare, * but rather hardened their neckes, lyke to the stubburnesse of their fathers, that dyd not beleue in the Lorde their God.

15 For they refused his statutes, and his appoyntment that he made with their fathers, and the witness wherewith he witnessed vnto them, and they folowed bauble, and became wayne, and went after the heathen that were round about them, concerning whom the Lorde had charged them that they shoulde not do lyke them.

16 But they left all the commaundementes of the Lorde their God, and made them images of metal, * euen two calves, and [made] idol grones, & worshipped all the host of heauen, and serued Baal.

17 And they sacrificed their sonnes and their daughters in fire, and vsed witchcraftes, & enchauntementes, euen selling them selues to worke wickednesse in the sight of the Lorde, and to anger him.

18 And the Lorde was exceeding wroth with Israel, & put them out of his sight, * that there was left but the tribe of Iuda onely.

19 Neuerthelesse, Iuda also kept not the commaundementes of the Lorde their God, but walked in the ceremonies of Israel whiche they made.

20 And the Lord cast of all the seede of Israel, and bered them, & deliuered them into the handes of spoylers, vntill he had cast them out of his sight.

21 For he cut of Israel from the house of David, and made them a king, euen Jeroboam the sonne of Nabat: And Jeroboam dreyne Israel away that they shoulde not folowe the Lorde, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Jeroboam whiche he dyd, and departed not therefrom.

23 Untill the Lord put Israel away out of his sight, as he had sayd by all his seruauntes the prophetes: And so was Israel caried away out of their owne land to Assyria euen vnto this day.

24 And the king of Assyria brought men from Babylon, from Cutha, fro Ana, from Hamath, and from Sepharuaim, and put them in the cities of Samaria in steede of the children of Israel: and they possessed Samaria, and dwelt in the cities therof.

25 And it fortuned, that at the beginning of their dwelling there, they feared not the Lorde, and the Lorde sent lions among them, which slay them.

26 Wherefore they spake to the king of Assyria, saying: The nations which thou hast translated & put in the cities of Samaria knowe not the lawe of the God of the lande: therefore he hath sent lions vpon them, and behold they slay them, because they knowe not the maner of worshipping the God of the lande.

27 Then the king of Assyria commaunded, saying: Carry thither one of the priestes whom ye brought thence, and let hym go and dwell there, and teach them the fashon how to serue the God of the countrey.

28 And then one of the priestes whom they had caried from Samaria, came and dwelt in Bethel, and taught them howe they shoulde feare the Lorde.

29 Howebeit every nation made them gods of their owne, and put them in the houses of the hygh places whiche the Samaritans had made, every nation in their cities wherin they dwelt.

30 The men of Babylon made Soroth Benoth, & the men of Cuth made Pergal, & the men of Hamath made Nimra,

31 The Amites made Dibbas and Tharshak: And the Sepharuaites burnt their

D
(b) That is, the ten tribes.

(c) Of these people came the Samaritans, of whom mention is made in the gospel.

E

their children in fire for Adramelech and Ananielech, the gods of Sepharuaim.

32 And so they feared the Lorde, & made them priestes of the basist of them, which sacrificed for them in the houses of the hygh places.

¶ The can
of worship
God and idols

33 And so⁽¹⁾ they feared the Lord, and serued their owne gods, after the maner of the people whom they carped thence.

Gen 32. c.

34 And vnto this day they do after the olde maner: and neither feare God, neither do after their ordinaunces and customes, and after the lawe & commaundement which the Lorde commaunded the children of Jacob, whom he called Israel.

ud. vi. b.
cic. x. a.

35 And the Lorde made an appoyntment with them, and charged them, saying: Feare none other gods, nor bolue your selues to the m, nor serue them, nor sacrifice to them:

36 But feare the Lorde which brought you out of the land of Egypt with great power & a stretched out arme, him feare, and to him bold, and to him do sacrifice.

37 The statutes, ordinaunces, lawe and commaundement which he wrote for you, see that ye be diligent to do for evermore, and feare not any other gods.

38 And the appoyntment that I haue made with you see ye forget not, and feare none other gods:

39 But the Lord your God ye shal feare, & he shall deliuer you out of the handes of all your enemies.

40 Holwebeit, they dyd not hearken, but did after their olde custome.

41 And so these nations feared the Lord, and serued their images also, like as did their children and their childrens children: Euen as dyd their fathers, so do they vnto this day.

The. xviii. Chapter.

4 Hezekia king of Iuda putteth downe the brasen serpent; and destroyeth the idols.
7 and prospereth. 11 Israel is carried away captiue. 30 The blasphemie of Sennacherib.

A



In the thirde yere of Hosea sonne of Ela king of Israel, it came to passe that Hezekia y sonne of Abaz king of Iuda did raigne.

1. Pa. xxix. f 2

¶ Twentie and fyue yeres olde was he when he began to raigne, and raigned twentie and nine yeres in Iherusalem: his mothers name also was Abi, y daughter of Zacharia.

3 And he dyd that which is right in the sight of the Lord, according to al as did Dauid his father.

(a) ¶ I participeth to a good prince to purge the church of God.
Num. xxi. c.

4 He^(a) put away the high places, & brake the images, and cut downe the groues, and all to brake the brasen serpent that Moyses had made: for vnto those dayes the children of Israel dyd burne sacrifice to it: and he called it Nehustan.

5 He trusted in the Lorde God of Israel, so that after him was none lyke him among all the kinges of Iuda, neither were there any such before him.

6 For he claue to the Lorde, and departed not from him: but kept his commaundementes, which the Lorde commaunded Moyses.

7 And the Lorde was with him, so that he prospered in all thinges which he toke in hande: And he rebelled against

the king of Assyria, and serued him not.
8 He smote the Philistines euen vnto Azza & the coastes therof, both castles where they kept watches, and strong cities.

9 ¶ And in the fourth yere of king Hezekia, (which was the seuenth yere of Hosea sonne of Ela king of Israel) it fortuned that Salinanazar king of Assyria came by against Samaria, and besieged it.

10 And after thre yeres they toke it: euen in the sixth yere of Hezekia (that is to say the nyth yere of Hosea king of Israel) Samaria was wonne.

11 And the king of Assyria dyd carry away Israel vnto Assyria, & put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

12 Because they would not hearken vnto the voyce of the Lord their God, but transgressed his appoyntment, and all that Moyses the seruauit of the Lorde commaunded: and would neither heare them, nor do them.

13 ¶ Therefore in the fourteenth yere of king Hezekia, did Sennacherib king of Assyria come by against all the strong cities of Iuda, and toke them.

14 And Hezekia king of Iuda sent to the king of Assyria to Lachis, saying: I haue offended: depart from me, and all that

1. Para. 11. 1.
Esa. 36. 2.
Ere. 45. 2.

that thou puttest on me, that will I beare. And the king of Assyria appoynted vnto Hezekia king of Iuda three hundred talentes of siluer, and thirtiementes of golde.

15 And Hezekia gaue him all the siluer that was founde in the house of the Lorde, & in the treasures of the kinges house.

16 At the same season dyd Hezekia rent of the doores of the temple of the Lorde and the pillers (whiche the sayde Hezekia king of Iuda had covered ouer) and gaue them to the king of Assyria.

17 And the king of Assyria sent ^(b) Tharshan, and Rablaris, & Rablakel from Lachis, to king Hezekia with a great host against Hierusalem: And they went vp, and came to Hierusalem, and gat them vp and stode by the conduite of the bypper poole, whiche is in the way of the fullers fiede.

18 And when they had called to the king, there came out to them Eliakim the sonne of Elia, which was steward of the household, and Sobna the scribe, and Ioah the sonne of Asaph, the recorder.

19 And Rablakel sayd vnto them: Tell ye Hezekia I pray you, thus sayth the great king, euen the king of Assyria: What confidence is this that thou hast:

20 Thou thinkest surely I haue eloquence, but counsell and strength are for the warre: On whom then doest thou trust, that thou rebellest against me?

21 Doest thou trust to the staffe of this broken reede Egypt, on which if a man leane, it will go into his hande, & pearse it: Euen so is Pharaon king of Egypt vnto all that trust on hym.

22 If ye say vnto me, we trust in the Lorde our God: Is not that he whose hygh places and whose alters Hezekia hath put downe: and hath sayd to Iuda and Hierusalem, ye shall worship before this altar here in Hierusalem.

23 Nowe therfore I pray thee geue hostages to my lord the king of Assyria, and I will deliuer thee two thousande horses, if thou be able to set ryders vpon them:

24 Why thinkest thou scoone at the presence of one of the least Dukes of my maisters seruantes, and trustest to Egypt for charrets and horsmen:

25 Moreover, am I come now without the bidding of the Lorde to this place, to

destroy it: The Lorde said to me: Go by to this lande, and destroy it.

26 And Eliakim the sonne of Helkia, and Sobna, & Ioah, sayde vnto Rablakel: Speake I pray thee to thy seruantes in the Syrians language (for we vnderstande it) and talke not with vs in the Iewes tongue in the eares of this people that are on the wall.

27 And Rablakel sayde vnto them: Hath my maister sent me to thy maister and thee, to speake these wordes: Hath he not sent me because of the men which sit on the wall, that they may cate their owne dongue, & drinke their owne pisse with you?

28 And so Rablakel stode, & cryed with a lowde voyce in the Iewes language, and spake, saying: Heare the wordes of the great king, euen of the king of Assyria.

29 Thus sayth the king: Let not Hezekia beguile you, for he shal not be able to deliuer you out of myne hande:

30 Neither let Hezekia make you to trust in the Lorde, saying, The Lorde shall surely deliuer vs, & this cite shal not be geuen ouer into the hande of the king of Assyria.

31 Hearken not vnto Hezekia: For thus sayth the king of Assyria, Deale kindly with me, and come out to me, and then cate euery man of his owne vine, and of his owne figge tree, and drinke euery man of the water of his owne well,

32 Till I come, and fet you to as good a lande as yours is, a lande of coyne and wine, a lande of bread and vineyardes, a lande of oyle, of olyue trees, and of hony, that ye may liue, and not dye: And hearken not vnto Hezekia, for he beguileth you, saying: The Lorde shall deliuer vs.

33 Hath euery one of the gods of the nations deliuered his land out of the hand of the king of Assyria:

34 Where is the god of Hamath, & of Arphad: and where is the god of Sepharuaim, Hena, and Iua: Dyd they deliuer Samaria out of myne hande:

35 And what god is among al the gods of the nations, that hath deliuered his land out of myne hande: Shall the Lorde deliuer Hierusalem out of myne hande:

36 But the people held their peace, and answered not him a word: for the king had commaunded, saying: Am I were hym not.

Es. xxx. d.

(b) An ex-
crable blas-
phemy, to
compare dead
idols with
the living
God.

37 Then Eliakim the sonne of Hezekia, which was the steward of the household, and Sobna the scribe, & Joah the sonne

of Asaph the recorder, came to Hezekia with their clothes rent, and tolde him the wordes of Rabshakeh.

The .xix. Chapter.

God promisseth Iſai victorie to Hezekia. The angel of the Lord killeth an hundred and fourescore and fūe thousand men of the Assyrians. Sennacherib is killed of his owne sonnes.

A



It came to passe, that when king Hezekia hearde it, he rent his clothes, & put on sacke, & came into the house of the Lorde,

And sent Eliakim which was the steward of the household, and Sobna the scribe, and the elders of the priestes clothed in sacke, to Iſai the prophete, the sonne of Amoz.

And they sayd vnto him, thus sayth Hezekia: This day is a day of tribulation, & of rebuke and blasphemie: For the children are come to the byrth, and there is no strength to be deliuered.

Peraduenture the Lorde thy God will heare al the wordes of Rabshakeh, who the king of Assyria his maister hath sent to rayle on the lving God, & to rebuke him with wordes which the Lorde thy God hath hearde: And list thou by thy prayer for the remnaunt that are left.

So the seruautes of king Hezekia came to Iſai.

And Iſai sayde vnto them, So shall ye say to your maister: Thus sayth the Lorde, Be not afrayde of the wordes which thou hast heard, with which the young men of the king of Assyria haue rayled on me.

Beholde, I will put hym in another mynde, and he shall heare tydings, and so returne to his owne land, and I will bring to passe, that he shall fall vpon the sword, euen in his owne land.

And Rabshakeh went backe againe, and founde the king of Assyria fighting against Libna: for he had hearde howe that he was departed from Lachis.

And when he hearde men say of Thirhaka king of the blacke Mores, Behold he is come out to fight against thee: he departed, and sent messengers vnto Hezekia, saying.

Thus speake to Hezekia king of Iuda, saying: Let not thy God deceaue thee

in whom thou trustest, saying: Hierusalem shall not be deliuered into the hand of the king of Assyria.

Beholde, thou hast hearde what the kinges of Assyria haue done to all landes, how they haue utterly destroyed them: And shalt thou escape?

Haue the gods of the heathen deliuered them, whiche myne anncestours haue destroyed: As Gozan, and Haran, and Receph, and the children of Eden which were in Thelassar:

Where is the king of Hamath, and the king of Arphad, the king of the citte of Sepharuaim, and of Hena and Iua:

And Hezekia receaued the letter of the hand of the messengers, and read it: And Hezekia went by into the house of the Lorde, and layde it abroad before the Lorde.

And Hezekia prayed before the Lord, and sayd: O Lord God of Israel which dwellest betweene Cherubs, thou art God alone ouer al the kingdomes of the earth, thou hast made heauen & earth.

Lorde bolue downe thyne eare, and heare: Open Lorde thyne eyes, I beseech thee, and see: and heare the wordes of Sennacherib whiche hath sent this man to rayle on the lving God.

O for trueth Lorde, the kinges of Assyria haue destroyed nations and their landes,

And haue set fire on their gods: For they were no gods, but the worke of the handes of man, euen of wood and stone: and they destroyed them.

Bolue therefore O Lord our God I beseech thee, saue thou vs out of his hande, that all the kingdomes of the earth may knowe that thou onely art the Lorde God.

And Iſai the sonne of Amoz sent to Hezekia, saying, Thus sayth the Lorde God of Israel: That whiche thou hast prayed me concerning Sennacherib king of Assyria, I haue heard it.

Thy

Esa. 38.2.

(C) It is the true refuge & succour in all dangers, to flee vnto the Lorde by faith.

Esa. 37.36.

2 Par. 32.14.

21 This is therefore the worde that the Lord hath said of him: ^(b) The virgin, euen the daughter of Sion hath despised thee, and laughed thee to scorn: [O thou king of Assyria.] the daughter of Hierusalem hath shaken her head at thee.

22 ^(c) Whom hast thou rayled on: & Whom hast thou blasphemed: Against Whom hast thou exalted thy voyce, and lyfted by thine eyes so hye: Euen against the holy of Israel.

23 By the hande of thy messengers thou hast rayled on the Lord, and said: With the multitude of my charrets I am come vp to the toppes of the mountaynes, euen along by the sides of Libanon, and I wyll cut downe the hye Cedar trees and the lustie firre trees therof: and I wyll go into the lodging of his borders, and into the wood of his Carmel.

24 I haue digged and druncke straunge waters: & With the steppe of my goyng wil I dye al the water pooles that are besieged.

25 Hast thou not heard holbe I haue ordeyned such a thing a great whyle ago, and haue prepared it from the beginning: And shall I not now bring it forth, that it may destroy and bring strong cities into wast heapes of stones:

26 And the inhabiteres of them shalbe of litle power, and faint hearted, and confounded, and ^(d) shalbe lyke the grasse of the field, or greene hearbe, or as the hay on the toppes of the houses, or as the corne that is vrype & smitten with blasting.

27 I knowe thy dwelling thy coming out and thy goyng in, and thy furie against me.

28 And because thou ragest against me, & thy tumult is come vp to myne eares, I wyll put my hooke in thy nostrils, and my byt in thy lippes, and will bring

thee backe againe the same way thou camest.

29 And this shalbe a signe vnto thee, ^(e) O Hezekia: He shall eate this yere of such thynges as growe of them selues, and the next yere such as come vp of those that did growe of their owne accord, and the thirde yere solwe ye and reape, plant vineyardes, and eate the frutes therof.

30 And it that is escaped and left of the daughter of Iuda, shall yet againe take rooting downe warde, and beare fruite vpwarde.

31 For out of Hierusalem shall go a remnant, and a number that shall escape out of most Sion: The scale of the lord of hostes shal bring this thyng to passe.

32 Wherefore thus saith the Lord concerning the king of Assyria: he shall not come to this cite, nor shoothe an arrowe into it, nor come before it with shield, nor cast a banke against it.

33 But shall go backe againe the way he came, and shall not come into this cite, saith the Lord.

34 For I wyll defend this cite, to saue it, for myne owne sake, and for Dauid my seruantes sake.

35 And it came to passe, that the selfe same night the angel of the Lord went out, and smote in the host of the Assyrians an hundred fourescore & five thousand: And when the remnant were vp early in the morning, beholde they were all dead carcases.

36 ^(f) And so Sennacherib king of Assyria auoyded and departed, & went againe and dwelt at Ninue.

37 And it fortuned, that as he was in a temple worshipping Nisroch his God, Adramelech & Sarelar his owne sonnes ^(g) smote him with the sworde: And they escaped into the lande of Armenia, and Assarhaddon his sonne reigned in his steade.

Tobias.

(c) This was the last judgement of God, for his blasphemie.

The .xx. Chapter.

¹ Hezekia is sicke, and receaueth the signe of his health. ¹² He receaueth rewardes of Berodach. ¹³ He weth his treasures, and is reprehended of Iai. ² He dieth, and Banale his sonne reigneth in his steade.



1 About that time ^(a) Was Hezekia sicke vnto the death: And the prophete Iai the sonne of Amoz came to him, and sayde vnto him, Thus saith the Lord:

Put thyne household in order, for thou shalt dye, and not lyue.

2 And Hezekia turned his face to the wal, and prayed vnto the Lord, saying:

3 I beseeche thee, O Lord, remember now how I haue walked before thee in truth and with a perfect heart, & haue done

done that whiche is good in thy sight.
And Hezekia wept sore.

4 And it fortuned that afore Elai was gone out into y^e middle of the court, the word of the Lorde came to him, saying:

5 Turne againe, and tell Hezekia the cap-
tayne of my people, thus saith the
Lorde God of Dauid thy father: ^(a) I
haue heard thy prayer, and scene thy
teares, and beholde I wyll heale thee,
so that on the thirde day thou shalt go
vp into the house of the Lorde.

6 And I will adde vnto thy dayes yet fif-
teene yeres, & I wyll deliuer thee & this
cittie out of the hand of y^e king of Assyria,
& I will defend this cittie, for myne owne
sake, & for Dauid my seruautes sake.

7 And Elai said: Take a lumpe of dyed
figges. And they toke and layed it on
the soze, and he recovered.

8 And Hezekia saide vnto Elai: What
shalbe the signe that the Lorde wyll
heale me, and that I shal go vp into the
house of the Lorde the thirde day?

9 Elai answered: This signe shalt thou
haue of the Lorde, that the Lorde will do
that he hath spoken: * Shall the sha-
dowe go forwarde ten degrees: or go
backe againe ten degrees?

10 Hezekia answered: it is a light thing
for the shadowe to go downe ten de-
grees, I desire not that: but let the sha-
dowe go backwarde ten degrees.

11 And Elai the prophete called vnto the
Lorde, * and he brought the shadow ten
degrees backwarde, by whiche it had
gone downe in the dyall of Ahaz.

12 The same season Berodach Baladan
the sonne of Baladan king of Babylon,
sent letters and a present vnto Hezekia:
for he had hearde holwe that Hezekia
was sicke.

13 And Hezekia was glad of them, and
shewed them all his treasure house, sil-
uer, golde, odours, precious oymment,
all the house of his armory, and all that
was found in his treasures: There was
nothing in his house & in all his realme
that Hezekia shewed them not.

14 And Elai the prophete came vnto
king Hezekia, and saide vnto him: What
saide these men: and from whence came
they to thee? And Hezekia saide: They
be come from a farre countrey, euen
from Babylon.

15 And he saide againe: What haue they
scene in thy house: Hezekia answered:
All y^e thinges that are in my house haue
they scene: there is nothing among my
treasures, that I haue not shewed the.

16 And Elai saide vnto Hezekia: Heare
the worde of the Lorde,

17 Beholde the dayes come, that all that
is in thy house, and whatsoeuer thy fa-
thers haue layde vp in store vnto this
day, * shalbe caried into Babylon: and
nothing shalbe left saith the Lorde.

18 And of thy sonnes that shall proceede
out of thee, and which thou shalt beget,
shall they take away, and they shalbe
chamberlaynes in the palace of the king
of Babylon.

19 And Hezekia saide vnto Elai: ^(b) Wel-
come be the worde of the Lorde which
thou hast spoken. And he saide: Shall
there not be peace & tructh in my dayes.

20 The remnaunt of the wordes that con-
cerne Hezekia, and all his polver, and
holwe he made a poole and a conduite,
& brought water into the cittie, are they
not written in the booke of the cronicles
of the kinges of Iuda:

21 * And Hezekia slept with his fathers, &
Manasse his sonne reigned in his steade.

(a) God is
moued with
true prayer
and bnfamed
repentance.

Ecc. xlviii. c.

Ecc. xlviii. c.

Esa. 39. 2.

4. Re. 14. 1.
and xxx. b.
1er. xxx. b.

(b) The true
blestness
of the
word of
the
prophet.

1. Par. 31. 2.
Math. 23.

The .xxj. Chapter.

: King Manasse restoreth idolatrye. 16 And doeth great crueltie. 18 He dieth, and Amon his sonne
succeedeth, 23 who is killed of his owne seruautes. 26 After him reigneeth Josia.

21

1. Par. 31. 2.



Manasse * Was twelue
yeres old when he be-
gan to raigne, and rai-
gned fyfte and fise
yeres in Hierusalem: his
mothers name also
was Hephziba.

2 And he did euil in the sight of the Lorde,
euen after the abhominations of the

heathen whom the * Lorde cast out be-
fore the chyldren of Israel.

3 For he went and built vp the hygh
places * whiche Hezekia his father had
destroyed, and he reared vp altiers
for Baal, and made idoll grotes as dyd
Ahab king of Israel, and worshipped
all the hoast of heauen, and serued
them.

4 And

De. xxi. 2

4. Re. 14. 2

4 And he buylt alters in the house of the Lord, of which the Lord sayd: *In Hierusalem wyll I put my name.

5 And he buylt alters for all the hoast of heauen [euē] in two courtes of the house of the Lord.

6 *And he offred his owne sonne in fire, and gaue heede vnto witchcraft and sorcerie, and mayntayned workers with spirites, and tellers of fortunes, and wrought much wickednesse in the sight of the Lord to anger hym.

7 And he put an image of a groue that he had made [euē] in the temple, of which the Lord had sayde to Dauid & Solomon his sonne: *In this house and in Hierusalem which I haue chosen out of all tribes of Israel, wyll I put my name for euer.

8 Neither wyll I make the feete of Israel none any more out of the lande which I gaue their fathers: so that they will obserue and do al that I haue commaunded them, and according to al the law that my seruaunt Moyses commaunded them.

9 But they hearkened not: and Manasse led them out of the waye, to do more wickedly then dyd the heathen people whom the Lord destroyed before the chyl dren of Israel.

10 And the Lord spake by his seruaunts the prophetes, saying:

11 Because Manasse king of Iuda hath done suche abominations, and hath wrought more wickedly then all the Amontes which were before hym dyd, and hath made Iuda sinne also with his idols:

12 Therefore thus saith the Lord God of Israel: *Beholde, I wyll byrnyng suche euyl vpon Hierusalem and Iuda, that whoso heareth of it, both his eares shall tingle.

13 And I wyll stretche ouer Hierusalem the squaring line of ^(a) Samaria, and the plummet of the house of Ahab: And I wyll wype out Hierusalem, as a man wyppeth a dishe, and when he hath wypped it, turneth it vpside downe.

14 And I wyll leaue the ^(b) remnaunt of

mine inheritance, and deliuer them into the hande of their enemies, and they shall be robbed and spoyled of all their aduersaries:

15 Euen because they haue done euyl in my sight, and haue angered me, since the tyme their fathers came out of Egypt, vnto day.

16 And Manasse shed innocent blood exceeding much, till he replenished Hierusalem from corner to corner, besyde his sinne wherwith he made Iuda to sinne and to do euyl in the sight of the Lord.

17 The rest of the wordes that concerne Manasse, and all that he dyd, and his sinne that he sinned, are they not written in the booke of the Chronicles of the kynges of Iuda:

18 And Manasse slept with his fathers, and was buryed in the garden of his owne house, euen in the garden of Uzza, and Amon his sonne reigned in his steade.

19 *Amon was twentie and two yeres olde when he began to raigne, and he reigned two yeres in Hierusalem: his mothers name also was Deluilemeth the daughter of Haras of Iorba.

20 And he dyd euyl in the sight of the Lord, as his father Manasse dyd:

21 And walked in all the way that his father walked in, and serued the idols that his father serued, and worshipped them:

22 And he forsoke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruauntes of Amon conspired against hym, and slue the kyng in his owne house.

24 And the people of the lande slue all them that had conspired against kyng Amon, and the people made Josia his sonne kyng in his steade.

25 The rest of the wordes that concerne Amon what thinges he dyd, are they not written in the booke of the Chronicles of the kinges of Iuda:

26 And they buryed him in the sepulchre in the garden of Uzza, and Josia his sonne reigned in his steade.

C

a. Para. 33 d.

D

4 Josia repaireth the temple. 8 Helkia findeth the booke of the lawe, and causeth it to be presented to Josia. 14 who sendeth to Hulda the prophetesse to enquire the Lordes will.

1. Para 34. a.



Josia was eight yeres olde when he began to raigne, and he raigned thirtie & one yeres in Hierusalem: his mothers name also was Jedida the daughter of Adaia of Bozath.

2 He did that which is right in the sight of the Lorde, & walked in all the wayes of David his father, and bowed neither to the right hande or to the left.

1. Par 34. b.

3 *And it came to passe, that in the eyghteenth yere of the raigne of king Josia, the king sent Saphan the sonne of Azalia the sonne of Belusai the scribe to the house of the Lorde, saying:

4. Reg 12. b.

4 *Go by to Helkia the hye priest, that he may summe the siluer which is brought into the house of the Lorde, which the keepers of the porche haue gathered of the people:

5 And let them deliuer it into the hande of them that do the worke, and that haue the ouersight of the house of the Lorde: and let them geue it to them that worke in the house of the Lorde, to repaire the decayed places of the temple,

6 Euen vnto Carpenters and Masons, and workers vpon the walles, and for to bye tymber and free stone, to repaire the temple.

7 Howbeit, let no reckenyng be made with them of the money that is deliuered into their hande, for their vse is to deale saythfully.

2. Par 34. c.
(n) The witnes
Helkia and
Amon, hadia-
ben stone the
people and he-
bolished the
booke of the
lawe of Mo.

8 *And Helkia the hye priest sayde vnto Saphan the scribe: (n) I haue founde the booke of the law in the house of the Lorde. And Helkia gaue the booke to Saphan, and he read in it.

9 And Saphan the scribe came to the king, and brought hym worde agayne, and sayd: Thy seruantes haue gathered the money that was founde in the temple, and haue deliuered it vnto them that do the worke, and that haue the ouersight of the house of the Lorde.

10 And Saphan the scribe shewed the king, saying, Helkia the priest hath deliuered me a booke: And Saphan read in it before the kyng.

11 And it fortuned, that when the kyng

had hearde the wordes of the booke of the lawe, he rent his clothes.

12 And the kyng commaunded Helkia the priest, and Ahikam the sonne of Saphan, and Achbor the sonne of Pichasia, and Saphan the scribe, and Asahia a seruaut of the kynges, saying:

13 *Go ye and enquire of the Lorde for me, and for the people, and for all Juda, concerning the wordes of this booke that is founde: For great is the wrath of the Lorde that is kindled against vs, because our fathers haue not hearkened vnto the wordes of this booke, to do according vnto all that which is written therein for vs.

14 So Helkia the hye priest and Ahikam, Achbor, and Saphan, and Asahia, went vnto Hulda the prophetesse the wyfe of Sallum the sonne of Thikua the sonne of Harhas keeper of the wardrope: (which prophetesse dwelt in Hierusalem in the house of doctrine:) and they communed with her.

15 And she answered them: thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord: Behold, I wyl bring euill vpon this place, and on the inhabiteurs thereof, euen all the wordes of the booke which the kyng of Juda hath read:

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the workes of their handes: my wrath also shalbe kindled against this place, and shall not be quenched.

18 But to the kyng of Juda which sent you to aske counsell of the Lord, so shall ye say: Thus saith the Lord God of Israel, as touching the wordes which ye haue heard:

9 Because thine heart dyd (n) melt, and because thou hast humbled thy selfe before me the Lorde, when thou heardest what I spake against this place, and against the inhabiteurs of the same, holwe that they shoulde be destroyed and accursed, and hast rent thy clothes and wept before me, of that also haue I heard saith the Lorde:

(n) Melt
that is to
repent.

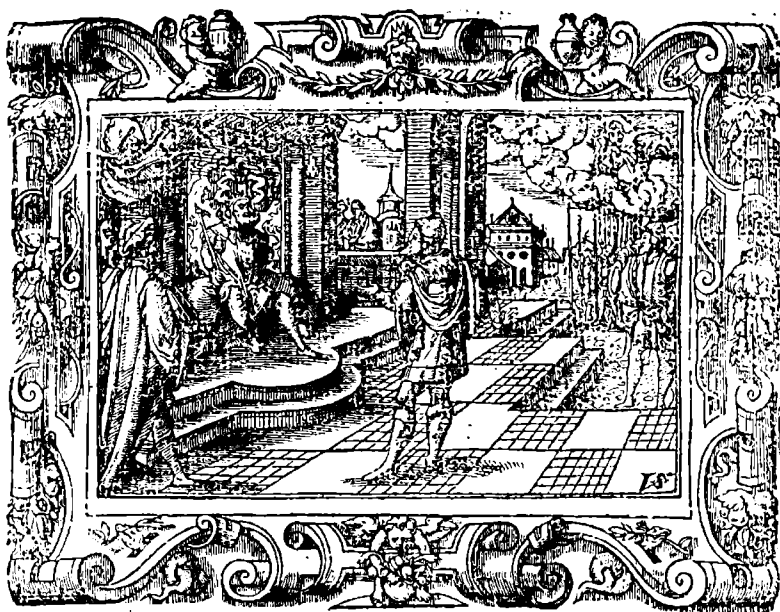
20 Beholde

20 Beholde therfore I Wyll receaue thee
vnto thy fathers, and thou shalt be put
into thy graue in peace, and thine eyes

shall not see all the euill which I wyll
bring vpon this place. And they brought
the kyng worde agayne.

The.xxiiij. Chapter.

2 Josia readeth the lawe before the people. 3 He maketh a covenauent with the
Lorde. 4 He put downe the idols, after he had kyled the priestes: 22 He ke-
peth passouer. 24 He destroyeth the cuntyners. 29 He was kyled in Megiddo.
30 And his sonne Jehoahaz raigneth in his steade. 33 After he was taken, his
sonne Jehoaichin was made kyng.



1 **A**ND then* the kyng
sent, and there gathe-
red vnto him all the
elders of Iuda and of
Hierusalem.

2 And the kyng went
vp into the house of the
Lorde, with all the men of Iuda, and
all the inhabitours of Hierusalem, with
the priestes, and prophetes, and all the
people both small and great: And he
read in the eares of them* all the wordes
of the covenauent which was founde in
the house of the Lorde.

3 And the kyng stoode by a pillar,* & made
a covenauent before the Lorde, that they
should walke after the Lorde, and kepe
his commaundementes, his witneses,
and his statutes, with all their heart
and all their soule, and make good the
wordes of the sayde appoyntment, that
were written in the foresayde booke:
And all the people consented to the ap-
poyntment.

4 (a) And the kyng commaunded Helchias
the hye priest, and the inferior priestes,
and the keepers of the* ornamente, to
bring out of the temple of the Lorde all
the vessels that were made for Baal,
for the idoll groues, and for all the hoast
of heauen: And he burnt them without
Hierusalem in the fieldes of Cedron, and
carped the ashes of them into Bethel.

5 And he put downe the ministers [of
Baal] whom the kynges of Iuda had
founded to burne incense in the* hygh
places and cities of Iuda that were
rounde about Hierusalem, & also them
that burnt incense vnto Baal, to the
sunne, to the moone, to the planets, and
to all the hoast of heauen.

6 And he brought out the groue from
the temple of the Lorde without Hie-
rusalem vnto the brooke Cedron, and
burnt it there at the brooke Cedron, and
stampe it to powder, and cast the dust
therof vpon the graues of the children
of the people.

7 And

(a) Byng.
Josia readeth
the lawe before
the people.
He maketh the
covenauent of
God, and de-
stroyeth all the
monuments
of idolatry
and supersti-
tion.
Or, dooys
hepten.

7 And he brake downe the selles of the male selues that were by the house of the Lorde, where the women woue hangynges for the idoll groue.

8 And he brought all the priestes out of the cities of Iuda, and defiled the high places where the priestes had burnt incense, euen from Geba to Beersaba, and destroyed the hygh places of the gates that were in the entryng in of the gate of Josia y^e gouernour of the cite, which were [as a man goeth in] on the left hande of the gate of the cite.

9 ^(b) Neuerthelesse, the priestes of the high places came not by to the aulter of the Lorde in Hierusalem, saue onely they did eate of the sweete bread among their brethren.

10 And he defiled ^(a) Thopheth, which is in the valley of the children of Hinnom, because no man shoulde offer his sonne or his daughter in fire to Moloch.

11 He put downe the hoxes that the kynge of Iuda had geuen to the sunne, at the entryng in of the house of the Lorde, by the chaumber of Nathanielech the chaumberlayne, which was ruler of the suburbs, and burnt the charrets of the sunne with fire.

12 And the alters that were on the top of the parlour of Ahas which the kinges of Iuda had made, and the alters which Manasse had made in the two courtes of the house of the Lorde, dyd the kyng breake downe, and ranne thence, and cast the dust of them into the brooke Cedron.

13 And the high places that were before Hierusalem, on the ryght hande of the mount ^(c) Oluet, which Solomon the king of Israel had builded for Asaroth the idol of the Zidons, and for Chamos the idol of the Moabites, and for Milchon the abhominable idol of the children of Ammon, those the king defiled:

14 And brake the images, and cut downe the idoll groues, and fylled their places with the bones of men.

15 Moreover, the aulter that was at Bethel, the high places made by Jeroboam the sonne of Nabat which made Israel sinne, both the aulter and also the high places he brake downe, and burnt the high places, and stampit it to powder, and burnt the idoll groue.

16 And as Josia turned him selfe, he spied the graues that were in the mount,

and sent and set the bones out of the graues, and burnt them vpon the aulter, to pollute it, accordyng to the worde of the Lorde that the man of God pronounced^a which tolde the same wordes.

17 Then he sayde: what title is that that I see? And the men of the title tolde him: It is the sepulchre of the man of God, which came from Iuda, and tolde the selfe same thynges that thou hast done to the aulter of Bethel.

18 And he sayde, let him be: see that no man moue his bones. And so his bones were saued with the bones of a prophet that came out of Samaria.

19 And all the houses of the hygh places in the cities of Samaria, which the king of Israel had made to anger [the Lorde withall] those Josia put out of the way, and dyd to them accordyng to all the actes that he had done in Bethel.

20 And he sacrificed all the priestes of the hygh places that were there, euen vpon the alters, and burnt mens bones vpon them, and returned to Hierusalem.

21 And the kyng commaunded all the people, saying: Kepe the feast of Passouer vnto the Lorde your God, as it is written in the booke of this conuauent.

22 There was no Passouer holden lyke that from the dayes of the iudges that indged Israel, and in all the dayes of the kynges of Israel and of the kynges of Iuda.

23 In the eyghteenth yere of king Josia, was this Passouer holden to the Lorde in Hierusalem.

24 And therto workers with spirites, and soothsayers, images, idols, and all the abhominations that were spyd in the lande of Iuda and in Hierusalem, those did Josia put out of the way, to performe the wordes of the lawe, which were written in the booke that Iehichia the priest founde in the house of the Lorde.

25 Lyke vnto him was there no king before him that turned to the Lorde with all his heart, with all his soule, and all his might, accordyng to all the lawe of Moyses, neither after him arose there any such as he.

26 Notwithstandyng, the Lorde turned not from the fiercenesse of his great wrath wherewith he was angry agaynst Iuda, because of all the prouocations

(a) Josia thought that those priestes which had served idols, should be ministers in the temple of God.
Ierem. vii. d.

1. Reg. ii. d.
(c) A mount that was full of idols.

1. Reg. ii. a.

Leuit. xx.
Deut. xvii.

tions that Manasse had prouoked him withall.

27 And the Lorde saide: * I wyll put Juda also out of my sight, as I haue done away Israel, and wyll cast of this citie Hierusalem which I haue chosen, and the house of whiche I saide, My name shall be there.

28 The rest of the wordes that concerne Josia, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda:

29 In his dayes Pharaos Necho king of Egypt went by against the king of Assyria to the riuer of Euphrates: And king Josia went against him, and was slaine of him at Megiddo when he had scene him.

30 And his seruantes carryed him dead from Megiddo, and brought him to Hierusalem, & buried him in his owne sepulchre: And the people of the lande toke Jehoahaz the sonne of Josia, and annointed him, and made him king in his fathers steade.

31 Jehoahaz was twentie & thre yerres olde when he began to raigne, and raigned thre monethes in Hierusalem: his mothers name also was Hamiel, the daughter of Jeremia of Libna.

32 And he did euill in the sight of the Lord, according to al thinges as his fathers had done.

33 And Pharaos Necho put him in bondes at Ribla in the lande of Hamath while he raigned in Hierusalem, and put the lande to a tribute of an hundred talents of siluer, and a talent of golde.

34 And Pharaos Necho made Eliakim the sonne of Josia king in the roome of Josia his father, and turned his name to Jehoakim and toke Jehoahaz away: whiche when he came to Egypt, dyed there.

35 And Jehoakim gaue the siluer and the golde to Pharaos, & taxed the lande, to geue the money according to the commaundement of Pharaos: requirring of euery man according to their habilitie siluer and golde, euen of the people of the lande, to geue vnto Pharaos Necho.

36 Jehoakim was twentie & five yerres olde when he began to raigne, and he raigned a leuen yerres in Hierusalem: his mothers name also was Zebuda, the daughter of Bedaia of Ruma.

37 And he did that which was euill in the sight of the Lord, according to al thinges as his fathers had done.

The .xxiiij. Chapter.

1 Jehoakim made subiect to Nabuchodonosor rebellous. 3 The cause of his ruiine and all Judas. 9 Jehoakim raigned. 15 he and his people are carryed vnto Babylon. 17 Zedekia is made king.

xxiij.



In his dayes came Nabuchodonosor king of Babylon by, & Jehoakim became his seruante thre yerres: and then turned, and rebelled against him.

2 And the Lord sent against him bandes of the Chaldees, and bandes of the Syrians, & bandes of the Moabites, and bandes of the Ammonites: and sent them against Juda to destroy it, according to the saying of the Lorde whiche he spake by his seruantes the prophetes.

3 Onely at the bidding of the Lorde happened it so to Juda, to put them out of his sight for the sinnes of Manasse, according to all that he did.

4 And for the innocent blood that he shed, and filled Hierusalem with innocent

blood: and the Lorde wouide not be reconciled.

5 The rest of the wordes that concerne Jehoakim, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda:

6 And so Jehoakim ^(a) slept with his fathers, and Jehoachin his sonne raigned in his steade.

7 And the king of Egypt came no more out of his lande: For the king of Babylon had taken from the ryuer of Egypt vnto the ryuer of Euphrates, all that pertayned to the king of Egypt.

8 Jehoachin was eightene yerres olde when he began to raigne, and raigned in Hierusalem thre monethes: his mothers name also was Nehusta the daughter of Elnathan of Hierusalem.

9 And he did that which was euill in the sight of the Lorde, according to all as his

(a) That that he was buried with his fathers, for he dyed in the way as they carryed him prisoner toward Babylon, Jer...

- 11 But the rest of the people that were left in the citie, and them that were fled to the king of Babylon, with the remnant of the common people, did Nabusaradan the chiefe captayne of the men of warre carry away.
- 12 But the captayne of the souldiers left of the poore of the land, to dresse the vines and to tyll the grounde.
- 13 *Revi b* And the pillars of brasse that were in the house of the Lorde, and the sockets, and the brasen lauatorie that was in the house of the Lorde, did the Chaldees breake, & carryed all the brasse of them to Babylon.
- 14 And the pots, shouels, instrumentes of musike, spoones, and all the vessels of brasse that they ministred in, toke they away.
- 15 And the fire pannes, and basons, and such thinges as were of golde and of silver, them toke the chiefe captayne away.
- 16 Euen two pillars, one lauatorie, and the sockets which Solomon had made for the house of the Lorde: The brasse of all these vessels was without waight.
- 17 The height of the one pillar was eighteene cubites, and the pommel thereof was brasse: and the height of the pommel was with wreathen worke three cubites, & pomegranates vpon the pommel rounde about all of brasse: And of the same fashion was the second pillar, with a wreathen worke.
- 18 And the chiefe captayne of the men of warre toke Sarai the chiefe priest, and Zephoniah the highest priest saue one, and the three keepers of the holy things:
- 19 And out of the citie he toke a chamberlayne that had the ouersight of the men of warre, & five men of them that were euer in the kinges presente which were founde in the citie, and him that was scribe to the captayne of the host which brought out the people of the lande to warre, and threescore men of the people of the lande that were founde in the citie.
- 20 And Nebusaradan the chiefe captayne of the men of warre, toke these, and brought them to the king of Babylon to Babil.
- 21 And the king of Babylon smote them, and slue them at Ribla in the lande of Hamath: And so Juda was carryed away out of their lande.
- 22 Howbeit, there remayned people in the lande of Juda, whom Nabuchodonosor king of Babylon left, & made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer them.
- 23 And all the captaynes of the souldiers, & other men, heard that the king of Babylon had made Gedalia gouernour, and there came to Gedalia to Mizpah Ishaiah the sonne of Nathanias, Iohanan the sonne of Kareah, Sarai the sonne of Chananieth the Pethophatite, and Jaazania the sonne of Shabbai, they and their men.
- 24 And Gedalia sware to them and to the men whom they had with them, and saide vnto them: Feare not ye because ye are the seruantes of the Chaldees: dwell in the lande, and serue the king of Babylon, and ye shall be well.
- 25 But it chaunced in the seueneth moneth, that Ishaiah the sonne of Nathanias the sonne of Elisama of the kinges blood, came, and ten men with him, and smote Gedalia that he dyed: and so did he the Jewes and the Chaldees that were with him at Mizpah.
- 26 And all the people both small & great, and the captaynes of warre, arose and came to Egypt: for they were afrayde of the Chaldees.
- 27 Notwithstanding, yet in the seuen & thirtieth yere after Jehoachin king of Juda was carryed away, the seuen and twentieth day of the twelfth moneth Evilmerodach king of Babylon the same yere that he began to raigne, did lyft vp the head of Jehoachin king of Juda out of prison.
- 28 And spake kindly to him, and set his seate aboue the seate of the kinges that were with him in Babylon.
- 29 And chaunged his prison garmentes, and he did euer eate bread before him all the dayes of his lyfe.
- 30 His portion was a continuall portion that was assigned him of the king, euerie day a certaine as long as he lyued.

Or, be ye not afrayde of the seruantes of the Chaldees.

E

The first booke of the Chronicles, called

in Latine Verba dierum: or after the Grekes, Paralipomenon:
which the Hebrues call Dibre Haiamim, and reckon
both the bookes but for one.

The first Chapter.

1 The genealogie of Adam and Noah untill Abraham. 27 And from Abraham
unto Esau. 35 His children. 4: Kings and Duties came of him.



- 1 **A**dam, * Seth, 20 Joktan begat Almoadad, and Saleph, D
Enos. Hazermaneth, and Jerah, D
2 Kenan, Ga- 21 Hadozam also and Usal, and Dikla,
halehel, Ja- 22 Ebal, and Abimacl, and Seba,
3 rcd. 23 And Ophir, Hauila, and Jobab:
4 Henoh, Me- 24 All these were the sonnes of Joktan:
thulalah, La- * Sem, Arphaclad, Selah, Gene. xii.
meth. 25 Eber, Peleg, Rehu,
5 Noah, Sem, 26 Serug, Nahoz, Therah, E
ham, and Ja- 27 Abiam, otherwyse called Abraham. E
pheth. 28 The sonnes of Abraham: Issacar, and
9 * The sonnes of Japheth: Gomer, Ismael.
10 Magog, Madai, Javan, and Thubal, 29 And these are their generations: * the Gene. xij.
Mesech, and Thiras. eldest sonne of Ismael was: Nabatoth,
6 The sonnes of Gomer: Aschenaz, Ri- then Kedar, Adbeel, and Mibsam.
phath, and Thogarma. 30 Milina, and Dumah, Bassa, Hadad,
7 And the sonnes of Javan: Elisa, and and Thema,
8 Tharsis, Citim, and Dodanum. 31 Jetur, Naphis, and Kedma: These
9 The sonnes of Ham: Chus, and Miz- are the sonnes of Ismael.
raim, Phut, and Chanaan. 32 The children of Ketura Abrahams
10 The sonnes of Chus: Seba, and Hau- concubine, she bare Zimiram, Joklan,
11 la, Sabbetha, and Raama: and Sab- Medan, Midian, Ishbak, and Suah.
12 theca. And the sonnes of Raama: Se- The children of Joklan: Seba, and De-
ba, and Dedan. dan.
13 And Chus begat Nimrod: and he be- 33 The children of Midian: Ephra, and E. f
gan to be mightie vpon the earth. phar, Henoch, Abida, and Eldaa: * All Gene. xij.
14 Mizraim begat Lubim, and Anamin, these are the children of Ketura.
15 Lahabani, and Rappheum. 34 And so Abraham begat Isahac. The
16 Phathrusim, and Casuim, of which sonnes of Isahac: Esau and Israel.
17 came the Phisitines and the Caphtho- 35 The sonnes of Esau: * Eliphaz, Rehu- Gene. xij.
rites. el, Jehus, Jaelani, and Korah.
18 Chanaan begat Zidon his eldest sonne, 36 The children of Eliphaz: Theman,
and Heth. Omar, Zephi, and Gatham, Kenas,
19 Jebuli also, and Amoz, and Girgasi, Thimna, and Amalek.
20 Heui, Arahi, and Simi, 37 The children of Rehucl: Nahath, Ze-
21 And Aruadi, Zamari, and Hemathi. rah, Samma, and Misa.
22 The sonnes of Sem: Elam, and Al- 38 * The sonnes of Seir: Lotan, Sobal, Gene. xij.
sir, Arphaclad, Lud, and Aram, & Uz, Zibeon, and Ana, Dison, Ezer, and Di-
23 Hul, and Gether, and Mesech. san.
24 Arphaclad begat Selah, and Selah 39 The children of Lotan: Hori, and Ho-
begat Eber. man: and Thimna was Lotans sister.
25 And unto Eber were borne two sonnes: 40 The children of Sobal: Alian, Mana-
the name of the one was Peleg, because hath, Ebal, Sephi, and Onani. The
26 that in his dayes the land was deuided, sonnes of Zibeon: Aia, and Ana.
27 and his brothers name was Joktan. 41 And the sonnes of Ana: Dison. The
sonnes

sonnes of Dison: Hamran, Esban, Jethan, and Cheran.
 42 The sonnes of Ezer: Bilhan, Zaeuan, and Takan. The sonnes of Dison: Uz, and Aram.
 43 These are the kinges that raigned in the land of Edom, before any king raigned ouer the children of Israel: Bela, the sonne of Beor, and the name of his citie was Dinhaba.
 44 And Bela dyed, and Jobab the sonne of Zerah of Bozra raigned in his steade.
 45 And when Jobab also was dead, Husam of the lande of Themanites raigned in his steade.
 46 And when Husam was dead, Hadad the sonne of Bedad, which smote Midian in the fieelde of Moab, raigned in his steade: and the name of his citie was Avith.
 47 So Hadad dyed, and Samla of Mas-

teka raigned in his steade.
 48 And Samla dyed, and Saul of Rehoboth by the ryuer syde, raigned in his steade.
 49 And when Saul was dead, Baalhanan the sonne of Achboz raigned in his steade.
 50 And Baalhanan dyed, and Hadad raigned in his steade: and the name of his citie was Phai, and his wyues name was Mehetabel the daughter of Maured the daughter of Melahab.
 51 Hadad dyed also. And there were dukes in Edom: Duke Thimna, Duke Aliah, Duke Jetheth,
 52 Duke Aholibama, Duke Ela, Duke Pinon,
 53 Duke Kenaz, Duke Theman, Duke Dibzar,
 54 Duke Magdiel, Duke Iram. These are the Dukes of Edom.

The .ij. Chapter.

2 The genealogie of Juda, vnto Isai the father of Dauid.



These are the sonnes of Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon, Dan, Joseph, Benjamin, Saphthali, Gad, and Aser.

3 * The sonnes of Juda: Er, Onan, and Sela: These three were borne vnto him of Bath Sua a Chanaanitess. And Er the eldest sonne of Juda was euil in the sight of the Lorde, and he slue him.
 4 And Thamar his daughter in law bare him Pharez, and Zara: and so all the sonnes of Juda were foure.
 5 * The sonnes of Pharez: Hezron, and Hamul.
 6 The sonnes of Zara: Zimri, Ethan, Heman, Chalchol, and Dara: which were foure in all.
 7 And the sonnes of Charai, * Achan, that troubled Israel, transgressing in the thing that was daupned.
 8 The sonnes of Ethan: Azaria.
 9 The sonnes also of Hezron that were borne vnto him: Jerameel, Ram, and Chelubai.
 10 * And Ram begat Aminadab, and Aminadab begat Naasson a lord of the children of Juda.
 11 And Naasson begat Salma, and Sal-

ma begat Boaz.
 12 Boaz begat Obed, and Obed begat Isai.
 13 * And Isai begat his eldest sonne Eliab, and Aminadab the second, and Shimma the third,
 14 Pathanael the fourth, and Radaai the fifth,
 15 Ozem the sixt, and Dauid the seuenth:
 16 whose sisters were Zerua and Abigail. The sonnes of Zerua: Abisai, Joab, and Azai, three.
 17 And Abigail bare Amasa, * the father of which Amasa, was Jether an Ishmaelite.
 18 And Caleb the sonne of Hezron begat Asuba, of his wyfe Asuba, and Jerioth, whose sonnes are these: Jaser, Sobab, and Ardon.
 19 And when Asuba was dead, Caleb toke Euphiata, which bare him Hur.
 20 * And Hur begat Uri, and Uri begat Bezaleel.
 21 Afterward came Hezron to the daughter of Machir the father of Gilead, and toke her when he was threescore yeres olde: and she bare him Segub.
 22 And Segub begat Jair, which had three and twentie cities in the lande of Gilead.
 23 And he ouercame Gessur and Arami the

- the townes of Jair, from them [which dwell in them] and Benath) and the townes therof, euen threelcore townes: All these were the sonnes of Machir the father of Gilead.
- 24 And after that Hezron was dead at Caleb in Euphrata, Abia Etzonis wyfe bare him* Ashur the father of Thekoa.
- 25 And the sonnes of Jerahmeel the eldest sonne of Hezron, were: Ran the eldest, Suna, Oren, Ozen, and Abia.
- 26 And Jerahmeel had yet another wyfe named Atara, which was the mother of Onani.
- 27 And the sonnes of Ran the eldest sonne of Jerahmeel, were: Maaz, Jamin, and Ekar.
- 28 The sonnes of Onani were: Sammai, and Jada. The sonnes of Sammai: Madab, and Abisur.
- 29 And the wyfe of Abisur was called Abihail, and she bare him Ahban, and Molid.
- 30 The sonnes of Madab: Seled, and Appaim. And Seled dyed without children.
- 31 The sonne of Appaim, Jeshi: And the sonne of Jeshi, Sefan: And the sonne of Sefan, Ahlai.
- 32 And the sonnes of Jada the brother of Samai, Jether & Jonathan: And Jether dyed without children.
- 33 The sonnes of Jonathan: Peletih, & Zaza. These were the sonnes of Jerahmeel.
- 34 Sefan had no sonnes, but daughters: And Sefan had a seruaunt that was an Egyptian, named Jarha:
- 35 To whom he gaue his daughter to wyfe, and she bare him Athai.
- 36 And Athai begat Pathan, and Pathan begat Zabad.
- 37 And Zabad begat Aphlal, and Aphlal begat Obed.
- 38 Obed begat Jechu, and Jechu begat Azaria.
- 39 Azaria begat Helez, and Helez begat Elasa.
- 40 Elasa begat Sifamai, and Sifamai begat Sallum.
- 41 Sallum begat Jeramiah, Jeramiah begat Elisamah.
- 42 The sonnes of Caleb the brother of Jerahmeel: Oesa his eldest sonne, which was the father of* Ziph: and the sonnes of Oesa the father of Hebron.
- 43 The sonnes of Hebron: Corah, and Chapuah, Bekem, and Sama.
- 44 Sama begat Raham the father of Jerkoam, and Bekem begat Sammai.
- 45 The sonne of Sammai was Maon: And Maon was the father of Bethzur.
- 46 And Ephraim concubine of Calebs, bare Haran, and Osa, and Gazez: Haran begat Gazez.
- 47 The sonnes of Jahdai, were: Regem, Iotham, Osean, Phelet, Ephraim, & Samaph.
- 48 And Maacha was Calebs concubine, of whom he begat Seber and Thirhana:
- 49 And she bare also Saaph the father of Madmanna, and Sena the father of Machbena, and the father of Gibeon: And Achsa was Calebs daughter.
- 50 These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephraim: Sabal the father of Kiriath Jearim,
- 51 Salma the father of Bethlehem, and Hareph the father of Beth Gader.
- 52 And Sobal the father of Kiriath Jearim had sonnes, and he saue the halfe of the countrey of the maunions.
- 53 The kindredes of Kiriath Jearim are these: The Jethites, the Iuthites, the Sumathites, & the Misrahethites: And of them came the Zarathites, and the Eschaulites.
- 54 The sonnes of Salma: Bethlehem, and Petophathi, the glory of the house of Joab, and halfe the countrey of the Manahethites, the Zarathites.
- 55 The kindredes of the wyters dwell at Jabes, the Thirathites, the Simcaithites, the Suchathites,* which are the Benites that came of Beniamin the father of the house of Rechab.

The .iiij. Chapter.

The genealogie of Dauid, and of his posteritie vnto the sonnes of Josia.



These were the sonnes of Dauid whiche were borne vnto hym in Hebron: y eldest, Ammon of Ahinoam the Iesraelitess: the seconde, Daniel of Abigail the

Carnelitess:

The thirde Absalom the sonne of Macha, the daughter of Thalmay king of Gethur: the fourth, Adonia the sonne of Hagith:

The fift, Sephatia of Abital: the sixt, Iethream, by Eglia his wyfe.

These sixe wer borne vnto hym in Hebron, and there he reigned seuen yeres and sixe monethes: and in Hierusalem he reigned thirtie and thre yeres.

And these were borne vnto hym in Hierusalem: Sima, Sobab, Nathan, and Solomon, foure, of Bathsua the daughter of Amiel,

Ibhar also and Elisama, Elphelet,

Moga, Pepheg, and Jephia,

Elisama, Eliada, and Elphelet: nine [in number.]

These are all the sonnes of Dauid, beside the sonnes of the concubines: and Chanar was their sister.

Solomons sonne was Rehoboam, whose sonne was Abia, and Asa was his sonne, and Jehosaphat his sonne,

whose sonne was Joazam, & his sonne was Ahazia, and Joas was his sonne,

Anazia his sonne, Azariah his sonne,

and Jotham his sonne,

13 Ahaz was his sonne, Hezekia his sonne, and Manasse his sonne,

14 And Amon was his sonne, and Josia was his sonne.

15 And the sonnes of Josia: were the eldest sonne Jehanan, the second Jehoakim, the thirde Zedekia, and the fourth Shallum.

16 The sonnes of Jehoakim, were, Jeconiah his sonne, and Zedekiah his sonne.

17 The sonne of Jeconiah: Assir, and Sathiel his sonne.

18 Balchiram also and Bedaia, Senazar, Jecania, Hosania, and Bedabia.

19 The sonnes of Bedaia, were: Zorobabel, and Semei: The sonnes of Zorobabel, Mesullam, Hanania, and Selmuth their sister:

20 And Hasubah, Ohel, Berechia, Hasadiah, and Iulabheled, fise [in number.]

21 The sonnes of Hanania: Pelatia, and Jecata: whose sonne was Rephaia, and his sonne Arnan, & his sonne was Obadia, and his sonne Sechania.

22 The sonne of Sechania was, Semata, and the sonnes of Semata, were: Hattus, Igai, Bariah, Reariah, and Saphat, sixe.

23 And the sonnes of Reariah, were: Elnonai, Hizciah, and Azricam, thre.

24 And the sonnes of Elnonai, were: Hodanah, Eliab, Pelaiab, Accub, Johanan, Dalai, and Anani, seuen.

The .iiij. Chapter.

The genealogie of the sonnes of Juda.

5 Of Ashur. 9 Of Jabez and his prayer.

11 Of Chelub. 24 and Simeon: their habitations, 38 and conquestes.



The sonnes of Juda: * Pharez, Hebron, Charmi, Hur, & Sobal.

2 And Reaia the sonne of Sobal begat Jathath, and Jathath begat Ahumai and La-

had: and these are the kindredes of the Zorathites.

3 And these were of the father of Etam: Jezrahel, Ilma, and Jobas: and the name of their sister was Hazlephuni.

4 Penuel was the father of Gedoz, and Efer the father of Hula: And these are the sonnes of Hur the eldest sonne of

Ephratha the father of Bethlehem.

5 And Ashur the father of Thekoa had two wyues: Helah, and Raarah.

6 And Raarah bare him Ahusam, Hepher, Themi, and Ahashari: These were the sonnes of Raarah.

7 And the sonnes of Helah, were: Zereeth, Jezoar, and Ethnan.

8 And Coz begat Anob, and Zobeab, and the kindred of Aharel the sonne of Harum.

9 And Jabez was more honorable then his brethren: And his mother called his name Jabez, saying: because I bare him with sorow.

- 10 And Jabez called on the God of Israel, saying: If thou wilt bless me in decree, and enlarge my coastes, and shalt let thine hand be with me, and wilt keepe me from euill that it hurt me not. And God graunted him his desire.
- 11 Chelub the brother of Sual begat Achiz, which was the father of Ethon.
- 12 And Ethon begat Bethrapha and Paheha, & Chehinna the father of the cite of Rahas: these are the men of Recha.
- 13 The sonnes of Kenas: Othniel, and Sarai: And the sonne of Othniel was, Hathath.
- 14 And Beonath begat Ophrah: And Serai begat Joab the father of the valley of craftes men, [so called] because they were craftes men.
- 15 And the sonnes of Caleb the sonne of Jephune were, Iru, Ela, and Baam: And the sonnes of Ela was Kenas.
- 16 And the sonnes of Jechalceel, were, Ziph, and Ziphah, Thiria, and Alarel.
- 17 And the sonnes of Ezra: were, Jether, Mered, Ephraim, and Jalon: and he begat Miriam, and Sammai, and Jisbah the father of Eschemoa.
- 18 And his wyfe Jehudia bare Jered the father of Gedoz, and Heber the father of Socho, and Jeruthiel the father of Zanoah. And these are the sonnes of Bethsiah daughter of Pharaon, which Mered tolke.
- 19 The sonnes of the wyfe of Hodia the sister of Raham daughter of Keilah, were, Garmi, & Eschemoa the Maachathite.
- 20 The sonnes of Simion, were: Amnon, and Ammi, Benhanan, and Thilon: And the sonnes of Jissi, were: Zopheth, and Bensoberth.
- 21 The sonnes of Selah the sonne of Juda, were: Er the father of Lecha, & Laada the father of Marela, and the kindredes of the householdes of them that brought linen in the house of Albea.
- 22 And Jokim and the men of Chozebah, and Joas, and Saraph which had the dominion in Moab, and Jasubi Lechem: these also are wordes of olde.
- 23 These were potters, and dwelt there among trees and hedges, nye vnto the king, because of his worke.
- 24 The sonnes of Simeon were: Nemuel, Jamin, Jarib, Zerah, and Saul: whose sonne was Sallum, and the sonne of him was Mibsam, & his sonne was Misina.
- 26 And the sonne of Misina was Hamuel, and his sonne was Zachur, & the sonne of him was Semehi.
- 27 Semehi had sixtene sonnes and six daughters: But his brethren had not many children, neither was all the kindred of them lyke to the children of Juda in multitude.
- 28 And they dwelt at Beerseba, Molada, and at hazar Sual,
- 29 At Bilha, at Ezem, and at Tholad,
- 30 At Bathuel, at Hozma, & at Ziklag,
- 31 At Bethmarcabor, hazer, Sulmi, at Bethbirei, & at Saaraim: These were their cities vnto the raigne of Dauid.
- 32 And their villages were: Etan, & Ain, Rimmon, Tochen, & Asan, five towynes.
- 33 And all their villages that were round about the same cities, vnto Baal. This is the habitation of them, and their genealogie:
- 34 Mosobab, and Janiech, and Josa the sonne of Amasia.
- 35 And Joel, and Jehu the sonne of Josibi, the sonne of Sarai, the sonne of Asiel.
- 36 And Elioenai, and Jaakoba, Jisbaia, and Asaiah, Adiel, Jisrael, and Benai, &
- 37 And Ziza the sonne of Siphi, the sonne of Allon, the sonne of Jedai, the sonne of Zimri, the sonne of Semai.
- 38 These are famous captaynes in their kindredes, setting by greatly the house of their fathers.
- 39 And they went to the entering in of Gedoz, euen vnto the eastside of the valley, to seeke pasture for their sheepe:
- 40 And they founde fat pasture and good, and a wide lande, quiet and fruitfull: for they of Ham had dwelt there before.
- 41 And these now afore written by name, came in the dayes of Hezekia king of Juda, and smote the tentes of them, and the habitations that were found there, and destroyed them utterly vnto this day, and dwelt in their roomes: because ther was pasture there for their sheepe.
- 42 And some of the children of Simeon, went to mount Seir, euen five hundred men, hauing for their captaynes, Phelastua, Pearia, Arphata, and Uzziel, the sonnes of Jisr:
- 43 And smote the rest of the Amalekites, that were escaped, and they dwelt there vnto this day.

The

The .v. Chapter.

1 The birth right taken from Ruben and geuen to the sonnes of Joseph. 2 The genealogie of Ruben, 11 and Gad. 3 And of the halfe tribe of Manasse.



And the sonnes of Ruben, the eldest sonne of Israel (forasmuch as he was the eldest, & had defiled his fathers bedde, his birthright was geuen vnto the sonnes of Joseph the sonne of Israel: howbeit the genealogie is not reckened after this birthright.

For Iuda preuayled about his brethren, & of his tribe came the chiefe, and the birthright was geuen to Joseph.)

The sonnes then of Ruben the eldest sonne of Israel, were: Henoch, Phalu, Hezron, and Charni.

The sonnes of Joel: Samaiah his sonne, Gog his sonne, and Semih his sonne,

Michah his sonne, Reata his sonne, and Baal his sonne.

Beerah his sonne, whom Thiglath Pileser king of Assyria caried away: for he was a great lord among the Rubenites.

And when his brethren in their kindredes reckened the genealogie of their generations, Jeiel and Zachariah were the chiefe.

And Baal the sonne of Azan, the sonne of Semia, the sonne of Joel, dwelt in Arocr, & so forth vnto Rebo, and Baalmeon.

And eastwarde he inhabited vnto the entring in of the wilderness, from the river Euphrates: for they had much cattel in the land of Gilead.

And in the dayes of Saul, they warred with the Agarites, whiche were ouerthrowen by their hand: and they dwelt in their tentes throughout all the east [land] of Silgal.

And the children of Gad dwelt ouer against them in the land of Basan, euen vnto Salcha:

And in Basan Johel was the chiefest, and Saphan the next: then Janai, and Saphat.

And their brethren of the household of their fathers, were Michael, Mesullam, Seba, Jozai, Jahzean, Zia, Eber, seuen.

These are the children of Abihail the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesifai, the sonne of Jahdo, the sonne of Zus:

Ahi the sonne of Abdiel, the sonne of Guni was a captayne of the household of their fathers.

And they dwelt in Gilead in Basan, and in her towynes, and in all the suburbs of Saron and in their borders.

And these were reckened by kindredes in the dayes of Jotham king of Iuda, and in the dayes of Jeroboam king of Israel.

The sonnes of Ruben, and of Gad, and of halfe the tribe of Manasse, were fighting men, and hable to beare shield and sworde, and to shoote with bowe, exercised in warre, euen foure and fourtie thousand, seuen hundred and threescore, that went out to the warre.

And they fought with the Hagarites, with Jetur, Nephtis, and Modab.

And they were helped [of the Lord] against them, and the Hagarites were deliuered into their hande, and so were all that were with them: for they cryed to God in the battayle, and he heard them, because they put their trust in him.

And they toke of their cattell & of their camels, fiftie thousande and two hundred, and fiftie thousande sheepe, and two thousande asses, and of the soules of men an hundred thousande.

And there fell many wounded, because the warre was of God: And they dwelt in their steades, vntill the time that they were caried away.

And the children of the halfe tribe of Manasse dwelt in the lande, from Basan vnto Baal Hermon, and Semir, and vnto mount Hermon: [for] they were growen to a great multitude.

And these were the heades of the householdes of their fathers: Ephraim, and Jeshi, Eliel, and Azriel, Jeremia, and Modava, and Jahdiel, strong men and valiaunt, famous men, and heades of the householdes of their fathers.

25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande whom God destroyed befoze them.
26 And the God of Israel stirred vp the spirite of Shul king of Assyria, & the spi-

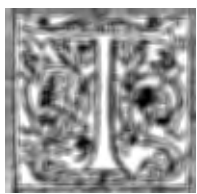
rite of Thiglath Pilneser king of Assyria, and caried them away: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, and brought them vnto Halah, Habor, Hara, and to the riuer Golan, vnto this day.

The .vi. Chapter.

10 The genealogie of the sonnes of Leui.
nacle. 42 Aaron and his sonnes priedes.

31 Their order in the ministrie of the tabernacle.
54. 57. Their habitation.

A



he sonnes of Leui: Gersom, Caath, and Merari.

The sonnes of Caath: Amram, Izahar, Hebron, & Uzziel.

The childre of Amram: Aaron, Moyses, & Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinches, Phinches begat Abisua.

5 Abisua begat Boki, Boki begat Uzzi,

6 Uzzi begat Zarahia, Zarahia begat Meraioth,

7 Meraioth begat Amaria, and Amaria begat Ahitob,

8 Ahitob begat Zadoc, and Zadoc begat Ahimaaz,

9 Ahimaaz begat Azaria: and Azaria begat Iohonau,

10 Iohonau begat Azaria, whiche ministred in the temple that Solomon buylt in Iherusalem.

11 Azaria begat Amaria, Amaria begat Ahitob,

12 Ahitob begat Zadoc, and Zadoc begat Sallum,

13 Sallum begat Helkia, and Helkia begat Azaria.

14 Azaria begat Sarata, and Sarata begat Iehozedech,

15 And Iehozedech departed when the Lorde caried away Iuda and Iherusalem by the hand of Nabuchodonosor.

16 The sonnes of Leui: Gersom, Caath, and Merari.

17 And these be the names of the sonnes of Gersom: Libni, and Simhi.

18 And the sonnes of Caath were: Amram, Izahar, Hebron, and Uzziel.

19 The sonnes of Merari: Mahath, and Musi: and these are the kinredes of Leui concerning their fathers.

20 The sonne of Gersom was Libni, whose sonne was Jahath, & his sonne

Zemnia,

21 And his sonne Joah, and his sonne Iddo, and his sonne Zerah, and his sonne Jeathai.

22 The sonnes of Caath: Aminadab, and his sonne Bozrah, and his sonne Assir,

23 And his sonne Elcana, and his sonne Ebiathai, and his sonne Assir,

24 And Thahath was his sonne, and Uriel his sonne, and Uzzi his sonne, and Saul was his sonne.

25 The sonnes of Elcana: Amasai and Ahimoth.

26 And Elcana: The sonnes of Elcana, Zophai, whose sonne was Mahath,

27 And his sonne Eliab, and Jeroham his sonne, and Elcana his sonne,

28 And the sonnes of Samuel: the eldest Uasni, and Abia.

29 The sonnes of Merari: Mahath, & his sonne Libni, and his sonne Simhi, and his sonne Uzzi,

30 And his sonne Simha, and his sonne Haggia, and his sonne Asai.

31 And these be they whom Dauid set for to sing in the house of the Lorde, after that the arke had rest.

32 And they ministred befoze the dwelling place of the tabernacle of the congregation with singing, vntill Solomon had buylt the house of the Lorde in Iherusalem: and then they wayted on their offices, according to the order of them.

33 These are they that wayted with their children, of the sonnes of Caath, he man a finger, whiche was the sonne of Joel, the sonne of Samuel,

34 The sonne of Elcana, the sonne of Jeroham, the sonne of Eliel, the sonne of Thoah,

35 The sonne of Zophai, the sonne of Elcana, the sonne of Mahath, & sonne of Amasai,

36 The sonne of Elcana, the sonne of Joel, the sonne of Azaria, the sonne of Zephania.

Lai.

37 The sonne of Thahath, the sonne of Alaph, the sonne of Ebiaph, the sonne of Boaz,

38 The sonne of Izahar, the sonne of Caath, the sonne of Levi, the sonne of Israel:

39 And his brother Alaph stood on his right hande, and Alaph was the sonne of Barachia, the sonne of Simha,

40 The sonne of Michael, the sonne of Baala, the sonne of Belchia,

41 The sonne of Athan, the sonne of Zarah, the sonne of Adaia,

42 The sonne of Ethan, the sonne of Zimna, the sonne of Simhi,

43 The sonne of Jahath, the sonne of Gerson, the sonne of Levi.

44 And their brethren the sonnes of Merari stood on the left hand, even Ethan the sonne of Bilai, the sonne of Abdi, the sonne of Baluch,

45 The sonne of Hazabai, the sonne of Amasia, the sonne of Helkia,

46 The sonne of Anizi, the sonne of Bani, the sonne of Samer,

47 The sonne of Bahli, the sonne of Gush, the sonne of Merari, the sonne of Levi.

48 Their brethren also the Levites were appoynted vnto all maner of seruice of the tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense [and were appoynted] for all that was to do in the place most holy, and to make an attonement for them of Israel, according to all that Moyses the seruant of God had commaunded.

50 These are the sonnes of Aaron: Eleazar his sonne, whose sonne was Phinehes, and his sonne Abisua,

51 And his sonne Soeri, whose sonne was Uzzi, and his sonne Zerachiah,

52 And the sonne of him Paraiorh, and his sonne Amaria, and the sonne of him Ahitob,

53 And Zadoc his sonne, and Ahimaaz his sonne.

54 And these are the dwelling places of them throughtout their towne & coastes, even of the sonnes of Aaron throughtout the kinredes of the Caathites: for so the lot fell for them.

55 And they gaue them Hebron in the land of Iuda, and the suburbs thereof rounde about it.

56 But the fieldes of the cite and the villages pertainyng thereto, they gaue to Caleb the sonne of Iephune.

57 And to the sonnes of Aaron they gaue the cities of refuge, even Hebron and Libna with their suburbs, Jathir and Esthemoa with their suburbs:

58 And Hilen with her suburbs, and Dabir with her suburbs,

59 Asan and her suburbs, Bethsemes, and her suburbs.

60 And out of the tribe of Benjamin, Geba and her suburbs, Alemeth and her suburbs, Anathoth and her suburbs: all their cities throughtout their kinredes were thirteene.

61 And vnto the sonnes of Caath the remnaunt of the kyrede of the tribe, were cities geuen out of the halfe tribe of Manasse by lot, even ten cities.

62 And the sonnes of Gerson throughtout their kinredes, had out of the tribe of Issachar, out of the tribe of Aser, & out of the tribe of Nephtali, and out of the tribe Manasse in Basan, thirteene cities.

63 And vnto the sonnes of Merari were geuen by lot throughtout their kinredes out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.

64 And the children of Israel gaue the Levites cities with their suburbs,

65 And that by lot, out of the tribe of the children of Iuda, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, whiche they called by their names.

66 And they [that were] of the kinredes of the sonnes of Caath, had cities & their coastes out of the tribe of Ephraim.

Iosue. xxii.

67 And they gaue vnto them cities of refuge: Sichem in mount Ephraim and her suburbs, Gaser and her suburbs,

68 Jocineam and her suburbs, Bethhoron and her suburbs,

69 Hailon and her suburbs, Geth Kinnon and her suburbs.

70 And out of the halfe tribe of Manasse, Auer and her suburbs, and Bileam and her suburbs, for the kinred of the remnaunt of the sonnes of Caath.

71 And vnto the sonnes of Gerson were geuen out of the kinred of the halfe tribe of Manasse: Solon in Basan and her suburbs, and Asharoth and her suburbs.

- 72 Out of the tribe of ffachar, Bedes, and her suburbs, Dabzath and her suburbs,
73 Ramoth also and her suburbs, A-nen and her suburbs.
74 And out of Afer, Basal and her suburbs, Abdon and her suburbs,
75 Hukock and her suburbs, Rehob and her suburbs.
76 Out of the tribe of Nephtali, Bedes in Galilea and her suburbs, Ham-mon and her suburbs, Kiriathaim and her suburbs.
77 And vnto the rest of the chldren of Merari were geuen out of the tribe of

- Zabulon, Rimmon and her suburbs, Thabor and her suburbs.
78 And on the other syde Iordane by Jericho, euen on the east syde of Iordane, [were geuen them] out of the tribe of Ruben, Bezer in the wilderness with her suburbs, Jahzah with her suburbs,
79 Kedemoth also with her suburbs: Gephath with her suburbs.
80 Out of the tribe of Gad, Ramoth [in] Gilead with her suburbs, Mahanaim with her suburbs,
81 Hesbon with her suburbs, and Jazer with her suburbs.

The vii. Chapter.

The genealogie of ffachar, Beniamin. 13 Nephtali. 14 Manasse.
20 Ephraim. 30 And Afer:

A 1



The sonnes of ffachar: Thola, Phua, Jashub, Simron, foure.

And y sonnes of Thola: Uzzi, Rephaia, Jeriel, Jamai, Jeb-sam, and Schmuel,

which were heades in the householdes of their fathers. Of Thola [ther were] men of might in their generations, * whose number was in the daies of Dauid tivo & twentie thousande and sixe hundred.

3 The sonnes of Uzzi: Izrahia. The sonnes of Izrahia, Michael, Obadia, Joel, & Jeshah, five men, all captaynes.

4 And with them in their generations after the household of their fathers, were sixe and thirtie thousande souldiers and valiaunt men of warre: For they had many wyues and sonnes.

5 And their brethzen among all the kindredes of ffachar were valiaunt men of warre, reckened in all by their genealogies fourescore and seven thousande.

6 [The sonnes] of Beniamin: Bela, Becher, and Jediel, thre.

25 7 The sonnes of Bela: Ezbon, Uzzi, Uzziel, Jeremoth, & Jri, five heades of the household of their fathers, men of might, and were reckened by their genealogies twentie and tivo thousand and thirtie and foure.

8 The sonnes of Becher: Zenura, Joas, Eliezer, Elionai, Omri, Jeremoth, Abia, Anathoth, and Alamath: All these are the chldren of Becher.

9 And the number of them after their ge-

nealogie and generations, & captaynes of the householdes of their fathers, men of might [were] twentie thousande and tivo hundred.

10 The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jeus, Beniamin, Ehud, and Chanaana, Zethan, Tharhis, and Ahisabar.

11 All these are the sonnes of Jediel, ancient heades and men of warre, seven- teene thousande and tivo hundred, that went out harnessed to battayle.

12 And Suppim and Huppim were the chldren of Jr: and the husites were the chldren of Aher.

13 The sonnes of Nephtali: Jahziel, Guni, Jezer, and Sallum, the chldren of Bilha. Gen. xxx.

14 The sonnes of Manasse: Asriel, whom his wife bare vnto him: But Aramiah his concubine bare Machir the father of Gilead.

15 And Machir toke wyues for Huppim, and Suppim: And the name of his sister was Maacha, and the name of an other sonne was Zelophahad: * and Zelophahad had daughters. Nu. xxxii. and xxxiii.

16 And Maacha the wyfe of Machir bare a sonne, and called his name Pherez: and the name of his brother was Zeres, and his sonnes were Uam, and Beeren.

17 The sonnes of Uam: Bedan. These are the sonnes of Gilead, the sonne of Machir, the sonne of Manasse:

18 And his sister Moleath bare Jeshud, Abieser, and Mahelab.

19 And

2 Reg. 24. 2

- 19 And the sonnes of Semida, were: A-
hia, Sechem, Lichi, and Aniam.
- 20 The sonnes of Ephraim: Suthalah,
whose sonne was Bered, and Thahab
his sonne, and his sonne Eladah, and
Thahab his sonne,
- 21 And Sabad his sonne, and Suthelah
his sonne, and Eser, and Elad: And the
men of Gath that were bozne in that
lande, slue them, because they were
come dozne to take away their cat-
tell.
- 22 And Ephraim their father mourned
many a day, and his brethren came to
comfort hym.
- 23 And when he went in to his wyfe, she
conceaued and bare him a sonne, and he
called the name of it Beria, because it
went euill with his householde.
- 24 And his daughter was Seera, which
buyt Bethhoron the neather and also
the vpper, and Uzan Seera,
- 25 And Raphah was his sonne: Whose
sonne was Reseph, and Thelah, whose
sonne was Thaham,
- 26 And his sonne Ladan, and his sonne
Amihud, and his sonne Elisama,
- 27 And his sonne Nun, and his sonne
Josiah.
- 28 Their possessions and habitations
was in Bethel, and the towne that
longed therto, and vnto the east of Na-
carai, and on the west side of Gazer with
the towne thereof, Sichem and the
towne thereof, Adaia and the towne

thereof.

- 29 And a long by the borders of the chy-
ldren of Danasse, Bethsean and her
townes, Chaanach and her townes,
Megiddo and her townes, and Do-
dan and her townes: In those dwelt the
chyldren of Joseph the sonne of Israel.
- 30 The sonnes of Aser: Jimna, Jesua,
Isui, and Beria, and Serah their sister.
- 31 The sonnes of Beria, Heber, and Mel-
chiel, whiche is the father of Sirsai.
- 32 And Heber begat Japhlet, Somer,
Hotham, and Sua was their sister.
- 33 The sonnes of Japhlet, Basah, Sim-
hal, and Asuah: These are the chyldren
of Japhlet.
- 34 The sonnes of Semer: Abi, Rohga,
Jehubba, and Aram.
- 35 And the sonnes of his brother Helen:
Zophah, Jimna, Seles, and Amal.
- 36 The sonnes of Zopha: Suah, Harne-
pher, Sual, Beri, and Jimrah.
- 37 Bezor, Hod, Samma, Sila, Jethran,
and Beera.
- 38 The sonnes of Jether: Jephune, Dis-
pa, and Ara.
- 39 The sonnes of Olla: Arch, Daniel, and
Rezia.
- 40 All these were the chyldren of Aser,
and heades of their fathers house, no-
ble men, and mightie head captaynes:
The number throughout the genealo-
gie of them that were apt to the warre
and battell, was twentie and six thou-
sande men.

¶ The. viii. Chapter.

The sonnes of Benjamin. 33 And race of Saul.

- 1 **B**ENIAMIN begat Bela
his eldest sonne, Abiel
the seconde, and Aha-
rah the thirde.
- 2 Rohah the fourth, &
Raphah the fifth.
- 3 And the sonnes of
Bela, were: Adar, Gera, Abihud,
- 4 Abisna, Raaman, and Ahoba,
- 5 Gera, Sephuphan, and Huram.
- 6 And these are the sonnes of Elud, and
these are auncient heades among the in-
habiters of Geba, and they caried them
to Danahath.
- 7 Raaman, Ahia, and Gera, which Ge-
ra caried them away, and begat Uzza,
and Abihud.

- 8 And he begat Saharaim in the fieelde
of Moab, after he had sent them away,
Hulim also, & Saarah were his wines.
- 9 And he begat of Hodas his wyfe, Jo-
bab, and Zibia, Mela, and Malcham,
- 10 Jeuz, and Sachia, and Mirna: These
were his sonnes [and] auncient fathers.
- 11 And of Hulim he begat Abitob, and
Elpaal.
- 12 The sonnes of Elpaal, were: Eber,
Misaham, and Samed, whiche buyt
Dno, Lod, and the towne thereof.
- 13 Beria and Sema were auncient fa-
thers among the inhabiteurs of Aialon,
and they draue away the inhabiteurs of
Geth,
- 14 And Aio, Safac, and Jerimoth,
- 15 Zeba:

- 15 Zebadia, Arad, and Ader,
16 Michael, and Jispa, and Joha, the
sonnes of Beria.
17 Zebadia, Mesullam, Mezeki, & Heber,
18 Jhuera also and Jesiah, and Jobab
the sonnes of Elpaal.
19 Jakin, and Zicri, and Sabdi,
20 Ellenai, Zilthai, and Eliel,
21 Adai, and Beraia, and Zimreth the
sonnes of Simbi.
22 Jispan, Eber, and Eliel,
23 Abdon, and Zicri, and Hanan,
24 Hanania, Elam, and Anathothia,
25 Jephthai, and Phenuel, the sonnes of
Sadac.
26 And Samserai, Seharai, and Atha-
liah.
27 Jareiah, Elia, and Zichri, the sonnes
of Jerohani.
28 These were auncient fathers and cap-
taynes in their kinredes, & these dwelt
in Hierusalem.
29 And at Gibeon dwelt Abi Gibeon,
whose wyfe was called Maarah.
30 And his eldest sonne was Abdon,
then Zub, Cis, Baal, and Madab,
31 Gedoz, Ahio, and Zacher.
32 And Phikloth begat Sineai: And these

also dwelt with their brethren in Hieru-
salem ouer against them.

- 33 Mer begat Cis, and * Cis begat Saul,
and Saul begat Jehonathan, Balchi-
sua, Abmadab, and Ebaal. ^{1. Reges}
34 And the sonne of Jehonathan was
Meribbaal, & Meribbaal begat Micah.
35 And the sonnes of Micah were Piton, &
Melech, Tharea, and Ahaz.
36 And Ahaz begat Jehoiada: And Je-
hoiada begat Alemeth, Asinaneth, and
Zimri: Zimri begat Moza.
37 Moza begat Binea, whose sonne was
Rapha, and his sonne was Elasa, and
his sonne Azel.
38 And Azel had sixe sonnes, whose
names are these: Esritani, Bochi, Ji-
mael, Searia, Obadia, and Hanan: All
these were the sonnes of Azel.
39 And the sonnes of Eick his brother,
were: Uam his eldest, Jehus the se-
conde, and Eliphelet the thirde.
40 And the sonnes of Uam were migh-
tie men and strong archers, and had
many sonnes, and sonnes sonnes, an
hundred and fiftie. All these are of the
sonnes of Beniam.

The .ix. Chapter.

1 All Israel and Juda numbred, 10 Of the priestes and Levites.
11, 18, and of their offices.

- 1 And so all Israel num-
bred by kinredes, be-
holde they are witten
in the booke of the
kynges of Israel and
of Juda, and were car-
ryed away to Baby-
lon for their transgression:
2 Even the olde inhabitants that dwelt in
their owne possessions and cities, the
Israelites, the Priestes, Levites, and
Rathenci.
3 And in Hierusalem dwelt of the chy-
ldren of Juda, of the chyldren of Benia-
min, and of the chyldren of Ephraim and
Manasse:
4 Uthai the sonne of Amihud, the sonne
of Omri, the sonne of Jimri, the sonne
of Seni, * of the chyldren of Pharez the
sonne of Juda.
5 And of Siloni: Asata the eldest, and
his sonnes.
6 And of the sonnes of Zerah: Jehuel,
& their brethren sixe hundred & ninetie.

- 7 And of the sonnes of Beniamin: Salu-
the sonne of Mesullam, the sonne of Ho-
davia, the sonne of Senua.
8 And Jibneia the sonne of Jerohani:
And Ela the sonne of Uzi the sonne of
Michi: And Mesullam the sonne of
Sephatia the sonne of Rehuel the sonne
of Jibnia.
9 And their brethren according to their
kinredes, nine hundred fiftie and sixe:
All these were principall men and aun-
cient in the householdes of their fathers.
10 And of the priestes: Jedai, Jehoia-
rib, and Jachin,
11 Azaria the sonne of Helkia, the sonne
of Mesullam, the sonne of Zadoc, the
sonne of Paraioth, the sonne of Abitob
the chiefest in the house of God.
12 And Adai the sonne of Jerohani,
the sonne of Phachur, the sonne of Mel-
chia: and Baali the sonne of Adiel, the
sonne of Jechezrah, the sonne of Mesul-
lam, the sonne of Mesillanuth, the sonne
of Jinnier.

13 And their brethren which were heads of the ancient householdes of their fathers, a thousande seuen hundred and threescore, active men for the worke of the seruice of the house of God.

14 And of the Leuites: Semcia the sonne of Hasub, the sonne of Asricam, the sonne of Halabia of the sonnes of Merari.

15 And Bacbakar heres, and Galal: And Bathania the sonne of Michal, the sonne of Zicri, the sonne of Asaph.

16 And Obadia the sonne of Semcia, the sonne of Galal, the sonne of Jothunn: And Berechia the sonne of Asa, the sonne of Elcana, that dwelt in the villages of the Metophathites.

17 The porters were, Sallum, Acub, Talmon, and Ahiman, and their brother: Sallum was the chiefe.

18 For they watched hitherto, euen vnto the kynges gate castwarde by course, the children of Leui.

19 And Sallum the sonne of Coze, the sonne of Abiasaph, the sonne of Corah, and his brethren the Corathites of the house of their father, had their businesse and office to kepe the porches of the tabernacle: and their fathers beyng ouer the host of the Lorde, kept the enterpyng.

20 And Phinehes the sonne of Eleazar was their foreguide, and the Lord was with him.

21 And Zacharia the sonne of Beselemya kept the watche before the doore of the tabernacle of the congregation.

22 All these were chosen men to kepe the thresholdes, euen two hundred and thwelue: and throughout all the genealogie were they numbred in their villages: And them did David and Samuel the sear insinthe, because of their fidelitie.

23 So they and their children had the ouersyght of the gates of the house of the Lorde, euen of the tabernacle, to kepe them.

24 In foure quarters did they kepe the watch: toward the east, west, north, and south.

25 And their brethren remayned in the countrey, and came after seuen dayes from tyme to tyme with them.

26 For the Leuites which had the ouersight of the vestries and treasures of the house of God, were vnder the custodie of foure notable porters.

27 And they laye rounde about the house

of God, because the keepyng therof perteyned to them, and they had the charge to open it euery moornyng.

28 And certayne of them had the rule of the ministeryng vessels, & brought them in and out by tale.

29 Some of them were appoynted to ouersee the vessels, and al the ornaments of the sanctuarie, and the flowre, wine, oyle, frankincense, and sweete odours.

30 And certayne of the sonnes of the priestes made oyntmentes of the sweete odours.

31 And Bathathia one of the Leuites, (which was the eldest sonne of Sallum the Corathite) had the ouersyght of the thynges that were made in the fryng panne.

32 And other of their brethren the sonnes of Cahath had the ouersight of the shewe bread, which they prepared euery Sabbath.

33 These are the syngers, euen ancient fathers of the Leuites, which dwelt in seperate chaumbers, and were free: for they had to doe in the temple both day and nyght.

34 These were ancient fathers of the Leuites in their generations, & dwelt at Hierusalem.

35 And in Gibeon dwelt the father of Gibeon, Jehiel: whose wyfe was called Maacha.

36 His eldest sonne was Abdon, then Zur, Cis, Baal, Mer, and Padab,

37 Gedoz, Ahio, Zacharia, and Mikloth.

38 And Mikloth begat Simeam: And they also dwelt with their brethren at Hierusalem, euen harde by them.

39 And Mer begat Cis, and Cis begat Saul, and Saul begat Jehonathan, Malchilua, Abinadab, and Esbaal.

40 And the sonne of Jehonathan, was Meribbaal: And Meribbaal begat Michal.

41 And the sonnes of Michal, were: Pethon, Melech, and Thahrea.

42 And Ahaz begat Jahza, Jahza begat Alamech, and Asinauech, and Zimri: Zimri begat Moza,

43 Moza begat Binea, whose sonne was Rephaia, and his sonne was Elasa, and his sonne Azel.

44 And Azel had sixe sonnes, whose names are these: Asricam, Bochoz, Asniel, Searia, Obadia, and Hanan: These are the sonnes of Azel.

The .x. Chapter.

1 The battayle of Saul agaynst the Philistines. 4 In which he dyeth. 5 And his sonnes also, 6 The cause of Saules death.

A



And the Philistines fought agaynst Israel, * and the men of Israel fled before the Philistines, and were overthowen & wounded in mount Gilboa.

2 And the Philistines folowed after Saul and his sonnes, and the Philistines smote Jonathan and Abinadab and Malchisua the sonnes of Saul.

3 And the battayle went fore agaynst Saul, and the archers founde him, and he was wounded of shooters.

4 Then sayde Saul to his harnesse bearer: * Drawe thy sworde, and thrust me through therewith, that these vncircumcised come not and do me shame. But his harnesse bearer woulde not, for he feared exceedingly: So Saul caught a sworde, and fell vpon it.

5 And when his harnesse bearer saw that Saul was dead, he fell on a sworde also, and dyed.

6 And thus Saul and his thre sonnes, and all they of his house dyed together.

7 And when all the men of Israel that were in the valley, sawe howe they fled, and that Saul & his sonnes were dead, they forsoke their cites, and ran away: and the Philistines came, and dwelt in

them.

8 * And it fortuned, that on the morowe when the Philistines came to strip the dead bodyes, they founde Saul and his sonnes overthowen in mount Gilboa.

9 And when they had strip him, they toke his head and his harnesse, and sent them into the lande of the Philistines rounde about, to shewe them vnto their idols, and to the people.

10 And they put his harnesse in the house of their god, and set vp his head in the temple of Dagon.

11 And when all they of Jabes [in] Gilead hearde all that the Philistines had done to Saul:

12 They arose all the strongest of them, and set away the body of Saul, and the bodies of his sonnes, and brought them to Jabes, and buried the bones of them vnder an oke in Jabes, and fasted seuen dayes.

13 So Saul dyed for his trespassse that he trespassed agaynst the Lorde, in that he kept not the worde of the Lorde, and in that he sought and asked counsaile of a woman that wrought with a spirite:

14 And asked not of the Lorde, and therefore he slue him, and turned the kingdom vnto David the sonne of Isai.

The .xj. Chapter.

1 After the death of Saul David is annoynted in Hebron. 5 The Jebusites rebell agaynst David, from whom he taketh the towre of Sion, 6 Joab is made captain. 10 His valiaunt men,

A



When all Israel gathered them selues to David vnto Hebron, * saying:

2 Beholde, we be thy bones, and thy fleshe: And moreover in tyme past, euen when Saul was king, thou leddest Israel out & in: And the Lorde thy God sayde vnto thee, Thou shalt feede my people Israel, and thou shalt be captain over my people Israel.

3 Therefore came all the elders of Israel to the kyng to Hebron, and David

made a couenannt with them in Hebron before the Lorde: And they annoynted David king over Israel * accordyng to the worde of the Lorde, by the hande of Samuel.

4 And David and all Israel went to Hierusalem (which is Jebus, where as were the Jebusites, the inhabiteurs of the lande.)

5 And the inhabiteurs of Jebus sayde to David: Thou comest not in here. Reuerthelesse, David wan the castell of Sion: whiche is called the citie of David.

6 And

And.

15. 7. b.

6 And David *sayde: whosoener syngeth the Jebusites first, shalbe the principall captayne, and a lord. So Joab the sonne of Zaruia went first by, and was made the chiefe captayne.

7 And David dwelt in the castell [Sion] and therefore they called it the citie of David.

8 And he built the citie on euery syde, euen from Billo round about: and Joab repaired the rest of the citie.

9 And David prospered & waxed great, & the Lorde of hostes was with him.

15. 3. 2.

10 These are the principall men of polver whom David had, and that claue to him in his kingdome with all Israel to make him king, according to the word of the Lorde ouer Israel.

11 And this is the number of the mightie men whom David had: Josheam the sonne of Achimori the chiefe among thirtie: he list by his speare against thre hundred, and wounded them at one tyme.

12 After him was Eleazar his vnckles sonne an Ahothite, which was one of the thre mightiest:

13 He was with David at Balaamun, and there the Philistines were gathered together to battaile: And there was there a parcell of ground full of barly, and the people fled before the Philistines.

14 And they slept forth into the midst of the fiede, and saved it, and slue the Philistines, and the Lorde gaue a great victorie.

15 And the thre of the thirtie chiefe captaynes went to a rocke to David, into the caue Adullam: And the host of the Philistines abode in the valley of Rephaim.

16 And when David was in the holde, the Philistines watch was at Bethlehem that same tyme.

15. 3. 3.

17 And David longed, and sayde: *Oh that one would geue me drinke of the water of the well that is at the gate at Bethlehem.

18 And the thre brake through the host of the Philistines, and drew water out of the wel that was by y gate at Bethlehem, and toke it and brought it to David: Nevertheless, David would not drinke of it, but rather offered it to the Lorde.

19 And sayd: my God forbyd it me that I

should do this thing: Shall I drinke the blood of these men, that haue put their liues in ioperdie: for with the ioperdie of their liues they brought it: therefore he would not drinke it. And this did these thre mightiest.

(*) That is, this water for the which they ventured their blood.

20 And Abisai the brother of Joab, he also was captayne among thre: For he lyft by his speare against thre hundred, and wounded them, and had a name among the thre:

21 And among thre, he was more honorable then the two, for he was their captayne: howbeit, he attayned not to the [first] thre.

22 Banaia y sonne of Jehoiada, the sonne of a very strong man, which had done many actes, of Cabzeel: he slue two strong [lions] of Hoab, & went downe and slue a lion in a pit in time of holbe.

"Some read men."

23 And he slue an Egyptian, whose stature was euen five cubites long, and in the Egyptians hand was a speare lyke a weauers beame: And the other went downe to him with a baster, & plucked the speare out of the Egyptians hand, and slue him with his owne speare.

24 Such thinges did Banaia the sonne of Jehoiada, and had the name among the thre mightiest,

25 And was honorable among thirtie: but attayned not vnto the [first] thre: And David made him of his counsaile.

26 The other men of armes were these: Asahel the brother of Joab, Elhanan his vnckles sonne, of Bethlehem:

27 Samoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Jakes the Thecoite, Abieser the Anatothite,

29 Sibbecai the Husathite, Ilai the Ahothite,

30 Baharai the Neptophathite, Heled the sonne of Baana the Neptophathite,

31 Ithai the sonne of Ribai of Gibeon [that pertayned] to the children of Beniamin, Benaia the Pirathonite,

32 Hurai of the riuers of Gaas, Abiel the Arbathite,

33 Azmaueh the Baharumite, Elhaba the Salabonite.

34 The sonnes of Hassen the Gezonite: Jonathan the sonne of Sage an Hararite,


35 Ahiam the sonne of Sacar the Hararite,

- rite, Eliphal the sonne of Ur.
 36 Bepher the Betherathite, Abia the
 Pelonite,
 37 Bezro the Carmelite, Baari the sonne
 of Ezbai,
 38 Joel the brother of Nathan, Abihai
 the sonne of Hagari,
 39 Zelce the Ammonite, Naharai a
 Berothite the bearer of the harness of
 Joab the sonne of Zeruia,
 40 Ira the Jethite, and Gareb a Jeth-
 ite,
 41 Uria the Hethite, and Zabad the
 sonne of Ahlai,

- 42 Adina the sonne of Sisa a Rubenite
 a captaine of the Rubenites, and thirtie
 with him.
 43 Hanan the sonne of Maarah, and Jo-
 saphat a Githanite,
 44 Uzzi an Asherathite, Sania & Je-
 hiel the sonnes of Hothan an Aroerite:
 45 Jediel the sonne of Zimri, and Joab
 his brother a Tholaite,
 46 Eliel a Mahavite, Jeribai and Josai
 the sonnes of Eliaam, and Jithma a
 Moabite,
 47 Eliel and Obed, and Jasiel a Gesho-
 baite.

The .xii. Chapter

What they were that went with David when he fled from Saul.

A 1  These are they that
 came to David to Zik-
 lag while he yet kept
 himselfe close because
 of Saul the sonne of
 Cis: and they were be-
 ry strong helpers in
 battaile.

- 2 They were weaponed with bowes,
 and could hurle stones with the right
 hand and with the left, and shoote ar-
 rowes out of a bowe, & were of Sauls
 brethren, euen of Benjamin.
 3 The chiefeſt were Abiezer, and Joas
 the sonnes of Simaa a Gibeonite, and
 Jeziel and Belet the sonnes of Asma-
 ueth, Seratah and Jehu of Anathoth.
 4 And Ilmaia a Gibeonite, a nightie
 man among thirtie, and more then the
 thirtie: Jeremiah, Jehaziel, Ichonan,
 and Josabab of Gedoz.
 5 Eleufai, Jerimoth, Bealia, Semaria,
 and Seaphatia, the Haraphites.
 6 Elcana, Jedia, Azarael, Joazer, Joſe-
 beam, Cozanites.
 23 7 Joela and Zabadiah the sonnes of
 Jeroam of Gedoz.
 8 And of the Gadites there ſeperated
 themſelues ſome vnto David into the
 houlde of the Wilderneſſe, men of might
 and men apt for the warre, & that coulde
 handle ſhilde and ſpeare, whoſe faces
 were lyke the faces of lions, and they
 were as wyft as the Roes in the
 mountaynes.
 9 Ezer the firſt, Obdia the ſeconde, and
 Eliab the third,
 10 Baſnana the fourth, Jeremta the
 fiſth,

- 11 Attai the ſixt, Eliel the ſeuenth,
 12 Johanan the eight, Elſabad the
 ninth,
 13 Jeremta the tenth, and Machbanai
 the eleuenth,
 14 Theſe were of the ſonnes of Gad, and
 were captaines ouer the men of warre:
 one of the leaſt coulde reſiſt an hundred,
 and the greateſt a thouſand.
 15 Theſe are they that went ouer Jo-
 danc in the ^(b) firſt moneth when he had ^(b) March.
 filled ouer all his banckes, and they put
 to flight all them of the valley both to-
 ward the eaſt and weſt.
 16 And there came of the chyldezen of Ben-
 iamin & Juda to the houlde vnto Da-
 uid.
 17 And David went out to meeſte them,
 and aunſwered, and ſayd vnto them: If
 ye be come peaceably vnto me, to helpe
 me, myne heart ſhalbe knit vnto you:
 but and if you come to betraye me to
 myne aduerſaries, ſeeing there is no
 wickednes in myne handes, the God of
 our fathers loke thereon and rebuke it.
 18 And the ^(c) ſpirite came vpon Amasai, ^(c) The ſpi-
 which was the chiefe among thirtie, & ^(c) rite of belie-
 ſaide: Thyne are we David, and on thy ^(c) uer.
 ſide thou ſonne of Iſai: * Peace, peace ^(c) Tobaiid.
 be vnto thee, & peace be to thy helpers,
 for thy God is thyne helpe. Then Da-
 uid receaued them, & made them heades
 of companies of the men of warre.
 19 And there fell ſome of Manasse to Da-
 uid, when he came with the Philſtines
 againſt Saul to battaile, * but they hel- ^(d) Reg 16.4
 ped them not: For the lordes of the Phi-
 liſtines toke aduſement, and ſent him a-
 way againe, ſaying: he will fall to his
 maſter

(a) Shewing
 fierce and
 terrible.

maister Saul to the ieopardie of our heades.

20 As he went to Ziklag, there fel to him of Manasse Adna, Jozabad, Jediel, Michael, Jozabad, Elihu, and Zithai, heades of the thousandes that were of Manasse.

21 And they holpe Dauid against the rourers: For they were all mightie men of warre, and captaynes in the hoast.

22 For at that tyme there came one o' other to Dauid day by day to helpe him, vntil it was a great hoast, like the hoast of God.

23 And this is the number of the chiefe captaynes that were prepared to battaile, and came to Dauid to Hebron, to turne the kingdome of Saul to him, according to the word of the Lorde.

24 The children of Iuda that bare shield and speare, were sixe thousand & eight hundred, redie prepared to the warre.

25 Of the children of Simeon, men of might to warre, vii. M. & one hundred.

26 Of the children of Leui, foure thousand and sixe hundred.

27 And Jehoiada was the chiefe of them of Aaron, and with him thre thousand and seuen hundred.

28 And Zador a young man, strong and balaunt, and of his fathers houtholde, twentie and two captaynes.

29 And of the children of Benjamin the brethren of Saul, thre thousand: And a great part of them did vnto that tyme folowe the house of Saul.

30 And of the children of Ephraim, twentie thousand and eight hundred, mightie men of warre, and famous men in the houtholde of their fathers.

31 And of the halfe tribe of Manasse, eyghtene thousand, which were ap-

pointed by name to come and make Dauid king.

32 And of the children of Issachar, which were men that had vnderstanding of the tynes, to knowe what Israel ought to do, the heads of them were two hundred: & all their brethren were at their wyll.

33 And of Zabulon which went out to battaile, expert in warre and in all instrumentes of warre, fiftie thousand, which coulde set the battaile in arraye, they were not of double heart.

34 And of Nephthali a thousand captaynes, and with them with shield and speare thirtie and seuen thousand.

35 And of Dan expert in battaile, twentie & eyght thousand and sixe hundred.

36 And of Aser that went out to the warre and kept the forefront of the battaile fourtie thousand.

37 And of the othersyde of Iordane, of the Rubenites, and Gadites, and of the halfe tribe of Manasse, with all manner of instrumentes of warre, an hundred and twentie thousand.

38 All these were men of warre, keeping the forefront of the battell, and with perfecte heart came to Hebron to make Dauid king ouer all Israel: And all the rest of Israel was of one accorde to make Dauid king.

39 And there they were with Dauid thre dayes eating & drinking: for their brethren had prepared for them.

40 Moreover, they that were nye them, euen vnto Issachar, Zabulon, & Nephthali, brought bread on asses, cammels, mules, & oren, & micat, flouze, figges, reasinges, wine, & oyle, oren, and sheepe abundantly: For there was ioy in Israel.

¶ The .xiiij. Chapter.

7 The arke is brought againe from Barathiarim to Hierusalem. 9 Wiza dyeth because he toucheth it.

A 1



And Dauid counsaied with the captaynes of thousandes and hundredes, and with all the Lordes,

And sayde vnto all the congregation of Israel: If it seeme you good, & to be of the Lord our God, we will send abroad vnto our brethren that are left in all the

lande of Israel, and with them also to the priestes and Leuites which are in their subnrbes, to gather them together vnto vs:

3 And we will bring againe the arke of our God to vs: for we regarded it not in the dayes of Saul.

4 And all the congregation was content that he should do so: for the thing seemed good in the eyes of all the people.

5 So

(6) The 3. multitude which had heard the etc. in Ziklag.

(7) Of the Leuites which came by the side of Gidon.

(8) So the whole host was three hundred thirtie and two thousand, two hundred thirtie and two.

(9) His first care was to restore religion.

- 5 So David gathered all Israel together from ^(b) Sihor in Egypt, vnto the entering of Hemath, to bring the arke of the Lorde from Kiriatiharim.
- 6 And David went by and all Israel to an high place toward Kiriatiharim, that was in Iuda, to fet thence the arke of the Lorde God that dwelleth betwene the Cherubs, where his name is called on.
- 7 And they carryed the arke of God in a newe carte out of the house of Abinadab: and Uzza and his brother guided the carte.
- 8 And David and all Israel played before the arke of God with all their might, with singing, and harpes, psalteries, and tymbrels, and cymbales, and trumpettes.
- 9 And when they came vnto the thersching floore of Chidon, Uzza put forth

his hande to holde the arke, for the oxen stumbled.

- 10 And the Lorde was wroth with Uzza, and ^(c) smote him, because he put his hand to the arke: and there he dyed before God.
- 11 And David was out of quiet because the Lorde had rent a rent in Uzza, and he called the name of that place, the renting of Uzza, vnto this day.
- 12 And David was afrayde of God that day, saying: how shall I bring the arke of God home to me?
- 13 And so David brought not the arke home to him to the cite of David: but carryed it into the house of Obed Edom a Gethite.
- 14 And the arke of God remayned with Obed Edom, euen in his house, thre monethes: And the Lorde blessed the house of Obed Edom, & all that he had.

The .xiiii. Chapter.

2 Hiram sendeth wood and workemen to David. 4 The names of his children. 8 14 By the counsell of God he goeth against the Philistines and ouercometh them. 15 God fighteth for him.

- 1 **S** Hiram the king of Tyre sent messengers to David, and timber of Cedar trees, with masons and carpenters, to builde him an house.
- 2 And David perceived that the Lorde had confirmed him king vpon Israel, & that his kingdome was lift by on hie because of his ^(a) people Israel:
- 3 And David toke yet mo wyues at Hierusalem, and begat mo sonnes and daughters.
- 4 These are the names of his children, which were borne vnto him at Hierusalem: Samua, Sobab, Nathan, & Solomon,
- 5 Ithhar, Elisua, and Eliphalet,
- 6 Noga, Nepheg, and Japhia,
- 7 Elisama, Zeeliada, and Eliphalet.
- 8 And when the Philistines heard that David was annoynted king vpon all Israel, all the Philistines went by to seeke David: And David heard of it, & went out against them.
- 9 And the Philistines came in, and spread them selues through the valley of Rephaim.
- 10 And David ^(b) asked counsaile at God,

saying: Shall I go against the Philistines: and wilt thou deliuer them into myne hand:

- 11 And the Lorde saide vnto him: go by, for I wil deliuer them into thyne hand. And so they came by to Baal Perazim, and David smote them there, and David saide: God hath deuided myne enemies with myne hand, as a man would deuide water, and therefore they called the name of that place Baal Perazim.
- 12 And when they had left their gods there, David gaue a commaundement, and they were burnt with fire.
- 13 And the Philistines came together againe, and rushed into the valley.
- 14 And David asked againe at God: And God said to him, Go not by after them, but turne away from them: that thou mayest come vpon them ouer against the ^(c) peretrees.
- 15 And when thou hearest a sounde go in the toppes of the peretrees, then go out to battaile: for God is gone forth before thee, to smyte the hoast of the Philistines.
- 16 David therfore did as God commaunded him, and they smote the hoast of the Philistines, from Gibeon to Gazer.

(a) Because of Gods promise made to the people of Israel.

(b) David asked counsaile at God, before he went.

(c) Uzza smote him because he put his hand to the arke: and there he dyed before God.

(d) David was the first of the kings of Iuda.

17 And the same of Dauid went out into all landes, and the Lorde made all na-

tions feare him.

The .xx. Chapter.

1 Dauid prepareth an hoast for the arke. 4 The number and order of the Leuites.
16 The singers are chosen out among them. 25 They bring againe the arke with
joy. 29 Dauid dauncing before it, is despised of his wife Michol.

AND Dauid made him houses in the cite of Dauid, and prepared a place for the arke of God, and pitched for it a tent.

2 Then Dauid sayde: The arke of God ought not to be carryed but of the Leuites: For them hath the Lorde chosen to beare the arke of the Lorde, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Hierusalem, to fetch the arke of the Lorde vnto his place which he had ordayned for it.

4 And Dauid brought together the children of Aaron and the Leuites.

5 Of the sonnes of Gaath, was Ariel the chiefe, & of his brethren there were an hundred and twentie.

6 Of the children of Gerari, Alaiia the chiefe, and of his brethren two hundred and twentie.

7 Of the sonnes of Gerson, Joel the chiefe, and of his brethren an hundred and thirtie.

8 Of the children of Elizaphan, Semaia the chiefe, and of his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and of his brethren fourescore.

10 Of the sonnes of Uzziel, Aminadab the chiefe, and of his brethren an hundred and twelue.

11 And Dauid called Zadoc and Abiathar the priestes: and the Leuites, Uzziel, Alaiia, Joel, Semaia, Eliel, and Aminadab,

12 And saide vnto them: Ye that are the principall fathers of the Leuites, see that ye be holy with your brethren, that ye may bring in the arke of the Lorde God of Israel vnto the place that I haue prepared for it.

13 For, because ye were not there at the first, the Lorde our God made a rent among vs, for that we sought him not as the fashion ought to be.

14 So the priestes and the Leuites sanctified them selues, to set the arke of the Lorde God of Israel.

15 And the children of the Leuites bare the arke of God vpon their shoulders with stauces thereon, as Moyses commanded according to the worde of the Lorde.

16 And Dauid spake to the chiefe heades of the Leuites, that they shoulde appoynt certaine of their brethren to sing with instrumentes of musike, psalteries, harpes, and cymbales, that they might make a sounde, and to sing on hye with ioyfullnesse.

17 And the Leuites appoynted Heman the sonne of Joel, and of his brethren, Asaph the sonne of Berechiah, and of the sonnes of Merari and of their brethren, Ethan the sonne of Cusaiahu.

18 And with them their brethren of the second degree, Zacharia, Ben, Iaziel, Semiramoth, Jehiel, Unni, Eliab, Ben alahu, Maasiah, Mathathiah, Eliphalehu, Mikniahu, Obed EDOM, and Jelel, porters.

19 So Heman, Asaph, and Ethan the singers, made a sounde with cymbales of brasse.

20 And Zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasiah, and Banaiahu, played with psalteries, on an Alamoth.

21 Mathathiah, Eliphalehu, Mikniahu, Obed EDOM, Aziel, and Aziahu, played vpon harpes an eyght about, with conrage.

22 And Chenaniahu the chiefe of the Leuites was maister of the song: for he taught other to sing, because he was a man of vnderstanding.

23 Berechiah and Elcana kept the doore of the arke.

24 And Sebaniah, Jehosaphat, Nathanael, Amasai, Zachariahu, Banaiahu, and Eliezer the priestes did blowe with trumpettes before the arke of God: And Obed EDOM and Jehia were keepers of the doore of the arke.

25 And

(n) 2000
call unbroken
Bible

- h. Reg. vi. c. 25 * And Dauid and the elders of Israel, and the captaines ouer thousandes, went to fet the arke of the appoyntment of the Lorde out of the house of Obed Edom with gladnesse.
- 26 And when God helped the Leuites that bare the arke of the appoyntment of the Lorde, they offered seuen oxen, and seuen rammes.
- 27 And Dauid had on him a linnen garment, lyke as had also all the Leuites that bare the arke, & so had the singers and Chenania the ruler of the songe,

with the singers: and Dauid had vpon him an Ephod of linnen.

- 28 And al they of Israel brought the arke of the Lordes couenaunt with shouting, and blowing of the shawme, and trumpettes, making a noyse with cymbales, psalteries, and harpes.
- 29 And as the arke of the appoyntment of the Lorde came into the cite of Dauid, Michol the daughter of Saul looking out at a window, sawe king Dauid dauncing and playing, and she despised him in her heart.

The .xvj. Chapter.

1 The arke being placed they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lorde. 8 He appoynteth a notable psalme to be sung in prayse of the Lorde.

A



So they brought in the arke of God, and set it in the middelt of the tent that Dauid pitched for it: And they offered burnt sacrifices and peace offerings

before God.

- 2 And when Dauid had made an ende of offering the burnt offerings and peace offerings, he blessed the people in the name of the Lorde.

- 3 And he dealt to all Israel both man and woman, a cracknell of bread, and a good peere of fleshe, and a flacket of wine.

- 4 And he appoynted certaine of the Leuites to minister before the arke of the Lorde, and to repeate, & to thanke and prayse the Lorde God of Israel.

- 5 And Asaph was the chiefe, and nexte to him Zacharia, Jziel, Semiramoth, Jehiel, Bathathia, Eliab, Benaia, Obad Edom, & Jziel, with instruments, psalteries, & harpes: But Asaph made a sounde with cymbales.

- 6 Benaia and Jahaziel prestes blew with trumpettes continually before the arke of the couenaunt of God.

- 7 And that same time Dauid dyd appoynt chiefly to thanke the Lorde by Asaph and his brethren.

- 8 * Confesse you [it] vnto God, call vpon his name: cause the people to vnderstande his deuses.

- 9 Sing vnto him, sing psalmes vnto him: talke you of all his wonderous workes.

- 10 Glozy ye in his holy name: let the heart of them reioyce that do seeke God.

- 11 Seeke God and his strength: seeke his face euermore.

- 12 Remember the marueylous workes that he hath done: his wonders, and the iudgementes of his mouth,

- 13 O ye seede of Abraham his seruauant, ye his chosen children of Jacob: he is God our Lorde, his iudgements are in all the earth.

- 14 He hath ben mindfull allwayes of his couenaunt (for he promysed a worde to a thousand generations:) euen of his couenaunt that he made with Abraham, and of his othe vnto "Isaac.

"Israhel.
"Isaac.

- 15 And he appoynted the same vnto "Jacob for a laud: and to Israel for an euertlasting couenaunt.

- 16 Saying, vnto thee I wyll geue the lande of "Chanaan: the "lot of your inheritance.

"Kenan.
"Corde,
wherewith
portions of
inheritance
were measured.

- 17 When they were a fewe men in number, and had ben straungers but a litle while in it: and when they went from one nation to another, from one kingdome to another people,

- 18 He suffered no man to "do them wrong: yea he reprovoued euen kinges for their sakes.

"Deceit
them.

- 19 Touche not myne annoynted: and triumph not ouer my prophetes.

- 20 * Sing vnto the Lorde all the earth: and shewe from day to day his salvation.

Psalm. 99

- 21 Tell his glozy among the heathen: his wonderfull deedes among all nations.

nd.

the
God.

- 25 For great is the Lord, and worthy to be praised exceedingly: he is to be feared above all gods.
- 26 For all the gods of the people are idols: but the Lord made heaven.
- 27 Praise and honour are in his presence: strength and gladness are in his place.
- 28 Ascribe unto the Lord ye kindreds of people, Ascribe to the Lord glory and dominion.
- 29 Ascribe unto the Lord the glory due unto his name, bring sacrifices, and come before him, and worship the Lord in his glorious sanctuary.
- 30 Let all the earth fear him: surely the world shall be stable and not move.
- 31 Let the heavens rejoice, and let the earth be glad, and let men tell among the nations that the Lord is king.
- 32 Let the sea roar & the fulness thereof: let the fields rejoice, & all that is therein.
- 33 Then shall the trees of the wood rejoice at the presence of the Lord, because he cometh to judge the earth.
- 34 O give thanks unto the Lord, for he is good, for his mercy endureth ever:
- 35 And say ye, save us O God our salvation, gather us together, and deliver us from among the heathen, that we may give thanks to thy holy name, and triumph in the praise of thee.
- 36 Blessed be the Lord God of Israel for ever and ever: & let all people say Amen, and praise the Lord.
- 37 And so he left there before the ark of the Lord's covenant Asaph & his brethren, to minister before the ark continually, [in such things as were to be done] day by day.
- 38 And Obed Edom and his brethren, threescore and eight, and Obed Edom the sonne of Jeduthun, and Hosa, were appointed to be porters.
- 39 And Zadok the priest and his brethren the priests were before the tabernacle of the Lord, in the hye place that was at Gibeon,
- 40 To offer burnt offerings unto the Lord upon the burnt offering altar perpetually, in the morning and evening, according to all that which is written in the lawe of the Lord which he commaunded Israel.
- 41 And with them were Heman and Jeduthun, and other that were chosen, whose names were expressed to give thanks to the Lord, that his mercy lasteth ever.
- 42 And with them did Heman and Jeduthun sing with the trumpets and cymbales, making a sweet melody with instrumentes of musike and godly songes: And the sonnes of Jeduthun were porters.
- 43 And all the people departed every man to his house, and David returned to bless his house.

The .xvij. Chapter.

1 David is forbidden to buye an house unto the Lord. 12 Christe is promised under the figure of Solomon. 18 David giveth thanks. 23 and prayeth unto God.

A 1

Regina.

Inter
and
these.

And it fortuned, that when David dwelt in his house, he sayde to Nathan the prophete: Lo, I dwell in an house of Cedar tree, but the arke of the Lordes covenant remaineth under curtaynes.

2 And Nathan sayde unto David: Do all that is in thyne heart, for God is with thee.

3 And the same night, it fortuned that the worde of God came to Nathan, saying:

4 Go and tell David my seruaunt, thus saith the Lord, Thou shalt not buye me an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the chyldren of Israel, unto this day: but haue gone from tent to tent, and from one habitation to another.

6 And wheresoeuer I haue walked with all Israel, spake I euer one word to any of the iudges of Israel, whom I commaunded to feede my people, saying: why haue ye not buyt me an house of Cedar tree?

7 Nowe therefore thus shalt thou say unto my seruaunt David, thus saith the Lord of hostes: I toke thee from the sheepe coate, and from following the sheepe, that thou shouldest be captain ouer my people Israel:

D 1

s And

- 25 **S** And I haue ben with thee whyther soeuer thou hast walked, and haue weeded out all thine enemies out of thy sight, and haue made thee a name lyke the name of the greatest men that are in the earth.
- 9 And I haue ordayned a place for my people Israel, and made it fast, so that now they may dwel in their place, and moue no more: neither shall the children of wickednesse vex them any more as at the beginning.
- 10 And since the tyme that I commaunded iudges to be ouer my people Israel, I haue subdued all thine enemies: and I tolde thee that the Lord would buylde thee an house.
- 11 This also shal come to passe: when thy dayes be expired that thou must go vnto thy fathers, I wyl rayle vp thy seede after thee, whiche shalbe of thy sonnes, and I wyl stablishe his kyngdome.
- 12 He shall buylde me an house, and I wyl stablishe his seate for euer.
- 13 I wyl be his father, and he shalbe my sonne, and I wyl not take my mercy away from hym, as I toke it from hym that was before thee.
- C** 14 But I wyl stablishe hym in myne house and my kyngdome for euer, and his seate shalbe sure for euermore.
- 15 According to all these wordes, and according to al this vision, did Nathan tell king David.
- 16 And David the king came and sate before the Lord, and sayd: what am I O Lord God, and what is mine household, that thou hast promoted me thus farre:
- 17 And yet this seemed litle in thine eyes, O God: but thou hast also spoken of thy seruantes house for a great whyle to come, and hast looked vpon me as vpon a man of hye degree, O Lord God.
- 18 What shall David desire more of thee for the honour of thy seruant: For thou hast knowen thy seruant.
- 19 O Lord, for thy seruantes sake, euen according to thyne owne heart, hast thou done al this magnificence, to shew all great thynges.
- 20 Lord there is none like thee, neither is there any God saue thou, according to all that we haue heard with our eares.
- 21 Moreover, what nation on the earth is like thy people Israel, to whom God hath vouchsafed to come and redeeme them to be his owne people, and to make thee a name of excellencie and terriblenes, with casting out nations from before the people, whom thou hast deliuered out of Egypt:
- 22 Thy people of Israel dyddest thou make thyne owne people for euer, and thou becomest their God.
- 23 Therefore nowe Lorde, let the thing that thou hast spoken concerning thy seruant and his house, be true for euer, that thou Lord do as thou hast sayde:
- 24 Let it come to passe, that thy name may be magnified for euer, that it may be sayde, The Lorde of hostes is the God of Israel, euen the God of Israel, and the house of David thy seruant endureth stable before thee.
- 25 For thou O my God, hast tolde thy seruant that thou wylt buylde him an house, and therefore thy seruant hath founde in his heart to pray before thee.
- 26 And nowe Lorde, thou art God, and hast promised this goodnesse vnto thy seruant.
- 27 Nowe therefore let it be thy pleasure to blesse the house of thy seruant, that it may continue before thee for euer: For whom thou blessest O Lorde, the same is blessed for euer.

The .xviij. Chapter.

1 The battell of David against the Philistines. 2 And against Moab, 3 Zoba, 4 Aram. 12 And Edom.

A 1



- And after this, it fortuned that David smote the Philistines, & subdued them, and toke Geth and the towne that* longed thereto out of the handes of the Philistines.
- 2 And he smote Moab, and the Moabites became Davids seruantes, and payde hym tribute.
- 3 And David smote Hadarezer king of Zoba vnto Hanath, as he went to stablishe his dominion by the riuier Euphrates.
- 4 And David toke from hym a thousand charrets, and seuen thousand horsemen, and twentie thousande footemen, and lamed all the charet horses, and reserved of them an hundred charrets.
- 5 And when the Syrians of Damascos came to helpe Hadarezer king of Zoba, David

- put them selues in aray against the children of Ammon.
- D** 12 And he sayde : If the Syrians be to strong for me, thou shalt succour me, and if the children of Ammon preuaile against thee, I will helpe thee.
- 13 Plucke by thyne heart, and let vs play the men for our peoples sake, and for the cities of our God: and the Lord shall do that which is good in his owne sight.
- 14 So Joab and the people that were with him, dreyne before the Syrians vnto the battayle: and they fled before him.
- 15 And when the children of Ammon saw that the Syrians were fled, they ran away likewise before Abisai his brother, and gat them into the citie: and Joab came to Iherusalem.
- 16 And when the Syrians saw that they were put to the worse before Israel,

they sent messengers and fet out the Syrians that were beyond the river: and Sophach the captayne of the hoast of Hadarezer went before them.

- 17 And it was told David: and he gathered all Israel, and went together vnder Iordane, and came and set vpon them: And when David had put hym selfe in aray against the Syrians, they fought with him.
- 18 But the Syrians fled before Israel, and David destroyed of the Syrians seven thousand chariots, and fourtie thousand footmen, and killed Sophach the captayne of the hoast.
- 19 And when the seruantes of Hadarezer saw that they were put to the worse before them of Israel, they made peace with David, & became his seruantes: Neither would the Syrians helpe the children of Ammon any more.

The. xx. Chapter.

1 Rabba destroyed. 3 The Ammonites tormented. 4 The philistines are thise overcome with their giants.

A 1

ii. Reg. xii. a.

1 O, strength of the armie.
ii. Reg. xii.



And it came to passe, that after the yere was expired (*about þe time that kinges go out a warrefare) Joab carryed out the armie of the hoast, and destroyed the countrey of the children of Ammon, and came and besieged Rabba, and destroyed it: But David taried at Iherusalem whyle Joab smote Rabba and destroyed it.

ii. Re. xii. g.

- 2 And David toke the crowne of their king from of his head, and founde that it had the wayght of a talent of golde, and there were precious stones in it, and it was set vpon Dauids head: And he brought also exceeding much spoyle out of the citie.
- 3 And he brought out the people that were in it, and tormented them with sawes and harrowes of iron, and with other sharpe instrumentes, and so dealt David with all the cities of the children of Ammon: And David and all the people

came againe to Iherusalem.

- 4 *After this, it fortunied that there arose warre at Gazer with the philistines: at which time Sobokai the husathite slue Sippai that was of the children of Re-phaim, and they were subdued.

ii. Re. iij.

Gen. xlii.

- 5 And there was battayle agayne with the philistines, & Elhanan the sonne of Jair slue Lahemi the brother of Goliath the Gethite, whose speare was lyke a weauers beame.

- 6 And there chaunced yet againe warre at Geth, where as was a man of a great stature, with twentie and foure fingers and toes, sixe on euery hand, and sixe on euery foote, and was the sonne of Raphah.

- 7 But when he defyed Israel, Jehonathan the sonne of Simea Dauids brother slue him.

- 8 These were borne vnto Raphah at Geth, and were ouerthrowen in the hande of David and in the hande of his seruantes:

The

And Dauid sayde to
Joab and to the ru-
lers of the people: Go
Israel from Beerse-
g it to me, that I may
see of them.

4 Neuerthelesse the kinges word preuailed against Iobab: And Iobab departed, and walked throughout all them of Israel, and came to Hierusalem againe,

6 But the Levites and Benjamin counted he not among them: For the kinges Word was abhominable to Hoab.

8 And Dauid sayde vnto God: I haue
sinned exceedingly in doyng this thing:
And nowe I beseech thee, do away the
wickednesse of thy seruauit, for I haue
done very foolishly.

10 Go, and tell David, saying, thus sayth
the Lord, I geue thee the choyse of three
thinges: choose the one of them, that I
may do vnto thee.

12 Either three yeres famishment, or three monethes to be destroyed before thynne aduersaries, & that the sworde of thynne enemies may ouertake thee: or els the sworde of the Lord and pestilence in the lande three dayes, and the angell of the

13 And Dauid sayde vnto Gad, I am in
an exceeding strapte: Let nic fall noibe
into the hande of the Lorde (for passing
great are his mercies) but let me not fal
into the hand of men.

15 And God sent the angell into Hierusalem to destroy it: And as he was about to destroy, the Lorde behelde, and had compassion on the euill, & sayde to the angel that destroyed: It is enough, let nowe thyne hand ceasse. And the angel of the Lorde stood by the threshingfloore of Ornan the Iebusite.

17 And David sayde vnto God: Is it not
I that commaunded the people to be
numbred: It is I that haue sinned
and done euyll in dedde: and what haue
these sheepe done: Let thyne hande O
Lorde my God be on me, and on my fa-
thers house: but not on thy people, that
they shoulde be punished.

19 And Dauid Went by according to the
saying of Gad Whiche he spake in the
namic of the Lorde.

21 And as Dauid came to Ornan, Ornan
looked and saide Dauid, and went out
of the threshing floore, and bowed hym
selfe to Dauid with his face to the
grounde.

- 22 And Dauid sayde to Onan: Geue me the place of the threshing floore, that I may buyde an aulter therein vnto the lord: Thou shalt geue it me for as much money as it is worth, that the plague may cease from the people.
- 23 And Onan sayd vnto Dauid: Take it to thee, and let my lord the king do that which seemeth good in his eyes: Lo, I geue thee oxen also for burnt sacrifices, and threshing instrumentes for wood, & wheate for meate offering, I geue it all.
- 24 And king Dauid sayde to Onan: Not so, but I will bye it for as much money as it is worth: For I will not take that which is thine for the Lord, nor offer burnt offerings without cost.
- 25 And so Dauid gaue to Onan for that place sicles of golde six hundred by wayght.

- 26 And Dauid buyt there an aulter vnto the Lord, and offered burnt offerings and peace offerings, and called vpon the Lord, and he hearde him from heauen in fire vpon the aulter of burnt offering.
- 27 And when the Lord had spoken to the angel, he put by his sword againe into the sheathe of it.
- 28 At that time when Dauid sawe that the Lord had hearde him in the threshing floore of Onan the Jebusite, he vnto the sheathe of it.
- 29 For the tabernacle of the Lord which Moyses made in the wilderness, & the aulter of burnt offering, were at that season in the hill of Gibeon:
- 30 And Dauid coulde not go before it, to aske counsell at God, for he was asrayde of the sword of the angel of the Lord.

The .xxii. Chapter.

2 Dauid prepareth things necessarie for the buyding of the temple. 6 He commaundeth his sonne Solomon to buyde the temple of the Lord, which thing he him selfe was forbidden to do; 9 Under the figure of Solomon, Christ is promised.

21



- And Dauid said: This is the house of the lord God, & this is the aulter for the burnt offering of Israel.
- And Dauid commaunded to gather together the straungers that were in the lande of Israel, and he set masons to hew and pullish stones for the building of the house of God.
- 3 And Dauid prepared plentie of iron for nayles, & doores of the gates, & to ioyne withal, and aboundance of brasse without wayght,
- 4 And Cedar trees without number: For the Zidons and they of Tyre brought much Cedar wood to Dauid.
- 5 And Dauid sayde: Solomon my sonne is young and tender, and the house that is to be buyded for the Lord must be magnificall, excellent, and of great fame and dignitie throughout all countreys: I wil therfore make ordinaunces for it. And so Dauid prepared many thinges before his death.
- 6 And he called Solomon his sonne, and charged him to buyde an house for the Lord God of Israel.
- 7 And Dauid sayde to Solomon: My sonne, I thought [as it was] in myne heart to buyde an house vnto the name

of the Lord my God:

- 8 But the word of the Lord came to me, saying: Thou hast shed much blood, and hast made great battayles: thou shalt therefore not buyde an house vnto my name, for thou hast shed much blood vpon the earth in my sight.
- 9 Behold, a sonne is borne to thee, and he shalbe a man of rest, for I wil geue him rest from all his enemies rounde about: For his name is Solomon, & I wil send rest and peace vpon Israel in his dayes.
- 10 He shall buyde an house for my name, and he shalbe my sonne, and I wil be his father, and I wil establishe the seate of his kingdome vpon Israel for ever.
- 11 Nowe therfore my sonne, the Lord be with thee, and prosper thee, and thou shalt buyde an house to the Lord thy God, as he hath sayde of thee.
- 12 And the Lord shall geue thee wysdom and vnderstanding, and shall geue thee commaundementes for Israel, that thou mayst kepe the lawe of the Lord thy God.
- 13 For then thou shalt prosper, euen when thou takest heede and fulfillst the statutes and lawes which the Lord charged Moyses with for Israel: Blucke vpon thynne hearte therfore, & be strong, dread not, nor be discouraged.
- 14 Behold, according to my pouertie haue I also

- Also prepared for the house of the Lord, an hundred thousand talents of golde, and a thousand thousand talents of silver: and as for brasce & iron, it can not be numbred, (for it is very much) And I have prepared timber and stone, and thou mayst provide more thereto.
- 15 Moreover, thou hast workemen with thee now, and masons, and carpenters, [to worke in stone and timber] & many men that be active for every worke.
- 16 And of golde, silver, brasce, & iron, there is no number: Up therefore, and be doing, and the Lord shall be with thee.
- 17 And David commaunded al the lordes

of Israel to helpe Solomon his sonne, saying:

- 18 Is not the Lord your God with you: and hath he not geuen you rest on every side: for he hath geuen the inhabitours of the lande into my hand, and the land is subdued before the Lord, and before his people.
- 19 Nowe therefore set your heartes and your soules to seke the Lord your God: Up, and builde ye the temple of the Lord God, to bring the arke of the covenant of the Lord and the holy vessels of God into the house so built for the name of the Lord.

The .xxiiij. Chapter.

- 1 David being olde, ordaineth Solomon king. 3 He causeth the Levites to be numbred.
4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie priestes.
14 The sonnes of Moyles.

Regic.



- When David was olde and full of dayes, he made Solomon his sonne king ouer Israel. And then he gathered together all the lordes of Israel, with the priestes and the Levites.
- 3 And the Levites were numbred from the age of thirtie yeres and aboue: and the number and summe of them was thirtie and eyght thousand men.
- 4 Of which twentie and foure thousand were set to further the worke of the house of the Lord: and sixe thousand were officers and iudges.
- 5 Foure thousand were porters, & foure thousand prayled the Lord with such instrumentes as was made to prayle withall.
- 6 And so David put an order among them, deviding them in partes: Of the children of Levi, Gerson, Gaath, and Merari.
- 7 Of the Gersonites was Laadan, and Semei.
- 8 The sonnes of Laadan, the chiefe was Ichiel, Zethan, and Joel, thre.
- 9 The sonnes of Semei: Selomith, Hazi, and Haran, thre. These were the auncient fathers of Laadan.
- 10 And the sonnes of Semei, were, Jahath, Zina, Jeus, & Beria: these foure were the sonnes of Semei.
- 11 And Jahath was the chiefe, Ziza the seconde, but Jeus, and Beria had not

many sonnes, therfore they were in one reckening according to their fathers householde, reckened for one auncient householde.

- 12 The sonnes of Gaath: Amram, Izahar, Hebron, and Uzziel, foure.
- 13 * The sonnes of Amram: Aaron, and Moyles: And Aaron was separated to have the rule of the holy thinges in the place most holy, he & his sonnes for ever, and to burne incense before the Lord, and to minister vnto him, & to blesse in his name for ever.
- 14 Moyles also the man of God, and his children, were named with the tribe of Levi.
- 15 The sonnes of Moyles: Gersō, & Eliezer.
- 16 Of the sonnes of Gersom, Sebul was the chiefe.
- 17 The sonnes of Eliezer, Rehabia the chiefe: And Eliezer had none other sonnes, but the sonnes of Rehabia were verie many.
- 18 The sonnes of Izahar, Selomith the chiefe.
- 19 The sonnes of Hebron, Jeriahu the first, Amaria the seconde, Jahaziel the thirde, and Jeremaam the fourth.
- 20 The sonnes of Uzziel: Micha the first, and Jedia the seconde.
- 21 The sonnes of Merari: Mahli, & Musi. The sonnes of Mahli: Eleazar and Cis.
- 22 And Eleazar dyed, and had no sonnes, but daughters: and their brethren the sonnes of Cis toke them.
- 23 The sonnes of Musi: Mahli, Eder, and Jeremoth, thre.

Exod. vi. c.
ci. Par. vi. a.

24 These are the children of Levi after the household of their fathers, even the ancient of the fathers according to their offices, and after the number and summe of the names of them that dyd the worke in the service of the house of the Lord, from the age of twentie yeres and above.

25 And David saide: The Lord God of Israel hath geuen rest vnto his people, that they may dwell in Hierusalem for ever.

26 That the Levites also shoulde now be no more beare the tabernacle, and all the vessels for the service thereof.

27 For according to the last wordes of David, the Levites were numbred from twentie yeres and above.

28 And their office was vnder the hande of the sonnes of Aaron for the service of the house of the Lord in the courtes

and celles, and in the purifying of all holy thinges, and in the worke of the service of the house of God:

29 In the shewbread, in the fine flour, in the meate offering, in the wafers of sweete bread, in the frying panne, in the gredy-ron, and in all manner of measures & life:

30 And to stand euery day in the morning to thanke and prayse the Lord, and so likewise at euen:

31 And to offer all burnt sacrifices vnto the Lord, in the Sabbathes, in the new moones, and on the feastfull dayes, by number & custome continually as they were commaunded, before the Lord.

32 And that they shoulde waite on the tabernacle of the congregation, & on the holy place, and on the sonnes of Aaron their brethren, in the service of the house of the Lord.

The .xxiiiij. Chapter.

David assigneth offices vnto the sonnes of Aaron.

A



These are the deuisions of the sonnes of Aaron. The sonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

* Nadab also and Abihu dyed before their

father, & had no children: But Eleazar, & Ithamar executed the priestes office.

3 And David ordred them on this maner: Zadoc of the sonnes of Eleazar, and Ahimelec of the sonnes of Ithamar [were] according to their offices in their numbration.

4 And there were no ancient men founde among the sonnes of Eleazar, then the sonnes of Ithamar. And thus were they ordred together: Among the sonnes of Eleazar there were sixteene rulers according to the household of their fathers, & eyght among the sonnes of Ithamar according to the household of their fathers.

5 And thus were they put in order by lot the one sort from the other: and so were there rulers in the sanctuarie & lordes before God, as well of the sonnes of Eleazar, as of the sonnes of Ithamar.

6 And Semetia the sonne of Nathanael the scribe, of the kindred of the Levites, wrote them before the king & the lordes, & before Zadoc the priest and Ahimelec the sonne of Abiathar, and before the

ancient fathers of the priestes and Levites, one principall household being reserved for Eleazar, and one for Ithamar.

7 And the first lot fell to Jehotariab, and the seconde to Jedaiab,

8 The third to Harim, and the fourth to Schozim,

9 The fifth to Melchiah, and the sixth to Mithamin,

10 The seuenth to Hakos, and the eyght to * Abia,

11 The nyynth to Iesua, and the tenth to Secaniah,

12 The eleuenth to Eliasib, & the twelfth to Jakim,

13 The thirteenth to Huppa, and the fourteenth to Iesebeab,

14 The fyfteenth to Bilga, and the sixteenth to Imner,

15 The seuenteenth to Hezir, & the eyghteenth to Aphes,

16 The nynteenth to Bethahia, and the twentieth to Jeheskel,

17 The twentieth and one to Jakim, and the twentieth and two to Ganiul,

18 The twentieth and thre to Delaiahu, and the twentieth & foure to Maasiah.

19 These are the ordinaunces of them in their offices when they came into the house of the lord, according to their maner vnder Aaron their father, as the lord God of Israel had comaunded him.

20 The

Leuit. xvi. a. 2

Luki.

20 The rest of the sonnes of Leui, are these: Of the sonnes of Amram, Subael: of the sonnes of Sabuel, Jehediah. 21 Of the sonnes of Rehabia, the first Jesia. 22 Of the Jezaharites Selomoth: Of the sonnes also of Selomoth Jahath. 23 His sonnes Jeriahu the first, Amariah the second, Jahaziel the third, and Jehameam the fourth. 24 Of the sonnes of Uzziel, Michah: Of the sonnes of Michah, Samir. 25 The brother of Michah was Jisai: Of the sonnes also of Jisai, Zechariah. 26 The sonnes of Merari, were Mahli, and Musi: The sonnes of Jaaziah, Beno.

27 The sonnes of Merari by Jaaziah, Beno, Soham, Zacur, and Jibri. 28 Of Mahli came Eleazar, and he had no sonnes. 29 Of Cis: the sonnes of Cis, Jerahmeel. 30 The sonnes of Musi, Mahli, Eder, and Jerimoth: These are the children of the Leuites, after the householdes of their fathers. 31 And these cast lottes next to their brethren the sonnes of Aaron in the presence of Dauid the king, & Zadoc, and Ahimelec, and the auncient fathers of the priests & Leuites, euen the principall fathers before their younger brethren.

The .xxv. Chapter.

The singers are appoynted with their places and lottes.

22



And so Dauid and the captaines of the host appoynted out to do seruice the sonnes of Asaph, and Heman, & Jeduthun, whiche should prophete with harpes, psalteries, and cymbales: And there was a multitude of the men that were appoynted to the seruice and ministracion:

2 Of the sonnes of Asaph, Zacur, Joseph, Nathania, and Asarela that wayted on Asaph whiche propheted according to the commaundement of the king.

3 Of Jeduthun: the sonnes of Jeduthun, Gedaliahu, Zeri, Jesaiahu, Asarelahu, and Bathathiah, sixe, vnder the handes of their father Jeduthun, whiche propheted with a harpe, for to geue thanks & prayes vnto the Lord.

4 Of Heman: the sonnes of Heman, Buciahu, Bathantahu, Uzziel, Zebuel, Jerimoth, Hananiah, Hanani, Eliatha, Gedalthe, Romanthi, Ezer, Josbekah, Malothi, Bothir, and Mahaziech.

5 All these were the sonnes of Heman, which was y^e kinges sear in the wordes of God, to lyft vp the horne [of the regall dignitie] And God gaue to Heman foure teene sonnes, and thre daughters.

6 All these also were at the hand of their father, singing in the house of the Lord, with cymbales, psalteries, and harpes, when Asaph, Jeduthun, and Heman

executed the seruice in the house of God at the kinges commaundement.

7 And the multitude of them with their brethren that were instruct in the songes of the Lorde, euen all that were cuning, were two hundred fourscore and eyght.

8 And they * cast lottes among themselves how they should waite, as wel for the small as for the great, for the schooler as well as for the schoolemaister. Pro. xvi. d.

9 And the first lot in Asaph fell to Joseph, the seconde to Gedaliahu, with his brethren and sonnes, whiche men were twelue.

10 The third fell to Zacur with his sonnes and brethren, being twelue persons.

11 The fourth to Jzri with his sonnes and brethren, twelue persons.

12 The fifth to Nathaniahu with his sonnes and brethren, twelue persons.

13 The sixt to Buciahu with his sonnes and brethren, twelue persons.

14 The seuenth to Jesarela with his sonnes and brethren, twelue persons.

15 The eyght to Jesaiahu with his sonnes and brethren, twelue persons.

16 The ninth to Bathathiah with his sonnes and brethren, twelue persons.

17 The tenth to Semci with his sonnes and brethren, twelue persons.

18 The eleuenth to Asareel with his sonnes and brethren, twelue persons.

19 The twelfth to Mahaziech with his sonnes and brethren, twelue persons.

20 The

- 20 The thirteenth to Subael With his
sonnes and brethren, twelue persons.
21 The fourteenth, to Bathathiah
With his sonnes and brethren, twelue
persons.
22 The fifteenth to Jeremoth With his
sonnes and brethren, twelue persons.
23 The sixteenth to Hananiahu With his
sonnes and brethren, twelue persons.
24 The seuenteenth to Iesbekala With
his sonnes & brethren, twelue persons.
25 The eyghteenth to Hanani With his
sonnes and brethren, twelue persons.
26 The nineteenth to Malothi With his
sonnes and brethren, twelue persons.

- 27 The twentieth to Eliatha With his
sonnes and brethren, twelue persons.
28 The twentieth and one to Hothie With
his sonnes and brethren, twelue per-
sons.
29 The twentieth & two to Geddalchi With
his sonnes and brethren, twelue per-
sons.
30 The twentieth and three to Mahazioth.
With his sonnes and brethren, twelue
persons.
31 The twentieth and foure to Romamthi
Ezer With his sonnes and brethren,
twelue persons.

The .xxvi. Chapter.

1 The porters of the temple are ordayned every man to the gate which he should keepe,
20 and ouer the treasure.

These are the deuisions
of the porters. Among
the Cozethites, Mesele-
miah, the sonne of
Boze of the children of
Asaph.

2 And the sonnes of
Meselemiah were these: Zachariah
the eldest, Jedihel the second, Zebadi-
ah the third, and Jahniel the fourth,
3 Elam the fifth, Jehohanan the sixth,
and Eloenai the seuenth.

4 The sonnes of Obed Edom, Semela
the eldest, Jehosabad the second, Joah
the third, Satar the fourth, and Ra-
thanael the fifth,

5 Ammiel the sixth, Machar the seuenth,
Peulthai the eight, for God blessed him.

6 And vnto Semela his sonne, were
sonnes borne, that ruled in the house of
their father: for they were men of
might.

7 The sonnes of Semela, Othni, Re-
phael, Obed, And Elzabad, and his bre-
thren were strong men, Elihu and Sa-
machiah.

8 All these were of the children of Obed
Edom: they and their children, and their
brethren, actiue men, and of strength to
do seruice, euen threescore & two of O-
bed Edom.

9 And Meselemiah had sonnes and bre-
thren, actiue men, eyghtene.

10 The sonnes of Hosa of the children
of Merari, Sumri the chiefe, & though
he was not the eldest, yet his father set
him in the chiefe place:

11 Belkiah the second, Tebaliah the

third, and Zechariah the fourth: all
the sonnes and brethren of Hosa were
thirteene.

12 Among these was deuised the office
of the portership, that they shoulde be
auncient men, to wayte With their bre-
thren, when they ministred in the house
of the Lorde.

13 And they cast lottes betweene the great
and small, after the household of their
fathers, for euery gate.

14 And the lot on the eastsyde fell vpon
Selemiah: And for Zachariah his
sonne (which was a wyse counsaillour)
they cast lottes, and his lot came out to-
ward the north.

15 And Obed Edoms lot fell to the south:
And for his sonnes fell the houses of

(a) Shup-
pim, that is to say,
the middle
house.

16 For Shuppim and Hosa towarde the
west, with the gate Shallecheth by the
paued streete that goeth bpwarde, one
watch being ouer against an other.

17 In the east were sixe Leuites, and to-
ward the north foure a day, toward the
south foure a day, and towarde Asup-
pim two and two.

18 In (b) Parbar towarde the west two
at the going by, and two in Pharbar.

(b) which
was an heke
wherein they
kept the in-
struments of
the temple.

19 These are the deuisions of the porters
among the sonnes of Boze, & among
the sonnes of Merari.

20 And of the Leuites, Ahiah had the o-
uersight of the treasures of the house of
God, & of the treasures of the dedicate
thinges.

21 As concerning the sonnes of Laodan,
whiche were the children of the Gerso-
nites

mid.

- mites of Laadan, came auncient fathers, euen of Laadan there came Ger-
sun, and Jehieli.
22 The sonnes of Jehieli, Zethai, and
Joel his brother, which were ouer the
treasures of the house of the Lorde.
23 Of the Amramites also and Izahar-
ites, Hebronites, and Ozelites.
24 And Subael the sonne of Gersom the
sonne of Moyses, (was) a ruler ouer the
treasures.
25 And of his brethren the sonnes of El-
ezer was Rahabiah, whose sonne
was Jesaihu, whose sonne was Jo-
ram, whose sonne was Zichri, whose
sonne was Selomith.
26 Which Selomith & his brethren were
ouer all the treasures of the dedicate
things, which Dauid the king, and the
auncient fathers, the captaynes ouer
thousandes and hundredes, and the cap-
taynes of the host had dedicated,
27 Out of the spoiles wonne in battailes,
they did dedicate to maynetayne the
house of the Lorde.
28 And all that Samuel the sear, & Saul
the sonne of Cis, and Abner the sonne of
Ner, and Joab the sonne of Zaruia,

- had dedicated, and whosoener had de-
dicated any thing, it was vnder the
hand of Selomith and of his brethren.
29 Of the Izaharites was Chenaniahu
and his sonnes appoynted to the busi-
nesse ^(c) Withoutfooth ouer Israel: for
they were officers and iudges.
30 And of the Hebronites, Halabiah and
his brethren, men of activitie, a thousand
and seven hundred, were officers among
them of Israel beyond Iordane west-
ward, in al busynesse belonging to God,
and seruite of the king.
31 Among the Hebronites was Jedia the
chiefest, euen a prince among the Hebo-
nites and fathers of his kindred: And in
the fourth yere of the kingdome of
Dauid, they were fought for, and there
were founde among them men of acti-
uittie at Iazer in Gilead.
32 And his brethren were men of activi-
tie, euen two thousand and seven hun-
dred auncient fathers: whom king Da-
uid made rulers ouer the Rubenites,
Gadites, and ouer the halfe tribe of
Manasse, for euery matter pertainyng
to God, and for the kinges busynesse.

(c) Of things
of things
that were out
of the cite.

¶ The .xxvij. Chapter.

Of the princes and rulers that ministred vnto the king.



- 1 **A**fter the number of
them, & auncient heads
and captaynes of thou-
sandes and hundredes,
and their officers that
serued the king by dy-
uers courses, which came in and went
out moneth by moneth, throughout all
the monethes of the yere: And in euery
course were twentie and foure thou-
sand.
2 Ouer the first course for the first mo-
neth, was Jasoboam the sonne of
Zabdiel, and in his course were twen-
tie and foure thousand.
3 And the chiefest of all the captaynes
of the host for the first moneth, was of
the children of Pharez.
4 Ouer the course of the second moneth,
was Dodai an Ahohite, & in his course
was Ahikoth a ruler, [his helper:] and
in his course were twentie and foure
thousand.
5 The chiefest captayne of the third host

- for the third moneth, was ^{ii. Reg. 8. c} Banaiahu
the sonne of Jehoiada the hie priest, and
in his course were twentie and foure
thousand.
6 This is that Banaiahu which was
most mightie among thirtie, and aboue
thirtie: And in his part was Amizabad
his sonne.
7 The fourth captayne for the fourth
moneth, was Asael the brother of Jo-
ab, and Zabadaia his sonne after him,
and in his course were twentie & foure
thousand.
8 The fifth taptayne for the fifth mo-
neth, was Samiut the Jezrahite, and
in his course were twentie and foure
thousand.
9 The sixt captayne for the sixt moneth,
was Iera the sonne of Ickes a Ther-
kuite, and in his course were twentie
and foure thousand.
10 The seuenth captayne for the seuenth
moneth, was Helez the Pelouite, of the
children of Ephraim, and in his course
were twentie and foure thousand.

11 The

- 11 The eyght caprayne for the eyght moneth, was Sibbechai an hushathite of the hyndred of Zachi, & in his course were twentie and foure thousand.
- 12 The ninth caprayne for the ninth moneth, was Abiezer an Anathothite of the sonnes of Jemini, and in his course were twentie and foure thousand.
- 13 The tenth caprayne for the tenth moneth, was Baharai the Netophatite of the Zarahites, & in his course were twentie and foure thousand.
- 14 The eleuenth caprayne for the eleuenth moneth, was Banai the Pirathonite of the children of Ephraim, and in his course were twentie and foure thousand.
- 15 The twelfth caprayne for the twelfth moneth, was Helbai the Netophatite of Dithoniel, and in his course were twentie and foure thousand.
- 16 And the rulers ouer the tribes of Israel were these: Among the Rubenites, was Eliezer the sonne of Zichri: Among the Simeonites also, was Sapthiah the sonne of Maacha.
- 17 Among the Leuites, Halabia the sonne of Kemuel: Among the Aaronites, Zadok.
- 18 Among them of Iuda, Elihu of the brethren of David: Among them of Issachar, Omri the sonne of Michael.
- 19 Among them of Zabulon, Jesuiah the sonne of Obadiah: Among the of Rephthai, Jerimoth the sonne of Azriel.
- 20 Among the children of Ephraim, Hosea the sonne of Azariah: In the halfe tribe also of Manasse, Joel the sonne of Pedaihu.
- 21 Of the halfe tribe of Manasse in Gilead, Jiddo the sonne of Zachariah: Among them of Benjamin, Jaasiel the sonne of Abner.
- 22 Among them of Dan, Azarel the sonne of Jeroham. These are the lordes of the tribes of Israel.
- 23 But David toke not the number of them vnder twentie yeres, because the Lorde saide he would encrease Israel lyke vnto the starres of the skye.
- 24 And Joab the sonne of Zaruha began to number: but he finished it not, because that there fell wrath for it against Israel, neither was the number put into the cronicles of king David.
- 25 Ouer the kinges treasures was Azmaveth the sonne of Adiel: And ouer the treasures of the fieldes, in the cities, and villages, and castels, was Jehonathan the sonne of Uziah.
- 26 And ouer the workemen in the fieldes that tilled the ground, was Ezri the sonne of Chelub.
- 27 And the oversight of the vineyardes, had Semei the Ramathite: Ouer the encrease also of the vineyardes, & ouer the winesellers, was Sabsai the Zaphonite.
- 28 And ouer the olive trees and mulberie trees that were in the valleyes, was Baal Hanan the Gederite: And ouer the treasure of oyle, was Joas.
- 29 Ouer the oxen that fed in Saron, was Setrai the Saronite: And ouer the oxen that were in the valleyes, was Saphai the sonne of Adlai.
- 30 Ouer the cammels, Obil the Ismacelite: And ouer the asses, was Jehdeiah the Meronothite.
- 31 Ouer the sheepe was Iazez the Hagerite: All these were the rulers of the substance of king David.
- 32 And Jehonathan Davids vnckle, a man of counsell and of vnderstanding, was a scribe, and Jehiel the sonne of Bachmoni was with the kinges sonnes [instructing them.]
- 33 And Ahitophel was of the kinges counsell: And Hushi the Archite was the kinges companion.
- 34 And next to Ahitophel was Jehoiada the sonne of Banaihu, and Abiathar: and the caprayne of the kinges warre, was Joab.

The .xxviii. Chapter.

Because David was forbidden to builde the temple, he willethe Solomon and the people to performe it. 8 Exhorting him to feare the Lorde.

A 1



And David gathered all the lordes of Israel, the lordes of the tribes, the lordes of the companies that ministred to the king by course, & captaynes

ouer the thousandes and ouer the hundredes, & the lordes that had the oversight ouer all the substance and possession of David, & of his sonnes, with the chamberlaynes, & al the mightie and valiaunt, and all actiue men, vnto Iherusalem.

2 And

David.

Reg. vii. a.

Reg. vii. a.

Reg. vii. a.

1 Par. xvi. a.

1 Par. xvi. a.

- 2 And king David stode vp vpon his feete, and sayde: heare me my brethren and my people, * If had in myne heart to builde an house of rest, for the arke of the couenaunt of the Lorde, and for the footestool of our God, and had made redie for the building
- 3 But God saide vnto me: * thou shalt not builde an house for my name, because thou hast ben a man of warre, and hast shed blood.
- 4 Howeuer the Lorde God of Israel * chose me before all the house of my father, to be king ouer Israel for euer: for in Iuda would he choose a captaine, & of the householde of Iuda is the house of my father, & among the sonnes of my father he had a lust to me to make me king ouer all Israel.
- 5 And of all my sonnes (for the Lorde hath geuen me many sonnes) he hath chosen Solomon my sonne, to sit vpon the seate of the kingdome of the Lorde in Israel.
- 6 And he saide vnto me: * Solomon thy sonne he shall builde me an house and courtes: I haue chosen him to be my sonne, and I will be his father.
- 7 I will stablishe his kingdome for euer, if he will be strong to do my commaundementes and my lawes, as it goeth this day.
- 8 Nowe therefore in the sight of all Israel the congregation of the Lorde, and in the audience of our God, keepe and seeke for all the commaundementes of the Lorde your God, that ye may enioy a good lande, and leane inheritance for your children after you for euer.
- 9 And thou Solomon my sonne, knowe thou the God of thy father, and serue him with a pure heart and with a wyllynge minde: * For the Lord searcheth all heartes, and vnderstandeth all the imaginations of thoughtes: And if thou seeke him, he will be founde of thee: but if thou forsake him, he will cast thee of for euer.
- 10 Take heede now, for the Lorde hath chosen thee to builde him an house of a sanctuary: Be strong therefore & play the man.
- 11 And David gaue Solomon his sonne the paterne of the porche, and of the houses that longed thereto, of the storehouses, upper chambers, inner parlours, and of the house of the mercie

seate:

- 12 And the example of all that he had in his minde for the courtes of the house of the Lorde, and for all the celles rounde about, for the treasures of the house of God, and for the treasures of the dedicate thinges:
- 13 For the deuisions of the priests and Leuites that wayped by course, and for all the workmanship that shoulde serue for the house of the Lorde, and for all the vessels that shoulde serue in the house of the Lorde:
- 14 For golde, and for the waight of golde, for all vessels of sundry ministrations, for all maner of vessels of siluer in waight, and for all vessels wharsoener purpose they serued vnto:
- 15 The waight of golde for the candelssticks, and the golde for their lampes, with the waight for euery candelssticke and for the lampes thereof: And for the candelssticks of siluer by waight, both for the candelssticke & also for her lampes, according to the diuersitie of the vse of euery candelssticke.
- 16 And by wayght [the gauge] golde for the tables of sheelbe bread, euen for euery table, and likewise siluer for the tables of siluer.
- 17 And pure golde for the fleshehookes, cuppes, and drinking pots: and [pure] golde in wayght for basons, euen for euery bason: and likewise siluer by waight, for euery bason of siluer.
- 18 And for the altar of incense, pure golde by waight, and golde for the paterne of the charret of the Cherubs that stretched out their wings and covered the arke of the couenaunt of the Lorde.
- 19 All [he saide] was geuen me * by writing of the hande of the Lorde, which made me vnderstand all the workmanship of the paterne.
- 20 And David said to Solomon his sonne: be strong & of good courage, & do manfully, feare not nor be faint hearted, for I lord God, euen my God, is with thee, & he shall not faile thee, nor forsake thee, vntill thou hast finished all I worke that must serue for the house of the Lorde.
- 21 Beholde, the priests and Leuites are deuided in companies for all maner of seruice that pertaineth to the house of God, they are with thee for all maner of workmanship, and so are all that excel in wysedome for any maner of seruice: thou

Exodus. v.

thou hast also the princes and all the people who ly at thy commaundment,

¶ The . xxix. Chapter.

2 The offering of David and of the princes for the building of the temple. 10 David geueth thanks to the Lord. 20 He exhorteth the people to do the same. 22 Solomon is created king. 28 David dyeth, and Solomon his sonne raigneth in his steade.

A 1



El. Reg. v. a.

* Others
reade, my oone
of Isaac.

AND David the king saide vnto all the congregation: * God hath specially chosen Solomon my sonne which is yet young & tender, & the worke is great: for the house shall not be for man, but for the Lord God.

2 Moreover, I haue prepared with all my might for the house of my God, golde for vessels of golde, siluer for them of siluer, brasse for thinges of brasse, iron for thinges of iron, & wood for thynges of wood, and onix stones, and stones to be set, glistering stones, and of diuers colours, & al maner of precious stones, & marble stones in great aboundaunce.

* Some
reade, carbuncles
the stones.

3 And because I haue lust to the house of my God, I haue of myne owne proper good of golde and siluer which I haue geuen to the house of my God, beside all that I haue prepared for the holy house,

4 Euen thre thousand talentes of golde of Ophir, and seuen thousand talentes of tried siluer, to ouer laye the walles of the house withall.

5 The golde for thinges of golde, siluer for them of siluer, and for all maner of worke by the handes of artificers: And whosoener is ^(a) willing, may this day ^(b) consecrate his hande vnto the Lord.

(a) He was
not onely libe-
rall but still
toward the
building of
gods house,
& ut also pro-
uokede others.
(b) That is,
may offer to
the building
of the house
of the Lord.

6 And so the auncient fathers and the lordes of the tribes of Israel, the cap- taynes of thousandes and hundredes, with the lordes that were rulers ouer the kinges worke, were willing,

7 And gaue for the seruice of the house of God, fife thousand talentes of golde, and ten thousand peeces [of golde,] and ten thousand talentes of siluer, & eyght- teene thousand talentes of brasse, and one hundred thousand talentes of iron.

8 And they with whom precious stones were founde, gaue them to the treasure of the house of the Lord by the hand of Jehiel the Gersonite.

9 And the people reioyced when they were so willing to geue their goodes, and with a perfect heart they offered

willingly to the Lord: And David the king reioyced with great gladnesse.

10 And David blessed the Lord before all the congregation, and sayde: Blessed be thou Lord God of Israel, our father from euer and for euer.

11 Thyne O Lord is greatnesse, and power, glory, victorie, and prayse: for all that is in heaven and in earth is thyne, and thyne is the kingdome O Lord, and thou excellest aboue all, euen as the head of all.

12 And richesse and honour come of thee, and thou raignest ouer all, and in thyne hande is power & strength, and in thyne hand it is to make great and to geue strength vnto all.

13 And now be our God we thanke thee, and prayse thy glorious name.

14 But who am I: and what is my people: that we should enforce our selues to geue these thinges so willingly: But all thinges come of thee, & of that which we receaued at thyne hand, we haue geuen thee.

15 * For we be but straungers before thee, and sojourners, as were al our fathers: Our dayes on the earth also are but as a * shadowe, and there is none abiding. Gen. 47. b.

16 O Lord our God, all this stuffe that we haue prepared to build thee an house for thy holy name, cometh of thyne hand, and is all thyne. Sapi. i. b.

17 I wot also my God that thou tryest the heartes, and hast pleasure in vn- faynednesse, & in the vnfaonednesse of myne heart I haue willingly offered al these thinges: And now haue I seene thy people which are founde here to of- fer vnto thee willingly, and with glad- nesse.

18 O Lord God of Abraham, Isaac, and of Israel our fathers, ^(c) keepe this for euer in the desire of the thoughtes of the heart of thy people, & prepare their heartes vnto thee. (c) & entreat
them in this
good minde,
that they
may serue
thee willingly.
p.

19 And geue vnto Solomon my sonne a perfect heart, to keepe thy commaunde- ments, thy testimonies, & thy statutes, and to do all, and builde the house, for the which I haue made prouision.

20 And

David.

- 20 And Dauid sayde to all the congregation: Nowe blesse the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed downe their heades, and worshipped the Lord and the kyng.
- 21 And they offered offerynge vnto the Lord: And on the morowe after the sayd day, they offered burnt offerynge vnto the Lord, euen a thousand young oxen, a thousande rammes, and a thousande sheepe, with their drynke offerynge: Many sacrifices offered they for all Israel.
- 22 And did eate & drinke before the Lord the same day with great gladnesse: And they made Solomon the sonne of Dauid king the second tyme, and annointed him prince before the Lord, and Zadoc to be the hye priest.
- 23 And Solomon sat on the seate of the Lord, and was kyng in steade of Dauid his father, and prospered: and all they of Israel obeyed him.
- 24 And all the lordes and men of power, and all the sonnes of kyng Dauid, submitted them selues, and were vnder kyng Solomon.
- 25 And the Lord magnified Solomon in dignitie in the syght of all them of Israel, and gaue him so glorious a kingdome, as no kyng had before him in Israel.
- 26 And so Dauid the sonne of Isai reigned ouer all Israel.
- 27 And the space that he reigned ouer Israel was fourtie yeres: Seven yeres reigned he in Hebron, and thirtie and thre yeres reigned he in Hierusalem.
- 28 And he dyed in a good age, ful of dayes, riches, and honour: and Solomon his sonne reigned in his steade.
- 29 The actes of Dauid the king first and last, beholde they are written in the booke of Samuel the sear, and in the booke of Nathan the prophete, and in the booke of Gad the sear:
- 30 With all his kyngdome, and power, and tymes that went ouer him, & ouer all Israel, and ouer all the kingdomes of the earth.

3. Reg. 4.

(b) The booke of Nathan & Gad are 1. Chron.

The ende of the first booke of the Chronicles, otherwise called
the first booke of Paralipomenon.

The seconde booke of the Chronicles,

which in the Hebrue is one with the first.

The first Chapter.

6 The offering of Solomon at Gibeon, 8 He prayeth vnto God to geue him wisdom,
11 which he geueth him, and more. 14 The number of his charettes and horses,
15 and of his riches.

A 1



And Solomon the sonne of Dauid wared strong in his kingdom, and the ^Lorde his God was with him, and magnified him in dignitie.

2 And Solomon spake vnto all Israel, to the cap-
taynes ouer thousandes, to the cap-
taynes ouer hundredez, to the iudges,
and to euery officer in all Israel, and to
the auntient fathers.

3 And so Solomon and all the congre-
gation with him * went to the hye place
that was at Gibeon: * for there was the
tabernacle of the congregation of God,
* whiche Moyses the seruaunt of the
Lorde made in the wilderness.

4 But the arke of God * had Dauid
brought from Biriatharim, into the
place which Dauid had prepared there-
fore: For he had pitched a tent for it at
Hierusalem.

5 Moreover, the brasen aulter * that Be-
zaleel the sonne of Uri the sonne of Hur
had made, was there before the taber-
nacle of the Lorde: And Solomon and
the congregation went to visite it.

6 And Solomon gat vp there before the
Lorde, to the brasen aulter that was be-
fore the tabernacle of the congregation,
and * offered a thousand burnt sacrifices
vpon it.

7 And the same nyght did God appeare
vnto Solomon, and said vnto him: Alke
what I shall geue thee.

8 And Solomon saide vnto God: Thou
hast shewed great mercie vnto Dauid
my father, and * hast made me to raigne
in his steade.

9 * Nowe therefore, O Lorde God, let
thy promise whiche thou madest vnto
Dauid my father, be true: * For thou

hast made me king ouer a people which
is lyke the dust of the earth in multi-
tude:

10 wherfore geue me nowe wisdom
and knowledge, that I may be able to
go in and out before this people: for
who els can iudge this people that is so
great:

11 * And God sayde to Solomon: Because
this was in thyn heart, and because
thou hast not asked treasure and riches,
and honour, & the ^(b) liues of thine ene-
mies, neither yet long lyfe, but hast as-
ked wisdom and knowledge for thy
selfe, to iudge my people ouer which I
haue made thee kyng:

12 wisdom and knowledge is graunted
vnto thee, and I wil geue thee treasure,
and riches, and gloie: so that among
the kynges that haue ben before thee, or
after thee, none was or shalbe lyke
thee.

13 And so Solomon came from the high
place that was at Gibeon to Hierusa-
lem from the tabernacle of the congre-
gation, and reigned ouer Israel.

14 * And Solomon gathered charets and
horsemen: and he had a thousande and
foure hundred charets, & twelue thou-
sande horsemen, whom he bestowed in
the charet cities, and with the kyng at
Hierusalem.

15 And * the kyng made siluer and golde
at Hierusalem as plenteous as stones,
and Cedar trees made he as plentie as
the Bulbery trees that growe in the
valleys.

16 Also Solomon had horses brought
out of Egypt, & fine linnen: The kinges
marchauntes receaued the fine linnen
for a price.

17 They came also and brought out of E-
gypt a charet for sixe hundred pecces of
siluer, even an horse for an hundred and
fiftie: And so brought they horses for all
the kynges of the Iethites, and for the
kynges of Syria, by their owne hande.

The

3 Reg 3.4.

"O, great
etc."(a) That is,
may geue
this people.

3 Reg. 3.5.

(b) That is,
to be reuenged
of thine ene-
mies.3 Reg. 3.2.
1. Par. 2.2.

Exod. 36.

2 Reg 6.2.

Exod. 38.2.

iii. Reg. 2.2.

iii. Reg. 2.2.

Sap. ix. 2.

3 Reg 3.2.

3 Reg 3.2.

¶ The. ij. Chapter.

² The number of Solomons workemen to builde the temple. ³ Solomon sendeth to Hiram the kyng of Tyre for wood and workemen.

AND Solomon determined to buylde an house for the name of the Lord, and an house for his kingdomie.

² And Solomon tolde out threescore and ten thousande men to beare burthens, and fourescore thousand men to heve stones in the mountayne, and ³ thre thousand and sixe hundred to ouersee them.

⁴ And Solomon sent to Hiram the king of Tyre, saying: As thou diddest deale with Dauid my father, & diddest sende him Cedar wood to build him an house to dwell in [cuen to deale with me:]

⁵ Behold I builde an house for the name of the Lord my God, to offer vnto him holy thinges, & to burne sweete incense, and to set thelve bread before him continuallye, to offer burnt sacrifices of the morning and euening on the Sabbath dayes, in the firste day of euery newe moone, and in the solempne feastes of the Lord our God: for it is an ordinance to be continually kept of Israel.

⁶ And the house which I builde shalbe great: for great is our God aboue all gods.

⁷ But who is able to builde him an house: when that heauen and heauen aboue all heauens is not able to receaue him, what am I then that should build him an house: nay, but cuen to burne sacrifice before him [Wilt this building be.]

⁸ Sende me now thetherfore a cunning man, that can worke in golde and siluer, in brasle and iron, in purple, crymosin, ⁹ yelow silk, & that can skyll to graue with the cunning men that are with me in Iuda and Hierusalem, whom Dauid my father dyd prepare.

¹⁰ Sende me also Cedar trees, pine trees, and ¹¹ algaume trees, out of Libanon: for I wot that thy seruantes can skill to heve timber in Libanon: and behold my men shalbe with thine,

¹² That they may prepare me timber enough: for the house which I am determined to builde, shalbe wonderfull great.

¹³ And behold, for the bsc of thy seruantes

the cutters and hewers of timber, I haue geuen twentie thousand quarters of beaten wheate, and twentie thousand quarters of barlye, and twentie thousand battes of wine, and twentie thousand battes of oyle.

¹⁴ And Hiram the king of Tyre answered in wrytyng, which he sent to Solomon: Because the Lord hath loued his people, therefore hath he made the kyng ouer them.

¹⁵ And Hiram sayd moreover: Blessed be the Lord God of Israel which made heauen & earth, & that hath geuen Dauid the king a wise sonne, and one that hath discretion, prudence, and vnderstanding to build an house for the Lord, and a pallace for his kingdomie.

¹⁶ And now I haue sent a wise man, and a man of vnderstandyng, whom my father Hiram dyd bsc:

¹⁷ The sonne of a woman of the daughters of Dan, and his father was a man of Tyre, & he can skyll to worke in golde and siluer, in brasle and iron, in stone and timber, in purple and ¹⁸ yelow silk, in fine white and crymosin, and can graue sundry maner of grauings, and to finde out diuers maner of subtyll worke that shalbe set before him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

¹⁹ Nowe therfore, the wheate and barlye, oyle and wine, which my lord hath spoken of, let him sende vnto his seruantes:

²⁰ And we wyll cut wood in Libanon as much as thou shalt neede, and wil bring it to thee in skotes by sea to Iapho, from whence thou mayest cary them to Hierusalem.

²¹ And Solomon numbred all the straungers that were in the lande of Israel, after the number of them whom his father Dauid had numbred: And they were founde an hundred fiftie and thre thousande, and sixe hundred.

²² And he set threescore and ten thousand to beare burthens, and fourescore thousande to heve stones in the mountayne, and thre thousande & sixe hundred officers to set the people a worke.

1. Reg. vii.
1. Reg. vii.
1. Reg. vii.

1. Reg. vii.

1. Reg. vii.

1. Reg. vii.

The. iij. Chapter.

The temple of the Lorde, and the porche are builded, with other thinges therto belongyng.

A 1



(a) which is
the mountaine
where Ioba-
ham thought
to have sacri-
ficed his son.
Gen. xxii.
i. Par. xii. a.

AND Solomon began to builde the house of the Lorde at Hierusalem in mount^(a) Moria where the Lorde appeared vnto Dauid his father, euen in the place that Dauid prepared in the thyrsing floore of Oman the Jebusite.

Acs. vii. f.
iii. Reg. vi. a.

- 2 And he began to buylde in the seconde day of the seconde moneth, * the fourth yere of his raigne.
- 3 And these are the patternes whereby Solomon was instructed to builde the house of God: The length was threescore cubites after the olde measure, and the breadth twentie cubites.
- 4 And the porche that was before the length in the front, accordyng to the breadth of the house, was twentie cubites, and the heyght was an hundred and twentie cubites: and he ouerlayed it on the inner side with pure golde.
- 5 And the greater house he seeled with fyre tree, which he ouerlayed with the best golde, and graued therto pauline trees and chaynes.
- 6 And he ouerlayed the house with precious stone beautifully: And the golde was golde of Paruaim.
- 7 The house [I say] the beames, postes, walles, and doores therof, ouerlayed he with golde, and graued Cherubs on the walles.
- 8 And he made the house most holy: whole length was twentie cubites, like to the breadth of the house, & the breath therof was also twentie cubites: and he ouerlayed it with good golde, euen with

fyre hundred talentes.

- 9 And the wayght of the nayles of golde was fiftie sicles: and he ouerlayed the vpper chaunbers with golde.
- 10 * And in the house most holy he made two Cherubims of image worke, lyke children, and ouerlayed them with gold.
- 11 And the winges of the Cherubs were twentie cubites long: The one wyng was fyue cubites, reachyng to the wall of the house: and the other wyng was likewise fyue cubites, reachyng to the wyng of the other Cherub.
- 12 And euen to the one wyng of the other Cherub was fyue cubites, reachyng to the wall of the house: and the other wyng was fyue cubites also, and reached to the wyng of the other Cherub.
- 13 So that the winges of the said Cherubs were stretched out twentie cubites: and they stode on their feete, and looked inwarde.
- 14 And he made a forehanging of yelow silke, purple, crymsoin, and fine white, & caused the pictures of Cherubs to be brodyed thereon.
- 15 And he made before the house two pillars of thirtie and fyue cubites high, and the head that was aboue on the top of euery one of them was fyue cubites.
- 16 And he made chaynes of wyrethen worke for the quier, and put them on the heades of the pillars: and made an hundred pomegranates, and put them on the chaynes.
- 17 And he reared vp the pillars before the temple, one on the right hande, and the other on the left: and called the ryght Jachin, and the left Boaz.

Exod. xxv.

C. vi. 2. in. 2. 2.

The. iij. Chapter

1 The aulter of brasle. 2 The lauatorie. 6 The caldrons.
7 The candlestickes. &c.

A



iii. Reg. vii. d

AND he made an aulter of brasle, twentie cubites long, and twentie cubites broade, and ten cubites hye.

2 * And he cast a brasen lauatorie of ten cubites from bym to bym, rounde in compasse,

and fyue cubites hye: and a line of thirtie cubites dyd compasse it rounde about.

- 3 And vnder it was the fashon of oxen, which dyd compasse it rounde about: with ten cubites dyd they compasse the lauatorie rounde about, and there were two rowes of oxen which were cast lyke molten worke.

4 And

11071.

4 And it stood also upon twelue oxen: three looked toward the north, three toward the west, three toward the south, and three toward the east: and the lauatoie was set vpon them, and all their backs were toward the lauatoie.

5 And the thickest of it was an hande breadth, and the brym like the brym of a cuppe, with floures of lilies: and it receaued and helde thre thousande battes.

leg vii a 6 * And he made ten lauers, and put five on the right hand, and five on the left, to washe and cleanse in them such thinges as they offered for a burnt offering: But the great lauatoie was for the priestes to walke in.

7 And he made ten candelstickes of gold, accordyng to the patterne that was geue of them, and put them in the temple, five on the right hande, and five on the left.

8 And he made also ten tables, and put them in the temple, five on the right side, and five on the left: And he made an hundred basens of golde.

9 And he made the court of the priestes, and the great court, and doores to it, and ouerlayde the doores of them with brasle.

10 And he set the great lauatoie on the right side of the east ende, ouer against the south.

11 And Hiram made pottes, shouels, and basens, & finished the worke that he was appoynted to make for king Solomon in the house of God.

12 The two pillers, and the bowles, and the pommels on the toppe of the two

pillers, and the two wreathes to couer the two bowles of the pommels whiche were on the toppe of the pillers,

13 And foure hundred pomegranates on the two wreathes: two rowes of pomegranates on one wreath to couer the two bowles of the pommels.

14 And he made two bottomes, and lauers made he vpon the bottomes.

15 The great lauatoie, and twelue oxen vnder it.

16 Pottes also, shouels, and fleshhokes: and all these vessels dyd ^{(a) Hiram is called Solomons father, because Solomon reuerenced him, and fauoured him as his father.} Hiram his father make to king Solomon for the house of the Lord, of bright brasle.

17 In the playne of Iordane did the king cast them, euen in the clay ground that is betweene Socoth and Zaredatha.

18 And Solomon made al these vessels in great aboundaunce: for the weyght of brasle coulde not be reckened.

19 And Solomon made al the vessels that were for the house of God, the golden altier also, & the tables to set the shewe bread vpon.

20 Moreover, the candelstickes with their lampes, to burne after the maner befoze the quier, and that of precious golde.

21 And the floures, and the lampes, and the snuffers made he of golde, and that perfect golde.

22 And the dressing knyues, basens, spoones, and censers of pure golde: And the doore of the temple, and the inner doores within the place most holy, and the inner doores of the temple were gilted.

^{(b) Some read bookes, and others inuents of musicke.}

The .v. Chapter.

1 The thinges dedicated by Dauid, are put in the temple. 2 The arke is brought into the temple. 10 What was within it. 12 They sing prayse to the Lorde.

21



And so all the worke that Solomon made in the house of the lord was finished: And Solomon brought in all the thinges that Dauid his father had dedicated, with the siluer and golde, and al the iewels, and put them among the treasures of the house of God.

leg vii a 2 Then Solomon* gathered the elders

of Israel together, and all the heades of the tribes and auncient fathers of the children of Israel, vnto Hierusalem, to bring the arke of the couenaunt of the Lorde out of the citie of Dauid, whiche is in Sion.

3 Wherefoze all the men of Israel resorted vnto the king in the feast, euen in the ^{(c) Seuenth moneth.}

4 And all the elders of Israel came, and the Levites toke vp the arke.

^{(d) Sep. tember.}

R 2 5 And

- 5 And the priestes & the Leuites brought away the arke of the tabernacle of congregatio, & al the holy vessels that were in the tabernacle, and they bare them.
- 6 And king Solomon & all the congregation of Israel that were assembled vnto him before the arke, offered sheepe and oxen, so many that they coulde not be tolde nor numbred for multitude.
- 7 And the priestes brought the arke of the appoyntment of the Lorde vnto his place, euen into the quier of the temple within the place most holy, and set it vnder the wynges of the Cherubs,
- 8 So that the Cherubs stretched out their wynges over the place of the arke, and the Cherubs couered both the arke and her barres about on hye.
- 9 And the barres of the arke were so long, that the heades of the barres were seene without the arke within the quier, but not without: and there the arke remained vnto this day.
- 10 But there was nothing in the arke *saue the two tables which Moyses put therein at Horeb, when the Lord made a couenamt with the children of Israel after they were come out of Egypt.
- 11 And it fortuneth, that when the priestes were come out of the holy place (for all the priestes that were present, were sanctified, and did not then wayte by course)
- 12 That both the Leuites and the singers, vnder Asaph, Heman, and Jeduthum, were appoynted to sundry offices with their children and brethren, and were arrayed in fyne whyte, hauing cymbales, psalteries, and harpes, and stode at the east ende of the aulter, and by them an hundred and twentie priestes blowing with trumpets:
- 13 And the trumpet blowers and the singers so agreed, that it seemed but one voyce in prayling & thanking the Lorde: And when they lift vp their voyce with the trumpets, cymbales, and other instrumentes of musicke, and when they prayed the Lord, how that he is good, and that his mercie lasteth euer: the house of God was filled with a cloude,
- 14 So that the priestes coulde not endure to minister by the reason of the cloude: For the maiestie of the Lorde had filled the house of God.

iii. Re. viii. f.

The. vi. Chapter.

3 Solomon blesseth the people. 4 He prayeth the Lorde. 14 He prayeth vnto God for those that shall pray in the temple.

A I
iii. Re. viii. b.



hen Solomon sayde:
*The Lord hath spoken, howe that he wil dwell in the darcke cloude.

2 And I haue buylt thee an house of habitation for thee, and a place for thy dwelling for euer.

3 And the king turned his face and blessed the whole congregation of Israel, & all the congregation of Israel stode.

4 And he sayde: Blessed be the Lord God of Israel, which hath with his handes fulfilled it that he spake with his mouth to my father Dauid, saying:

ii. Reg. vii. a.
iii. Re. xiii. b.

5 *Since the day that I brought my people out of the lande of Egypt, I chose no citie among all the tribes of Israel to buylde an house in, that my name might be there, neither chose I any man to be a ruler ouer my people Israel:

*27, temple.

ii. Par. vii. d.
and xii. d.

6 Sauing that I haue chosen Hierusalem, that my name might be there, and

haue chosen Dauid to be ouer my people Israel.

7 *And when it was in the heart of Dauid my father to buylde an house for the name of the Lorde God of Israel,

B
ii. Reg. vii. a.
iii. Reg. viii. b.
i. Pa. xxi. b.

8 The Lorde sayde to Dauid my father: Forasmuch as it was in thyne heart to buylde an house for my name, thou didest well that thou thoughtest in thyne heart.

9 Notwithstanding, thou shalt not buylde the house: but thy sonne which is proceeded out of thy loynes, he shall buylde an house for my name.

10 The Lorde therefore hath made good his saying that he hath spoken: and I am rylen vp in the roome of Dauid my father, and am set on the seate of Israel, as the Lorde promised, and haue buylt an house for the name of the Lord God of Israel.

11 And in it haue I put the arke wherein is the couenamt of the Lorde that he made with the children of Israel.

12 And

(b) 27, temple

- 12 And the king stood before the altar of the Lorde in the presence of all the congregation of Israel, and stretched out his handes:
- 13 (For now Solomon had made a brasen scaffold of fyue cubites long, and fyue cubites brode, and thre of heyght, and had set it in the middes of the great courte, and vpon it he stood and kneeled downe vpon his knees before al the congregation of Israel, and stretched out his handes toward heauen.)
- 14 And sayde: *O Lorde God of Israel, there is no god like thee in heauen and earth, which kepest couenaunt & shewest mercie vnto thy seruantes that walke before thee with all their heartes.
- 15 Thou which hast kept with thy seruant Dauid my father the thinges that thou promisedst him, thou saydest it with thy mouth, & hast fulfilled it with thyne handes, as it is to see this day.
- 16 And nowe Lorde God of Israel, kepe with thy seruant Dauid my father the thinges that thou promisedst him, saying, *Thou shalt in my sight not be without a man that shall sit vpon the seate of Israel, so that thy chyldren take heed to their wayes to walke in my lawe, as thou hast walked before me.
- 17 And nowe Lord God of Israel, let thy saying be true which thou spakest vnto thy seruant Dauid.
- 18 (And wil God in verie deede dwel with men on earth: Beholde, *heauen and heauen aboue all heauens do not containe thee, howe much lesse the house which I haue buyded:)
- 19 Let it be thy pleasure therfore to turne to the prayer of thy seruant and to his supplication O Lorde my God, to hearken vnto the voyce and prayer which thy seruant prayeth before thee,
- 20 And let thyne eyes be open toward this house day & night, ouer this place wherof thou hast sayde that thou wouldest put thy name there, to hearken vnto the prayer which thy seruant prayeth in this place.
- 21 Hearken vnto the prayers of thy seruant and of thy people Israel, which they pray in this place: heare thou I say, out of thy dwelling place, euen out of heauen, heare, and be mercifull.
- 22 *If a man sinne against his neyghbour, and take an oth agaynst hym and make him to sweare, and they both come before thyne altar in this house:
- 23 Then heare thou from heauen, and do and iudge thy seruantes, that thou rewarde the vngodly & recompence hym his way vpon his head, and iustifie the righteous, and geue him according to his righteousness.
- 24 And if thy people Israel be put to the worse before the enemy, because they haue sinned against thee: yet if they turne & geue thanks vnto thy name, and make intercession, and pray before thee in this house:
- 25 Then heare thou from heauen, and be merciful vnto the sinne of thy people Israel, and byng them againe vnto the lande which thou gauest to them and to their fathers.
- 26 *When heauen is shut vp, and there be no rayne, because they haue sinned against thee: yet if they pray in this place, and confesse thy name, and repent from their sinne for the which thou chastenest them:
- 27 Then heare thou in heauen, and be merciful vnto the sinne of thy seruantes & of thy people Israel, and guyde thou them into the good way to walke in, and send rayne vpon thy lande which thou hast geuen vnto thy people for an inheritance.
- 28 And if ther be dearth in the land, or pestilence, corruption, or blasting of corne, grasshoppers, or caterpillers, or that their enemies besiege them in the cities of their land, or whatsoeuer plague or sickness be:
- 29 Then what supplications and prayers soeuer shalbe made of any man and of all thy people Israel, which shall know euery man his owne sore, and his owne griefe, & shall stretch out their handes toward this house:
- 30 Thou shalt heare from heauen, euen from thy dwelling place, and shalt be mercifull, and geue euery man according vnto all his wayes, euen as thou dost know euery mans heart: (for thou only knowest the heartes of the chyldren of men,)
- 31 That they may feare thee, & walke in thy wayes as long as they liue, in the land which thou gauest vnto our fathers.
- 32 *Whosoever, the straunger which is not of thy people Israel, if he come from a farre lande for thy great names sake, and thy mightie hande, and thy

Deut. x. b.
1. Reg. 17. 4.*Or in the
land of Egypt
Galat.*God only
knoweth the
heart of man.1. Reg. 8. c.
Iohn. vii. c.
Actes. vii. f.

stretched out arme: If they come I say,
and pray in this house:

- 33 Thou shalt heare from heauen, euen
from thy dwelling place, and shalt do
according to all that the straunger cal-
leth to thee for: That all people of the
earth may knowe thy name, and feare
thee as doth thy people Israel, and that
they may knowe how that in this house
whiche I haue buylt, thy name is called
vpon.

- 34 If thy people go out to warre against
their enemies by the way that thou
shalt sende them, and they pray to thee
in the way ^{*} towarde this cite whiche
thou hast chosen, euen toward the house
whiche I haue buylt for thy name:

- 35 Then heare thou from heauen their
supplication and prayer, and helpe them
in their right.

- 36 If they sinne against thee (as^{*} there is
no man but he doth sinne) and thou be
angry with them, and deliuer them ouer
before their enemies, and they take them
and carie them alway captiues vnto a
lande farre or neare:

- 37 Yet if they repent in their heart in
the lande where they be in captiuitie,

and turne, and pray vnto thee in the land
of their captiuitie, saying, we haue sin-
ned, we haue done euill and wickedly:

- 38 And turne againe to thee with all their
heart and all their soule in the lande of
their captiuitie where they kepe them
in bondage, and so pray towarde their
land whiche thou gauest vnto their fa-
thers, euen toward the cite which thou
hast chosen, & toward the house whiche
I haue buylt for my name:

- 39 Then heare thou from heauen, euen
from thy dwelling place, their supplica-
tion and their prayer, and iudge their
cause, and be mercifull vnto thy people
which haue sinned against thee.

- 40 Now my God, let thine eyes be open,
and thine eares attent vnto the prayer
that is made in this place.

- 41 Nowe by ^o Lord God into thy
resting place, thou and the arke of thy
strength: ^o Lord God, let thy priestes
be clothed with health, & let thy saintes
reioyce in goodnesse.

- 42 ^o Lord God, turne not away the face
of thine ^o annoynted; remember the
mercies whiche thou hast promised to
Dauid thy seruant.

^o Psalm 124.
(c) David,
into the
temple.

(f) Where my
prayer is
heard, and
my voice is
heard.

The .vii. Chapter.

¹ The fire consumeth the sacrifice. ² The glorie of the Lord filleth the temple. ³ He
heareth his prayer. ¹⁷ and promisseth to exalt him and his throne.

³ Reg. 2. f.
Leui. ix. d.
in Re. viii. g.



- ¹ And^{*} when Solomon
had made an ende of
praying, ^{*}there came
downe fire from hea-
uen, and consumed the
burnt offering and the
sacrifices: & the house
was filled with the glorie of the Lord,
2 And the priestes coulde not go into the
house of the Lord, because the glorie
of the Lord had filled the lordes house.
3 And when al the children of Israel saw
howe the fire and the glorie of the Lord
came downe vpon the house, they fell
downe flat vpon their faces to the earth
vpon the pauement, and worshipped and
confessed vnto the lord, That he is gra-
tious, and that his mercie lasteth euer.
4 And the king and all the people offered
sacrifices before the Lord.
5 And king Solomon offered a sacrifice of
twentie and two thousand oxen, and an
hundred and twentie thousand sheepe:
and so the king and all the people dedi-
cated the house of God.

- 6 And the priestes wayted on their offi-
ces, & the Leuites had the instrumentes
of musicke of the Lord, which king Da-
uid had made to confesse vnto the Lord,
that his mercie lasteth euer, Dauid pray-
ing God by the: And the priestes blew
with trumpettes before them, and all
they of Israel stood.

- 7 Moreover, Solomon halowed the mid-
dle of the court that was before the
house of the Lord, for there he offered
burnt offrings: & the fat of the peace of-
fringes, because the brasen aulter whiche
Solomon had made, was not able to re-
ceiue the burnt offrings, and the meate
offrings, and the fat.

- 8 So at the same time Solomon kept ^a
^o feast of seuen dayes, and al they of Is-
rael with him, an exceeding great con-
gregation, euen from the entring in of
Hamath vnto the riuier of Egypt.
9 And in the eyght day they made an as-
semble: for they kept the dedication of
the aulter seuen dayes, & the feast seuen
dayes.

¹ Mach. 2. g.
(c) The king
the head of
the temple.

10 And


- 10 And the thre and twentie day of the seuenth moneth he let the people depart into their tentes glad and mery in heart, for the goodnesse that the Lorde had shewed to Dauid and to Solomon, and to Israel his people.
- x.a. 11 *And so Solomon finished the house of the Lorde, and the kinges house: and all that came in his heart to make in the house of the Lorde, & in his owne house, went prosperously forwarde.
- 12 And the Lorde appeared to Solomon by night, and sayd to him: I haue heard thy petition, and haue chosen this place for my selfe to be an house of sacrifice.
- 13 If I shut vp heauen that there be no rayne, or if I commaund the locustes to deuour the lande, or if I sende pestilence among my people:
- 14 And if they that are of my people, among whom my name is called vpon, do humble them selues, and make intercession, and seke my presence, and turne from their wicked wayes: then will I heare from heauen, and be mercifull to their sinne, and will heale their lande.
- 15 And from hencefoorth myne eyes shalbe open, and myne eares attent vnto the prayer that is made in this place.
- 16 And therfore now *I haue chosen and sanctified this house, that my name may be there for euer: and myne eyes and myne heart shalbe there perpetually.
- 17 And if thou wilt walke before me, as Dauid thy father walked, to do all that I haue commaunded thee, and shalt obserue my statutes and my lawes:
- 18 Then will I stablish the seate of thy kingdome, according as I made the covenant with Dauid thy father, saying: *Thou shalt not be without a man to be ruler in Israel.
- 19 But and if ye turne away, and forsake my statutes & my commaundementes which I haue set before you, and shall go and serue other gods, and worship them:
- 20 Then will I plucke them by by the rootes, out of my lande whiche I haue geuen them, and this house whiche I haue sanctified for my name, will I cast out of my sight, and will make it to be a prowerbe and a iest among all nations.
- 21 And this house whiche is most high, shalbe an astonishment to euery one that passeth by, and shall say: *why hath the Lorde dealt on this fashion with this lande, and with this house?
- 22 And they shall answer: Because they forsoke the Lorde God of their fathers which brought them out of the lande of Egypt, and caught holde on other gods, and worshipped them, and serued them: euen therefore hath he brought all this euill vpon them.

ii. Reg. ii. a.
and xx. a.
ii. Para. vi. e.

D
De xxix. d.
iii. Re. ix. b.
Ier. xxii. c.

The viii. Chapter.

2 The cities that Solomon buylt. 7 People that were made tributarie vnto him,
12 His sacrifices. 17 He sendeth to Ophir.

- 1  And it fortuned, that after ^atwentie yeres, when Solomon had buylt the house of the Lorde and his owne house:
- 2 that Hiram gaue hym, and put of the children of Israel in them.
- 3 And Solomon went to Hamath Zobab, and strengthened it.
- 4 And he buylt Chadmoz in the wilderness, & repaired all the store cities which were in Hamath.
- 5 And he buylt Bethhoron the vpper, and Bethhoron the neather, strong cities, hauing walles, gates, and barres:
- 6 And Baalah, and all the store cities that Solomon had, and all the charret cities,

and the cities of the horfmen, and euery pleasaunt place that Solomon had left to buyld in Hierusalem & Libanon, and throughout all the land of his dominion.

- 7 And all the people that were left of the Hethites, Amorites, Pherezites, Heuites and Jebusites, whiche were not of the children of Israel,
- 8 But were the children of them whiche were left after them in the lande, and were not consumed of the children of Israel, them dyd Solomon make to pay tribute, buttill this day.
- 9 But of the children of Israel dyd Solomon make no bondemen for his worke: but they were men of warre, and rulers, and great lordes with him, and captaynes ouer his charrets and horfmen.

- 10 And king Solomons officers that ouer-
saue and ruled the people, were two
hundred and fiftie.
- 11 And Solomon brought the daughter
of pharao out of the cite of Dauid, into
the house that he had buyded for her:
For he sayde, My wyfe shall not dwel
in the house of Dauid king of Israel, for
it is holy, because that the arke of the
Lorde is come vnto it.
- 12 Then Solomon offred burnt offerings
vnto the Lorde on the aulter of the
Lorde, whiche he had buyt before the
porche:
- 13 Doyng euery thing in his due time, and
offering accordyng to the commaunde-
ment of Moyses, in the Sabbathes, new
moones, and solenpne feastes, * thre
times in the yere, [that is to say] in the
feast of sweete bread, in the feast of
weekes, and in the feast of tabernacles.
- ¶ 14 And Solomon set the sortes of priestes
to their offices as Dauid his father had
ordered them, and the Leuites in their

Ex. xxiii. c.
Deut. xvi. c.

- watches, for to prayle and minister be-
fore the priestes day by day, and the por-
ters by course at euery gate: * for so had ^{i. Par. xii.} Dauid the man of God commaunded.
- 15 And they omitted not the commaunde-
ment of the king vnto the priestes and
Leuites, concerning any maner of
thing, and concerning the treasures.
- 16 For Solomon made prouision for the
charges, from the first day that the
foundation of the house of the Lorde
was layed, till it was finished, that the
house of the Lorde was perfect.
- 17 Then went king Solomon to Ezion
Gaber, and to Eloth at the sea side in the
lande of Edom.
- 18 And Hiram sent hym by the handes of
his seruauntes, shippes, and seruauntes
that had knowledge of the sea: and they
went with the seruauntes of Solomon
to Ophir, and carped thence foure hun-
dred and fyftie talentes of golde, and
brought it to king Solomon.

The .ix. Chapter.

1.9. The queene of Saba commeth to see Solomon, and bringeth giftes. 12 His perel
reuenues. 30 The time of his raigne. 31 His death.

A 1
iii. Reg. x. a.
Mat. xiii. d.
Luk. x. b.



- And when the queene
of Saba hearde of the
fame of Solomon, she
came to proue him in
hard questions at Ier-
rusalem, with a verie
great companie, with
camels that bare spices,
and plentie of golde,
and precious stones:
And when she was come
to Solomon, he commu-
ned with him of all that
she had in her heart.
- 2 And Solomon soyled her
all her questions: and
there was not one word
hyd from Solomon, which
he tolde her not.
- 3 And when the queene of
Saba had seene the wis-
dome of Solomon, and the
house that he had buyt,
- 4 And the meate of his
table, the sitting of his
seruauntes, and the
standing of his wayters,
their apparell, his but-
lars, their apparell, his
goynge by by the
whiche he went into the
house of Lorde: there
was no more spirite in
her.
- 5 And she sayde to the
king: The saying which
I hearde in myne owne
lande of

* S. This fa-
cettes which
he offred in
the house of
the Lorde.

- thyne actes and of thy
wisdome, is true:
- 6 I beleued not the
wordes of them, vn-
till I came and myne
eyes had seene it:
And beholde, the one
halfe of thy wisdome
was not tolde me: for
thou exceedest the fame
that I hearde.
- 7 Happy are thy men,
and happy are these
thy seruauntes which
stand before thee
allway, and heare thy
wisdome.
- 8 Blessed be the Lorde
thy God, whiche had
lust to thee, to set thee
[king] on his seate, that
thou mightest be king
for the Lord thy God:
because thy God loueth
Israel [and hath de-
syre] to make them
continue euer; there-
fore made he thee
king ouer them, to do
right and equite.
- 9 And he gaue the king
an hundred and
twenty talentes of
golde, and of spices
exceeding great abun-
dance, and precious
stones: neither was
ther any more
such spyce as the
queene of Saba gaue
king Solomon.
- 10 And the seruauntes
of Hiram and the
seruauntes of Solomons
which brought gold
from Ophir, brought
also Algum wood
and precious stones.
- 11 And

Solomon.

11 And the king made of the Algumie wood kayes in the house of the Lorde and in the kinges palace, & harpes, and psalteries for singers: And there was none such wood seene before in the land of Iuda.

12 And king Solomion gaue to the queene of Saba euery pleasant thing that she asked, besides that which she had brought vnto the king: And so she turned and went alway to her owne lande with her seruantes.

What
that is to
be re-
mune of
which
had
right
brought
king.

13 The waight of golde that came to Solomion in one yere, was sixe hundred threescore and sixe talentes of golde:

14 Besides that which chapmen & marchantes brought: and all the kinges of Arabia and rulers of that countrey brought golde and siluer to Solomion.

15 And king Solomion made two hundred tarketts of beaten golde: and sixe hundred sides of beaten golde were spēt vpon one target.

16 And three hundred shieldes made he of beaten golde, & one shilde cost three hundred peeces of golde: and the king put them in the house that was in the forest of Libanon.

17 And the king made a great seate of yuory, & overlapyde it with pure golde.

18 And there were sixe steps to the seate, with a footestool of golde fastened to the seate: and pommels on eche syde of the sitting place, and two lions standing by the pommels.

19 And twelue lions stood on the one side and on the other vpon the sixe steppes: so that there was no such worke made in any kingdome.

20 And all the drinking vessels of king Solomion were of golde, and all the vessels of the house that was in the forest of Libanon were of precious golde: for siluer was counted nothing worth in the dayes of Solomion.

21 For the kinges shippes went to Tharsis with the seruantes of Iram: euery three yeres once came the shippes to Tharsis, and brought golde, siluer, yuorie, and apes, and percockes.

22 And king Solomion passed all the kinges of the earth, in riches & wysedome. iii.Reg.x.d.

23 And all the kinges of the earth sought the presence of Solomion, to heare his wysedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, & vessels of golde, rayment, harnesse, spiles, horses, and mules, and whatsoeuer might be gotten yere by yere.

25 And Solomion had foure thousand stables for horses, and charrettes, and twelue thousand horsemen: whom he bestowd in the charret cities, and [some were] with the king at Iherusalem. iii.Reg.iii.d.

26 And he raigned ouer all the kinges that were from Euphrates, vnto the lande of the Philistines, and to the border of Egypt.

27 And the king made siluer in Iherusalem as plenteous as stones, and Cedar trees as plenteous as yulberie trees that growe in the valleyes: iii.Reg.x.d.

28 And they brought vnto Solomion horses, out of Egypt, and out of all landes.

29 The rest of the actes of king Solomion first and last, are they not written in the sayings of Nathan the prophete, and in the prophetic of Ahiah the Silonite, and in the visions of Iddo the sear of visions against Ieroboam the sonne of Nabat: iii.Reg.xi.g.

30 And Solomion raigned in Iherusalem vpon all Israel fourette yeres.

31 And Solomion slept with his fathers: and they buried him in the cite of Dauid his father, & Rehoboam his sonne raigned in his steade.

¶ The .x. Chapter.

4 The rigour of Rehoboam. 13 He solo with Iewde counsell. 16 The people rebell.

21
2 Rex.ii.a.



And Rehoboam went to Sichem: for to Sichem were all Israel come together to make him king.

And when Ieroboam the sonne of Nabat (which was fled into Egypt from

the presence of Solomion the king) heard it, he returned out of Egypt.

3 And they sent and called him: And so Ieroboam and all they of Israel, came and communed with Rehoboam, saying:

4 Thy father layde a greuous yoke vpon vs: now therefore remit thou some what

iii.Reg.xi.g.

What of the greuous seruice of thy father, & of his heauy yoke that he put vpon vs, and we wyll serue thee.

- 5 And he saide to them: Come againe vnto me after thre dayes. And the people departed.
- 6 And king Rehoboam counsailed with the elders that had stande before Solomon his father while he yet lyued, and he saide: What counsaile geue ye me, to aunswere this people againe?
- 7 And they tolde him, saying: If thou be kinde to this people, and shewe thy selfe lowlye to them, and speake lowyng wordes to them, they wyll be thy seruantes for euer.

8 But he left the counsaile which the elders gaue him, and toke counsaile with the young men that were growen vp with him, and^(a) that stood in his presence.

9 And he saide vnto them: What aduise geue ye, that we may aunswere this people, which haue communed with me, saying, Abate somewhat of the yoke which thy father did put vpon vs:

10 And the young men that were growen vp with him, spake vnto him, saying, Thus shalt thou aunswere the people that speake to thee, saying: Thy father made our yoke heauy, but make thou it somewhat lighter for vs: Thus shalt thou say vnto the, My little finger, shalbe heavier then my fathers loynes.

11 * For where my father put a heauy yoke vpon you, I will put more to your yoke: My father chastised you with whypes, but I wyll chastise you with scourges.

12 And so Jeroboam and all the people came to Rehoboam the thirde day, as the king bade, saying, Come againe to me the thirde day.

13 And the king answered them cruelly: And king Rehoboam left the counsaile of the aged men,

14 And answered them after the aduise of the young men, saying: My father made your yoke greuous, and I wyll adde thereto: my father chastised you with whypes, but I wyll chastise you with scourges.

15 And so the king hearkened not vnto the people: but the occasion came of God, that the Lorde might make good his saying* which he spake by the hand of Ahia the Silonite to Jeroboam the sonne of Nabat.

16 And when all they of Israel saw that the king woulde not agree vnto them, the people answered the king, saying: What portion haue we in Dauid: for we haue no inheritaunce in the sonne of Isai: Euery man to his tent oh Israel, and noibe Dauid, see to thynne owne house. And so all Israel gat them to their tentes:

17 So that Rehoboam reigned ouer no mo of the children of Israel then dwelt in the cities of Iuda.

18 Then king Rehoboam also sent Haduram that was ruler ouer the tribute, and the children of Israel stoned him with stones, that he dyed: But king Rehoboam made speede to get him by to his charret, to flee to Ierusalem.

19 And they of Israel rebelled against the house of Dauid vnto this day.

The .xj. Chapter.

^a Rehoboam is forbidden to fight against Jeroboam. ^b Cities which he built. ^c He hath epghteene wyues, and threescore concubines, and by them epght and twentie sonnes, and threescore daughters.

1 And when Rehoboam was come to Ierusalem, he gathered of the house of Iuda and Benjamin, nine score thousand cholen men of warre, to fight against Israel, & to bring the kingdome againe to Rehoboam.

2 And the worde of the Lorde came to Semiah the man of God, saying:

3 Speake vnto Rehoboam the sonne of

Solomon king of Iuda, & to all them of Israel that are in Iuda and Benjamin, and say:

4 Thus saith the Lorde, We shall not go by nor fight against your brethren: returne euery man to his house, for this thing is done of me. And they obeyed the wordes of the Lorde, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Ierusalem, and built strong cities in Iuda.

6 He built by Bethlehem, & Etam, and Thekoa,

(a) secretly
before of his
council and
secretly.

iii. Reg. xii. c.

iii. Reg. xii. c.



Thcooa,

- 7 Bethzur, Socho, and Abullam,
8 Gath, and Marefa, and Ziph,
9 Aburahim, Lachis, and Azetah,
10 Zoraa, Aialon, and Hebron, which is
in Juda and Benjamin, strong cities.

11 And he repaired the strong holdes,
and put captaynes in them, and store of
bitaile, and wine, and oyle:

12 And in all cities he put shieldes and
speares, & made them exceeding strong,
hauing Juda and Benjamin on his
syde.

13 And the priestes and the Leuites that
were in all Israel, resorted to him out
of all their coastes.

14 For the Leuites left their suburbs,
and their possession, and came to Juda
and Hierusalem: * For Jeroboam and
his sonnes had cast them out from nu-
nistring vnto the Lorde.

15 * And he ordayned him priestes for the
high places, for the ^(b)deuils, and for the
ralue which he had made.

16 And after the Leuites, there went out
all the tribes of Israel, such as submit-
ted their heartes to seeke the Lord God
of Israel, and came to Hierusalem to
offer vnto the Lorde God of their fa-
thers.

17 And so they strengthed the kingdome
of Iuda, & made Rehoboam the sonne
of Solomon mightie three yeres long:
for three ^(b)peres they walked in the way
of Dauid and Solomon.

18 And Rehoboam toke him Baalath
the daughter of Jerimoth the sonne of
Dauid to wyfe, and Abihail the daugh-
ter of Eliab the sonne of Isai.

19 which bare him children, Iens, Sa-
maria, and Zabai.

20 And after her he toke * Maacha the
daughter of Absolon, which bare him
Abia, Attai, Ziza, and Selomith.

21 And Rehoboam loued Maacha the
daughter of Absolon aboue al his wyues
and concubines: for he toke eyghtene
wyues and threescore concubines, and
begat twentie and eyght sonnes & thre-
score daughters.

22 And Rehoboam made Abia the
sonne of Maacha, the chiefe ruler a-
mong his brethren: for he thought to
make him king.

23 ^(c)And he played wyfelye, and scattered
all his children throughout al the coun-
tries of Juda and Benjamin vnto eue-
ry strong cite, and he gaue them aboun-
daunce of bitaile, and obtayned many
wyues.

(b) Solong
as the feared
God, and let
forth his
word, they
prospered.

E

iii. Reg xv a

(c) Others
read, and he
taught hym.

¶ The .xii. Chapter.

1 Rehoboam forsaketh the Lorde, and is punished by Sefac. 6 Seme ia repro-
ueth him. 6 He humbleth him selfe. 7 God sendeth him succour. 9 Sefac ta-
keth his treasures. 13 His raigne and death. 16 Abia his sonne succeedeth him.

1 **A**D it came to passe,
that when Rehoboam
had stablished the king-
dome, & became mightie,
he forsooke the law
of the Lorde, and ^(a)all
Israel with him.

2 * And it fortuneth, that in the fifth yere
of king Rehoboam, Sefac the king of
Egypt came by against Hierusalem, be-
cause they had transgressed against the
Lorde,

3 with twelue hundred charettes, and
threescore thousand horsemen: And the
people wer without number that came
with him out of Egypt, Lubini, ^(b)Suc-
khi, and the blacke Moozes.

4 And he toke the strong cities in Juda,
and came to Hierusalem.

5 Then came Semeia the prophete to
Rehoboam and to the Lordes of Ju-

da that were gathered together with him
Hierusalem for Sefac, and laide vnto
them: Thus saith the Lorde, We haue
left me, and therefore haue I also ^(c)left
you in the handes of Sefac.

6 wherupon the lordes of Israel and
the king humbled themselves, and said:
The Lorde is righteous.

7 And when the Lorde saw that they
submitted them selues, the worde of the
Lorde came to Semeia, saying: They
submit them selues, therefore I wyll not
destroye them, but I wyll deliuer them
somewhat, and my wrath shall not be
pouyred out vpon Hierusalem by the
hand of Sefac.

8 Neuerthelesse, they shalbe his ser-
uauntes: to knowe what difference is
betweene ^(d)my seruice and the seruice
of the kingdomes of the worlde.

9 And so Sefac king of Egypt came to
Hierusalem

(c) God neuer
leaveth vs.
until we haue
cast him as
a wy.

(d) God pa-
rith his
not to destroy
them, but to
releaseth them.

Hierusalem, & toke away the treasures of the house of the Lorde, and the treasures of the kinges house, he toke euē all: and he carryed away the shieldes of golde^a which Solomon made.

Reg.x.a. 10 In steade of which, king Rehoboam made shieldes of brasse, and committed them to the handes of the chiefe of the garde, & that kept the entraunce of the kinges house.

11 And it came to passe, that when the king entred into the house of the Lorde, the garde came and set them, & brought them againe vnto the gard chamber.

12 And when he humbled himselfe, the wrath of the Lorde turned from him, that he woulde not destroy altogether: and in Iuda all was well.

13 And so king Rehoboam waxed mighty, & reigned in Hierusalem: And Rehoboam

was one and fourtie yeres olde when he began to raigne, and he reigned seuentene yeres in Hierusalem, the citie which the Lorde had chosen out of all the tribes of Israel to put his name there: And his mothers name was Naama, an Ammonitess.

14 * And he did euill, because he prepared not his heart to seeke the Lorde.

15 The actes also of Rehoboam first and last, are they not written in the sayings of Semeia the prophete, & of Iddo the seer, which noted the genealogie: And there was warre alway betweene Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and Abia his sonne reigned in his steade.

¶ The .xiii. Chapter.

1 Abia maketh warre against Jeroboam. 4 He sheweth the occasion. 12 He trusteth in the Lorde, and ouercommeth Jeroboam. 21 Of his wyues and children.

ii.Re.xv.a. 1 **I**N the eyghteenth yere of king Jeroboam * began Abia to raigne ouer Iuda.

2 And he reigned thre yeres in Hierusalem: His mothers name also was Michasah, the daughter ^(a) of Uriel of Gibeon: And ther was warre betweene Abia and Jeroboam.

3 And Abia set the battaile in aray with the armie of valiaunt men of warre, euē foure hundred thousand chosen men: And Jeroboam set him selfe in aray to fight agaynst hym with eyght hundred thousand pickt men, which were strong, and men of armes.

4 And Abia stood by vpon Zemaraim, an hill which is in mount Ephraim, and saide: heare nie thou Jeroboam and all Israel.

5 Do not you knowe how that the Lord God of Israel gaue the kingdome ouer them of Israel to Dauid for euer, euen to him and to his sonnes, with a ^(b) salted couenaunt:

6 And Jeroboam the sonne of Nabat the seruauit of Solomon the sonne of Dauid is risen by, and hath rebelled against his lorde.

13 7 And there gathered to him lewde men, the children of Belial, and preuailed

led against Rehoboam the sonne of Solomon, when Rehoboam was ^(c) young and tender hearted, and could not stand before them.

8 And now ye say, that ye be able to preuaile against the kingdome of the Lord, which is in the hande of the sonnes of Dauid, and ye be a great multitude, and haue the golden calues^(d) which Jeroboam made you for gods.

6 * And haue ye not cast out the priestes of the Lorde the sonnes of Aaron and the Leuites, and haue made you priestes after the maner of the nations of other landes: so that whosoener commeth & consecrateth his hande with a young ore and seven rammes, the same may be a priest of them that are no gods.

10 But we belong vnto the Lorde our God whom we haue not forsaken, and the priestes are the sonnes of Aaron which minister vnto the Lorde, and the Leuites wayte vpon their office.

11 They burne vnto the Lorde euery morning and euening burnt sacrifices, and swete incense: the shebe bread set they in order vpon a pure table, and prepare the candelsticke of golde with the lampes of the same to burne euē at euē: And truly we kept the watch of the lord our God, but ye haue forsaken him.

12 And beholde, God him selfe is our captayne,



ii.Re.xv.a.

a) Called
thyras
b) Alon.

(b) with a
firm & per-
tual.

(c) Jeron
and orig.

ii.Re.xv.f.

ii.Re.xv.f.

bi.

x2.

- rayne, and his priestes blowe with the *trumpettes and crie alarm against you. O ye children of Israel, fight not against the Lorde God of your fathers: for it will not prosper with you.
- C** 13 But for all that, Jeroboam conuayed men priuily about, to come behinde the: and so they were before Juda, and the layes in wayte were behinde them.
- 14 And when they of Juda looked about, beholde the battaile was before and behinde, and they cryed vnto the Lorde, and the priestes blew with the trumpettes,
- 15 And the men of Juda gaue a shoute: And as the men of Juda shouted, it came to passe that God smote Jeroboam and all Israel before Abia and Juda.
- 16 And the children of Israel fled before Juda, and God deliuered them into their hande.
- 17 And Abia and his people slue a great slaughter of them: There fell downe wounded of Israel fise hundred thousand cholen men.
- 18 And so the children of Israel were brought vnder at that time, & the children of Juda preuayled, ^{(b) because they} ^{(b) The cause of victorie.} leaned vnto the Lorde God of their fathers.
- 19 And Abia folowed after Jeroboam, and toke cities from him, Bethel with the towne belonging thereto, Iesana with the towne that belonged thereto, and Ephron with her towne.
- 20 And Jeroboam recovered no strength againe in the dayes of Abia: And the Lorde plagued him, and he dyed.
- 21 But Abia waxed mightie, and married foureteene wiues, and begat twentie and two sonnes, and sixteene daughters.
- 22 The rest of the actes of Abia, his manners and his sayings, are written in the story of the prophete Iodo.

The .xiiij. Chapter.

Ala desstroyeth idolatrie, and commaundeth his people to serue the true God.
 He prayeth vnto God when he shoulde go to fight. He obteyneth the victorie.

A

abib.

leg. xva

S Abia slept with his fathers, and they buried him in the cite of David, and *Ala his sonne reigned in his steade, in whose dayes the lande was in quietnesse ten yeres.

- 2 And Ala did that was good & right in the eyes of the Lorde his God.
- 3 For he toke away strange altars and the high places, and brake downe the images, and cut downe the groves:
- 4 And commaunded Juda to seeke the Lorde God of their fathers, and to do according to the lawe and commaundement.
- 5 And he put away out of all the cities of Juda the high places & the images: & the kingdome was quiet before him.
- 6 And he built strong cities in Juda, because the lande was in rest, and he had no warre in those yeres: for the Lorde had geuen him rest.
- 7 Therefore he saide vnto Juda: let vs build these cities, & make about them walles, towres, gates, and barres, for the lande is yet in rest before vs: because

we haue fought the Lorde our God, we haue fought him, and he hath geuen vs rest on euery side. And so they built, and it prospered with them.

- 8 And Ala had an armie of men that bare shieldes and speares out of Juda three hundred thousand, & out of Beniamin that bare shieldes & drewe bowes two hundred and fourescore thousand: all these were valiaunt men.
- 9 And there came out against them Zarah the blacke Moor^a with an host of ten hundred thousand, & three hundred charettes, & came as farre as Marefa.
- 10 And Ala went out before him, and they ioyned the battaile in the valley of Zephata, beside Marefa.
- 11 And Ala cryed vnto the Lorde his God, and saide: Lorde, *it is no harde thing with thee to helpe with many of them that haue no poluer: helpe vs therefore O Lorde our God, for we trust to thee, and in thy name we go against this multitude: Thou art the Lord our God, and no man shall preuaile against thee.
- 12 So the Lord smote the blacke Moores before Ala and Juda, and the blacke Moores

ii. Pa. xvi. d.

i. Re. xiii. d.

Doores fled.

- 1 And Afa & the people that was with him, folowed after them vnto Gerar: And the blacke Doores hoast was ouerthowen, that there was none of them left, but were destroyed before the Lord and before his hoast: And they caried away a mightie great pray.

- 14 And they smote all the cities rounde about Gerar, for the feare of the Lorde came vpon them: And they spoyled all the cities, & there was exceeding much spoyle in them.

- 15 They smote also the tentes of cattale, and caried away plentie of sheepe and camels, and returned to Iherusalem.

¶ The. xv. Chapter.

1 The exhortation of Azaria. 8 Afa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to serue the Lorde. 16 He deposeth his mother for her idolatrie.

A 1



AND the spirite of God came on Azaria the sonne of Obed,

2

And he went out to meete Afa, and said vnto him: heare me Afa, and al Iuda and Benjamin, the Lorde is with you, while ye be with him: and when ye seeke him, he wyll be founde of you: and againe when ye forsake him, he also wyll forsake you.

- 3 Solue for a long season Israel hath ben without the true God, and without priestes to teache, and without law.

- 4 And when any man in his trouble did turne vnto the Lorde God of Israel and sought him, he was found of them.

- 5 And in that tyme there was no peace to him that did go out and in, but great sedition was there among all the inhabitants of the earth.

- 6 And nation was destroyed of nation, and cite of cite: for God did moue all aduersitie among them.

- 7 ¶ May ye therefore the men, and let not your handes slacke: for your worke shal be rewarded.

- 8 And when Afa heard those wordes, and the prophetic^(a) of Azaria the sonne of Obed the prophete, he toke courage, and put away the abhominable idols out of all the lande of Iuda and Benjamin, and out of the cities which he wan in mount Ephraim, and renued the altar of the Lorde that was before the porche of the Lorde.

- 9 And he gathered al Iuda and Benjamin, and the straungers with them, out of Ephraim, Danasse, & Simeon: For there fell many to him out of Israel,

when they sawe that the Lord his God was with him.

- 10 So they assembled together at Iherusalem the ^(b) thirde moneth, the fiftieth yere of the raigne of Afa.

- 11 And they offered vnto the Lorde the same tyme of the spoyle which they had brought, seven hundred oxen, and seven thousand sheepe.

- 12 And they made a conenant to seeke the Lorde God of their fathers, with all their heart, and all their soule.

- 13 And whosoever woulde not seeke the Lorde God of Israel, ^(c) shoulde dye for it, whether he were small or great, man or woman.

- 14 And they sware vnto the Lorde with a loude voyce, shewing and blowing with trumpettes and shalumes.

- 15 And all they in Iuda reioyced at the oth: for they had sworne vnto the Lord with all their heart, & sought him with all their lust, and he was found of them: And the Lorde gaue them rest rounde about on euery syde.

- 16 And king Afa put ^(d) Maacha his mother out of aucthoritie, because she had made an abhominable idol in a groue: And Afa broke doorne her idol, & stampped it, & burnt it at the brooke Cedron.

- 17 But al the high places were not taken away out of Israel, though the heart of Afa was perfect all his dayes.

- 18 And he brought into the house of God the thinges that his father had dedicated, and that he him selfe had dedicate: euen siluer, and golde, and iewels.

- 19 And there was no more warre vnto the ^(e) thirtie and fye yere of the raigne of Afa.

(a) He had two names, both Azaria, and Obed.

(c) It shoulde be for all idolatrie.

(d) His grandmother.

(e) In the 11th.

The. xvj. Chapter.

1 Asa for feare of Baasa king of Israel, maketh a couenaunt with Benhadad king of Syria. 7 He is reproveth by the prophete. 10 whom he putteth in prison. 12 He putteth his trust in the phisitions. 13 His death.

A 1

xxv. c



In the thirtie and sixth yere of the raigne of Asa, came * Baasa king of Israel against Juda, and buylt Rama, to thintent that he woulde let none passe out or in to Asa king of Juda.

2 And Asa set out golde and siluer out of the treasures of the house of the Lorde, and out of the kinges house, and sent to Benhadad king of Syria that dwelt at Darnicer, and sayde:

3 There is a confederation betweene me and thee, betweene my father and thyne: beholde I haue sent thee siluer and golde, that thou wilt come & breake thyne appointment with Baasa king of Israel, that he may depart from me.

4 And Benhadad graunted vnto king Asa, and sent the captaines of his armies to the cities of Israel: and they smote Zion, Dan, and Abelmain, and all the strong cities of Iephthali.

5 And when Baasa heard this, he left building of Rama, and let his worke cease.

6 And then Asa the king toke all Juda, and caried away the stones and timber of Rama wherewith Baasa was a building, and he built therewith Geba and Mispah.

7 At that tyme Hanani the sear came to Asa king of Juda, and sayde vnto him: ^(b) Because thou hast trusted in the king of Syria, and not rather put thy trust in

where
as
the
king
was.

the Lord thy God, therefore is the hoast of the king of Syria escaped out of thine hande.

8 * Had not the blacke Moores and Lubim an exceeding great hoast, with manye charettes and horsemen: And yet because thou trustedst in the Lorde, he deliuered them into thyne hande.

ii. Par. xlii. c

9 For the eyes of the Lorde beholde all the earth, to strengthen the that are of perfect heart toward him: * Herein thou hast done foolishly, and therefore from henceforth thou shalt haue warre.

Gen. xxi. d

10 And so Asa was wroth with the sear, and put him into a ^(b) prison house, for he was displeased with hym because of this thing: And Asa destroyed [certaine] of the people the same season.

(b) The prison
house of Ben
hadad, for
speaking him
in rage.

11 And beholde, these decdes of Asa first and last, are written in the booke of the kinges of Juda and Israel.

C

12 And Asa in the thirtie and ninth yere of his raigne fell sicke in his feete, and that his diseale continued very long: And * in his sickenesse he sought not the Lorde, but phisitions.

Eccl. 35. a.

13 And Asa slept with his fathers, and dyed in the fourtie and one yere of his raigne.

14 And they buried hym in his owne sepulchre which he had made for himselfe in the cite of Dauid, and layde hym in the bed which he had filled with diuers kindes of spices, & sweete odours made by the craft of the apothecaries: and burnt very much spice about him.

The. xvij. Chapter.

1 Jehosaphat trusting in the Lorde, prospereth in riches and honour. 6 He aboliseth idolatrie, 7 and causeth the people to be taught. 11 He receaueth tribute of straungers. 13 His munitions and men of warre.

A 1

hi. b.



In * Jehosaphat his sonne raigned in his steade, and preyed against Israel.

2 And he put souldiers in all the strong cities of Juda, and set rulers in the lande of Juda, and in the cities of

Ephraim whiche Asa his father had wonne.

3 And the Lorde was with Jehosaphat, because he walked in the olde wayes of his father Dauid, and sought not Baalim,

4 But sought the Lorde God of his father, and walked in his commandements

mentes, and not after the doynges of Israel.

5 And the Lorde stablished the kyngdome in his hande, & all they that were in Juda brought him presentes, so that he had aboundaunce of riches and honour.

6 And he lyst by his heart vnto the wayes of the Lorde, and he put downe yet more of the high places and groues out of Juda.

7 In the third yere of his raigne he sent to his lordes, euen to Benhail, Obadia, Zacharia, Nathanel, and to Michaihu, that they shoulde ^(a) teache in the cities of Juda:

(A) Jehosaphat sent wise men to the cities to teach the people religion, and the people were instructed.

8 And with them he sent Leuites, euen Semciahu, Bethaniahu, Zebadiahu, Asael, Semiramoth, Jehonathan, Adoniamu, Tobiahu, and Tob adoniamu, and with them Elisama, and Jehozam priestes.

9 And they taught in Juda, and had the booke of the laue of God with them, and went about throughout all the cities of Juda, and taught the people.

10 And the feare of the Lorde fell vpon all the kingdomes of the landes that were rounde about Juda, and they fought not against Jehosaphat.

11 And some of the Philistines brought Jehosaphat gyftes, and tribute siluer, and therto the Arabians brought hym

cattayle, euen seven thousand and seven hundred rannets, and seven thousand and seven hundred hee goates.

12 And so Jehosaphat prospered, and grew by an hie: and he buyt in Juda castles and cities of store.

13 And he had great substance in the cities of Juda: but the men of armes and strongest souldiers were in Iherusalem.

14 And these are the offices of them in the house of their fathers: the captaynes ouer thousandes in Juda, Adna the captaine, and with him of fighting men thre hundred thousande.

15 And next to his hande was Jehohanan a captaine, and with him two hundred and fourescore thousande.

16 And next him was Amasia the sonne of Zichri, which of his owne good will offered hym selfe vnto the Lorde, and with him two hundred thousand mighty men of warre.

17 And of the chyldren of Benjamin, Eliada a man of might, and with hym armed men with bowe and shielde two hundred thousande.

18 And next hym was Jehosabad, and with hym an hundred and fourescore thousande, that were prepared for the warre.

19 These wayted on the kyng, besides those whiche the king put in the strong cities throughout all Juda.

The. xviii. Chapter.

1 Jehosaphat maketh affinitie with Ahab. 10 foure hundred prophetes counsell Ahab to go to warre. 14 Micaia is against them. 23 Zedekia smiteth hym. 25 The king putteth hym in prison. 29 The effect of his prophetic.

1 And Jehosaphat had aboundaunce of riches and honour, and toynd affinitie with Ahab.



iii. Reg. 22. 2

2 And after certaine yeres he went downe to Ahab to Samaria: And Ahab slue many sheepe and oren for hym, and for the people that he had with hym, and entreated hym to go by with hym vnto Ramoth ^(m) Gilead.

3 And Ahab king of Israel sayde vnto Jehosaphat king of Juda: Wylt thou go with me to Ramoth ^(m) Gilead: And he haunswered him: I will be as thou, and my people shall be as thyne [and we wyl go] with thee to the warre.

4 And Jehosaphat sayde vnto the king of Israel: Seeke counsell I pray thee at the word of the Lord this same day.

5 Therfore the king of Israel gathered together of prophetes foure hundred men, & sayd vnto them: Shalt we go to Ramoth ^(m) Gilead to fight, or should I cease: And they sayd: Go by, & God shall deliuer it into the kings hande.

6 But Jehosaphat sayde: Is there yet here neuer a prophete more of the Lordes, that we might aske of hym:

7 And the king of Israel said vnto Jehosaphat: There is yet one man by who we may aske the Lorde: but I hate hym, for he neuer prophesieth me good, but alway euill, and the same is Micaia the sonne of Iemla. And Jehosaphat

Jehaphat.

phat sayde, Let not the king say so.
8 And the king of Israel called one of his chamberlaynes, and sayde: Fetch hyther quickly Michæa the sonne of Jemla.

9 And the king of Israel and Jehosaphat king of Juda, late cyther of them on his seate in their apparell, in a threeshing floore beside the gate of Samaria, & al the prophetes prophesied before the.

Re xxii.

10 And one Zedekia the sonne of Chanaana had made hym^e hornes of iron, and sayde, thus sayth the Lorde: With these thou shalt pulste Syria, vntill they be brought to naught.

11 And all the prophetes prophesied euen so, saying, Go vp to Ramothⁱⁿ Gilead, & it shall prosper with thee: for the Lord shall deliuer it into the hand of the king.

12 And the messenger that went to call Michæa, spake to hym, saying: Beholde, the wordes of the prophetes speake good to the king with one assent: let thy wordes therfore I pray thee be like one of theirs, that thou speake that whiche is pleasaunt.

13 And Michæa sayde: As the Lorde liueth, euen what my God sayth, that will I speake.

14 And when he was come to the king, the king sayd vnto him: Michæa, should we go to Ramothⁱⁿ Gilead to fight, or leane of? And he sayd: Go vp, & al shalbe wel, and they shalbe deliuered into your hande.

15 And the king sayde to hym: So and so many times do I charge thee that thou say nothing but the trueth to me in the name of the Lorde.

16 Then he sayd: I did see all them of Israel scattered in the mountaynes, as sheepe that haue no shephard: And the Lorde sayde, ^(b) These haue no maister, let them returne euery man therfore to his house in peace.

Michæa
saith the
Lorde
should
be
strenght.

17 And the king of Israel said vnto Jehosaphat: Did I not tel thee, that he would not prophesie good vnto me, but euill?

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18 But he sayd againe, Therfore heare ye the word of the Lord: I saw the Lord sit vpon his seate, and all the companie of heauen stood on his right hande and on his left.

19 And the Lord sayd: Who shall deceaue Ahab king of Israel, that he may go vp and be ouerthrowne at Ramothⁱⁿ Gilead? And one sayde this, a nother that.

20 And there came out a spirite, & stood

before the Lorde, and sayde: I will deceaue hym. And the Lorde sayde vnto hym, wherin?

21 And he sayde: I will go out and be a^(c) lying spirite in the mouth of all his prophetes. And the Lord sayd, Thou shalt deceaue him, and shalt preuaile: go out, and do euen so.

(c) They that
will not be-
lieue & trueth,
God sendeth
strong delu-
sions that they
should beleue
lies. 1. Thel. 1.
ii Re. xx. d.
Job xii d.
Eze. xiii. g.

22 And now therfore behold the Lorde hath put a lying spirite in the mouthes of all these thy prophetes, & the Lorde hath spoken euill against thee.

23 And Zedekia the sonne of Chanaana went to, and smote Michæa vpon the cheeke, and sayde: By what way went the spirite of the Lorde from me, to speake with thee?

24 And Michæa sayd: Behold, thou shalt see the day when thou shalt go from chamber to chamber, for to hide thy selfe.

25 And the king of Israel sayd: Take ye Michæa, and bring him to Amon the gouernour of the citie, & to Joas the kinges sonne.

26 And ye shall say, thus sayth the king: Put this felowe in the prison house, and feede hym with bread of affliction and water of trouble, vntill I come againe in peace.

27 And Michæa said: If thou come againe in peace, then hath not the Lord spoken by me. And he sayde: Hearken to ye people euery one of you.

28 And to the king of Israel and Jehosaphat the king of Juda, went vp to Ramothⁱⁿ Gilead.

29 And the king of Israel sayde vnto Jehosaphat, I must chaunge me when I go to the battell: but see that thou haue thyne owne apparel vpon thee. And the king of Israel chaunged him selfe, and they came to the battell.

30 But the king of Syria had commaunded the captaynes of the charrets that were with him, saying: See that ye fight not against small or great, saue against the king of Israel only.

31 And when the captaynes of the charrets sawe Jehosaphat, they sayde, It is the king of Israel: And therfore they compassed about him to fight. But Jehosaphat cried out, & the Lord helped hym, and God^e chased them away from him.

"God", moued
them to de-
part fro hym.

32 For it came to passe, that when the captaynes of the charrets perceaued that it was not the king of Israel, they turned backe againe from him.

¹ Signi-
fianly.

33 And a certayne man drew a bow¹ with all his might, and smote the king of Israel betwene the ioyntes of his habergein, & he sayde to his charretman: Turne thyne hande, that thou mayest carie me out of the hoast, for I am wounded.

34 And the battell increased that day: howbeit the king of Israel caused his charer² to stand still against the Syrians untill euen: and about the time of the sunne goyng downe, he dyed.

² He was
brought
that he
might
fight the
next
morning.

¶ The .xix. Chapter.

After Jehosaphat was rebuked by the prophete, he calleth againe the people to the honoring of the Lorde. He appoynteth iudges and ministers, and exhorteth them to feare God.

A 1



And Jehosaphat the king of Iuda came home againe in peace to Hierusalem.

2 And Jehu the sonne of Hanani the sear wet out to meete him, and sayd to king Jehosaphat: wouldest thou helpe the vngodly, and loue them that hate the Lorde: Therefore is wrath come downe vpon thee from before the Lorde:

3 Neuerthelesse, there are some good actes founde in thee, in that thou hast heuen downe the groves out of the lande, and hast prepared thyne heart to seke God.

¹ Hee bles-
sed all his
coun-
try, and
brought his
people from
idolatrie to the
knowledge of
the true God.

4 And Jehosaphat dwelt at Hierusalem, and turned¹ and went out to the people from Beerseba to mount Ephraim, and brought them againe vnto the Lorde God of their fathers.

5 And he set iudges in the lande throughout all the strong cities of Iuda, citie by citie:

6 And sayde to the iudges, Take heede what ye do: for ye execute not the iudgements of man, but of God, whiche is² with you in the iudgement.

¹ Hee
serue you if
yea do iustly,
and so punish
you if you do
contrarie.

7 Wherefore now let the feare of the Lorde

be vpon you, and take heede, & be doyng [the thing that pleaseth hym] for there is no vnrighteousnes with the Lorde our God, that he shoulde haue any respect of persons, or take rewardes.

Rom. 13.
Actes 10.
Col. 3. 25.

8 Moreover, in Hierusalem dyd Jehosaphat set of the Leuites, & of the priestes, and of the auncient fathers, ouer Israel in the iudgement and cause of the Lorde: And they returned againe to Hierusalem.

9 And he charged them, saying, Thus shal ye do in the feare of the Lorde sayth fully, and with a pure heart:

10 What cause soener come to you of your brethren that dwell in their cities, betwene blood and blood, betwene law & commaundement, betwene statutes and ordinaunces: ye shall warne them that they trespasse not against the Lorde, and so wrath come vpon you and your brethren: Thus do, & ye shall not offend.

11 And behold, Amaria the hye priest is among you in all matters of the Lorde, and Zebadia the sonne of Ismael, a ruler of the house of Iuda for all the kinges matters: There be officers of the Leuites also before you, Take courage to youtherfore, and be doyng [manfully] and the Lorde shalbe with such as be good.

The .xx. Chapter.

Jehosaphat and the people pray vnto the Lorde. The marueylous victorie that the Lorde gaue hym against his enemies. His aigne and actes.

A 1



After this also, it fortuned that the children of Moab and the children Ammon, & with them other of the Ammonites came against Jehosaphat to battell.

2 And there came some that told Jehosaphat, saying: There commeth a great multitude against thee from the other

side of the sea, and out of Syria, and behold they be in Hasaton Thamar, which is Engadi.

3 And Jehosaphat feared, and set hym selfe to seke the Lorde, and proclaymed fasting throughout all Iuda.

4 And they that were in Iuda gathered the selues together to aske counsell of the Lorde: And they came out of all the cities of Iuda, to make intercession to the Lorde.

¹ And
there
were
many
that
came
to
the
Lorde.

- 5 And Jehosaphat stood betweene the congregation of Juda & Hierusalem in the house of the Lord before the new court,
- 6 And sayd: O Lord God of our fathers, art not thou God in heauen, and raignest not thou on all the kingdomes of the heathen, and in thyne hande is power and might, and there is no man that is able to withstande thee:
- 7 Art not thou our God, whiche diddest cast out the inhabiteurs of this lande before thy people Israel, & gauest it to the seede of Abraham thy louer for euer:
- 8 And they dwelt therein, and haue buylt thee a temple therein for thy name, saying:
- 9 If euill come vpon vs, as the sword of iudgement, pestilence or hunger: then, if we stande before this house in thy presence (for thy name is in this house) and crye vnto thee in our tribulation, heare thou, and helpe.
- 10 And now behold the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let them of Israel go when they came out of the lande of Egypt, but they departed from them, and destroyed them not:
- 11 See howe they rewarde vs, to come for to cast vs out of thy possession whiche thou hast geuen vs to inherite.
- 12 O our God, wilt thou not iudge them: for we haue no might against this great companie that cometh against vs: neither wote we what to do, but our eyes^(a) be vnto thee.
- 13 And all Juda stood before the Lord, with their young ones, their wiues, and their children.
- 14 And there was Jahaziel the sonne of Zacharia, the sonne of Banania, the sonne of Jehiel, the sonne of Matthanias, a Leuite, of the sonnes of Asaph, & vpon hym came the spirite of the Lord euen in the middes of the congregation:
- 15 And he sayd, hearken all Juda, and ye inhabiteurs of Hierusalem, and thou king Jehosaphat, thus sayth the Lord vnto you: Be not afraid nor faint hearted by reason of this great multitude: for the battell is not yours, but Gods.
- 16 To morow go ye downe against them: behold they come by the clift of Ziz, and ye shall finde them at the ende of the brooke before the wilderness of Seruel.
- 17 We shall not neede to fight in this battell: but steppe forth and stand, and behold the helpe of the Lord whiche is

- With you: feare not, nor let your heartes faile you O ye of Juda and of Hierusalem: To morow go out against them for, the Lord wilbe with you.
- 18 And Jehosaphat^(b) bowed his face to the earth, and all Juda and the inhabiteurs of Hierusalem fel before the Lord, worshipping the Lord.
- 19 And the Leuites of the children of the Gaathites, & of the children of the Corathites, stood by to prayse the Lord God of Israel with a loud voyce on hie.
- 20 And when they arose early in the morning, they gat them out vnto the wilderness of Thekoa, and as they went out, Jehosaphat stood and sayd, heare me O Juda, and ye inhabiteurs of Hierusalem: Put your trust in the Lord your God, that ye may be founde saythfull: Geue credence to his prophetes, and so shall ye prosper.
- 21 When he had consulted with the people, and set some to sing vnto the Lord, and to prayse him in the beautie of holynesse, and to go out before the armie, and to say, Prayse the Lord, for his mercie lasteth euer.
- 22 And when they began to shout and to prayse, the Lord layde ambushmentes against the children of Ammon, Moab, and mount Seir, whiche were come against Juda: And they were overthrowen with strokes among themselves.
- 23 For the children of Ammon and Moab, rose against the inhabiteurs of mount Seir, and they slue and destroyed them: And when they had made an end of the inhabiteurs of Seir, euery one helped to destroy another among them selues.
- 24 And when Juda came towarde Dispah in the wilderness, they looked vnto the multitude: and beholde, they were dead carcasses fallen to the earth, and none escaped.
- 25 And when Jehosaphat and his people came to take away the spoyle of them, they founde among them abundance of goods, rayment, & pleasaunt iewels, which they toke for them selues, more then they could cary away: so that they were three dayes in gathering of the spoyle, it was so much.
- 26 And the fourth day they assembled in the valley of blessing, for there they^(c) blessed the Lord: And therefore they called the name of the same place the valley of blessing, vnto this day.

(b) Declaring his faith and obedience to the Lord.

(d)

thy in truth, and thy out moue them.

(c) Gane thanks vnto the Lord for that victory.

27 And so all the men of Iuda and Hierusalem returned with Iehosaphat their head, for to go againe to Hierusalem with gladnesse: for the Lord had made them to reioyce over their enemies.

28 And they came to Hierusalem with psalters and harpes, & shawmes, euen vnto the house of the Lord.

29 And the feare of God fell on the kingdomes of all landes, when they had heard that the Lord fought against the enemies of Israel.

30 And so the realme of Iehosaphat was in tranquillitie, and his God gaue him rest on every side.

iii.Re.xxiii.f

31 And Iehosaphat reigned vpon Iuda, and was thirtie & fine yerres olde when he began to raigne, & he reigned twentie and siue yerres in Hierusalem: And his mothers name was Azuba the daughter of Silhi.

32 And he walked in the way of Asa his father, and bowed not therfrom, doying

that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away: for the people had not yet prepared their heartes vnto the God of their fathers.

34 The rest of the actes of Iehosaphat first and last, behold they are written among the sayings of Iehu the sonne of Hanani, which noted them in the booke of the kinges of Israel.

35 After this did Iehosaphat king of Iuda ioyne himselfe with Ahaziah king of Israel, whose mind was to do wickedly.

36 He coupled him selfe with him, to make shippes to go to Tharsis: And they made the shippes in Ezion Gaber.

37 And Eliezer the sonne of Dodauah of Marefa prophesied against Iehosaphat, saying: Because thou hast ioyned thy selfe with Ahaziah, the Lord hath broken thy workes. And the shippes were broke that they were not able to go to Tharsis.

(1) God hath
broken thy
workes: for
thou hast
ioyned thy
selfe with
Ahaziah king
of Israel.

The. xxi. Chapter.

3 Iehosaphat dieth. 1 Iehozam succedeth him. 4 which killeth his brethren. 6 He was brought to idolatrie. 11 and seducth the people. 16 He is oppressed of the phylistines. 18 His miserable ende.

A 1

iii.Reg.ii.g.



Iehosaphat also kept with his fathers, and was buried with his fathers in the citie of David: and Iehozam his sonne reigned in his steade.

2 And he had brethren which were the sonnes of Iehosaphat, Azaria, Jehiel, Zacharia, Azariah, Michael, and Sephatiah: All these are the sonnes of Iehosaphat king of Iuda.

Or. Phylistines.

3 And their father gaue them many great giftes of gold and siluer, and other speciall substance, with strong cities in Iuda: but the kingdome gaue he to Iehozam, for he was the eldest.

Iudix a.

4.Reg.3.e.

4 And Iehozam rose vp against the kingdome of his father, and preuayled, and slew all his brethren with the sword, and diuers of the lordes of Israel.

5 Iehozam was thirtie and two yerres olde when he began to raigne, and he reigned eyght yerres in Hierusalem.

(a) It is dangerous to marry one of a strange religion.

6 And he walked in the way of the kinges of Israel, like as dyd the house of Ahab, for he had the daughter of Ahab to wife: and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord woulde not destroy the house of David, because of the covenant that he had made with David, as he promised to geue a light to hym and to his sonnes for euer.

8 In his dayes the Edomites rebelled when they were vnder the dominion of Iuda, and made them selues a king.

9 And Iehozam went forth with his lordes, and all his charrets were with him: and he rose vp by night, and smote the Edomites, which compassed him in, and the captaynes of the charets.

10 But Edom rebelled still, so that they woulde not be vnder the hande of Iuda vnto this day: That same time also dyd Libna depart from being vnder his hande, because he had forsaken the Lord God of his fathers.

11 Moreover, he made high places in the mountaynes of Iuda, & caused the inhabitants of Hierusalem to commit fornication, and prouoked Iuda to idolatrie.

12 And there came a writing to him from Elia the prophete, saying, Thus sayth the Lord God of David thy father: Because thou hast not walked in the wayes of Iehosaphat thy father, and in the wayes of Asa king of Iuda:

But

iii.Reg.ii.a.
and iud.
ii.Par.vi.d.
and iud.
ii.Re.ii.c.
i.Reg.ii.g.
4.Reg.ii.g.

ram.

- 13 But walkedst in the wayes of the kinges of Israel, and hast made Juda and the dwellers of Hierusalem to go a whooring lyke to the whozome of the house of Ahab, and hast slayne thy brethren, euen thy fathers house, whiche were better then thou:
- 14 Beholde, with a great plague wyl the Lorde smite thy folke, thy children, thy wyues, and all thy goodes:
- 15 And thou shalt suffer great payne, euen a diseale of thy bowels, until thy guttes fall out, by reason of thy sicknes day by day.
- 16 And so the Lord stirred vp against Jehoram the spirit of the Philistines, and the Arabians that were besyde the blacke Moores.
- 17 And they came by into Juda, and wasted it, & caried away all the substance

that was found in the kinges house, and his sonnes, and his wyues: so that there was neuer a sonne left him, saue Jehohaz, which was the youngest among his sonnes.

- 18 And after all these thinges, the Lorde smote him in his bowels with an incurable diseale.
- 19 And it came to passe, that in processe of tyme, euen after the ende of two yeres, his guttes fell out in his sicknes, and so he died of very euill diseases: And they made no burning for him, lyke the burning of his fathers.
- 20 When he began to raigne he was thirtie and two yeres olde, and raigned in Hierusalem eyght yeres, and liued wretchedly: howbeit they buried him in the citie of Dauid, but not among the sepulchres of the kinges.

The .xxij. Chapter.

1 Ahaziah raigneth after Jehoram. 2 Jehu king of Israel killeth Ahaziah. 3 Ahaziah puttech to death all the kinges linage. 4 Joas escapeth.

A
1
S.C.

And the inhabitants of Hierusalem made Ahaziah his young sonne king in his stead: For the men of warre that came with the host of the Arabians, had slaine all his eldest sonnes: And so Ahaziah the sonne of Jehoram king of Juda was made king.

2 Two & fourtie yeres old was he when he began to raigne, and he raigned one yere in Hierusalem: his mothers name was Athaliah, daughter of Amri.

3 And he walked also in the wayes of the house of Ahab: for his mother by her counsell enticed him to do wickedly.

4 Wherefore he dyd that which was euill in the sight of the Lord, as did they that were of the house of Ahab: for they were his counselors after the death of his father, to his destruction.

5 And he walked after their counsell, and went with Jehoram sonne of Ahab king of Israel, to fight against Hazael king of Syria at Ramoth in Gilead: and the Syrians smote Jehoram.

6 And he returned to be healed in Jezrahel, of the woundes whiche were geuen him at Rama, wher he fought with Hazael king of Syria: and Ahaziah the sonne of Jehoram king of Juda, went

downe to see Jehoram sonne of Ahab at Jezrahel, because he was disealed.

7 And it came of God that Ahaziah should be dispiled for his coming to Jehoram: for when he was come, he went out with Jehoram against Jehu the sonne of Nimsi, whom the Lord had appointed to destroy the house of Ahab.

8 And so it came to passe, that wher Jehu was executing iustice vpon the house of Ahab, and had founde the lordes of Juda and the sonnes of the brethren of Ahaziah that wayted on Ahaziah, he slue them.

9 And he sought Ahaziah: & they caught him where he was hid in Samaria, & brought him to Jehu, & when they had slayne him, they buried him: because said they, he is the sonne of Jehosaphat, which sought the Lorde with all his heart: And the house of Ahaziah had no power to kepe still the kingdome.

10 But when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and destroyed all the kinges seede in the kinred of the house of Juda.

11 And Jehosabeth the daughter of the king, toke Joas the sonne of Ahaziah, and stale him from among the kinges sonnes that were slayne, & put him and his nurse in a priue chamber: and so

iii. Re. ix. b.

iii. Re. ix. f.

iii. Reg. ix. f.

(c) To the intent that there should be none to make title to the crowne, and so he might surpise the gouernment.

Jehosabeth the daughter of king Jehoram the wyfe of Jehoiada the priest, and the sister of Athaliah had him from Athaliah, that he was not slayne.

12 And so he was with them byd in the house of God sixe yeres: and Athaliah raigned ouer the lande.

The xxiiij. Chapter.

1 Toss the sonne of Athazias made king. 3 Athaliah is put to death. 17 The temple of Baal is destroyed. 19 Jehoiada appointeth ministers in the temple.

4 Reg. ii. a.



And in the seventh yere Jehoiada being bolde, toke the captaynes of hundredes, Azariah the sonne of Jehoram, & Elinael the sonne of Jehohanan, Azariahu the sonne of Obed, Maasiah the sonne of Adabiah, & Elisaphat the sonne of Zichri, & made a bonde with them.

2 And they went about in Juda, and gathered the Levites out of all the cities of Juda, & the ancient fathers of Israel, and they came to Hierusalem.

(c) Hearing of Juda, and Benjamin.

3 And all the congregation made a bonde with the king in the house of God, and he saide vnto them: Beholde, the kinges sonne must raigne, * as the Worde hath saide of the children of David.

iii. Reg. ii. a. and ix. b. 1 Pa. 6. c. 7. d. and xxx. b.

4 This is it therfore that ye shal do: The thirde part of you shal on the Sabbath come to the priestes, Levites, & keepers of the porches,

5 And another thirde part shalbe by the kinges house, and another thirde part shalbe at the gate of the foundation: and all the people shalbe in the courtes of the house of the Worde.

Ex. xxvii. b.

6 But there shal none come into the house of the Worde, save the priestes and they that minister vnto the Levites, they shal go in, for they are holy: but all the people shal kepe the watch of the Lord.

7 And the Levites shal compass the king round about, and every man shal have his weapon in his hand: and what other man soever doth come into the house [of the Worde] he shalbe slayne: and let them be with the king when he cometh in, and when he goeth out.

8 And the Levites and all Juda did according to all thinges that Jehoiada the priest had commaunded, and toke every man his men that came in on the Sabbath, with them that went out on the Sabbath day: neither did Jehoiada the priest let the compaines depart.

9 And Jehoiada the priest delivred to

the captaynes of hundredes, speares, shieldes, and bucklers, that had paynted to king David, and were in the house of God.

10 And he set all the people (every man having his weapon in his hand) from the right side of the temple to the left side of the temple, along by the aulter and the temple, rounde about the king.

11 And they brought out the kinges sonne, and put vpon him the crowne, and * the testimonie, and made him king: and Jehoiada and his sonnes annointed him, and saide, God save the king.

Deux. xii. d.

12 When Athaliah heard the noyse of the people running, and praying the king, she came to the people into the house of the Worde.

13 And she looked, and beholde the king stood in his place at the entering in, and the lordes and the trumpettes were by the king, and all the people of the lande rejoyced, blowing with trumpettes, and the singers were with instrumentes of musick, and such as could sing psalme: But Athaliah rent her clothes, and saide, Treason, treason.

Cr. xii. d. part.

14 And Jehoiada the priest went out to the captaynes of hundredes that were governours of the hoast, and saide vnto them, Have her forth of the ranges: * (b) Whoso followeth her, let him be slaine with the sword. For the priest said, that they should not slay her in the house of the Worde.

(b) Whoso followeth her, let him be slaine with the sword.

15 And they layde handes on her till she was come to the entering of the horse gate beside the kinges house, and there they slue her.

iii. Reg. ii. d.

16 And Jehoiada made a bond betwene him and all the people and the king, that they shoulde be the Lordes people.

17 And all the people went to the house of Baal, and (c) destroyed it, and brake his aulter, and his images, and slue more than the priest of Baal before the aulter.

(c) Destroyed it, and brake his aulter, and his images, and slue more than the priest of Baal before the aulter.

18 And

- 18 And Jehoiada put the officers for the house of the Lord vnder the hand of the priestes and Levites, *as David had distributed them in the house of the Lord to offer burnt offrings vnto the Lord, *as it is written in the lawe of Moyses, with reioyng and singing, as it was ordeyned by David.
- 19 And he set potters by the gates of the house of the Lord, that none which was vnclane in any thing shoulde enter in.
- 20 And he toke the captaynes of hun-

drede, and all the nobles, and the gouernours of the people, and all the folke of the lande, and caused the king to come downe out of the house of the Lord, and they came through the hye gate into the kinges house, & set the king vpon the seate of the kingdome.

- 21 And all the people of the land reioyced, and the cite was in tranquillite after that they had slayne Athaliahu with the sworde.

¶ The .xxiiiij. Chapter.

Joas repaireth the house of the Lord. 17 After the death of Jehoiada he falleth to idolatrie. 21 He loneth to death Zacharia the prophete. 25 Joas is killed of his owne seruantes. 27 After him raigeth Amaziah.

As was seuen yerres olde when he began to raigne, & * he raigned fourtie yerres in hierusalem: his mothers name also was Zibia of Beersaba.

- 2 And Joas dyd that which was right in the sight of the Lord all the dayes of Jehoiada the priest.

- 3 And Jehoiada toke him two wyues, and he begat sonnes and daughters.

- 4 And it chanced after this, that Joas was minded to renue the house of the Lord.

- 5 And he gathered together the priestes and the Levites, and saide to them: Go out vnto the cities of Iuda, and gather of all Israel money to repaire the house of your God from yere to yere, and see that ye haste the thing: howbeit the Levites were slacke.

- 6 And the king called Jehoiada that was the chiefest, & saide vnto him: why requierest thou not of the Levites to bring in out of Iuda and hierusalem the collection of money, according to the commaundment of Moyses the seruant of the Lord, and of the congregation of Israel for the tabernacle of witnesse?

- 7 For wicked Athaliahu & her children brake vp the house of God, and all the thinges that were dedicate for the house of the lord, did they bestow for Baalim.

- 8 And at the kinges commaundment they made a chest, and set it without at the gate of the house of the Lord:

- 9 And made a proclamation through Iuda & hierusalem, to bring in to the Lord the taxation of money that Moyses

the seruant of God set vpon Israel in the wilderness.

- 10 And the lordes and al the people reioyced, and brought in, & cast into the chest vntill it was full.

- 11 And it fortuneth, that at the same time they brought in the chest vnto them which were in the kinges businesse by the hand of the Levites, and when they sawe that there was much money, the kinges scribe, and one appoynted by the hye priest, came, and emptied the chest, and toke it, and caried it to his place againe. Thus they dyd day by day, and gathered much money.

- 12 And the king and Jehoiada gaue it to such as dyd the labour and worke in the house of the Lord, and hyred masons and carpenters to repaire the house of the Lord, and so dyd the artificers in iron and brasse to mende the house of the Lord.

- 13 And so the workmen wrought, and the worke mended through their handes: and they made the house of God as it ought to be, and strengthened it.

- 14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, and therewith were made vessels for the house of the Lord, euen vessels to minister withall, [and to serue for burnt offrings] chargers and spoones, vessels of golde and siluer: And they offred burnt offrings in the house of the Lord continually all the dayes of Jehoiada.

- 15 But Jehoiada wared olde, and dyed full of dayes: for an hundred and thirtie yerres olde was he when he died.

16 And they buried him in the cite of Dauid among the kinges, because he dealt well with Israel, and with God and with his house.

(c) which were better: here and 180: 181: 182: 183: 184: 185: 186: 187: 188: 189: 190: 191: 192: 193: 194: 195: 196: 197: 198: 199: 200: 201: 202: 203: 204: 205: 206: 207: 208: 209: 210: 211: 212: 213: 214: 215: 216: 217: 218: 219: 220: 221: 222: 223: 224: 225: 226: 227: 228: 229: 230: 231: 232: 233: 234: 235: 236: 237: 238: 239: 240: 241: 242: 243: 244: 245: 246: 247: 248: 249: 250: 251: 252: 253: 254: 255: 256: 257: 258: 259: 260: 261: 262: 263: 264: 265: 266: 267: 268: 269: 270: 271: 272: 273: 274: 275: 276: 277: 278: 279: 280: 281: 282: 283: 284: 285: 286: 287: 288: 289: 290: 291: 292: 293: 294: 295: 296: 297: 298: 299: 300: 301: 302: 303: 304: 305: 306: 307: 308: 309: 310: 311: 312: 313: 314: 315: 316: 317: 318: 319: 320: 321: 322: 323: 324: 325: 326: 327: 328: 329: 330: 331: 332: 333: 334: 335: 336: 337: 338: 339: 340: 341: 342: 343: 344: 345: 346: 347: 348: 349: 350: 351: 352: 353: 354: 355: 356: 357: 358: 359: 360: 361: 362: 363: 364: 365: 366: 367: 368: 369: 370: 371: 372: 373: 374: 375: 376: 377: 378: 379: 380: 381: 382: 383: 384: 385: 386: 387: 388: 389: 390: 391: 392: 393: 394: 395: 396: 397: 398: 399: 400: 401: 402: 403: 404: 405: 406: 407: 408: 409: 410: 411: 412: 413: 414: 415: 416: 417: 418: 419: 420: 421: 422: 423: 424: 425: 426: 427: 428: 429: 430: 431: 432: 433: 434: 435: 436: 437: 438: 439: 440: 441: 442: 443: 444: 445: 446: 447: 448: 449: 450: 451: 452: 453: 454: 455: 456: 457: 458: 459: 460: 461: 462: 463: 464: 465: 466: 467: 468: 469: 470: 471: 472: 473: 474: 475: 476: 477: 478: 479: 480: 481: 482: 483: 484: 485: 486: 487: 488: 489: 490: 491: 492: 493: 494: 495: 496: 497: 498: 499: 500: 501: 502: 503: 504: 505: 506: 507: 508: 509: 510: 511: 512: 513: 514: 515: 516: 517: 518: 519: 520: 521: 522: 523: 524: 525: 526: 527: 528: 529: 530: 531: 532: 533: 534: 535: 536: 537: 538: 539: 540: 541: 542: 543: 544: 545: 546: 547: 548: 549: 550: 551: 552: 553: 554: 555: 556: 557: 558: 559: 560: 561: 562: 563: 564: 565: 566: 567: 568: 569: 570: 571: 572: 573: 574: 575: 576: 577: 578: 579: 580: 581: 582: 583: 584: 585: 586: 587: 588: 589: 590: 591: 592: 593: 594: 595: 596: 597: 598: 599: 600: 601: 602: 603: 604: 605: 606: 607: 608: 609: 610: 611: 612: 613: 614: 615: 616: 617: 618: 619: 620: 621: 622: 623: 624: 625: 626: 627: 628: 629: 630: 631: 632: 633: 634: 635: 636: 637: 638: 639: 640: 641: 642: 643: 644: 645: 646: 647: 648: 649: 650: 651: 652: 653: 654: 655: 656: 657: 658: 659: 660: 661: 662: 663: 664: 665: 666: 667: 668: 669: 670: 671: 672: 673: 674: 675: 676: 677: 678: 679: 680: 681: 682: 683: 684: 685: 686: 687: 688: 689: 690: 691: 692: 693: 694: 695: 696: 697: 698: 699: 700: 701: 702: 703: 704: 705: 706: 707: 708: 709: 710: 711: 712: 713: 714: 715: 716: 717: 718: 719: 720: 721: 722: 723: 724: 725: 726: 727: 728: 729: 730: 731: 732: 733: 734: 735: 736: 737: 738: 739: 740: 741: 742: 743: 744: 745: 746: 747: 748: 749: 750: 751: 752: 753: 754: 755: 756: 757: 758: 759: 760: 761: 762: 763: 764: 765: 766: 767: 768: 769: 770: 771: 772: 773: 774: 775: 776: 777: 778: 779: 780: 781: 782: 783: 784: 785: 786: 787: 788: 789: 790: 791: 792: 793: 794: 795: 796: 797: 798: 799: 800: 801: 802: 803: 804: 805: 806: 807: 808: 809: 810: 811: 812: 813: 814: 815: 816: 817: 818: 819: 820: 821: 822: 823: 824: 825: 826: 827: 828: 829: 830: 831: 832: 833: 834: 835: 836: 837: 838: 839: 840: 841: 842: 843: 844: 845: 846: 847: 848: 849: 850: 851: 852: 853: 854: 855: 856: 857: 858: 859: 860: 861: 862: 863: 864: 865: 866: 867: 868: 869: 870: 871: 872: 873: 874: 875: 876: 877: 878: 879: 880: 881: 882: 883: 884: 885: 886: 887: 888: 889: 890: 891: 892: 893: 894: 895: 896: 897: 898: 899: 900: 901: 902: 903: 904: 905: 906: 907: 908: 909: 910: 911: 912: 913: 914: 915: 916: 917: 918: 919: 920: 921: 922: 923: 924: 925: 926: 927: 928: 929: 930: 931: 932: 933: 934: 935: 936: 937: 938: 939: 940: 941: 942: 943: 944: 945: 946: 947: 948: 949: 950: 951: 952: 953: 954: 955: 956: 957: 958: 959: 960: 961: 962: 963: 964: 965: 966: 967: 968: 969: 970: 971: 972: 973: 974: 975: 976: 977: 978: 979: 980: 981: 982: 983: 984: 985: 986: 987: 988: 989: 990: 991: 992: 993: 994: 995: 996: 997: 998: 999: 1000:

17 And after the death of Jehoiaada, came the lordes of Juda and made obey-
sance to the king: And the king hear-
kened vnto them.

18 And so they left the house of the Lord God of their fathers, and serned grones and idoles, and then came the wrath of God vpon Juda and Hierusalem for this their trespasses sake.

19 And he sent prophetes to them, to bring the againe vnto the lord, & they testified vnto them: but they would not heare.

20 And the spirite of God came vpon Zacharia the sonne of Jehoiaada the priest, which stood by the people, and said vnto them, thus sayth God: why transgresse ye the commaundementes of the Lord, that ye cannot prosper: For because ye haue forsaken the Lord, he also hath forsaken you.

Mat xxiii. d
(b) Idolaters are cure crul.

21 * And they conspired against him, and stoned him with stones at the commaundement of the king, euen in the court of the house of the Lord.

22 And so Joas the king remembred not the kindnesse which Jehoiaada his father had done to him, but slue his sonne: And when he died, he saide, The Lord loke

vpon it, and require it.

23 And when the yere was out, it for-
tuned that the hoast of Syria came by a-
gainst him, & they came against Juda
and Hierusalem, and destroyed all the
lordes of the people from among the
people, and sent all the spoyle of them
vnto the king to Damascen.

24 For the Syrians came with a small
company of men, and the Lord deliue-
red a very great hoast into their hande,
because they had forsaken the lord God
of their fathers: And they gaue sentence
against Joas.

25 And when they were departed from
him, they left him in gre at diseases: and
his owne seruantes conspired against
him for the blood of the children of Je-
hoiada the priest, and slue him on his
bed, and he died: and they buried him in
the cite of Dauid, but not in the sepul-
chres of the kinges.

E
4. Reg. 24

(c) Syriens
Jehoiada
his sonne.

26 And these are they that conspired a-
gainst him: Zabab the sonne of Se-
meath an Ammonite, & Jehoiabab the
sonne of Simrich a Moabite.

27 And his sonnes, & the summe of the
tare that was raised in his time, and the
repairing of the house of God, beholde
they are writte in the storie of the booke
of the kinges: And Amaziahu his sonne
raigned in his steade.

(f) What
concerning
his sonne.

The .xxv. Chapter.

Amaziah putteth them to death which slue his father. 10 He sendeth backe them of Israel.
11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Joas king of Israel
ouercommeth Amaziahu. 27 He is slayne by a conspiracie.

A



4. Reg. 14. a.

Amaziah was twen-
tie and siue yeres olde
when he began to
raigne, and he raigned
twentie & nine yeres
in Hierusalem: his mo-
thers name was Je-
hoadan, of Hierusalem.

(a) Showing
in respect of
his yere of
four, albeit
he had his im-
perfection.

2 And he did that which is right in the
sight of the Lord, but not with a perfect
heart.

3 And as soone as he was setled in the king-
dome, he slue his seruantes that had
killed the king his father.

4 But he slue not their children, because it
is written thus in the lawe and booke of
Moses, where the Lord commaun-
ded, saying: * The fathers shall not dye
for the children, neither shall the chil-
dren dye for the fathers, but euery man
shall dye for his owne sinne.

Deu. 24. c.
4. Reg. 14. b
Iere. 31. e.
Eze. xlviii. c.

5 And Amaziahu gathered Juda toge-

ther, and made them captaynes ouer
thousandes and ouer hundredes, accor-
ding to the houses of their fathers
throughtout all Juda and Benjamin:
And he numbred them from twentie
yeres olde and aboue, and found among
them thre hundred thousande chosen
men, able to go to battell, and that could
handle speare and shilde.

6 He hired also an hundred thousande
strong fighting men out of Israel for an
hundred talentes of siluer.

7 And there came a man of God to him,
and saide, O king, let not the armie of
Israel come with thee: for the Lord is
not with Israel, [to wit] with al the chil-
dren of Ephraim.

8 But if thou wilt needes [be faithlesse]
come on, and take the battaile in hande,
and God shall make thee fall before the
enemie: For God hath power to helpe,
and to cast downe.

25

9 And

Amaziah.

- 9 And Amaziah said to the man of God: what shal we do then for the hundred talentes which I haue geuen for the hoast of Israel: The man of God answered: The Lorde is able to geue thee much more then they be.
- 10 And Amaziah separated them, [to wit] the armie that was come to him out of Ephraim, to go home againe: wherefore they were exceeding wroth with Iuda, & returned home in great anger.
- 11 And Amaziah toke heart, and caried out his people, and went to the salt balley, and * smote of the children of Seir ten thousand.
- 12 And other ten thousand did the children of Iuda take alyue, & caried them vnto the top of a rocke, and cast them downe from the top of the rocke, that they all to burst.
- 13 But the souldiers of the armie which Amaziah sent away that they shoulde not go with his people to battaile, fell vpon the cities of Iuda from Samaria vnto Bethzon, and smote thre thousand of them, and toke much spoyle.
- 14 And it chaunced after that Amaziah was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, and bowed him selfe before them, and burned incense vnto them.
- 15 Wherefore the Lorde was wroth with Amaziah, & sent vnto him a prophete, which saide vnto him: why hast thou sought the gods of the people which were not able to deliuer their owne people out of thynne hande?
- 16 And it chaunced, that as y prophete talked with him, the king saide vnto him: haue men made thee of the kinges counsel: Ceasse, why wilt thou be beaten: And the prophete ceassed, and said: I am sure that God is minded to destroy thee, because thou hast done this, and agreest not vnto my counsell.
- 17 * Then Amaziah king of Iuda toke aduise, and sent to Joas the sonne of Jehoahaz the sonne of Jehu king of Israel, and said: Come, that we may see eyther other.
- 18 And Joas king of Israel sent to Amaziah king of Iuda, saying: A thistle

that is in Libanon, sent to a Cedar tree of Libanon, saying, * Geue thy daughter to my sonne to wife: And there came a wyldc beast of Libanon, and trode downe the thistle.

- 19 Thou sayest: Lo, thou hast smitten the Edomites, & thynne heart maketh thee proude to glorifie thy selfe: Now therefore byde at home, why dost thou provoke vnto euil, that thou mayst perishe, both thou and Iuda with thee?
- 20 But Amaziah would not hearken to him: for it came of God, euen to deliuer them into the hande of their enemies, because they sought counsel at the gods of Edom.
- 21 And so Joas the king of Israel came vp, and they saib eyther other, both he and Amaziah king of Iuda, at Bethsames which is in Iuda.
- 22 And Iuda was put to the worse before Israel, and they fled euery man to his tent.
- 23 And Joas the king of Israel toke Amaziah king of Iuda the sonne of Joas the sonne of Jehoahaz at Bethsames, and brought him to Hierusalem, and tare the wall of Hierusalem (from the gate of Ephraim, vnto the gate that was ouer against it) foure hundred cubites.
- 24 And he toke alway also all the golde and siluer, and all the iewels that were founde in the house of God with Obed Edom, and the treasures of the kinges house, and the young wardes, and returned to Samaria.
- 25 And Amaziah the sonne of Joas king of Iuda, lyued after the death of Joas sonne of Jehoahaz king of Israel fiftene yeres.
- 26 The rest of the actes of Amaziah first and last, are they not written in the booke of the kinges of Iuda and Israel:
- 27 And after the tyme that Amaziah did turne away from the Lorde, they conspired treason against him in Hierusalem: and when he was fled to Lachis, they sent to Lachis after him, and slue him there:
- 28 And brought him vp with horses, and buried him with his fathers in * the citie of Iuda.

The

The .xxvj. Chapter.

14 Uzzia obeying the Lorde, prospereth in his enterprises. 16 He wareth proude and usurpeth the priestes office. 19 The Lorde plagueth him. 20 The priestes drue him out of the temple, and exclude him out of the Lordes house. 23 His burial, and his succellour.

1
iii. Re. xv. a.



1 When all the people of Juda toke Uzzia, which was * sixteene yeres olde, & made him king in the roome of his father Amaziah.

2 And he built Cloth, and brought it againe to Juda, after that the king was layde to sleepe with his fathers.

3 Sixteene yeres olde was Uzzia when he began to raigne, and he raigned fiftie and two yeres in Hierusalem: his mothers name also was Jerholia, of Hierusalem.

4 And he did that which was right in the sight of the Lorde, according to all as did his father Amaziah.

iii. Re. xii. b.

5 And [it came to passe that] he sought God * in the dayes of Zachariah, who had vnderstanding in the visions of god: And as long as he sought the Lorde, God made him to prosper.

6 And he went to battaile against the Philistines, and brake downe the wall of Geth, and the wall of Jabne, and the wall of Asdod, & built cities about Asdod and among the Philistines.

7 And God holpe him against the Philistines and against the Arabians that dwelt in Gur baal and Hamethunim.

8 And the Ammonites gaue tribute to Uzzia, & his name spread abrode euen to the entering in of Egypt: for he played the man exceedingly.

9 Moreover, Uzzia built towres in Hierusalem by the corner gate, and by the balley gate, and at the turning of the wall, and made them strong.

10 And he built towres in the wilderness, and digged many welles: For he had much cattaille in the balleyes & playnes, plowmen and vinedressers in the mountaines and in Charinel: for he loued husbandry.

11 And Uzzia had an host of fighting men, that went out to warre in the armie, according to the number of their office, vnder the hande of Jiel the scribe, and Maasiah the ruler, and vnder the

hande of Hananiahu, which was one of the kinges lordes.

12 And the whole number of the ancient fathers and of the men of might, were two thousand and six hundred.

13 And vnder the hande of them was the armie of the men of warre, euen three hundred and seven thousand, and five hundred that made warre with the poluer of an armie, helping the king against the enemies.

14 And Uzzia provided them throughout all the host, shieldes, speares, helmets, habergumes, bowes, and linges for to cast stones.

15 And he made subtil engins in Hierusalem, which he inuented and layed on the towres and corners, to shoote arrows and great stones withall: And his name spread farre abrode, because he had prepared to him selfe marvellous strength.

16 But in his strength ^(a) his heart arose to his destruction: For he transgressed against the Lorde his God, and went into the temple of the Lorde to burne incense vpon the altar of incense.

17 And Azariah the priest went in after him, and with him fourescore priestes of the Lorde, that were valiaunt men:

18 And they stood by Uzzia the king, and saide vnto him: It parteyneth not to thee Uzzia to burne incense vnto the Lorde, but to the priestes the children of Aaron, that are consecrated for to offer incense: ^(b) Come therfore out of the sanctuary, for thou hast trespassed, and it is no worship to thee before the Lorde God.

19 And Uzzia was wroth, & had incense in his hande to burne it: and so while he had indignation against the priestes, * the leprosie sprang in his forehead before the priestes in the house of the Lorde, euen beside the incense altar.

20 And Azariah the chiefe priest, with all the other priestes, looked vpon him, and beholde he was become a leper in his forehead, and they bered him thence: and

(a) His heart
rose vnto his
destruction by
the heart of
man, and men
bered him thence
to his death.

(b) Though
his heart was
intentioned
met good, yet
because they
were not led
by gods
wisdom, he
was wroth
and his
punishment.

iii. Re. xvi.

and he was faine to go out, because the
 Lorde had fmyrten him.
 21 And Uzzia the king continued a le-
 per unto the day of his death; & dwelt
 furerall in an house being a leper and
 fhot out of the house of the Lorde: and
 Jotham his sonne had the gouernailice
 of the kinges house, and iudged the peo-
 ple of the lande.

22 The rest of the actes of Uzzia first and
 last, did Ifai the prophete the sonne of
 Amos write.
 23 And so Uzzia slept with his fathers,
 and they buryed him with his fathers
 in the fieelde of the buriall whiche was
 beside the sepulchres of the kinges: for
 they faide, he is a leper: And Jotham
 his sonne raigned in his steade.

The .xxvij. Chapter.

1 Jotham raigneth, and overcommeth the Ammonites. 8 His raigne and death.
 9 Ahaz his sonne raigneth in his steade.

21
 22
 23



Jotham was fwe and
 twentie yeres olde
 when * he began to
 raigne, and he raigned
 fircene yeres in He-
 rusalem: his mothers
 name also was Jeru-
 sa, the daughter of Zadoc.

2 And he did that whiche was right in
 the sight of the Lorde, in all poyntes as
 did his father Uzzia, saue that he came
 not into the ^(b) temple of the Lorde: and
 the people did yet wickedly.

3 He built the hie gate of the temple of
 the Lorde, and on the wall (where the
 houle of ordinaice was) he built much.

4 Moreover, he built cities in the moun-
 taines of Iuda, and in the wood coun-
 trey he built castels and towres.

5 He fought with the king of the chyl-
 dren of Ammon, and preuailed against them:

And the chyl-
 dren of Ammon gaue him
 the same yere an hundred talentes of sil-
 uer, & ten thousand quarters of wheate,
 and ten thousand of barlye: So much
 did the chyl-
 dren of Ammon geue him
 the second yere, and the thirde also.

6 So Jotham became mightie, ^(b) be-
 cause he directed his way before the
 Lorde his God.

7 The rest of the actes of Jotham, and
 all his warres, and his conuersation, for
 they are written in the booke of the
 kinges of Israel and Iuda.

8 He was twentie and fwe yeres olde
 when he began to raigne, and raigned
 fircene yeres in Hierusalem.

9 And Jotham slept with his fathers,
 and they buryed him in the cite of Da-
 uid: and Ahaz his sonne raigned in his
 steade.

(b) All pte
 perie con-
 meth of God,
 fawo mter
 faweth tith
 that put their
 reud in hie

The .xxviij. Chapter.

1 Ahaz an idolater is geuen into the handes of the Syrians and the king of Israel.
 9 The prophet reproveth the Israelites crueltie. 18 Iuda is molested with enemies.
 23 Ahaz increaseth his idolatrie. 26 His death, and successour.

21
 22
 23



Ahaz was * twentie yere
 olde when he began to
 raigne, and raigned fir-
 teene yeres in Hierusa-
 lem, and he did not that
 whiche is right in the
 sight of the Lorde, as
 did his father Dauid:

2 For he walked in the wayes of the
 kinges of Israel, and made moulten
 images for Baalim:

3 He offered incense in the valley of the
 sonne of Hinnon, and * burnt his chyl-
 dren in fire, after the abominations of
 the heathen whom the Lorde cast out
 before the chyl-
 dren of Israel.

4 He offered also and burnt incense in the
 high places, and on mountaynes, and
 vnder enery greene tree.

5 * wherefore the Lorde his God deli-
 uered him into the hande of the kyng of
 the Syrians, whiche beat hym, and ca-
 ried away a great multitude of his cap-
 tine, and brought them to Damaskon:
 And he was deliuered into the hande of
 the kyng of Israel, whiche smote hym
 with a great slaughter.

6 For Pekah the sonne of Remalia-
 hu slue in Iuda an hundred and twen-
 tie thousand in one day, which were all
 fighting men: and that because they had
 forsaken the Lord God of their fathers.

4 Reg 16 6

7 And

15 7 And Zichri a mightie man of Ephraim, Iue Baalshahu the kinges sonne, and Africa the gouernour of the house, and Elcana that was next to the king.

8 And the children of Israel toke prisoners of their brethren two hundred thousand women, sonnes, and daughters, and caried away much spoyle of them, and brought the spoyle to Samaria.

9 But there was a prophet of the Lordes whose name was Obed: and he went out before the host that came to Samaria, and said vnto them: Behold, because the Lord God of your fathers is wroth with Iuda, ^(a) he hath deliuered them into your hande, and ye haue slaine them with cruelnesse, that reacheth vp to heauen.

(a) In victorie
of Iuda.

10 And now ye purpose to keepe vnder the children of Iuda and Hierusalem, and to make them bondmen and bondwomen: And do ye not lade your selues with sinne in the sight of the Lord your God?

11 Now heare me therfore, and deliuer the captiues againe whiche ye haue taken of your brethren: for els shall the great wrath of God be vpon you.

12 Wherefore certaine of the heads of the children of Ephraim, as Azariah the sonne of Jehohanan, Berechiah the sonne of Melchiam, and Jehezkiah the sonne of Sallum, & Amasa the sonne of Hadlai, stoode vp against them that came from the warre,

13 And saide vnto them, Bring not in the captiues hither: for where as we haue offended toward God already, ye entende to adde more to our sinnes and trespasses: For our trespass is great already, and there is a fierce wrath against Israel.

14 And vpon that, the men of armes left the captiues and the spoyle before the lordes and all the congregation:

15 And the men that were now rehearsed by name, rose vp, and toke the prisoners, and with the spoyle clothed all that were naked among them, & arrayed them, & shooed them, and gaue them to eate and to drinke, and annointed them, and caried al that were feeble of them vpon asses, & brought them to Jericho the citie of Paulme trees, to their brethren: and then they returned to Sa-

maria againe.

16 * At that same time did king Ahaz send vnto the kinges of the Assyrians, to haue helpe of them.

17 And the Edomites came againe, and slue sonie of Iuda, and caried away captiues.

18 And the Philistines invaded the cities in the lowe countrey, and toward the south of Iuda: And toke Bethlames, and Alalon, and Gederoth, and Socho with the townes longing thereto, and Thimna with the townes of the same, Ginto and the townes thereof, and dwelt there.

19 For the Lord brought Iuda lowe, because of Ahaz king of Iuda, whiche made Iuda naked, & transgressed soze against the Lord.

20 And Tilgath Pilneser king of the Assyrians came vpon him, and troubled him rather then strengthened him.

21 For Ahaz toke away a portion out of the house of the Lord, and out of the kinges house, and out of the lordes houses, and gaue vnto the king of the Assyrians: and yet it helped him not.

22 And in the very time of his tribulation, did king Ahaz trespass yet more against the Lord.

23 For he offered vnto the gods of them of Damasco, which ^(b) beat him: and he said, Because the gods of the kinges of Syria helpe them, therfore will I offer to them, that they may helpe me also: But they were his destruction, and the destruction of all Israel.

(b) With
a whip
scourge.

24 And Ahaz gathered together the vessels of the house of God, & brake them, and shut vp the doores of the house of the Lord, and made him ^(c) altars in every corner of Hierusalem.

(c) 2. Par. 28. 18.

25 And in all the cities of Iuda he made high places to burne incense vnto other gods, and angered the Lord God of his fathers.

26 The rest of his actes, and his workes first and last, beholde they are written in the booke of the kinges of Iuda and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie of Hierusalem: but brought him not vnto the sepulchres of the kinges of Israel: and Iezekia his sonne reigned in his steade.

¶ The .xxix. Chapter.

¶ Hezekia repairerth the temple, and aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the temple. 20 The kinges and his princes sacrifice in the temple. 25 The Leuites sing prayes. 31 The oblation of the people.

¶ 1



Hezekia began to raigne when he was five and twentie yeres olde, and he raigned nine & twentie yeres in Hierusalem: And his mothers name was Abia, the daughter

of Zachariahu.

2 And he did that which was right in the sight of the Lorde, in all poyntes as did Dauid his father.

3 He opened the doores of the house of the Lorde in the first yere and first moneth of his raigne, and repaired them.

4 And he brought in the priestes and the Leuites, and gathered them together into the east streete,

5 And saide vnto them: Heare me ye Leuites, and now be sanctified and halow the house of the Lorde God of your fathers, bring filthynesse out of the holy place.

6 For our fathers haue trespassed, and done euill in the eyes of the Lorde our God, and haue forsaken him, and turned away their faces from the habitation of the Lord, and turned their backs on it.

7 And beside that, they haue shut by the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the holy place vnto the God of Israel.

8 Wherefore the wrath of the Lorde fell on Iuda & Hierusalem, and he hath brought them to trouble to be wondred on, & to be hissed at, euen as ye see with your eyes.

9 For loe, our fathers were ouerthrowen with the sword, and our sonnes, our daughters, and our wyues were carried away captiue for the same cause.

10 And now it is in myne heart to make a couenauent with the Lord God of Israel, that he may turne away his heauy indignation from vs.

11 Now therefore my sonnes, be not negligent: for the Lorde hath chosen you to stande before him, and for to minister and serue him, and to burne incense.

12 Then the Leuites arose, Mahath the sonne of Amasai, and Joel the sonne of Azariahu of the children of the Easathites: And of the sonnes of Merari, Eise the sonne of Abdi, and Azariahu the sonne of Jahalelei: And of the sonnes of the Gerlonites, Joah the sonne of Simnia, and Eden the sonne of Joah:

13 And of the sonnes of Elizaphan, Shimri and Jehiel: And of the sonnes of Asaph, Zechariah and Matthanahu:

14 And of the sonnes of Heman, Jehiel, and Shimei: And of the sonnes of Jeduthun, Semai and Uzziel.

15 And they gathered their brethren, and purified them selues, and came according to the commaundement of the king and the wordes of the Lord for to cleanse the house of the Lorde:

16 And the priestes went into the inner partes of the house of the Lord to cleanse it, and brought out all the uncleynesse that they founde in the temple of the Lorde, into the court of the house of the Lorde: And the Leuites toke it, to cary it out into the brooke Cedron.

17 They began the first day of the first moneth to purifie, and the eyght day of the moneth came they to the porche of the Lorde: So they sanctified the house of the Lorde in eyght dayes, and in the sixteenth day of the first moneth they made an end.

18 And they went in to Hezekia the king, and saide: we haue cleansed all the house of the Lorde, the aulter of burnt offering with all his vessels, and the shew bread table with all his apparell:

19 And all the vessels which king Ahas did cast aside, when he reigned, & transgressed, them we haue prepared and sanctified, and beholde they are before the aulter of the Lorde.

20 And Hezekia the king rose earlye, and gathered the lordes of the cite, and went by to the house of the Lorde.

21 And they brought seven oxen, seven rammes, seven sheepe, and seven hee goates, to be a sinne offering for the kinge dome, for the sanctuary, and for Iuda: And he commaunded the priestes the sonnes

D
of, beeing.

sonnes of Aaron, to offer them on the aulter of the Lorde.

(c) for
without
sprinkling of
blood, nothing
could be sanc-
tified. by rd. m.
Cp. 1. 10. 11.

22 And they slue the oxen, and the priestes receaued the blood and ^(c) sprinkled it on the aulter: like wyse when they had slaine the rammes, they sprinkled the blood vpon the aulter: They slue also the sheepe, and they sprinkled the blood vpon the aulter.

23 And then they brought forth the hee goates for the sinne offering before the king and the congregation, & put their handes vpon them.

24 And the priestes slue them, and with the blood of them they censed the aulter, to make satisfaction for all Israel: for the king commaunded that the burnt offering shoulde be made for all Israel.

LP. XXV.

25 And set the Leuites in the house of the Lorde with cymbales, plateries, and harpes, * according to the commaundement of Dauid and of Gad the kinges sear, and Nathan the prophete: For so was the commaundement of the Lorde through the hande of his prophetes.

26 And the Leuites stood, hauing the instrumentes of Dauid: and the priestes helde the trumpettes.

27 And Hezekia commaunded to offer the burnt offering vpon the aulter: And when the burnt offering began, the song of the Lorde began also, and the trumpettes, with the instrumentes that were ordayned by the hand of Dauid king of Israel.

28 And all the congregation worshipped, singing a song, and blowyng with the trumpettes, and all this [continued] vntill the burnt offering was finished.

29 And when they had made an end of

offering, the king and all that were present with him, bowed them selues, and worshipped.

30 And Hezekia the king and the lordes, spake to the Leuites to prayse the Lorde with the wordes of Dauid & of Asaph the sear: And they sang prayse with gladnesse, and the other bowed them selues, and worshipped.

31 And Hezekia answered, and saide: Now ye haue consecrated your handes to the Lorde: go to therefore, and bring the sacrifices and thanke offerings into the house of the Lorde. And the congregation brought in the sacrifices & thank offerings, and burnt offerings, as many as were of a free liberall heart.

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten oxen, an hundred rammes, & two hundred sheepe: which were all for the burnt offering of the Lorde.

33 And there were dedicated sixe hundred oxen, and three thousand sheepe.

34 And the priestes were to seue to slay all the burnt offerings: but their brethren the Leuites did helpe them, till they had ended the worke, & vntill the priestes were sanctified: For the Leuites were purer hearted to be sanctified, then the priestes.

35 And therto 7 burnt offerings were many, with the fat of the peace offerings, & the drinke offerings, that belong to the burnt offering: And so the seruice pertyning to the house of the Lorde, was finished.

36 And Hezekia reioyced, and all the people, that God had made the folke so reade, & that the thing was so soone dont.

¶ The .xxx. Chapter.

1 The keeping of the passouer by the kinges commaundement. 6 He exhorteeth Israel to turne to the Lorde. 18 He prayeth for the people. 24 His oblation and the prayer. 27 The Leuites blesse the people.

1 **A**ND Hezekia sent to all Israel and Iuda, and wrote letters to Ephraim and Manasse, that they shoulde come to the house of the lorde at Hierusalem, and offer passouer vnto the Lorde God of Israel.

2 And the king helde a counsell with his

lordes, and all the congregation of Hierusalem, * to kepe the feast of passouer in the ^(c) second moneth:

3 For they coulde not kepe it at that time, because the priestes were not sanctified sufficiently, neither was the people gathered together to Hierusalem.

4 And the thing pleased the king and all the congregation.

5 And they decreed that it shoulde be proclaimed

Num. 1. 11.
(c) Though
they ought to
have kept it
in the first
moneth.
Cp. 1. 10. 11.

- proclaymed throughout al Israel from Beerleba to Dan, that they shoulde come & holde the feast of Passouer vnto the Lord God of Israel at Hierusalem: for they had not done it of a great season, as it was written.
- 6 So the postes went with letters of the king and of his lordes throughout all Israel and Juda, and at the commaundment of the king they sayde: We children of Israel, turne againe vnto the Lord God of Abraham, Isahar, and Israel, and he will returne to the remembrance that are escaped of you out of the hande of the kinges of the Assyrians.
- 7 And be not ye like your fathers and your brethren, which trespassed against the Lord God of their fathers, which gaue them vp to be destroyed, as ye see.
- 8 And now be not ye stiffe necked like as were your fathers: but yeelde your selues vnto the Lord, and enter into his holy place whiche he hath sanctified for ever, and serue the Lord your God, and the fiercenesse of his wrath shal turne away from you.
- 9 For if ye turne againe vnto the Lord, then shall your brethren and your children finde compassion in the presence of them that toke them captiue, and they shall come againe vnto this lande: For the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto hym.
- 10 And so the postes went from cite to cite in the lande of Ephraim and Manasse, even vnto Zabulon: but they laughed them to scorn, and mocked them.
- 11 Neuerthelesse, yet diuers of Aser, Manasse, and of Zabulon, submitted them selues, and came to Hierusalem.
- 12 And the hande of God was in Juda, and he gaue them one heart to do the commaundment of the king and of the rulers, according to the worde of the Lord.
- 13 And there assembled to Hierusalem much people, and there was present a mightie great congregation, to holde the feast of sweete bread in the seconde moneth.
- 14 And they arose, and remoued the altars that were in Hierusalem: And all the altars for incense dyd they away, and cast them into the brooke Cedron.
- 15 And they slue Passouer the fourteenth day of the seconde moneth: And the priestes and Leuites whiche were ^{(b) ashamed,} sanctified them selues, and brought in the burnt offerings into the house of the Lord.
- 16 And they stood in their office after their maner and according to the lawe of Moyses the man of God: And the priestes sprinkled the blood, ^{(b) shewing their owne negligence, and the rebellion of the people.} whiche they receaued of the hande of the Leuites.
- 17 For there were many in the congregation that were not sanctified, and therefore the Leuites had the charge of the killing of the Passouer for euery one that was not cleane, to sanctifie him vnto the Lord.
- 18 For many of the people, and very many out of Ephraim, Manasse, Issachar, and Zabulon, were not cleane, and yet dyd eate Passouer against the lawe appointed: But Hezekia prayed for them, saying, The good Lord be mercifull towarde euery one.
- 19 That preparerth his heart to seeke the Lord God, the God of his fathers: though he be not cleane according to the purification of the sanctuarie.
- 20 And the Lord hearde Hezekia, and healed the people.
- 21 And the children of Israel that were present at Hierusalem, held the feast of sweete bread seven dayes, with great gladnes: and the Leuites & the priestes prayed the Lord day by day, singyng with loude instrumentes vnto the Lord.
- 22 And Hezekia spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they dyd eate throughout that feast seven dayes long, and offered peace offerings, and thanked the Lord God of their fathers.
- 23 And the whole assembly toke counsell to do so other seven dayes: & they helde those seven dayes with gladnesse.
- 24 For Hezekia king of Juda, dyd geue to the congregation ^{(c) a thousand young oxen, and seven thousand sheepe:} a thousand young oxen, and seven thousand sheepe: And the lordes gaue out to the congregation a thousand oxen, & ten thousand sheepe, and a great number of the priestes were sanctified.
- 25 And al the congregation of Juda, with the priestes & Leuites, and all the congregation that came out of Israel, & the strangers that came out of the land of Israel, & that dwelt in Juda, reioyced.
- 26 And there was great gladnesse in Hierusalem.

(c) Hezekia bestowed his goods liberally, for the feeding forty of gods people.

Hierusalem: For since the time of Solomon the sonne of David king of Israel, there was no such [for] in Hierusalem.

27 And the priests and the Leuites a-

rose, and blessed the people: and their voyce was heard [of the Lorde,] and their prayer came by vnto heauen his holy dwelling place.

The .xxxj. Chapter.

1 The people destroy Molatrie, 2 Hezekia appoynteth priestes and Leuites, and prouideth for their luyng. 3 He ordagneth ouerleers to distribute to euery one his portion.

A 1



ND When all these things were finished, all they of Israel that were present in the cities of Iuda, went out and brake the images, and cut downe the idoli groues, and all to brake the hygh places and alters throughout all Iuda and Beniamin, in Ephraim also and Manasse, vntil they had vterly destroyed them all: And all the children of Israel returned euery man to his possessions, and to their owne cities.

2 And Hezekia appoynted sundry companies of the priests and Leuites after the diuersitie of their ministrations, euery man according to his office both priests and Leuites, for the burnt offering and peace offerings, to minister and to geue thanks and prayse in the gates of the^(a) hoast of the Lorde.

3 And the kinges portion of his substance that he gaue, were dayly burnt offerings in the morning and euening, and burnt offerings for the Sabbath dayes, newe moones, & solempne feastes, according^{*} as it is written in the lawe of the Lorde.

4 And he bade the people that dwelt in Hierusalem, to geue a^(b) parte to the priests and Leuites, that they might substantially applie them selues to the lawe of the Lorde.

5 And alsoone as the kinges commaundement came abroad, the children of Israel brought aboundaunce of first frutes, of corne, wine, oyle, honny, and of all manner of frutes of the fielde, & the tythes of all manner of thinges brought they in plenteously.

6 And the children of Israel and Iuda that dwelt in the cities of Iuda, they also brought in the tythes of oren and sheepe, & other holy tythes which were consecrate vnto the Lorde their God

they dyd offer and brought them all by heapes.

7 In the thirde moneth, they began to lay the heapes in maner of a foundati-^B on, and finished them in the seuenth moneth.

8 And when Hezekia and the lordes came and saue the heapes, they blessed the Lorde, and his people Israel.

9 And Hezekia questioned with the priests and the Leuites concerning the heapes.

10 And Azaria the chiefe priest of the house of Zador, answered hym and sayde: Since the people began to bring the heave offrings into the house of the Lorde, ^(c)we also haue had inough to eate, there remayned so much: for the Lorde hath blessed his people, and this heape is left.

11 And Hezekia bade prepare the cham-^(d) bers in the house of the Lorde: And they did prepare them,

12 And carped in the first frutes, the tythes, and the dedicate thinges sayth-^(e) fully: ouer which Chonaniahu the Leuite had the rule, and Semel his brother next to hym:

13 And Jehiel, Azariahu, Bahath, Azael, Jerimoth, Iolabad, Eliel, Iesinai, chiahu, Bahath, and Banaiahu, were ouerleers ordayned by Chonaniahu, and Semel his brother was an officer of Hezekia the king, and Azariahu was the ruler of the house of God.

14 And Coze the sonne of Imna the Leuite, and porter of the east doore, had the ouersight of the thinges that were offered of a free will vnto God, & were geuen in maner seuerally vnto the Lorde, and ouer the thinges most holy.

15 And vnder his hande were Eden, Beniamin, Iesua, Semeliah, Amariahu, and Serchaniahu in the cities of the priests [appoynted] of their fidelitie to geue to their brethren their portions, as well

ii. Par. 14. a.

1. Par. 39. c.

(a) That is, in the temple where they assembled.

Nu. xxxviii. b

(b) The tythes and first frutes for the maintenance of the priests and Leuites.

(c) The refuse of a sacrifice is hereby given to the priests.

(d) Chambers in the house.

- well to the small as to the great.
- 16 Beside their generation, beyng males, from thre yeres old and vpiwarde, euen vnto euery one that entereth into the house of the Lord, they should geue day by day, for their ministracion, and for their geuing attendaunce, and for their diuers waytinges by course;
- 17 Both to the generation of the priestes and Leuites throughout the housholde of their fathers, from twentie yeres and aboue, to wayte when their courses came:
- 18 And to the families of all their babes, wyues, sonnes and daughters through all the congregation: For vpon the fidelitie of them were the holy thinges be-

stowed.

- 19 And to the chyliden of Aaron the priestes whiche were in the fieldes and suburbs of their cities, cite by cite, the men whose names were expressed afore, shoulde geue portions, euen to all the males among the priestes, and to all the Leuites, according to their number.
- 20 And of this maner did hezekia thoroughout all Iuda: & wrought it that is good, and right and true before the Lord his God.
- 21 And in al the workes that he began, for service of the house of God, for the lawe, & for the commaundementes, he sought his God: and that did he with all his heart, and prospered.

The .xxxii. Chapter.

1 Sennacherib inuadeth Iuda. 3 Hezekia prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sennacherib blasphemeth God. 20 Hezekia prayeth. 21 The angell destroyeth the Assyrians, and the king is slayne. 25 Hezekia is not thankesfull toward the Lord. 33 His death.

A 1



fter that these deedes were saythfully done, *Sennacherib king of the Assyrians came, and entered into Iuda, & compassed the strong cities, and thought to winne them for him selfe.

- 2 And so when hezekia sawe that Sennacherib was come, and that he was purposed to fight against Hierusalem,
- 3 he toke counsell with his lordes and men of might, to stop the water of the fountaynes without the cite: And they dyd helpe him.
- 4 For there gathered many of the people together, and stopt all the welles, and the brooke that ran through the middes of the land, saying: why shall the kinges of the Assyrians come and finde much water?
- 5 And hezekia went to lustily, and buylt vpon the wall where it was broken, and made ordinaunce vpon the towres, and to the other wall without, and repaired Gilo in the cite of David, and made many daries and shields.
- 6 And he set captaynes of warre ouer the people, and gathered them together to him in the large streete of the gate of the cite, and spake gentlyly to them, saying:
- 7 Marke vpon your heartes and be strong: be not afraide nor discouraged for the

king of the Assyrians, & for all the multitude that he hath with hym: *for there be mo with vs then with hym. 4. Reg. 16. c.

- 8 With him is an armie of flesh: but with vs is the Lord our God for to helpe vs, and to fight our battayles. And the people toke a courage through the wordes of hezekia king of Iuda. Ier. xvii. a.

- 9 After this did Sennacherib king of the Assyrians send of his seruauntes to Hierusalem (but he him selfe remayned beside Lachis, hauing all his powber with him) vnto hezekia king of Iuda, and vnto all Iuda that were at Hierusalem, saying, 4. Reg. 18. c.

- 10 Thus saith Sennacherib king of the Assyrians: wherein do ye trust O ye that dwell in Hierusalem which is besieged: 4. Reg. 18. c.
- 11 Doth not hezekia entice you to geue ouer your selues vnto death, hunger, and thirst, saying: The Lord our God shall ryd vs out of the hand of the king of the Assyrians?

- 12 Hath not the same hezekia put downe his hye places and his^(a) aulters, & commaunded Iuda and Hierusalem, saying, We shall worship before one aulter, and burne incense vpon the same?

- 13 Knowe ye not what I and my fathers haue done vnto the people of all landes: were the gods of the people of other landes, able or mightie to saue their landes out of my hande?

E I 14 Whiche

eg. 18. c.
xxvii. 2
449. c.

(a) The
Souldiers make
no difference
betweene true
religion, and
false.

2. Chronicles.

14 Which of all the gods of those nations that my fathers destroyed, could deliuer his people out of my hande: And shall your God be able to deliuer you out of my hande:

15 wherfoze now we let not Hezekia deceaue you, nor persuaide you of this fassion, nor yet beleue him: for as no god among all nations and kingdomes, was able to rid his people out of my hand and out of the hand of my fathers: howe much lesse shall your gods be able to kepe you out of my hande:

16 And yet no thinges did his seruantes speake against the Lorde God, and against his seruant Hezekia.

17 And Sennacherib also wrote a letter to rayle on the Lord God of Israel, and spake against him, saying: As the gods of the nations of other landes haue not ben able to deliuer their people out of my hande: euen so shal not the God of Hezekia deliuer his people out of my hande.

18 And they cried with a loude voyce in the Iewes' speech vnto the people of Hierusalem that were on the wall, to feare them, and to make them faynt hearted, and that they might so take the citie.

19 And they spake against the God of Hierusalem, as against the gods of the nations of the earth, [whiche were] the workes of the handes of men.

20 But Hezekia the king, and the prophet Esai the sonne of Amos^(b) prayed against that blasphemie, and cried vp to heauen.

21 And the Lord sent an angel, which destroyed all the men of warre and the lordes and captaynes of the host of the king of the Assyrians, that he turned his face againe with shame towarde his owne lande: And when he was come into the house of his god, they that came of his owne body slue him there with the sworde.

22 And so the Lorde saued Hezekia and the inhabitants of Hierusalem out of the hand of Sennacherib the king of the Assyrians, and from the hande of all other, and mayntayned them on euery side.

23 And many brought offerings vnto the Lorde to Hierusalem, and presentes to Hezekia king of Iuda: so that he was

magnified in the sight of all nations from thence forth.

24 In those dayes Hezekia was sicke to the death, and prayed vnto the Lorde: which answered him, and shewed him a wonderfull miracle.

4. Reg. 20.
Esa. 38.

25 But Hezekia dyd not againe vnto God according to it that he had shewed him: for his heart arofe, & there came wrath vpon him, and vpon Iuda and Hierusalem.

26 Notwithstanding Hezekia submitted him selfe after that his heart was risen by, he and the inhabitants of Hierusalem: and the wrath of the Lorde came not vpon them in the dayes of Hezekia.

27 And Hezekia had exceeding much riches and honour: And he gat him treasures of siluer and gold, precious stones, and spices, shieldes, and of all maner pleasaunt iewels:

28 And made store houses for the fruites of corne, for wine and oyle, and stalles for all maner of beastes, and foldes for sheepe.

29 And he made him cities, & had of sheepe and oren great aboundaunce: For God had geuen him substance exceeding much.

30 This same Hezekia stopped the upper water springes of Sihon, and brought them downe to the west side of the citie of Dauid: And Hezekia prospered in all his workes.

(c) which do
to this side
of the citie.
Isa. 22.

31 And when the princes of Babylon sent vnto him ambassadours, to enquire of the wonder that chaunced in the lande, God left him, to trye him, and that all that was in his heart might be knownen.

Deu. xlviii.
(d) God triue
rich his people
that is me
them.

32 The rest of the deedes of Hezekia, and his goodnes, beholde they are written in the vision of Esai the prophet the sonne of Amos, in the booke of the kinges of Iuda and Israel.

33 And Hezekia slept with his fathers, and they buried him in the most worthy place of the sepulchres of the sonnes of Dauid, and all Iuda and the inhabitants of Hierusalem dyd him worship at his death: and Manasse his sonne reigned in his steade.

The

(b) Esai is
the best refuge
in all troubles
and daungers

4. Reg. 19.

The xxxiii. Chapter.

Manasse an idolater. 9 He causeth Juda to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lorde and is deliuered. 15 He aboliseth idolatrie, 16 and setteth by true religion. 20 He dieth, and Amon his sonne succeedeth, 24 whom his owne seruantes slay.

MANASSE WAS TWELVE
yeres olde. When he
began to raigne, and he
raigned fiftie and five
yeres in Hierusalem:

But dyd euill in the
sight of the Lorde, like
vnto the abominations of the heathen
whom the Lorde cast out before the chil-
dren of Israel.

For he went to, and buylt the high places
whiche Hecchia his father had broken
downe: And he reared vp alters for
Baalim, and made groues, and wor-
shipped all the hoast of heauen, and ser-
ued them.

And he buylt alters in the house of the
Lorde, where as the Lorde yet had sayd,
In Hierusalem shal my name be for euer.

And he buylded alters for all the hoast
of heauen, in the two courtes of his house
of the Lorde.

And he burnt his children in fire in the
balley of the sonne of Hinnon: he was a
foxerter, he regarded the crying of
birdes, bled in chauntmentes, and main-
tayned workers with spirites and sears
of fortunes, and wrought much euill in
the sight of the Lorde to anger hym
withall.

And he put the carued image and an
idol whiche he had made, in the house of
God: Of which house, God had sayd to
Dauid and to Solomon his sonne, In
this house and in Hierusalem whiche I
haue cholen afore all the tribes of Israel
Will I put my name for euer.

Neither will I make the foote of Is-
rael to remove any more out of the land
whiche I haue ordeyned for your fa-
thers, yf so be that they wil be diligent
and do all that I haue commaunded
them in all the law and statutes, and or-
dinances by the hande of Moyses.

And so Manasse made Juda and the in-
habiters of Hierusalem to erre, and to do
worse then the heathen whom the Lorde
destroyed before the children of Israel.

And the Lorde spake to Manasse and
to his people: but they would not re-
garde.

wherefore the Lorde brought vpon them
the captaynes of the hoast of the king of
the Assyrians, whiche toke Manasse in
holde, and bounde him with chaynes,
and caried him to Babylon.

And when he was in tribulation, he be-
sought the Lorde his God, and humbled
him selfe exceedingly before the God of
his fathers,

And made intercession to hym: and God
was intreated of him, and hearde his
prayer, and brought him againe to Hie-
rusalem into his kingdome: and then
Manasse knewe that the Lorde was
God.

(b) Affliction
groweth vnder
standing.

After this he buylt a wall without the
cite of Dauid on the west side of Sion,
in the balley, as they came to the filthe
gate, and round about Ophel, & brought
it vp of a very great heygth, and put cap-
taynes of warre in all the strong cities of
Juda.

And he toke away straunge gods and
images out of the house of God, and all
the alters that he had buylt in the
mount of the house of God and Hierusa-
lem, and cast them out of the cite.

i. Par. xlii. a
and xxxi. a

And he prepared the altar of the Lorde,
and sacrificed thereon peace offerings
and thanke offerings, and charged Ju-
da to serue the Lorde God of Israel.

Nevertheless, the people dyd offer stil
in the high places, howbeit vnto the
Lorde their God only.

The rest of the actes of Manasse, and
his prayer vnto his God, & the wordes
of the sears that spake to him in the
name of the Lorde God of Israel, be-
hold they are writtē in the sayings of
the kinges of Israel.

And his prayer, and howe that he was
heard, and all his sinnes, and his
trespasse, and the places where he made
high places and set vp groues and ima-
ges before he was weakened, beholde
they are writtē among the sayings of
the sears.

(c) Because
he had so be-
tride offend
against the
Lorde, they did
not burie him
in the sepul-
chre of the
kinges, but in
the garden of
the kinges
house.

And Manasse slept with his fathers,
& they buried him in his owne house,
and Amon his sonne raigned in his
roome.

2. Chronicles.

- 21 Amon was two and twentie yeres old when he began to raigne, and raigned two yeres in Hierusalem.
- 22 But he did euill in the sight of the Lord, like as dyd Manasse his father: for Amon sacrificed to all the carued images whiche Manasse his father had made, and serued them.
- 23 And submitted not him selfe before the Lorde, as Manasse his father had

meckened him selfe: but Amon trespassed greatly.

- 24 And his owne seruantes conspired against him, and slue him in his owne house.

- 25 But the people of the lande slue al them that had conspired against king Amon: and the same people of the lande made Josiah his sonne king in his roome.

The .xxxiiii. Chapter.

1 Josiah destroyeth the idoles. 8 and restozeth the temple. 14 The booke of the lawe is founde. 21 He sendeth to Gulda the prophetisse for counsell. 27 God heareth his prayer. 31 He maketh a couenaunt with God.

A

4. Reg. 11. 2.

1 Josiah was eyght yeres olde when he began to raigne, and he raigned in Hierusalem thirtie and one yeres.

2 And he dyd that whiche was right in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 In the eyght yere of his raigne, when he was yet a childe, he began to seke after the God of Dauid his father: And in the twelfth yere he began to purge Juda & Hierusalem from the high places, groues, carued images, and images of metall.

4 And they brake downe the alters of Baalim euen in his^a presence: and other images that were in greater honour then they, he caused to be destroyed: And the groues, carued images, and images of metall he brake and made dust of them, and strowed it vpon the graues of them that had offered vnto them.

5 And he burnt the bones of the priestes vpon the alters of them, and censed Juda and Hierusalem:

6 And euen so did he in the cities of Manasse, Ephraim, Simcon, vnto Rephthail, and in the wilderness of them rounde about,

25

^a The goodly scale of this good prince is a goodly example for al princes to follow.

7 He plucked asunder the^b alters & the groues, & did beate the images & stampe them to powder, and cut downe all the idoles throughtout all the lande of Israel, and returned to Hierusalem againe.

8 In the eyghtenth yere of his raigne, when he had purged the lande and the temple, he sent Saphan the sonne of

Azaliahu, and Maasiah the gouernour of the citie, and Joah the sonne of Joahaz the recorder, to repaire the house of the Lorde his God.

- 9 And when they came to Helkiah the hie priest, they deliuered the money that was brought into the house of God, whiche the Leuites that kept the entres had gathered of the hand of Manasse and Ephraim, and of all that yet remayned in Israel, and of all Juda and Beniamin, and they returned to Hierusalem.

- 10 And they put it in the handes of the workmen that had the ouersight of the house of the Lorde, & they gaue it to the labourers that wrought in the house of the Lorde, to repaire and mende the house.

- 11 Euen to masons and carpenters gaue they it, to get hewed stone, & timber for couples and for beames of the houses which Kinges of Juda had destroyed.

- 12 And the men did the worke^c saythfully: And the ouerseers of them to courage them forward, were Jahath and Obadiah Leuites of the children of Merari: and Secharia and Mesullam of the children of the Caathites, and other of the Leuites, whiche all could skill of instrumentes of musike.

- 13 And ouer the bearers of burthens, and ouer all that wrought in whatsoeuer workmanship it were, were there scribes, officers, & porters of the Leuites.

- 14 And when they brought out the money that was brought into the house of the Lorde, Helkiah the priest^d founde the booke of the lawe of the Lorde^e geuen by Moyses.

15 And

4. Reg. 22. 2.

15 And Helkia answered and sayd to Saphan the scribe: I haue founde the booke of the law in the house of the Lord. And Helkia gaue the booke to Saphan.

16 And Saphan caried the booke to the king, and brought the king word againe, saying: All that was committed to thy seruantes, that do they.

17 And they haue gathered together the money that was founde in the house of the Lord, and haue deliuered it into the handes of the ouerseers of the worke, and to the handes of the workmen.

18 And then Saphan the scribe shewed the king, saying, Helkia the priest hath geuen me a booke: and Saphan read in it before the king.

19 And it fortuned, that when the king had heard the wordes of the lawe, he ^(b)tore his clothes:

20 And the king commaunded Helkia and Ahikam the sonne of Saphan and Ahidon the sonne of Bichai, and Saphan the scribe, and Afsa a seruauit of the kunges, saying:

21 Go and enquire of the Lord for me and for them that are left in Israel and Iuda, concerning the wordes of the booke that is founde: For great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the worde of the Lord, to do after all that is written in this booke.

22 And Helkia and they that the king had ^(appoynted) went to Hulda a prophetesse, the wyfe of Sallum, the sonne of Thecuath, the sonne of Hasra, keeper of the wardrope (for she dwelt in Iherusalem within the seconde wall): & so they communed with her.

23 She answered them, Thus sayth the Lord God of Israci: Tell ye the man that sent you to me,

24 Euen thus sayth the Lord: Beholde, I will bring euill vpon this place, and vpon the inhabiteurs thereof, euen al the curses that are written in the booke whiche they haue read before the king of Iuda:

25 Because they haue forsaken me, and haue offered vnto other gods, to anger me with all maner workes of their handes: therefore is my wrath set on fire

against this place, and shall not be quenched.

26 And as for the king of Iuda which sent you to enquire of the Lord, so that ye say vnto him: thus sayth the Lord God of Isracel, concerning the wordes whiche thou hast hearde.

27 Because thyne heart did ^(c)melt, and thou diddest mecke thy seife before God when thou heardest his wordes against this place, and against the inhabiteurs thereof, and humbledst thy seife before me, and tarest thy clothes, and weepedst before me: that haue I heard also, sayth the Lord.

28 Behold, I wil take thee to thy fathers, and thou shalt be put in thy graue in peace, and thyne eyes shall not see all the mischiefe that I will bring vpon this place, and vpon the inhabiteurs of the same. And they brought the king worde againe.

29 Then the king sent and gathered together all the elders of Iuda and Iherusalem: 4 Reg 22

30 And the king went by into the house of the Lord, and all the men of Iuda, and the inhabiteurs of Iherusalem, and the priestes and Leuites, and all the people great and smal, and ^(the king) did reade in their eares all the wordes of the booke of the couenaunt that was founde in the house of the Lord.

31 And the king stode at his standing, and made a couenaunt before the Lord, to folowe the Lord, and to kepe his commaundementes, his witnesse, and his statutes, with all his heart, and with al his soule, and to fulfill the wordes of the appoyntment written in the sayd booke.

32 And he set in their roome all them that were founde in Iherusalem and Beniamin: and the inhabiteurs of Iherusalem did according to the couenaunt of the Lord God of their fathers.

33 And Josiah put away all maner of abominations out of all landes that perteyned to the children of Isracel, and brought in all that were founde in Isracel, to worship and to serue the Lord their God: And they turned not aside from after the Lord God of their fathers, as long as he liued.

2. Chronicles.

The. xxxv. Chapter.

1 Jofia keepeth the paffouer. 2 He fetteth fourth gods feruice. 20 He fighteth againſt the king of Egypt, and dieth. 24 The people bewaile him.

A 1
4. Reg. 23. 2.
III. Eſd. 3. 2.



- AND Jofia helde* the feaſt of) paffouer vnto the Lorde in Hieruſalem, & they ſlue paſſouer in the fourteenth day of the firſt moneth. And he ſet the prieſtes in their offices, and ayded them in the ſeruice of the houſe of the Lorde,
- 3 And ſayd vnto the Leuites that taught all Iſrael, and were ſanctified vnto the Lorde: But the holy arke in the houſe whiche Solomon the ſonne of Dauid king of Iſrael vyd buylde, it ſhalbe no more a burden vpon your ſhoulders: But now ſerue the Lord your God, and his people Iſrael:
- 4 And prepare your ſelues by your auncient houſholdes, and companies, according to the Writting of Dauid king of Iſrael, and the Writting of Solomon his ſonne:
- 5 And ſtand in the holy place, according to the deuſion of the auncient houſholdes of your brethren the children of the people, and after the deuſion of the auncient houſholdes of the Leuites:
- 6 Kill paſſouer, and ſanctifie your ſelues, & prepare your brethren, that they may do according to the word of the Lord by the hande of Moyses.
- 25 7 And Jofia gaue to the people flockes of ſheepe and kiddes all for paſſouer, and for al that were preſent, thirtie thouſande by tale, and thre thouſande oxen: and theſe were euen of the kinges ſubſtance.
- 8 And his lordes gaue willingly both vnto the people and to the prieſtes, and vnto the Leuites: helkia alſo, Zacharia, and Ichiel, rulers of the houſe of God, gaue vnto the prieſtes for paſſouer offerings two thouſande and ſixe hundred ſheepe, and thre hundred oxen.
- 9 (a) Conania, and Semeiah, & Nathanael his brethren, & Malabiah, and Jehiel, and Joſabad, rulers of the Leuites, gaue vnto the Leuites paſſouer offerings [euen] five thouſande ſheepe and five hundred oxen.
- 10 And ſo the ſeruice was prepared, and

the prieſtes ſtoode in their places, & the Leuites in their diſtinct companies, at the kinges commaundement:

- 11 And they ſlue paſſouer, and the prieſtes ſprinkled the blood with their hande, and the Leuites pulled of the ſkinnes of the beaſtes.

- 12 And they ſet away the burnt offerings, to geue them vnto the people that were deuſed be auncient houſes, and that they ſhoulde offer vnto the Lorde, like *as is written in the booke of Moyses: And ſo vyd they with the oxen alſo.

Leuit. 1.

- 13 And *they dreſſed the paſſouer with fire, as the maner was: And the other dedicate beaſtes ſodde they in pottes, caldrons, and pannes, and deuſed them among all the people.

Exod. xiii.

- 14 And after ward they made redy for them ſelues and for the prieſtes: for the prieſtes the children of Aaron were buſied in offering of burnt offerings and the fat vntill night: therfore the Leuites prepared for them ſelues and for the prieſtes the ſonnes of Aaron.

- 15 And the ſingers the children of Aſaph ſtoode in their ſtanding, *according to the commaundement of Dauid, and Aſaph, Heman, and Jeduthun the kinges (b) ſear: and the porters wayted at euery gate, and might not depart from their ſeruice: for their brethren the Leuites prepared for them.

i. Pa. xxxv. and xxxvi.

(b) As ſinging the proph.

- 16 And ſo all the ſeruice of the Lord was prepared the ſame day, to offer paſſouer, and to offer burnt offerings vpon the aulter of the Lord, according to the commaundement of king Jofia,

- 17 And the children of Iſrael that were preſent, kept the paſſouer the ſame time, and the feaſt of ſweet bread ſeven dayes.

- 18 And there was no paſſouer like to that kept in Iſrael from the dayes of Samuel the prophete, neither did al the kinges of Iſrael holde ſuch a paſſouer feaſt as vyd Jofia, and the prieſtes and Leuites, and all Juda and Iſrael that were preſent, and the inhabitants of Hieruſalem.

- 19 This paſſouer was holden in the eighteenth yere of the raigne of Jofia.

20 After

a. Liberaſt prouiſion for the miniſter.

- 20 After all this when Josia had prepared the temple, Necho king of Egypt came vp to fight against Chareanis beside Euphrates: and Josia went out against him.
- 21 whiche sent messengers to hym, and said: what haue I to do with thee thou king of Juda? We not thou against thy selfe this day, for my warre is against another house, and God bad me make hast: Leauce of therfore & meddle not with God which is with me, lest he destroy thee.
- 22 Nevertheless Josia would not turne his face from hym, but rather toke aduise to fight with hym, and hearkened not vnto the wordes of Necho out of the mouth of God, and came to fight in the valley of Megiddo.
- 23 And the shooters shot darteres at king Josia: And the king sayde to his seruantes, Carie me away, for I am sore wounded.
- 24 His seruantes therefore had hym out of that charet, and put him in another charet that they had: And when they had brought him to Hierusalem, he died, and was buried in the sepulchre of his fathers: And all Juda and Hierusalem mourned for Josia. Zacha. xii. 2.
- 25 And Jeremia lamented Josia, and all singing men and singing women mourned for Josias in their lamentations to this day, and made the same lamentations an ordinaunce in Israel: and beholde they are written in the lamentations.
- 26 The rest of the actes of Josia and his goodnes [whiche he did] folowing in the writing of the lawe of the Lorde,
- 27 And his sayinges first and last, beholde they are written in the booke of the kinges of Israel and Juda.

The xxxvi. Chapter.

1 After Josia raigneth Jehoahaz. 4 After Jehoahaz Jehoiacin. 8 After hym Jehoiacin. 11 After him Zedekia. 14. 17. in whose time all the people were caried away to Babylon, for concerning the admonitions of the prophetes. 22 And were reioyced againe the seuentith yere after, by king Cyrus.

1 **A**nd the people of the lande toke Jehoahaz the sonne of Josia, and made hym king in his fathers steade in Hierusalem.

2 And Jehoahaz was twentie & thre yeres olde when he began to raigne, and he raigned thre monethes in Hierusalem.

3 And the king of Egypt put him downe at Hierusalem, and merced the lande in an hundred talents of silver, and a talent of golde.

4 And the king of Egypt made Eliakim his brother king vpon Juda and Hierusalem, and turned his name to Jehoiacin: and Necho toke Jehoahaz his brother, and caried him to Egypt.

5 Jehoiacin was twentie and fife yeres old when he began to raigne, & he raigned alenue yeres in Hierusalem, and he did euill in the sight of the Lord his God.

6 Against him came Nabuchodonosor king of Babylon, and bounde hym with two chaynes, to cary him to Babylon.

7 The king Nabuchodonosor also caried

of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

8 The rest of the actes of Jehoiacin, and his abhominations which he did, and that which was found vpon him, beholde they are written in the booke of the kinges of Israel and Juda: and Jehoiacin his sonne raigned in his steade.

9 And Jehoiacin was eyght yeres olde when he began to raigne, and he raigned thre monethes and ten dayes in Hierusalem, and dyd euill in the sight of the Lorde.

10 And when the yere was out, king Nabuchodonosor sent and fet him to Babylon with the goodly vessels of the house of the Lorde, and made Zedekia his fathers brother king ouer Juda and Hierusalem.

11 Zedekia was one and twentie yeres old when he began the raigne, and raigned alenue yeres in Hierusalem. Jerem. lv. 2. 3. Reg. 24. d.

12 And he dyd euill in the sight of the Lord his God, and humbled not him selfe before Jeremia the prophete, at the mouth of the Lorde.

25

(a) He meaneth the markes of his larme, whiche were founde printed in his body when he was dead.

The booke

13 And he rebelled against king Nabuchodonosor, which had receaued an oth of him by God: but he was stiffnecked, and to hard hearted to turne vnto the Lord God of Israel.

14 Moreover, all the chiefe of the prestes and the people trespassed wonderfully after all maner of abominations of the heathen, and polluted the house of the Lord which he had halowed in Hierusalem.

15 *And the Lord God of their fathers sent to them by his messengers, rising by betimes, and sending: for he had compassion on his people, and on his dwelling place.*

16 But they mocked the messengers of God, and despised his wordes, and misused his prophetes, vntill the wrath of the Lord arose against his people, and till there was no remedie.

17 *And so he brought vpon them the king of Chaldee, which slue their young men with the sword in their holy temple, and spared neither young man, mayden, old man, nor him that stooped for age: he gaue them all into his hande.*

18 And all the vessels of the house of God, both great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his lordes: all

these caried he to Babylon.

19 And they burnt the house of God, and brake downe the wal of Hierusalem, and burnt all the pallaces thereof with fire, and destroyed all the goodly iewels therof.

20 And the rest that had escaped the sword, caried he to Babylon: where they were bondmen to him & his children, vntill the time that Persia had the Empire:

21 To fulfill the worde of the Lord by the mouth of Ieremia, vntill the lande had her pleasure of her Sabbathes: for as long as she lay desolate, she kept Sabbath, vntill threescore and ten yeres were fulfilled.

22 *And the first yere of Cyrus king of Persia (when the worde of the Lord spoken by the mouth of Ieremia was finished) the Lord stirred by the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and that by writing, saying:*

23 Thus sayth Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen geuen me, & hath charged me to builde hym an house in Hierusalem, that is in Iuda: wherefore whosoever is among you of all his people, the Lord his God be with hym, and let hym go vp.

E. VV.

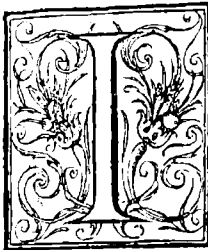
The ende of the seconde booke of the Chronicles.

The first booke of Esdras.

The first Chapter.

1 Cyrus sendeth againe the people that was in captiuitie, 8 and restoreth them their holy vessels.

¶ 1



In the first yere of
* Cyrus king of
Persia (that the
worde of the Lord
spoken * by the
mouth of Ieremia
might be fulfilled)
the Lord stirred
by the spirite of

Cyrus king of Persia, that he caused to
be proclaymed throughout all his en-
pyre, and to be wrytten, saying,

2 Thus saith Cyrus the king of Persia:
The Lord God of heauen hath geuen
me all the kingdomes of the earth, * and
hath commaunded me to build him an
house at Iherusalem, which is in Iuda.

3 Whosoever now among you is of his
people, the Lord his God be with him,
and let him go by to Iherusalem in Iu-
da, and builde the house of the Lord
God of Israel, he is the God that is at
Iherusalem.

4 And whosoever remayneth yet in any
maner of place where he is a straunger,
let the men of that place helpe him with
siluer and golde, with good and cattaille,
beside that which they willingly offer
for the house of God that is at Iherusa-
lem.

5 Then gat by the principall fathers of

Iuda and Benjamin, and the priestes
and Leuites, and all they whose spirite
God had raysed to go by and to builde
the house of the Lord which is at Ihe-
rusalem.

6 And all they that were about them,
strengthened their hande with vessels of
siluer & golde, with goodes, and cattaille,
and iewels, besides all that was wyl-
lingly offered.

7 And king Cyrus brought forth the 28
vessels of the house of the Lord: * which ^{ii. Par. 35. 6.}
Nabuchodonosor had taken out of Ihe-
rusalem, and had put in the house of his
God.

8 Those did Cyrus the king of Persia
bryng forth by the hande of Mishtha-
tes the treasurer, & numbred them vnto
Selsazer the prince of Iuda.

9 And this is the number of them: thir-
tie chargers of golde, a thousand char-
gers of siluer, twentie and nine kniues:

10 Thirtie basons of golde, and of other
siluer basons foure hundred & ten: and
of other vessels a thousand.

11 All the vessels of golde and siluer were
foue thousand and foure hundred: All
these did Selsazer cary alway with
them that came by out of the captiuitie
of Babylon, vnto Iherusalem.

The .ij. Chapter.

The number of them that returned from the captiuitie

¶ 1



These are the children of
the prouince, that went
by out of the captiuitie,
whom Nabuchodon-
osor the king of Baby-
lon had caried alway
vnto Babylon: & came

againe vnto Iherusalem and into Iuda
euery one vnto his cite.

2 They that came with Zorobabel are
these: Jelsia, * Nehemiah, Saraiahs,
Rehelata, Mardochai, Bilsan, Mispar;
Siguai, Rehum, Baana. This is the
number of the men of the people of Is-
rael:

3 The children of Pharos, two thou-
sand an hundred seuentie and two.

4 The children of Septhia, three hun-
dred seuentie and two.

5 The children of Arath, seuen hundred
seuentie and foue.

6 The children of the captaine of Moab,
of the children of Jelsua and Joab,
two thousand eyght hundred and
twelue.

7 The children of Etam, a thousand two
hundred fiftie and foure.

8 The children of Zathu, nine hundred
and

I. Esdras.

- and fouretie and five.
- 9 The children of Zaccai, seven hundred and threescore.
- 10 The children of Sani, six hundred fouretie and two.
- 11 The children of Sebai, six hundred twentie and three.
- 12 The children of Asgad, a thousand two hundred twentie and two.
- 13 The children of Adonitani, six hundred fiftie and six.
- 14 The children of Seguai, two thousand fiftie and six.
- 15 The children of Adin, four hundred fiftie and four.
- 16 The children of Ater of Hezekia, ninety and eyght.
- 17 The children of Bezai, three hundred twentie and three.
- 18 The children of Joza, an hundred and twelue.
- 19 The children of Hasum, two hundred twentie and three.
- 20 The children of Gebbar, ninety & five.
- 21 The children of Bethlehem; an hundred twentie and three.
- 22 The men of Betopha, fiftie and six.
- 23 The men of Anathoth, an hundred twentie and eyght.
- 24 The children of Asinaieth, fouretie and two.
- 25 The children of Kiriathiarim, euen the children of Cephira and Beeroth, seven hundred fouretie and three.
- 26 The children of Harania and Geba, six hundred twentie and one.
- 27 The men of Michmas, an hundred twentie and two.
- 28 The men of Bethel and Hay, two hundred twentie and three.
- 29 The children of Nebo, fiftie and two.
- 30 The children of Bagbis, an hundred fiftie and six.
- 31 The children of the other Elam, a thousand two hundred fiftie and four.
- 32 The children of Barim, three hundred and twentie.
- 33 The children of Lodhadid and Ono, seven hundred twentie and five.
- 34 The children of Jericho, three hundred fouretie and five.
- 35 The children of Senaa, three thousand six hundred and thirtie.
- 36 The priests: of the children of Jedaia of the house of Jesua, nine hundred seuentie and three.
- 37 The children of Innuer, a thousand
- fiftie and two.
- 38 The children of Phashur, a thousand two hundred fouretie and seven.
- 39 The children of Arim, a thousand and seuentene.
- 40 The Levites: the children of Jesua & Cadmiel, of the children of Hodawia, seuentie and four.
- 41 The singers: the children of Asaph, an hundred twentie and eyght.
- 42 The children of the doore keepers, the children of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai, altogether an hundred thirtie and nine.
- 43 The Reethimms: the children of Ziba, the children of Asupha, the children of Tabaoth,
- 44 The children of Ceros, the children of Sita, the children of Padon,
- 45 The children of Lebana, the children of Hagaba, the children of Accub,
- 46 The children of Hagab, the children of Semilai, the children of Hanan,
- 47 The children of Giddel, the children of Sahar, the children of Beata,
- 48 The children of Razin, the children of Peroda, the children of Salan,
- 49 The children of Uzza, the children of Pasah, the children of Belai,
- 50 The children of Asna, the children of Behunim, the children of Nephusim,
- 51 The children of Sabur, the children of Hacupa, the children of Harhur,
- 52 The children of Bazluth, the children of Behida, the children of Harla,
- 53 The children of Bartos, the children of Silara, the children of Chamah,
- 54 The children of Rezia, the children of Hatipha.
- 55 The children of Solomons seruantes, the children of Sotai, the children of Sophereth, the children of Peruda,
- 56 The children of Jaala, the children of Darcon, the children of Giddel,
- 57 The children of Sephatiah, the children of Hattil, the children of Bochereth, Hazbaim, the children of Ami.
- 58 All the Reethimms, and the children of Solomons seruantes, were altogether three hundred ninetie and two.
- 59 And these went by from Thelmelech, and from Thelharla, Cherub, Adon, and Innier: but they could not discern their fathers house & their seede, whether they were of Israel.

- 60 The children of Delata, the children of Tobia, the children of Becoda, six hundred fiftie and two.
- 61 And of the children of the priestes: the children of Habaia, the children of Acroz, the childre of Bersillai, which toke one of the daughters of* Bersillai the Gileadite to wyfe, and was called after their name.
- 62 These sought their euidence among them that had the register of birth, and were not founde therein, therefore were they put from the priesthood.
- 63 And Hathirathai said vnto them that they should not eate of the most holy, till there rose vp a* priest [to weare] Urin and Thunnum.
- 64 The whole congregation together, was fouretie & two thousand, three hundred and threescore:
- 65 Beside their seruantes and maydens, of whom there were seven thousand thre hundred thirtie and seven: And

there were among them two hundred singing men and women.

- 66 Their horses were seven hundred thirtie and six: their Gules two hundred fouretie and five,
- 67 And their Camels foure hundred thirtie and five: their Asses six thousand seven hundred and twentie.
- 68 And certaine of the chiefe fathers, when they came to the house of the Lorde at Hierusalem, they offered them selues wylling for the house of God, to let it vp in his place:
- 69 And gaue golde after their habilitie, vnto the treasure of the worke, euen threescore and one thousand peeces, and five thousand pounce of siluer, and an hundred priestes garments.
- 70 So the priestes, and the Leuites and certaine of the people, and the singers, and the porters, and the Bethinims dwelt in their cities, and all Israel in their cities.

¶ The .iii. Chapter.

1 They builde the altar of God. 6 They offer to the Lorde. 7 They prepare for the temple, 11 and sing vnto the Lorde.

11. viii.



- 1 And when* the seventh moneth came, and the childre of Israel were now in their cities, the people came together euen as one man to Hierusalem.
- 2 And there stood vp Iesua the sonne of Josedei, and his brethren the priestes, and Zorobabel the sonne of Salathiel and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moyses the man of God.
- 3 And the altar set they vpon his* sockets: for there was a fearefulnesse among them, because of the people of those countries, therefore they offered burnt offerings thereon vnto the lorde, euen burnt offerings* in the morning and at euening.
- 4 And they helde the feast of tabernacles* as it is written, and offered burnt sacrifices dayly, according to the number and custome, day by day.
- 5 Afterwarde they offered dayly burnt offerings also, and in the new moones, and in al the feast dayes that were consecrated vnto the Lord, and for all them

which did of their owne free wyll offer vnto the Lorde.

- 6 From the first day of the seventh moneth, began they to offer burnt sacrifices vnto the Lord: euen when the foundation of the temple of the Lorde was not yet layde.

- 7 They gaue money also vnto the masons and* carpenters, and meate and drinke, and oyle vnto them of Sidon and of Tyre, to bring the Cedar timber from Libanus by sea vnto Joppa, according to the graunt that they had of Cyrus the king of Persia.

- 8 In the second yere of their coming vnto the house of God at Hierusalem in the second moneth, began Zorobabel the sonne of Salathiel, and Iesua the sonne of Josedei, and the remnant of their brethren, the priestes and Leuites, and all they that were come out of the captiuitie vnto Hierusalem: and appoynted the Leuites from twentie yeres olde and aboue, to see that the worke of the house of the Lorde went forwarde.

- 9 And Iesua stood with his sonnes and brethren, and Cadmiel with his sonnes & the children of Juda together, to set forwarde the workmen of the house of God,

23
Or, workmen.

I. Esdras.

God, euen the childre of Menadad, with their children, and their brethren the Leuites.

10 And when the builders layed the foundation of the temple of the Lorde, they appoynted the priestes in their arraye with trumpettes, and the Leuites the children of Asaph with tymbales, to prayse the Lorde * after the manner of Dauid king of Israel.

11 And they sang together when they gaue prayse and thankes vnto the lorde, Because he is gracious, and because his mercie endureth for euer vpon Israel:

And all the people sholuted loude in praying the Lorde, because the foundation of the house of the Lorde was layd.

12 Many also of the priestes & Leuites and chiefe fathers; and auncient men which had seene the first house, when the foundation was layde before their eyes, wept with a loude voyce, and many sholuted & aloud with ioy:

13 So that the people coulde not discerne the ioyfull founde & gladnesse, from the noyle of the weeping among the people: for the people sholuted with a loude crye, and the noyle was heard farre of.

The .iiij. Chapter.

2 The building of the temple is hindred, and how. 11 Letters to Artaxerxes, and the aunswere.

A 1



Ut * the aduersaries of Iuda and Benjamin, heard that the children of the captiuitie builded the temple vnto the Lorde God of Israel:

2 And they came to Zorobabel and to the principall fathers, and saide vnto them: we wyll builde with you, for we seeke the Lorde your God, as ye do, and we haue done sacrifice vnto him since the time of Asoz hadon the king of Assur * which brought vs by hither.

3 And Zorobabel, and Iesua, and the other auncient fathers of Israel, sayde vnto them: It can not be, that you and we together shoulde builde the house vnto our God: for we our selues wyll builde alone vnto the Lorde our God of Israel, * as Cyrus the king of Persia hath commaunded vs.

4 And it came to passe, that the folke of the laude discouraged the people of Iuda, & troubled them as they were building:

5 And hyred counsellers against them, to hinder their deuce as long as Cyrus the king of Persia liued, until the raigne of Darius king of Persia.

6 And in the raigne of Ahasuerus, euen at the beginning of his raigne, wrote they vnto him a complaynt against the inhabiteurs of Iuda and Hierusalem.

15 7 And in the dayes of Artaxerxes, wrote Hithadath, Tabeel, and the other of his counsell, vnto Artaxerxes the king of Persia with faire wordes: And the wy-

ting of the letter was in the Syrians speache, and interpreted in the language of the Syrians:

8 Rehum the recorder, and Samσαι the scribe wrote a letter from Hierusalem to Artaxerxes the king, as it foloweth.

9 Then Rehum the recorder, and Samσαι the scribe, and other of their company, they of Dina, of Apharsath, of Tharpelai, of Persia, of Arache, of Babylon, of Susa, of Deha, of Elan,

10 And other of the people * whom the great & noble Mnappat brought ouer, and set in the cities of Samaria, and other that are nowe beyond the water, and Cheeneth.

11 This is the copie of the letter that they sent vnto king Artaxerxes: Thy seruantes, and the men that are nowe beyond the water, and Cheeneth.

12 Be it knowen vnto the king that the Jewes which came by from thee to vs, are come vnto Hierusalem, a citie seditious and froward, and builde the same, and set by the walles thereof, and lay the foundations.

13 Be it knowen now vnto the king, that if this citie be builded, and the walles made by againe, then shal not they geue toule, tribute, and custome, & the kinges profite shall incurre damage.

14 And now in the meane season we haue destroyed the temple, and woulde no longer see the kinges dishonour, therefore sent we out also and certified the king,

15 That it may be sought in the booke of the cronicles of thy progenitours, and so

"Or, apparet.

1. Par. xvi. b

iii. Esd. v. g.

iii. Reg. 12 d

"Or, it is not for you, but for us to.

i. Esd. i. a.

"Or, it is said.

"Or, it is said.

iii. Reg. 12 d

"Or, it is said that he was brought up in the house of the king, and would it.

so shalt thou finde in the booke of the cronicles, and perceaue that this citie is seditious and uoysonie vnto the kinges and landes, and that they cause other also among them to rebell of olde: and for the same cause was this citie destroyed.

16 Therfore do we certifie the king, that if this citie be builded againe, and the walles thereof made by, thou shalt hereafter haue no portion beyond the water.

17 Then sent the king an aunswere vnto Rehum the recorder and Samisai the scribe, and to the other of their companions that dwell in Samaria, and vnto the other that were beyond the water in Selam and Cheeth.

18 The letter which ye sent vnto vs, hath ben openly read before me.

19 And I haue commaunded to make searche, and it is found that this citie of olde hath made insurrection against kinges, and that rebellion and sedition

hath ben committed therein.

20 There haue ben mightie kinges also at Hierusalem, which haue raigned ouer all countreys beyond the water: and toulle tribute, and custonie was geuen vnto them,

21 Geue ye now the therefore commaundement, that the same men be forbidden, and that the citie be not builded againe, till I haue geuen another commaundement.

22 Take heede now that ye be not negligent to do this: for why should the king haue harme there through:

23 Nowe when the copie of king Artaxerxes letter was read before Rehum & Samisai the scribe, and their companions, they went by in all the haste to Hierusalem vnto the Iewes, and forbade them with violence and polther.

24 Then ceased the worke of the house of God at Hierusalem, and continued so vnto the second yere of Darius king of Persia.

¶ The .v. Chapter.

1 Aggeus and Zachari do prophesie. 3 The worke of the temple goeth forward, contrary to the minde of Chathanai. 6 His letters to Darius.

A



1 And the prophetes Aggeus, and Zachari the sonne of Iddo, prophesied vnto the Iewes that were in Iuda and Hierusalem in the name of the God of Israel, eu

vnto them.

2 Then gat by Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and began to bulde the house of God at Hierusalem: and with them were the prophetes of God, which helped them.

3 At the same time came to them Chathanai which was captaine beyond the water, and Stharbusanai, and their companions, and saide thus vnto them: who hath commaunded you to bulde this house, & to make by these walles:

4 Then saide we vnto them after this manner: what are the names of the men that make this building:

5 But the eye of their God was vpon the elders of the Iewes, that they could not cause them to cease, till the matter was brought to Darius: and then they answered by letters thereunto.

6 This is the copie of the letter that Chathanai which was captayne beyond the water, & Stharbusanai, & the counsaillours of Apharsath which were beyond the water, sent vnto king Darius.

7 And the matter that they sent vnto him, was written thus within the letter: Vnto Darius the king, all peace.

8 Be it knowen vnto the king that we went into the prouince of Iurie to the house of the great God, which is builded with mightie great stones, and beames are layde in the walles, and the worke goeth fast forth, and prospereth in their handes.

9 Then asked we the elders, and saide vnto them as it foloweth: who commaunded you to bulde this house, and to make by the walles thereof:

10 We asked their names also, that we might certifie thee, and write the names of the men that were their rulers.

11 But they answered vs with these wordes, and saide: we are the seruantes of him that is God of heauen and earth, and bulde the house that was builded of olde and many yeres ago,

.I. Esdras.

ago, * Which the great king of Israel builded, and set vp.

12 But after our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hande of Nabuchodonosor the king of Babylon & of the Chaldees, which brake doونه this house, and caried the people alway captiue vnto Babylon.

13 * But in the first yere of Cyrus the king of Babylon, the same king Cyrus gaue commaundement concerning this house of God, that it shoulde be built againe.

14 And the vessels of golde and siluer of the house of God which Nabuchodonosor toke out of the temple that was at Hierusalem, and brought them into the temple at Babylon: those did Cyrus the king take out of the temple at Babylon, * and they were deliuered vnto one Sa-

bazar by name, whom he made captaine,

15 And saide vnto him: Take these vessels, and go thy way, and set them in the temple that is at Hierusalem, and let the house of God be builded in his place.

16 Then came the same Salsazar, and layed the foundation of the house of God which is at Hierusalem: Since that time also vntill now we hath it ben in building, and yet is it not finished.

17 Now therefore if it please the king, let there be searche made in the kinges librarie which is there at Babylon, whether it haue ben king Cyrus commaundement that this temple of God at Hierusalem shoulde be builded: and let the king send his minde concerning the same matter.

The vi. Chapter.

At the commaundement of Darius king of Persia after the temple was builded and dedicate, the children of Israel kepe the feast of vnleuened bread.

1 **T**hen commaunded king Darius: & they made searche in the librarie, euē in the place where they layed by the treasure at Babylon:

2 And there was found in a coffer in the palace that is in the prouince of the Medes, a volume: and therein was it thus written as a memoriall.

3 In the first yere of king Cyrus, gaue the same king Cyrus commaundement concerning the house of God at Hierusalem, that the same house should be builded in the place where they offer the sacrifices, & to ioyne the walles together of threescore cubites heygth, and threescore cubites breadth.

4 Thye rowes of rough stones, and one rowe of newe timber: and the expences shalbe geuen of the kinges house.

5 And let the golde and siluer vessels of the house of God, which Nabuchodonosor toke out of the temple at Hierusalem, and brought vnto Babylon, be restored, and brought againe vnto the temple at Hierusalem to their place in the house of God.

6 Now therefore thou Thathanar captaine beyond the water, & Stharbazanai, and your counsaillers, and Apherse-

chei which are beyond the water, get ye alway from them.

7 Let the worke of the house of this God alone, that the captaine of the Jewes and their elders may builde the house of God in his place.

8 I haue commaunded what ye shall do to the elders of Iuda for the building of the house of God, that of the kinges goodes, euē of the tribute beyond the water, forthwith expences be geuen vnto the men, that they be not hindered.

9 And if they haue neede of calves, rammes, and lambes for the burnt offering of the God of heauen, wheate, saite, wine, and oyle, after the custome of the priestes at Hierusalem, let the same be geuen them dayly without any delay:

10 That they may haue to offer sweete savours vnto the God of heauen, & pray for the kinges lyfe, and for his children.

11 And such a commaundement haue I geuen, that what man soeuer he be that altereth this word, there shall a beame be taken from his house, and set vp, and he shalbe hanged thereon, & his house shalbe made a dounghill for the same thing.

12 And the God that set his name there, destroy all kinges and people that put to their hande to aulter and to breake doونه

- downe the house of God which is at Hierusalem. ¶ Darius haue made a decree, that this be done with speede.
- 13 Then Thathanaï the captaine [of the countrey] beyond the water, & Scharbuzanaï, with their counsaillours, according to that which king Darius had sent, so they did speedily their diligence.
- 14 And the elders of the Jewes builded, and they prospered through the prophesying of Aggeus the prophete and Zachari the sonne of Iddo, and they builded, and they finished it according to the commaundement of the God of Israel, and after the commaundement of Cyrus and Darius & Artaxerxes, kinges of Persia.
- 15 And this house was finished the thirde day of the moneth Adar, even in the sixt yere of the raigne of king Darius.
- 16 And the childre of Israel, the priestes, the Levites, and the other children of the captivitie, helde the dedication of this house of God with ioy:
- 17 And offered at the dedication of this house of God an hundred oxen, two hundred rammes, foure hundred lambes: and for the reconciling of all Israel

twelve hee goates, according to the number of the tribes of Israel:

- 18 And set the priestes in their sundry courses, and the Levites in their diuers offices, to minister vnto God at Hierusalem, as it is written in the booke of Moyles.
- 19 And the children of the captivitie held Passouer vpon the foureteenth day of the first moneth.
- 20 For the priestes and Levites were purified all together, & killed Passouer for all the children of the captivitie, and for their brethren the priestes, and for themselves.
- 21 And the children of Israel which were come againe out of captivitie, and all such as had seperated them selves vnto them from the filthinesse of the heathen of the lande, to seeke the Lorde God of Israel, did eate,
- 22 And helde the feast of unleavened bread seven dayes with ioy: For the Lorde had made them glad, and turned the heart of the king of Assur vnto them, to strengthen their handes in the worke of the house of God, even the God of Israel.

The .vij. Chapter.

1 By the commaundement of the king, Esdras and his companions come to Hierusalem. 27 He geueth thanks to God.

- 1 **A**fter these thinges, ther was in the raigne of Artaxerxes king of Persia, one Esdras the sonne of Saraia, the sonne of Asaria, the sonne of Helkiah,
- 2 The sonne of Sallum, the sonne of Zador, the sonne of Ahitob,
- 3 The sonne of Amaria, the sonne of Asaria, the sonne of Meraioth,
- 4 The sonne of Zeraia, the sonne of Uzai, the sonne of Bucci,
- 5 The sonne of Abissua, the sonne of Phinches, the sonne of Eleasar, the sonne of Aaron the chiefe priest.
- 6 This Esdras also went vp from Babylon, and was a perfect scribe in the law of Moyles which the Lorde God of Israel did geue: And the king gaue him all that he required, according to the hand of the Lorde his God which was vpon him.
- 7 And there went vp certaine of the chil-

dren of Israel, of the priestes, leuites, singers, porters, and of the Bethminims vnto Hierusalem, in the seuenth yere of king Artaxerxes.

- 8 And he came to Hierusalem in the fifth moneth, euen in the seuenth yere of the king.
- 9 For vpon the first day of the first moneth, began he to go vp from Babylon: and on the first day of the fifth moneth came he to Hierusalem, according to the good hand of his God that was vpon him.
- 10 For Esdras prepared his heart to seeke the law of the Lorde, and to do it, and to teache the preceptes and iudgements in Israel.
- 11 And this is the copie of the letter that king Artaxerxes gaue vnto Esdras the priest, and scribe, which was a writer of the wordes and commaundementes of the Lorde, and of his statutes ouer Israel.
- 12 Artaxerxes a king of kinges, vnto Esdras

I. Esdras.

- Esdras the priest and scribe of the law of the God of heauen, peace and salutation.
- E** 13 I haue commaunded that all they of the people of Israel, and of the priestes and Leuites in my realme, which are minded of their owne good wyll to go vnto Hierusalem, go with thee:
- 14 And therfore art thou sent of the king and of his seuen counsaillers, to visite Iuda and Hierusalem, according to the law of thy God, which is in thy hande:
- 15 And that thou shouldest take with thee siluer and golde which the king and his counsaillers offer of their owne good wyll vnto the God of Israel, whose habitation is at Hierusalem:
- 16 And all the siluer and golde that thou canst finde in al the countrey of Babylon, with it that the people offer of their owne good wyll, and the priestes geue wyllingly for the house of their God which is at Hierusalem:
- 17 That thou mayst bye diligently with the same money, oxen, rammes, and lambes, with their meate offringes and drinke offringes, & thou shalt offer them vpon the auter of the house of your God which is at Hierusalem.
- 18 And looke what lyketh thee and thy brethren to do with the remnaunt of the siluer and golde, that do after the wyll of your God.
- D** 19 And the vessels that are geuen thee for the ministracion in the house of thy God, those deliuer thou before God at Hierusalem.
- 20 And whatsoeuer thing more shalbe nedefull for the house of thy God which is necessary for to spend, thou shalt receaue the charges out of the kinges treasure house.
- 21 I king Artaxerres haue commaunded all the treasures beyond the water, that loke what soeuer Esdras the priest and scribe in the law of the God of hea-
- uen requireth of you, that ye fulfill the same speedilye,
- 22 Untill an hundred talentes of siluer, and till an hundred quarters of wheate, and till an hundred bates of wine, and till an hundred * bates of oyle, & salt without measure.
- 23 Whatsoeuer also is by the commaundement of the God of heauen, let the same be done without any delay for the house of the God of heauen, that he be not wroth against the realme, & against the king and his children.
- 24 And we certifie you, that ye haue no authoritie to require taring and custome and perely rentes, vpon any of the priestes, leuites, singers, porters, Rechinins, and ministers in the house of his God.
- 25 And thou Esdras, after the wysdome of thy God that is in thyne hande, let iudges and arbiters (by my authoritie) to iudge all the people that is beyond the water, euen all such as know the law of thy God: and them that knowe it not, those see that ye teache.
- 26 And whosoever wyll not fulfill the lawe of thy God, and the kinges lawe, let him haue his iudgement without delay: whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in prison.
- 27 * Blessed be the Lorde God of our fathers, which so had inspired the kinges heart, to garnishe the house of the Lorde that is at Hierusalem:
- 28 And hath enclined mercie vnto me in the presence of the king and his counsaillers, and before all the kinges high estates: And I was comforted euen as the hande of the Lorde my God was vpon me, and so gathered I the heades of Israel together, that they might go vpon with me.

¶ The .viii. Chapter.

1 The number of them that returned to Hierusalem with Esdras. 21 He causeth them to fast. 24 He admoniseth the priestes of their duetie.



These are now the principall fathers of them, and this is the register of them that went vpon with me from Babylon, what time as king Artaxerres raig-

ned.

- 2 Of the children of Phineches, Gerson: of the children of Ithamar, Danick: of the children of Dauid,hattus:
- 3 Of the children of Zechania, among the children of Phiaros, Zachari & with him were numbred an hundred and fiftie men.
- 4 Of the childre of the captaine of Moab,

ii. Esd. viii. c

ii. Esd. viii. c

- Elioenai the sonne of Zerabiah, & with him two hundred men.
- 5 Of the children of Zerchania the sonne of Jahasiel, and with him thre hundred men.
- 6 Of the children of Adin, Abed the sonne of Jonathan, and with hym fiftie men.
- 7 Of the children of Elam, Hsai the sonne of Athalia, and with hym seuentie men.
- 8 Of the children of Saphatta, Zebadia the sonne of Michael, and with hym fourescore men.
- 9 Of the children of Joab, Obadia the sonne of Jehiel, and with him two hundred and eyghtene men.
- 10 Of the children of Selomith, the sonne of Josephia, and with hym an hundred and therscore men.
- 11 Of the children of Zebai, Zachari the sonne of Zebai, and with hym twentie and eyght men.
- 12 Of the children of Asgad, Johanan the sonne of Hakatan, and with hym an hundred and ten men.
- 13 Of the children of Adontam that were the last, whose names are these: Eliphlet, Jehiel, and Samatah, & with them therscore men.
- 14 Of the children of Bignai, Athai, and Zabud, & with them seuentie men.
- 15 And I gathered them together by the water that runneth towarde Ahaua, and there abode we thre dayes: And I looked among the people and the priestes, and founde there none of the children of Leui.
- 16 Then sent I to Eliezer, to Ariel, Seruicia, Elnathan, Jarib, Elnathan, Nathan, Zacharia, and to Mesullam, the rulers, and to Jotari and Elnathan, which were men of vnderstanding.
- 17 And to those gaue I commaundement vnto Iddo the chieftest at Casphias, and I told them what they shoulde say vnto Iddo & to his brethren the Rechinims at Casphias, that they shoulde cause the ministers of the house of our God to come vnto vs.
- 18 And through the good hande of our God vpon vs, they brought vs a very wyse man from among the children of Aholi the sonne of Leui the sonne of Israel, and Sarabia with his sonnes and his brethren, euen eyghtene.
- 19 And Hasabia and with him Hsai of the children of Berari, with his brethren, and their sonnes, twentie.
- 20 And of the Rechinims whom David and the princes gaue to minister vnto the Leuites, two hundred and twentie of Rechinims: which al were named by name.
- 21 And euen there at the water beside Ahaua I proclaymed a fast, that we might humble our selues before our God, and seke of hym a right way for vs, and for our children, and for all our substance.
- 22 For I was ashamed to requyre of the king souldiers and horsemen, to helpe vs against the enemie in the way: for we had spoken vnto the king, saying: The hande of our God is vpon all them that seke him in goodnesse, & his power and wrath is against all them that forsake hym.
- 23 So we fasted, and besought our God for this, and he was entreated of vs.
- 24 And I toke out twelue of the chiefe priestes, Sarabia, and Hasabia, and ten of their brethren with them,
- 25 And wayed them the siluer and golde, and vessels that were appoynted for the house of our God, which the king and his consaylers, and his lordes, and al Israel that were there at hand, had geuen together.
- 26 And I wayed vnto their hande six hundred and fiftie talentes of siluer, and in siluer vessels an hundred talentes, and in golde an hundred talentes:
- 27 Twentie basons of gold of a thousand draunnes, and two costly vessels of good brasse, as cleare as golde.
- 28 And I sayde vnto them: Ye are consecrate vnto the Lord, like as the vessels are holy also: and the gold and siluer are geuen of a good wil vnto the Lord God of your fathers.
- 29 Watch ye, and kepe them: for ye shall way them dowayne before the chiefe priestes, and Leuites, and ancient fathers of Israel at Hierusalem, in the treasuries of the house of the Lorde.
- 30 Then toke the priestes and Leuites the wayed siluer and golde, and vessels, to bring it to Hierusalem vnto the house of our God.
- 31 And we brake vp from the water of Ahaua on the twelfth day of the first moneth, to go vnto Hierusalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enemies, and of such as layed wayte for vs by the way.

i. Eldras.

- 32 And we came to Hierusalem, and abode there three dayes.
- 33 But on the fourth day was the silver and gold and vessels wayed in the house of our God by the haunde of Meremoth the sonne of Azia the priest, and with him was Eleazar the sonne of Phinehes, and with them was Josabad the sonne of Jesua, and Noadiah the sonne of Bennoi the Leuites.
- 34 According to the number and weyght of euery one, was the wayght all written by at the same time.
- 35 And the childzen of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and sixe rammes, senentie and seven lammes, twelue hee goates for sinne offering, all to the burnt offering of the Lorde.
- 36 And they deliuered the kinges commission vnto the kinges officers, and to the captaynes that were beyonde the water: And they promoted the people, and the house of God.

The. ix. Chapter.

i Eldras complayneth on the people that had turned them selues from God, and married with the gentiles; he prayeth vnto God.

A I **W**hen these thynges were done, the rulers came to me, and sayde: The people of Israel, and the priestes & Leuites are not separated from

the people of the landes, as touching their abominations: namely of the Chanaanites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites.

Deut. vii. a.
Iosu. xiii. c.
Iud. iii. a.

2 *For they haue taken the daughters of the same to them selues and to their sonnes, and the holy seede is mixed with the nations of the landes, & the hand of the princes and rulers hath ben principal in the trespassse.

3. Eld. sc.

3 *And when I heard this saying, I rent my clothes and my garment, & pluckt of the herte of my head & of my beard, and I sate mourning.

4. Eld. sc.
Deut. xxi. c.
Ieru. xxi. c.

4 And there resorted vnto me all such as feared the wordes of the God of Israel, because of the transgression of the people of the captiuitie: And I sat mourning vntill the euening sacrifice.

5. Eld. sc.
Deut. xxi. c.
Ieru. xxi. c.

5 And about the euening sacrifice I arose by from my heavinesse, and rent my clothes and my rayment, and fell vpon my knees, and spread out my handes vnto the Lorde my God,

6 And sayde: My God, I am ashamed, and dare not lift by myne eyes vnto thee my God: for our wickednesse are growen ouer our head, and our trespassse is wared great vnto the heauen.

7 Since the time of our fathers haue we ben in great trespassse vnto this day,

*and because of our wickednesse haue we and our kinges and our priestes ben deliuered into the haunde of the kinges of the nations, vnto the sworde, into captiuitie, into a spoyle, and into confusion of face, as it is to see this day.

Deut. xxi. d.
1. Par. xii. b.
9. Reg. xii. d.

8 And now we for a litle space grace hath ben shewed from the Lorde our God, in causing a remnant to escape, and in geuing vs a naye in his holy place, that our God may light our eyes, and geue vs a litle lyfe to take breath in our bondage:

9 For we were bondmen, and yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs in the sight of the king of Persia, to geue vs lyfe to set by the house of our God, and to redresse the desolation thereof, and to geue vs a wall in Iuda and Hierusalem.

10 And now we our God, what shall we say after this: for we haue forsaken thy commaundementes,

11 whiche thou hast commaunded by thy seruantes the prophetes, saying: The lande vnto which ye go to possesse, it is an vncleane lande, because of the filthinesse of the people of the landes, whiche with their abominations haue made it full of vncleannesse on euery syde.

12 *Therefore shal ye not geue your daughters vnto their sonnes, and their daughters shal ye not take vnto your sonnes, nor seke their peace and wealth for euer: that ye may be strong and enjoy the goodnesse of the lande, and that ye and your children may haue the inheritance of it for euermore.

Deut. xxi. d.

1. Par. xii. b.

13 And

- 13 And after that all these things are come vpon vs because of our euill deedes and great trespasses, seying that thou our God hast stayed vs from beyng bentath for our iniquities, and hast given vs such deliuerance:
- 14 Shoulde we returne to breake thy commandementes, and ioyne in affinitie with the people of these abhominations:

Wouldest not thou be angry towards vs till thou hadst consumed vs, so that there shoulde be no remnaunt, nor any escaping:

- 15 O Lorde God of Israel, thou art righteous, for we remayne yet escaped, as it is to see this day: Beholde also, in thy presence are we in our trespasses, & because of it may we not stand before thee.

The .x. Chapter.

The people repent and turne, and put away their straunge wyues.



21

And when * Esdras prayed after this manner, and knowledged, wept, and lay before the house of God, there resorted vnto hym out of Israel a very great congregation, of men and women, and children: and the people wept very sore.

- 2 And Sechania the sonne of Jehiel, one of the children of Elam, answered, and sayde vnto Esdras: We haue trespassed against our God, & haue taken straunge wyues of the people of the lande: Yet now there is hope in Israel concerning this thing.

- 3 For now we will make a couenaunt with our God, and put away all the wyues and such as are borne of them, according to the counsell of the Lorde: and we will be in the feare of the commandementes of our God, that we may do according to the lawe.

22

- 4 Get thee vp, for this matter belongeth vnto thee, we also will be with thee: be of good comfort therfore, and do it.

23

- 5 Then rose Esdras, and toke an oth of the chiefe priestes and Leuites, and of all Israel, that they shoulde do according to this worde: And they sware.

- 6 And Esdras rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Elasib: and when he came thither, he dyd eate no bread, nor dronke water: for he mourned, because of the transgression of the people that had ben in captiuitie.

24

- 7 And they caused a proclamation to go throughout Iuda & Hierusalem vnto all them of the captiuitie, that they shoulde gather them selues together vnto Hierusalem:

- 8 And that whosoener came not within three dayes, according to the deuice of the rulers and elders, all his substance shoulde be forfayted, and he shoulde be put out from the congregation of them of the captiuitie.

- 9 Then all the men of Iuda and Beniamin gathered them selues together in Hierusalem within three dayes, euen the twentieth day of the ninth moneth: & all the people sate in the streete of the house of God, and trembled, because of this matter, and for the rayne.

- 10 And Esdras the priest stode vp, and sayd vnto them: * We haue transgressed, & haue taken straunge wyues, to make the trespass of Israel yet more.

Deute. vii. 2.
Iud. iii. 2.

- 11 Confesse now therfore vnto the Lorde God of our fathers, and do his pleasure: and separate your selues from the people of the lande, and from the straunge wyues.

v. 21, g. 2
v. 21, g. 2

- 12 And all the congregation answered, and sayde with a loude voyce: It shalbe so, and we will do as thou hast sayde.

- 13 But the people are many, and it is a rayny weather, & the people are to saynt to tary without in the streete, neither is this a worke of one day or two: for we haue offended very sore in this thing.

C
v. 21, g. 2
v. 21, g. 2
v. 21, g. 2

- 14 Let our rulers stande therfore in all the congregation, and let all them which haue taken straunge wyues in our citie come at the time appoynted, and let the elders of euery citie and their iudges be with them, till the fierce wrath of our God for this matter be turned from vs.

- 15 Then were appoynted Jonathan the sonne of Asabel, and Iahasia the sonne of Therna ouer this matter: & Delaiam and Sabathai the Leuites helped them.

- 16 And the children of the captiuitie dyd euen so: And Esdras the priest, and the ancient heads throught the house of their fathers, all men of great fame, separated them selues, & sate them downe in the first day of the tenth moneth to craume the matter.
- 17 And vntill the first day of the first moneth they were finishing the businesse, with al the men that had taken straunge wyues.
- 18 And among the children of the priestes there were men found that had taken straunge wyues, namely among the children of Iesua, the sonne of Iosedec, and of his brethzen, Daalia, and Eliezer, Jarib, and Gedalia.
- 19 And they gaue their handes that they would put away their wyues: and they that had trespassed, gaue a ramme for their trespass.
- 20 And among the children of Immer: Hanani, and Zebadia.
- D 21 Among the children of Harim: Daalia, Elia, Semeia, Jehiel, and Uziah.
- 22 Among the children of Basur: Eliezer, Daalia, Ismael, Bethanel, Josabad, and Elisah.
- 23 Among the Leuites: Josabad, Semel, and Elaia (whiche same is Celitah) Phathaliah, Iuda, and Eliezer.
- 24 Among the singers also, Eliaib: And among the porters, Sellum, and Teleni, and Uri.
- 25 And of Israel: Among the children of Pharos, Remia, Iesia, Melchia, Manun, Eliezer, Melchia, & Banatah.
- 26 Among the children of Elam: Bathania, Zacharia, Jehiel, Abdi, Jerimoth, and Elia.
- 27 Among the children of Zattu: Eliezer, Eliaib, Bathania, Jerimoth, Zabab, and Aziza.
- 28 Among the children of Sebai: Jehohanan, Hanania, Zabbai, and Aschala.
- 29 Among the children of Sam: Meluliam, Galluch, Adaiab, Jasub, Saal, and Jerimoth.
- 30 Among the children of the captayne of Moab: Adna, Chelal, Senata, Daalia, Bathania, Besalel, Bennui, & Danasse.
- 31 Among the children of Harim: Eliezer, Jhsiah, Melchia, Semeia, and Simeon.
- 32 Benjamin, Galluch, and Semariah.
- 33 Among the children of Basun: Bathanai, Bathathia, Zabab, Eliphelet, Jeremai, Danasse, and Semei.
- 34 Among the children of Sami: Daadai, Amram, and Uel.
- 35 Banea, Badaia, Chelau.
- 36 Uamah, Barmoth, Eliaib.
- 37 Bathamah, Bathana, Jali.
- 38 Sami, Bennui, and Semei.
- 39 Selenia, Pathan, Adaiab.
- 40 Bathanadabai, Salai, Sarai.
- 41 Asarel, Seleniahu, and Semariah.
- 42 Sallum, Amaria, and Joseph.
- 43 Among the children of Rebo, Jehiel, Bathathia, Zabab, Zabina, Jadau, Joel, and Banatah.
- 44 All these had taken straunge wyues, and among the same there were some that had children by the wyues.

The seconde booke of Esdras, otherwyse called the booke of Nehemia.

The first Chapter.

Nehemia bewayleth the calamitie of Hierusalem. He confesseth the sinnes of the people, and prayeth God for them.

A 1 **T**he wordes of Nehemia the sonne of Hachalia. In the moneth Chisleu, in the twentiethe yere, as I was in the castell at Susan,

2 Came Hanani, one of my brethzen, he and the men of

Juda: and I asked them howe the Jewes dyd that were deliuered and escaped from the captiuitie, and howe it went at Hierusalem.

3 And they sayde vnto me: The remnant that are left of the captiuitie there in the lande, are in great affliction and rebuke: the wall of Hierusalem also is broken downe, and the gates thereof are burnt with fire.

4 And

- 4 And when I hearde these wordes, I sat downe and wept, and mourned certayne dayes; and fasted and prayed before the God of heauen.
- 5 And sayde: O Lorde God of heauen; thou great and terrible God, *thou that kepest couenaunt and mercie for them that loue thee & obserue thy commaundementes:
- 6 Let thyne eares hearken I beseeche thee, and let thyne eyes be open; that thou mayest heare the prayer of thy seruauant, whiche I pray now before thee day and night for the children of Israel thy seruantes; and knowledg the sinnes of the children of Israel which we haue sinned against thee: And my fathers house haue sinned,
- 7 We haue greuously sinned against thee, and haue not kept thy commaundementes, statutes, and iudgements, whiche thou commaundedst thy seruauant Moyses.
- 8 I beseeche thee eail to remembraunce the worde that thou commaundedst thy seruauant Moyses, and saydest, He will transgresse, and *I will scatter you abroad among the nations: De. xxvii. c
- 9 But if ye turne vnto me, and kepe my commaundementes, & do them: though ye were cast out vnto the bittermost part of heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen, to set my name there.
- 10 They are thy seruantes and thy people, whom thou hast deliuered through thy great power, and in thy mightie hande.
- 11 O Lorde I beseech thee, let thyne eare hearken to the prayer of thy seruauant, and to the prayer of thy seruantes, whose desire is to feare thy name: and let thy seruauant prosper this day, and graunt him mercie in the sight of thy man. For I was the kinges butler.

The. ii. Chapter.

1 After Nehemia had obteyned letters of Artaxerxes, 11 he came to Hierusalem,
17 and buyded the walles.

- 1 **I** came to passe, that in the moneth * Nisan in the twentieth yere of king Artaxerxes, the wine stode before him: and I toke vp the wine, and gaue it vnto the king: And I had not ben before heauy in his presence.
- 2 And the king sayde vnto me: why lokest thou so sadly, seying thou art not sick? It is nothing els, but that thou art heauy hearted. And I was sore afrayde.
- 3 And sayde vnto the king, God saue the king for euer: Howe shoulde I not loke sadly, when the cite and place of my fathers burials iye waste, and the gates thereof are consumed with fire?
- 4 And the king sayde vnto me: what is then thy request? I made my prayer also to the God of heauen,
- 5 And sayd vnto the king: If it please the king, and if thy seruauant haue founde fauour in thy sight, sende me vnto Juda vnto the cite of my fathers burialles, that I may buyde it.
- 6 And the king sayd vnto me (the queene his wyfe sitting by him:) Howe long shal

- thy iourney continue, and when wilt thou come againe? And it pleased the king to sende me, and I set him a time,
- 7 And sayde vnto the king: If it please the king, let hym geue me letters to the captaynes whiche are beyonde the water, that they may conuay me ouer, till I come into Juda:
- 8 And letters vnto Asaph the lorde of the kinges wood, that he may geue me timber to make beames for the gates of the palace which is harde by the house, and for the walles of the cite, and for the house that I shall enter into: And the king gaue me according to the hande of my God which was good vpon me.
- 9 And when I came to the captaynes beyonde the water, I gaue them the kinges letters: And the king had sent captaynes of the armie and horsemen with me:
- 10 Saniaballat also the horonite, and Tobia a seruauant the Ammonite hearde of it, & it greeued them sore, that there was come a man which sought the wealth of the children of Israel.
- 11 And I came to Hierusalem; and was there thre dayes:

12 And I gat me vp in the night season, and a few men with me, neither tolde I any man what God had geuen me in my heart to do at Hierusalem: and there was not one beast with me, saue it that I rode vpon.

13 And I departed in the night by the valley port, before the dragon Well, and to the douning port, & considered the walles of Hierusalem holwe they were broken downe, and the portes therof consumed with the fire.

14 And I went ouer vnto the well port, and to the kinges conduite, and there was no roome for the beast that was vnder me to passe.

15 Then went I on in the night by the brooke side, and considered the wall, and turned backe, and came home againe by the valley port.

16 And the rulers knewe not whyther I went or what I dyd: neither dyd I as yet tel it vnto the Iewes, to the priestes, to the noble men, to the rulers, and to the other that laboured in the worke.

17 Afterwarde sayde I vnto them: We see the miserie that we are in: holwe Hierusalem lyeth waste, and howe the gates thereof are burnt with fire: come therefore, and let vs buyde by the wall of Hierusalem, and that we be no more a rebuke.

18 Then I tolde them of the hand of my God that it was gracious ouer me, and the kinges wordes that he had spoken vnto me: And they sayde, Let vs get vp and buyde. And they strengthened their handes to good.

19 But when Sanaballat the Hozonite, and Tobia the seruaunt an Ammonite, and Gesem the Arabian hearde it, they laughed vs to scorne, & despised vs, and sayde: What is this that ye do: Will ye fall away from the king?

20 Then answered I them, and sayde: The God of heauen; he it is that hath graunted vs prosperitie, and we his seruauntes will get vp and buyde: As for you, ye haue no portion, nor right, nor remembrance in Hierusalem.

The .iii. Chapter.

The number of them that buylded the walles.

A¹ ND Eliasib the hye priest gat him vp with his brethren the priestes, and they buylded the sheepe gate: they repaired it, and set vp the doozes of it: euen vnto the towre Bea repaired they it, and vnto the towre of Hananeel.

2 Next vnto him also buylded the men of Jericho: And beside him buylded Sachur the sonne of Amri.

3 But the filthe port did the children of Asnaa buyld, which also layed the beames thereof, and set on the doozes, lockes, and barres of it.

4 And next vnto them buylded Meremoth the sonne of Uria, the sonne of Hakoz: and next vnto them buylded Mesullam the sonne of Berachia, the sonne of Meselabel: and next vnto them buylded Zadoe the sonne of Baana.

5 And next vnto hym buylded they of Thekoa: But the great men that were among them put not their neckes to the worke of their Lorde.

6 The olde gate buylded Jehoiada the

sonne of Paseah, & Mesullam the sonne of Mesodia, they layed the beames thereof, and set on the doozes, lockes, & barres of it.

7 Next vnto them buylded Melatiah of Gibeon, and Jadon of Berona, men of Gibeon and of Aspal, vnto the thorne of the duke (which was) beyond the ruer.

8 Next vnto him buylded Uzziel the sonne of Harhaiah of the goldsmithes: Next vnto hym also buylded Hananiah the sonne of Harakahim, and they repaired Hierusalem vnto the brode wall.

9 Next vnto them buylded Raphaiah the sonne of Hur, the ruler of the halfe part of Hierusalem.

10 Next vnto him buylded Jedaias the sonne of Harumaph ouer against his house: and next vnto him buylded Hattus the sonne of Basabma.

11 But Melchiah the sonne of Harim, and Basub the sonne of the captayne of Moab buylded the other peere, and the towre beside the fountaines.

12 Next vnto hym buylded Sallum the sonne of Hallowes, the ruler of the halfe part of Hierusalem, he & his daughters.

13 The



Jer. xxxix. 2.
Zach. xiiii.

41. the
reunited
sonne.

- 13 The valley gate buylded Hanun, and the citezens of Zanoa: They buylded it, and set on the doozes, lockes, and barres thereof, and a thousande cubites on the wall, vnto the dounge port.
- 14 But the dounge port buylded Melchiah the sonne of Rechab, the ruler of the fourth part of Beth acharem: he repaired it, and set on the doozes, lockes, and barres thereof.
- 15 But the wel gate repaired Salkum the sonne of Chohofah, the ruler of the fourth part of Mishpah: he buylded it, and conered it, and set on the doozes, lockes and barres thereof: and the wall vnto the poole Siloah by the kinges garden, and vnto the steppes that go downe from the citie of Dauid.
- 16 After him buylded Nehemiah the sonne of Asbuk, the ruler of the halfe parte of Bethsur, vntill the other side ouer against the sepulchres of Dauid, and to the poole that was repaired, and vnto the house of the mightie.
- 17 After him buylded the Leuites, Rehun the sonne of Sami: and next vnto him buylded Hasabiah the ruler of the halfe part of Beilah in his quarter.
- 18 After him buylded their brethren Bauai the sonne of Henadad the ruler of the halfe part of Beilah.
- 19 And after him buylded Ezer the sonne of Iesua the ruler of Mishpah the other peece, harde ouer against the goyng vp to the house of ordinaunce [that was] in the corner.
- 20 Againe, after him brake forth Baruch the sonne of Zachai of indignation, and repaired the other peece from the turning corner, vnto the dooze of the house of Eliasib the hie priest.
- 21 After him also buylded Meremoth the sonne of Uzia, the sonne of Hacros, the other peece, from the dooze of the house of Eliasib, euen as long as the house of Eliasib extended.
- 22 After him buylded the prestes, the men of the playne.
- 23 After him buylded Benjamin and Hasub ouer against their house: and after him wrought Asaria the sonne of Maasia the sonne of Anania by his house.
- 24 After hym also buylded Semui the sonne of Henadad the other peece, from the house of Asaria vnto the turning of the wall and vnto the corner.
- 25 After him buylded Bala the sonne of Usai, ouer against the corner and the high towre whiche lyeth out ouer from the kinges house, that was beside the court of the prison: After him Phadaia the sonne of Pharos.
- 26 As for the Meshinims they dwelt in the strong hold vnto the water gate toward the east, and to the towre that lyeth out.
- 27 After him buylded they of Theana the other peece ouer against the great towre that lyeth outward, vnto the wall of the strong holde.
- 28 But from aboue the horse gate forth buylded the prestes, euery one ouer against his house.
- 29 And after them buylded Zadoc the sonne of Immer ouer against his house: After him buylded also Semcia the sonne of Sechania the keeper of the east gate.
- 30 After him buylded Hanania the sonne of Selemia, and Hanun the sonne of Zalaph the sixt, the other peece: And after him buylded Besullam the sonne of Barachia ouer against his store house.
- 31 After him buylded Melchiah the goldsmithes sonne vnto the house of the Meshinims and of the marchauntes, ouer against the gate Bephkad, and to the parlour in the corner.
- 32 And betweene the parlour of the corner vnto the sheepegate, buylded the goldsmithes, and the marchauntes.

The. iiii. Chapter.

7 The buylding of Iherusalem is hindred, 15 But God breaketh their enterpryse, 17 The Jewes buylde with one hande, and holde their weapon in the other.

1 **B**Ut when Sanaballat hearde that we buylded the wall, he was wroth in him selfe, and toke great indignation, and mocked the Jewes:

2 And sayde before his brethren and the

souldiers of Samaria: What do these impotent Jewes? Will the [heathen] suffer them: shall they offer: shal they perforce it in one day: shal they make the stones whole againe that are brought to dust and brent:

3 And Tobiah the Ammonite was beside him

"So com
the ierusalem
them selves."

2. Esdras.

him, and sayde: Though they buyld, yet if a fore go by, he shall breake downe their stony wall.

- 4 Heare O thou our God, for we are despised, turne their shame vpon their olde head, & geue them ouer into despising in the lande of their captiuitie.

5 Couer not their wickednesse, and let not their sinne be put out in thy presence: for they haue prouoked the buylders.

- 6 And so buylded we the wall, and it was ioyned whole together vnto the halfe heyght thereof: And the people were minded to labour.



- 7 But when Sanaballat, and Tobiah, and the Arabians, Ammonites, and Adonites, heard that the walles of Iherusalem were made by, & that the breaches began to be stopped, they were very wroth,

8 And conspired all together to come and fight against Iherusalem, and to make an hinderaunce therein.

9 Neuerthelesse, we made our prayer vnto our God, and set watchmen by them day and night, because of them.

10 And Iuda sayde: The strength of the bearers is feeble, and there is yet much more moxter; and we are not able to buyld on the wall.

11 And our aduersaries sayde: They shall not knowe, neither see, till we come in the muddes among them, and slay them, and cause the worke to cease.

12 But when the Iewes which dwelt beside them, came, they told vs as good as ten times, that in all places where ye go vnto, they are appoynted to fall vpon vs.

13 Wherefore let I the people after their kinredes, with their swordes, speares, and bowes, beneath in the lowe places behinde the wall vpon the toppes of the

stones.

14 And I looked, and gat me by, and sayde vnto the chiefe men, to the rulers, and to the other people, Be not ye afraid of them: but* thinke rather vpon the great ii. Esdr. i. b. and ix. f. Lorde which ought to be feared, and fight for your brethren, your sonnes, your daughters, your wiues, & your houses.

15 Neuerthelesse, when our euennies heard that we had gotten worde of it, God brought their counsell to naught: and we turned all againe to the wall, euery one vnto his labour.

16 And from that time forth, the halfe part of the young men dyd the labour, and the other halfe part of them helde the speares, shieldes, bowes, and breastplates: and the rulers stood behinde all the house of Iuda.

17 They which buylded on the wall and they that bare burthens, and those that laded them, with one hande did euery one his worke, and with the other helde his weapon.

18 For euery one that buylded had his sword girded by his thingh, and so buylded they: And he that bleiue the trumpet was beside me.

19 And

19 And I saide vnto the principall men, to the rulers, and to the other people: The worke is great and large, & we are seperated vpon the wall one farre from another.

20 Loke in what place therfore ye heare the noyse of the trunipet, resort ye thither vnto vs, * and our God shall fight for vs:

21 And we wil be labouring in the worke. And the halfe part of them helde their speares from the morning spring, tyll

the starres came forth.

22 And at the same time saide I vnto the people: Let every one with his seruait lodge within Iherusalem, that in the night season we may watch, and labour on the day time.

23 As for me and my brethren, my seruantes, and the men of the watch which solowed me, we put neuer of our clothes, saue onely because of the watching.

¶ The .v. Chapter.

¶ The people are oppressed and in necessitie, 7 Nehemia remedieyth it. 15 He tooke not the portion of others that had ruled before, lest he shoulde greue the people.

1 And there arose a great complaynt of the people and their wyues against their brethren the Iewes.

2 For there were some that saide, Our sonnes and daughters and we are very many: therfore wyll we take corne for them, that we may eate and liue.

3 Some also there were that saide: Let vs set our landes, vineyardes, and houses to pledge, and take vp corne in the dearth.

4 But some there were that saide: we haue borrowed money for the kinges tribute, and that vpon our landes & vineyardes.

5 And now our flesh is as the flesh of our brethren, and our chyldren as their chyldren: and loe we bring into subiectiō our sonnes and our daughters as seruantes, and some of our daughters are subdued vnto bondage alredie, and no strength is there in our handes to redeeme them, and other men haue our landes and vineyardes.

6 And when I heard their complaynt and such wordes, it displeased me sore.

7 And I aduised so in my minde, that I rebuked the counsellers and the rulers, and saide vnto them: Euery one of you layeth great burdens vpon his brother. And I brought a great congregation against them,

8 And saide vnto them: we after our habilitie haue redeemed our brethren the Iewes, which were solde vnto the heathen: And wyll you sell your brethren againe, and shall they be solde vnto vs:

Then held they their peace, and coulde finde nothing to aunswere.

9 And [Nehemia] saide, It is not good that ye do: Ought ye not to walke in the feare of our God, because of the rebuke of the heathen that are our enemies?

10 I and my brethren, and my seruantes, do lende them money and corne: I pray you let vs leaue of this burden.

11 Therfore this same day I pray you see that ye restore them their landes againe, their vineyardes, olyue gardens, and their houses, and remitt the hundred parte of the money, of the corne, wine, and oyle that ye haue exacted of them.

12 Then saide they: we wyll restore them againe, & wyll require nothing of them, and wyll do as thou hast spoken. And I called the priestes, and tooke an oth of them that they should do so.

13 And I shooke my lappe and saide: God shake out euery man after the same maner from his house & labour that maintaineth not this worde, euen thus be he shaken out, and voyde. And all the congregation saide, Amen, and prayed the Lorde: And the people did according to this promise.

14 And from the time forth that the king committed vnto me to be captayne of them that were in the lande of Iuda, euen from the twentie yere, vnto the thirtie & two yere of king Artaxerxes, that is twelue yeres, I with my brethren liued not of such sustenance as was geuen to a captayne.

15 For the olde captaynes that were before me, had ben chargeable vnto the people, and had taken of them bread & wine

2. Esdras.

Wine, beside fouretie sicles of silver, yea and their seruantes had oppressed the people: But so did not I, and that because of the feare of God.

"Or, but rather I fortified a portion, by the worke of this wall.

16 " But I laboured also in the worke vpon the wall, and we bought no lande: and all my seruantes came thither together vnto the worke.

17 Moreover, there were at my table an hundred and fiftie of the Iewes and rulers, which came vnto me from among

the heathen that are about vs.

18 And there was prepared for me dayly an ox and sixe chosen sheepe, and birdes were prepared for me: and euer once in ten dayes wine for all in abundance: Yet required not I the living of a cap-^{"Or, what.} tayne, for the bondage was greuous vnto the people.

19 * Thinke vpon me my God vnto the best, according to all that I haue done for this people. ^{ii. Esd. vii.}

The .viij. Chapter.

s Nehemia aunswereth with great wysdome and zeale to his aduersarie. ii He is not discouraged by the false prophetes.

1 **A**ND when Sanaballat, Tobia, and Gesem the Arabian, and the other of our enemies, heard that I had builded the wall, and that there were no mo-
"gappes therein: (holwebeit at the same time had I not hanged the doores vpon the gates.)

2 Sanaballat and Gesem sent vnto me, saying: Come, that we may nicete & take counsel together in the villages that are in the playne of the citee Ono. Neuerthelesse, they thought to do me euill.

3 And I sent messengers vnto them, saying: I haue a great businesse to do, and I can not come downe: why should the worke cease, whilest I leaue it and come downe to you?

4 Holwebeit, they sent vnto me as good as foure times after the same maner: And I gaue them the same aunswere.

5 Then sent Sanaballat his seruant againe vnto me the fift time, with an open letter in his hande,

6 wherein was written: It is tolde the heathen, and Gesem hath saide it, that thou and the Iewes thinke to rebel: for the which cause thou buildest the wall, that thou mayst be their king, according to these wordes:

7 And hast ordayned the prophetes to preache of thee at Hierusalem, and to say, he is king of Iuda. And now shall this come to the kinges cares: come now therefore, and let vs take our counsel together.

8 And I sent vnto him, saying: There is no such thing done as thou sayest, for thou faintest them out of thyne owne

heart.

9 For they were all minded to make vs afraide, saying, They shall withdrawe their handes from their worke, that it shall not be finished: Nowe therefore strengthen thou my hande.

10 And I came vnto the house of Semaria the sonne of Delaia, the sonne of Shebtabeel, & he had shut him selfe within, and saide: Let vs come together in the house of God, enen vnto the midst of the temple, & shut the doores of the temple, for they wyll come to slay thee, yea enen in the night wyll they come to put thee to death.

11 And I saide: Should any such man as I flee: who is, that being as I am, wyll go into the temple to saue his life: I wil not go in.

12 And loe, I perceaued that God hath not sent him, but that he pronounced this prophete against me: For Tobia and Sanaballat had hired him for money.

13 Therefore was he hyred, that through feare I should so do, & sinne, that they might haue an euill report of me to lay to my charge.

14 By God, thinke thou vpon Tobia and Sanaballat according vnto these their workes, and on the prophetesse Noadiah, and the other prophetes that would haue put me in feare.

15 And the wall was finished on the twentie and fiftie day of the moneth Elul, in fiftie and two dayes.

16 And when all our enemies heard thereof, all the heathen that was about vs were afraide, and their courage failed them: For they perceaued that this worke came of our God.

17 And

17 And at the same time were there many of the chiefe of Juda whose letters wente vnto Tobia, and againe from Tobia vnto them.

18 For there were many in Juda that were sworne vnto him: for he was the sonne in lawe of Sechania, the sonne of

Arah, and his sonne Jehonathan had the daughter of Chesullam the sonne of Barachia,

19 And they spake good of him befoze me, and tolde him my wordes: and Tobia sent letters to put me in feare.

¶ The .vii. Chapter.

After the wall once builded, is the watch appoynted. They that returned from the captiuitie are numbred.

¶ 1



OW When the wall was builded, I hangged on the doores also, and the porters, singers, and Levites, were appoynted:

And I commaunded my brother Hanani, and Hanania the ruler of the caste at Hierusalem, (for he was a faithfull man, and feared God more then did many other)

3 And saide vnto them: Let not the gates of Hierusalem be opened vntil the sunne be whor: and while they stand by, let them shut the doores & barre them. And we appoynted certaine citezens of Hierusalem to be watchmen, euery one to keepe his watch, and euery one to be ouer against his house.

4 As for the cite, it was large of roome, and great, but the people were fewe therein, and the houses were not builded.

5 And God gaue me in myne heart that I gathered together the principal men, and the officers, & the people, to number them: and I founde a register of the number of them * which came by befoze, and founde written therein,

6 These are the sonnes of the lande that went by from the captiuitie that was caried away, whom Nabuchodonosor the king of Babylon had brought away, and came againe to Hierusalem and Juda, euery one vnto his cite.

7 They which came with Zorobabel are these: Iesua, Nehemia, Alariah, Raania, Rahamani, Bardochee, Selan, Chesperath, Seguai, Rahum, and Baanah. This is the number of the men of the people of Israel:

8 The children of Pharaos, were two thousand an hundred seuentie and two.

9 The children of Saphatia, three hun-

dred seuentie and two.

10 The children of Arah, sixe hundred fiftie and two.

11 The children of the captayne of Moab among the children of Iesua & Joab, two thousand eyght hundred and eighteene.

12 The children of Elam, a thousand two hundred fiftie and foure.

13 The children of Zachua, eyght hundred fourette and fise.

14 The children of Zachat, seuen hundred and threescore.

15 The children of Samui, sixe hundred fourette and eyght.

16 The children of Sebai, sixe hundred twentie and eyght.

17 The children of Asgad, two thousand three hundred twentie and two.

18 The children of Adoniram, sixe hundred threescore and seuen.

19 The children of Seguai, two thousand threescore and seuen.

20 The children of Adin, sixe hundred fiftie and fise.

21 The children of Ater of Hezekia, ninetie and eyght.

22 The children of Halem, three hundred twentie and eyght.

23 The children of Sezat, three hundred twentie and foure.

24 The children of Hariph, an hundred and twelue.

25 The children of Gibeon, ninetie and fise.

26 The men of Bethlehem and Bethphah, an hundred fourescore and eyght.

27 The men of Anathoth, an hundred twentie and eyght.

28 The men of Bethasmaneth, fourette and two.

29 The men of Bariattharim, Cephira, and Becroth, seuen hundred fourette and thye.

30 The

- 30 The men of Ramah and Geba, six hundred twentie and one.
 31 The men of Michmias, an hundred twentie and two.
 32 The men of Bethel and Ai, an hundred twentie and three.
 33 The men of the other Rebo, fiftie and two.
 F 34 The childre of the other Elam, a thousand two hundred fiftie and foure.
 35 The children of Harim, three hundred and twentie.
 36 The children of Jericho, three hundred fourtie and five.
 37 The children of Lodhadid and Ono, seven hundred twentie and one.
 38 The children of Senaa, three thousand nine hundred and thirtie.
 39 The priestes: The children of Jedasia, of the house of Iesua, nine hundred seuentie and three.
 40 The children of Immer, a thousand fiftie and two.
 41 The children of Phasfur, a thousand two hundred fourtie and seven.
 42 The children of Harim, a thousand and seuentie.
 43 The Levites: The children of Iesua of Cadmiel and of the children of Hodiah, seuentie and foure.
 44 The singers: The children of Asaph, an hundred fourtie and eyght.
 45 The porters: The childre of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hattai, the children of Sobai, ^(altogether) an hundred thirtie & eyght.
 G 46 The Rechinims: The children of Sihah, the children of Hasupha, the children of Lebbaoth,
 47 The children of Ceros, the children of Sia, the children of Phadon,
 48 The children of Lebanah, the children of Hagaba, the children of Salmai,
 49 The children of Hanan, the children of Giddel, the children of Saher,
 50 The children of Reaiah, the children of Resin, the children of Necodah,
 51 The children of Gazzani, the children of Uzza, the children of Phalea,
 52 The children of Zefai, the children of Beunim, the children of Bephussim,
 53 The children of Baruc, the children of Barupha, the children of Barhur,
 54 The children of Baslith, the children of Achida, the children of Barla,
 55 The children of Barcos, the children of Silera, the children of Thamah,
 56 The children of Resiah, the children of Hattipha,
 57 The childre of Solomons seruantes, the children of Sotai, the children of Sophereth, the children of Phariba,
 58 The children of Jaala, the children of Darcion, the children of Giddel,
 59 The children of Sephatiath, the childre of Hattil, the children of Phochereth of Sabaim, the children of Amon.
 60 All these Rechinims and the children of Solomons seruantes, were three hundred ninetie and two.
 61 And these went vp also from Thelmela: Thetharfa, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, and that they were of Israel.
 62 The children of Dalaiah, the children of Tobia, and the children of Becoda, six hundred fourtie and two.
 63 And of the priestes: the children of Habaiah, the children of Hacchos, the childre of Barzillai, which toke one of his daughters of Barzillai the Gileadite to wyfe, and was named after their name.
 64 These sought their writing in the register of their generation, but they were not founde: therfore they were put from the priesthood.
 65 And Athirsatha saide vnto them that they shoulde not eate of the most holy, tyll there came by a priest which should were Urin and Thummim.
 66 And so the whole congregation together, was fourtie and two thousande three hundred and threescore,
 67 Beside their seruantes and maydens, of whom there were seven thousand three hundred thirtie and seven: And they had two hundred fourtie and five singing men and women.
 68 Their horses seven hundred thirtie and six: and their Mules two hundred fourtie and five.
 69 The Camels foure hundred thirtie and five: six thousand seven hundred and twentie Asses.
 70 And certaine of the aunient fathers gaue vnto the worke: Athirsatha gaue to the treasure a thousand perces of golde, fiftie balons, five hundred and thirtie priestes garments.
 71 And sonie of the chiefe fathers gaue vnto the treasure of the worke, ewentie thousand peeces of gold, & two thousand and

and two hundred pounde of siluer.
 72 And the other people gaue twentie thousand peeres of golde, and two thousand pound of siluer, and thyeete and seuen priestes garments.
 73 And the priestes and Leuites, the por-

ters, and the fingers, and the other of the people, and the Bethinims: and all Israel dwelt in their cities: And when the seventh moneth came, the children of Israel were in their cities.

The .viij. Chapter.

2 Esdras gathereth together the people, and readeth to them the law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keep the feast of tabernacles or boothes,

21
22



23

And all the people gathered them selues together as one man, in the streete that was before the water gate, and they saide vnto Esdras the scribe, that he should fetch the booke of the law of Moyses, which the Lorde commaunded to Israel.

2 And Esdras the priest brought the law before the congregation both of men & women, and all that could vnderstand did hearken vnto it vpon the first day of the seventh moneth.

3 And he read therein in the streete that was before the water gate, from the morning vntill the noone day, before men and women that did hearken to it: and the cares of all the people were inclined vnto the booke of the law.

4 And Esdras the scribe stode vpon a pulpet of wood which they had made for the preaching, and beside him stode Bathathia, Sema, & Anaiah, Uriah, Helkia, & Maasiah, on his right hand: and on his left hand stode Bedaia, Misael, & Melchijah, & Basuni, Malabadana, Zachari, and Besullam.

5 And Esdras opened the booke before all the people, (for he stode aboue al the people:) and when he opened it, all the people stode vp.

6 And Esdras prayed the Lorde the great God: And all the people answered, Amen, Amen, lifting vp their hands, and bowed them selues and worshipped the Lord, falling downe vpon their faces to the grounde.

7 And Iesua, Bani, Serebiah, Jamin, Arcub, Sebbethai, Hodai, Maasia, Celita, Azariah, Iosabad, Hanan, Pelaijah, & the Leuites caused the people to geue heede vnto the law: and the people stode in their place.

8 And they read in the booke of the lawe of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 And Nehemia which is Athirsatha, and Esdras the priest and scribe, and the Leuites that caused the people to take heede, saide vnto al the people, This day is holy vnto the Lorde your God, be not ye sorow, and weepe not: For all the people wept when they heard the wordes of the lawe.

10 And he saide vnto them: * Go your way, and eate the fat, and drinke the swete, and send part vnto them also that haue not prepared for them selues, for this day is holy vnto our Lorde: be not ye sorow therefore, for the ioy of the Lorde is your strength.

11 And the Leuites stilled all the people, and saide: holde your peace, for the day is holy, be not sad therefore.

12 And all the people went their way to eate, and to drinke, & to sende part vnto other, and to make great mirth, because they had vnderstand the wordes that were declared vnto them.

13 And on the next day were gathered together the chiefe fathers among all the people, and the priestes, and leuites, vnto Esdras the scribe, that they might vnderstand the wordes of the law.

14 And they founde written in the lawe * which the Lorde had commaunded by Moyses, that the children of Israel should dwell in boothes in the feast of the seventh moneth: Lewi. 23.

15 And that they should cause it to be declared and proclaymed in all their cities, and throughout Ierusalem, saying: Go forth vnto the mount and fetch Olyue braunches, pine braunches, Myrtel braunches, Palme braunches, & braunches of the thicke tree, to make boothes, as it is written.

16 And so the people went forth, and set them

2. Esdras.

them and made them boothes, euery one vpon the rooffe of his houle, and in their courtes, and in the courtes of the house of God, and in the strecte by the water gate, and in the strecte of the port of Ephraim.

- 17 And all the congregation of them that were come againe out of the captiuitie, made boothes, & sat vnder the boothes: for since the time of Josia the sonne of

Dauid, vnto this day, had not the children of Israel done so: And there was very great gladnesse.

- 18 And euery day from the first day vnto the last, read Esdras in the booke of the lawe of God: And seven dayes held they the feast, and on the eyght day they gathered together, according vnto the maner.

The ix. Chapter.

1 The people repent, and forsake their strange wyths. 5 The Levites exhort them to prayse God, 6 declaring his wonders, 26 and their ingratitude, 30 and Gods great mercies toward them.

A



In the twentieth and fourth day of this moneth, came the children of Israel together againe, with * fasting, and sackclothes, and earth vpon them,

- 2 And they that were of the seede of Israel, were separated from all the strange children, and stood & knowledged their sinnes, & the wickednes of their fathers:

- 3 And stood vp in their place, & read in the booke of the lawe of the Lorde their God foure times on the day, and they knowledged and worshipped the Lorde their God foure times on the day.

- 4 When stood vp vpon the staires of the Levites, Iesua, Bani, Cadmiel, Sabanah, Bunni, Serubiah, Bani, and Chanani, and cryed loude vnto the Lorde their God:

- 5 And the Levites, Iesua, and Cadmiel, Bani, and Sabanah, Serubiah, and Hodia, Sebania, and Phathahia, sayde: Stand vp, and prayse the Lorde your God for euer, and let thanks be geue vnto the name of thy glory, which excelleth all thanks geuing and prayse.

- 6 Thou art Lorde alone, thou hast made heauen and the heauen of all heauens with all their host, the earth and all things that are therein, the sea & all that is therein, & thou preseruest them all, & the host of heauen worshippeth thee,

- 7 Thou art, O Lorde, the God that hast chosen Abraham, and broughtest him out of Ur in Chaldea, * and calledst him Abraham:

- 8 And foundest his heart faithfull before thee, * & madest a couenaunt with him, to geue vnto his seede the lande of

the Chanaanites, Hethites, Amorites, Pherezites, Jebusites, and Gergesites, and hast made good thy wordes: for thou art righteous,

- 9 * And hast considered the miserie of our fathers in Egypt, and heard their complaynt by the red sea: Exo. iiii. d.

- 10 And shewed tokens and wonders vpon Pharao and all his seruantes, and on all the people of his lande: For thou knowest that they were presumptuous and cruell against them: and so madest thou thee a name as it is this day.

- 11 And the [red] sea diddest thou deuide in sunder before them, so that they went throughe the middest of the sea drye shod: and their persecuters threwest thou into the deepe, as a stone in the mightie waters: * Ps. lxxv. lxxxv.

- 12 And leddest them on the day time in a cloudie pillar, and on the night season in a pillar of fyre, to shewe them light in the way that they went.

- 13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, true lawes, good commaundementes and statutes: Exo. xix. d.

- 14 And declaredst vnto them thy holy Sabbath, and commaundedst them preceptes, ordinaunces, and lawes, by the hande of Moyses thy seruant:

- 15 And * gauest them bread from heauen when they were hungry, and * broughtest forth water for them out of the rocke when they were thirstie, and promysedst them that they should go in and take possession of the lande our which thou haddest yft vp thyn hand for to geue them. Exo. xvi. d. Exo. xvii. d.

- 16 But they and our fathers were proud and

and hardnecked, so that they folowed not thy commaundementes:

- 17 And woulde not obey, neither were mindeful of the wonders that thou didst for the: but hardened their neckes, and had in their heades to returne to their bondage by their rebellion: But thou O God of mercies, gracious, and full of compassion, of long suffering, and of great mercie, yet forsookest them not.
- 18 Moreover, when they had made them a moulten calfe, and saide, This is thy God that brought thee out of the lande of Egypt, and did blasphemies:

19 Yet forsookest thou them not in the wilderness, according to thy great mercies: And the cloudy pillar departed not from them on the day time to leade the way, neither the pillar of fire in the night season, to shewe them light in the way by which they should go.

20 And thou gauest them thy good spirit to enfourme them, and withheldest not thy Hanna from their mouth, and gauest them water when they were thirstie.

21 Fourtie yeres long didst thou feede them in the wilderness, so that they lacked nothing: * their clothes waxed not olde, and their feete swelled not.

22 And thou gauest them kingdomes and nations, and scatteredst them into corners: so they possessed * the lande of Sehon and the lande of the king of the sebon, and the lande of Og king of Basan.

23 And their children multipliedst thou as the starrs of heauen, and broughtest them into the lande whercof thou haddest spoken to their fathers, that they should go into it, and haue it in possession.

24 And the childezen went in, and possessed the lande, * and thou subduedst before them the inhabitants of the lande, even the Chanaanites, and gauest them into their handes, with their kinges and the people of the lande, that they might do with them what they would.

25 And they wanne their strong cities, and a fat lande, and toke possession of houses that were full of all maner of goodes, welles digged out, vineyards, olive gardens, * many fruitfull trees: and they did eate, and were filled, and became fat, and liued in pleasure through

thy great goodnesse.

- 26 Nevertheless, they were disobedient, and rebelled against thee, and cast thy law behinde their backes, * & sate their prophetes. Which exhorted them earnestly that they might bring them againe vnto thee, and did great blasphemies.

iii. Reg. 19 b
"O, which
prophets
among them to
turne them to
thee."

27 Therefore thou gauest them ouer into the hand of their enemies that vexed them: And in the time of their trouble whē they cryed vnto thee thou heardest them from heauen, and through thy great mercie thou gauest them saviours which helped them out of the hande of their enemies.

28 But when they came to rest, they turned backe againe to do euill before thee: therefore ledest thou them in the hande of their enemies, so that they had the dominion ouer them: And when they conuerted, & cryed vnto thee, thou heardest them from heauen, and many times hast thou deliuered them according to thy great mercie,

29 And * testifiedst vnto them, that thou mightest bring them againe vnto thy lawe: notwithstanding, they were proude, and hearkened not vnto thy commaundementes, but sinned * in thy lawes. * Which if a man do, he shall lyue in them: and turned the shoulder away, and were stiffnecked, and would not heare.

"O, which
prophets
among them to
turne them to
thee."

30 Yet many yeres diddest thou forbear them, and * testifiedst vnto them through thy spirit, euen by the hand of thy prophetes, and yet would they not heare: therefore gauest thou them into the hand of the nations of the landes.

"O, which
prophets
among them to
turne them to
thee."

31 And for thy great mercies sake, thou hast not utterly consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 * Now therefore our God, thou great God mightie and terrible, thou that keepst couenaunt and mercie, regarde not a litle al the trauaile that hath come vnto vs, and our kinges, our princes, our priestes, our prophetes, and our fathers, and all the people since the time of the kinges of Assur, vnto this day.

iii. Reg. 19 b

33 And truly thou art iust in al that thou hast brought vpon vs, for thou hast done right: As for vs, we haue ben vngodly,

34 And our kinges, and our princes, our priestes, and our fathers, haue not done thy

2. Esdras.

* St. piers
lions.
" St. piers
sed among
them.

thy lawe, nor regarded thy commaun-
dementes, and thy earnest exhortati-
ons, where with thou hast exhoyted
them,

35 And they haue not serued thee in their
kingdome, and in thy great goodnesse
that thou gauest them, and in the large
and plenteous lande which thou ga-
uest befoze them, and haue not conuer-
ted from their wicked workes.

36 Beholde, we are in bondage this day,
and so is the lande that thou gauest vn-

to our fathers to eat the frutes and
goodnesse thereof, beholde there are we
bondmen.

37 And great is the increase of it vnto the
kinges whom thou hast set ouer vs be-
cause of our sinnes, and they haue domi-
nion ouer our bodies and cattaille, enen
as they wyll them selues: and we are in
great trouble.

38 Now because of all this make we a
sure couenaunt and write it, & our prin-
ces, leuites, and priests, seale vnto it.

The .x. Chapter.

The names of them that sealed the couenaunt betweene God and the people.

A 1 The sealers were, Nehe-
miah [that is] Achira-
2 thia the sonne of Bacha-
3 liah, and Sedecias,
Seraiah, Azariah,
Jrmeiah,
Pashur, Amariah,

Malachiah,

4 Hattus, Sebeniah, Galluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginethon, Barnuch,

B 7 Desullam, Abiah, Miamin,

8 Maaziah, Bilgai, Semariah: these
were priests.

9 The Leuites were, Jesua the sonne
of Azariah, Bennesai among the children
of Benadab, and Cadmiel.

10 And their brethren, Sebaniah, Hodia-
11 hah, Elitai, Pelaiiah, Hanan,

12 Michah, Rehob, Bafabiah,

13 Zachur, Serachiah, Sebaniah,

14 Hodiah, Bani, Beninu.

15 The heads of the people were, Pha-
ros the captayne of Moab, Elam, Zati-
thu, Bani,

C 16 Bunni, Azgad, Sebat,

17 Adoniah, Bignai, Adin,

18 Ater, Hizkiah, Azur,

19 Hodiah, Bafum, Bafai,

20 Hariph, Anathoth, Nebai,

21 Magbias, Desullam, Hezir,

22 Hefefabel, Sador, Baddua,

23 Phelatia, Hanan, Anaia,

24 Hosca, Hanania, Bafub,

25 Balohes, Phaleha, Sobek,

26 Rehun, Bafebna, Baafia,

27 Abia, Anan, and Anan.

D 28 Galluch, Harim, and Baana:

And the other people the priests Le-
uites, porters, singers, Nethinims and
all they that had separated them selues

from the people of the landes vnto the
law of God, with their wyues, their
sonnes, and their daughters, & as many
as could vnderstand,

29 And their lordes that had rule of the,
receaued it for their brethren: * And they
came to swaure, & to binde them selues
with an oth to walke in gods lawe,
which was geuen by Moyses the ser-
uaunt of God, and that they would ob-
serue and do according vnto all the com-
maundementes, iudgements, and sta-
tutes of the Lorde our God:

30 * And that we would not geue our
daughters vnto the people of the lande,
neither to take their daughters for
our sonnes.

31 * And if the people of the land brought
ware on the Sabbath, and all maner
bitastles to sell, that we would not take
it of them on the Sabbath and on the
holy dayes, * and that we would let the
seuenth yere be free, and the debtes of
euery person.

32 And we decreed a statute vpon our
selues, to geue yerele the thirde part of a
sicle to the ministracion in the house of
our God,

33 To the shewe bread, to the dayly meate
offering, to the dayly burnt offering, of
the Sabbathes, of the new Moones,
and feast dayes, and to the thinges
that were sanctified, & to the offerings
of attonement, to reconcile Israel with-
al, and to all the busines in the house of
our God.

34 And we cast the lot among the priests,
Leuites, and the people, for the offering
of the wood, to be brought vnto the
house of our God from yere to yere, af-
ter the houses of our fathers, that it
might

might be bzint at times appoynted vpon the auter of the Lorde God, as it is written in the lawe :

35 And to bring the first frutes of our land, and the firstlinges of our frutes of all trees yere by yere vnto the house of the Lorde.

36 And the first boyme of our sonnes, and of our cattel, (as it is written in the law) and the firstlinges of our oxen and of our sheepe, whiche we shoulde bring to the house of our God vnto the priestes that minister in the house of our God.

37 And that we shoulde bring the first frutes of our dough and our heaue of fermynges, and the frutes of all manner of trees, of wine also and of oyle, vnto the priestes to the chertes of the house of

our God, and the tythes of our lande vnto the Leuites, that the Leuites might haue the tythes in all the cities of our ministracion.

38 And the priest the sonne of Aaron shal be with the Leuites when the Leuites take tythes : so that the Leuites shal bring by the tythes of their tythes vnto the house of our God, to the store houses and to the treasure houses.

39 For the children of Israel and the children of Leui shal bring by the heare offeringes of the corne, wine, and oyle, vnto the store houses, there as are the vessels of the sanctuarie and the priestes that minister, and the porters and singers, and we will not forsake the house of our God.

The .xi. Chapter.

1 who dwelled in Hierusalem after it was buylded. 21 And who in the cities of Iuda.

1



And the rulers of the people dwelt at Hierusalem: The other people also cast lottes, that among ten one part shoulde go to Hierusalem into the holy citie to dwell, and nyne partes to be in the cities.

2 And the people thanked all the men that were willing to dwell at Hierusalem.

3 These are the heades of the prouince that dwelt in Hierusalem, and in the cities of Iuda, euery one in his possession, and in their cities: they of Israel, the priestes, Leuites, the Methimims, & the children of Solomons seruautes.

4 And at Hierusalem dwelt certayne of the children of Iuda, and of Benjamin: Of the children of Iuda, Achaiah, the sonne of Uzzi, the sonne of Zacharia, the sonne of Amaria, the sonne of Sapharia, the sonne of Mahalaseel, of the children of Phares.

5 And Maasia the sonne of Baruch, the sonne of Choh hola, the sonne of Hafaia, the sonne of Adaia, the sonne of Joiarib, the sonne of Zacharia, the sonne of Siloni.

6 All these were the children of Phares that dwelt at Hierusalem, euen foure hundred thre score and eyght valiaunt men.

7 These are the children of Benjamin:

Salu the sonne of Mesullam, the sonne of Jord, the sonne of Bedaia, the sonne of Colaia, the sonne of Masia, the sonne of Jthiel, the sonne of Jlai.

8 And after hym Gabai, Sellai, nine hundred and twentie and eyght.

9 And Joel the sonne of Zichri had the oversight of them: and Iuda the sonne of Senua was the second ouer the citie.

10 Of the priestes: Jedajah the sonne of Joiarib, Jachin,

11 Saraiah the sonne of Helcia, the sonne of Mesullam, the sonne of Zador, the sonne of Peraioth, the sonne of Achitob, was chiefe in the house of God,

12 And their brethzen that dyd the worke in the temple, eyght hundred and twentie and two: And Adaia the sonne of Jeroham, the sonne of Pelaliah, the sonne of Anzi, the sonne of Zachari, the sonne of Phaschur, the sonne of Malchia,

13 And his brethzen chiefe among the fathers, two hundred and fourtie & two: And Anafai the sonne of Azrael, the sonne of Ahasai, the sonne of Bolemoth, the sonne of Jinner,

14 And their brethzen valiaunt men, an hundred and twentie and eyght: And their ouersear was Zabbieia sonne of one of the great men.

15 Of the Leuites: Semcia the sonne of Masub, the sonne of Asarikani, the sonne of Masabia, the sonne of Buni,

16 And Sabathai, and Josabab of the chiefe

2: Esdras.

chiefe of the Levites, had the oversight of the outward businesse of the house of God.

17 And Bathanias, the sonne of Michas, the sonne of Zabdi, the sonne of Asaph, was the principall to begin the thanksgiving and prayer: and Bacbaria the seconde among his brethren, and Abda the sonne of Sainmua, the sonne of Galai, the sonne of Jedathun.

18 All the Levites in the holy citie, were two hundred foure score and foure.

u. Pa. xc.

19 * And the porters Accub and Talmon, and their brethren that kept the portes, were an hundred and seuentie and two.

20 As for the residue of Israel, of the priestes and Levites, they were in all the cities of Iuda, every one in his inheritance.

* Et, in the
synagoga.

21 And the Nethinims dwelt in Ophel, and Ziba and Gipsa were set over the Nethinims.

22 The overseer of the Levites at Hierusalem was Uzzi, the sonne of Sani, the sonne of Hasabia, the sonne of Bathanias, the sonne of Michas: Of the children of Asaph, singers were over the busines in the house of God:

23 For it was the kinges commaundement concerning them, that the singers should deale faithfully every day, as was according.

24 And Bathanias the sonne of Mesebazel of the children of Zerach the sonne of Iuda, was next the king in all matters concerning the people.

* Et, in the
synagoga.

25 And in the villages in their landes, some of the children of Iuda that were without in the towne of their land dwelt at Kiriaty arba, and in the villages thereof: and in Dibon and in the villages thereof, and at Jecabzeel and in the villages thereof:

26 At Iesua, Moladath, Bethphaler:

27 In the towne of Sual, Beerleba, and in the villages thereof:

* Et, in the
synagoga.

28 At Siklag, and Doronah, and the villages thereof:

29 And at Enrimmon, Zarah, Jerimoth,

30 Zonoa, Odollam, & in their villages,

at Lachis, and in the fieldes thereof: at Asekia, and in the villages thereof, and they dwelt from Beerleba unto the valley of Hinnom.

31 The children also of Benjamin from Geba, dwelt at Bachmas, Aia, Bethel, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gethaim,

34 Hadid, Zeboim, Reballath,

35 Lod, and Ono, in the carpenters valley.

36 And the Levites had possession both in Iuda and in Benjamin.

The xii. Chapter.

1 The priestes and Levites, whiche came with Zorobabel unto Hierusalem, are numbered. 27 and the wall is dedicated.

A 1



These are the priestes and Levites that went by with Zorobabel the sonne of Sathiel: and with Iesua, Saraia, Jeremia, and Esdras,

2 Amaria, Malluch, Mattus,

3 Sechania, Rechum, Beremoth,

4 Addo, Genthon, Abia,

5 Mianin, Madai, Belga,

6 Semaia, Joiarib, Jedai,

7 Salu, Amok, Helkia, and Jedai: These were the heades among the priestes and their brethren in the dayes of Iesua.

8 The Levites were these: Iesua, Benini, Cadmuel, Sarebia, Iuda, and Ma-

thania, whiche was over the office of thanksgiving, he and his brethren.

9 Bacburio, and Hanni, and their brethren, were about them in the watches.

10 Iesua begat Joakim, Joakim also begat Eliasib, and Eliasib begat Joiada:

11 Joiada begat Jonathan, and Jonathan begat Jaddua.

12 In the dayes of Joakim were these the chiefe fathers among the priestes: vnder Saraia, Saraia: vnder Jeremi, Hanania:

13 Under Esdras, Mesullam: vnder Amaria, Jehoanan:

14 Under Bilio, Jonathan: vnder Sebania, Joseph:

15 Under Horim, Adna: vnder Maraioth, Helka:

16 Under

- 16 Under Jodo, Zacharie: vnder Gen-
thon, Gessullam:
17 Under Abia, Zichai: vnder Binamin,
and Obadiah, Biltai:
18 Under Belga, Saminua: vnder Se-
maia, Jehonathan:
19 Under Joiarib, Mathenai: vnder Ja-
daia, Uzzi:
20 Under Selai, Bcllai: vnder Amok,
Eber:
21 Under Belchia, Hasabia: vnder Ja-
daia, Mathanael.
22 And in the time of Eliasib, Joiada, Jo-
hanan, and Jadaia, were the chiefe sa-
chers among the Leuites & the priestes
written, in the reigne of Darius the
Persian.
23 The children of Levi the principall sa-
chers, were written in the cronicles, un-
till the time of Jonathan the sonne of
Eliasib.
24 And these were the chiefe among the
Leuites: Hasabia, Serebia, and Jesua
the sonne of Cadmiel, and their brethren
in their presence, to geue prayse and
thankes, according as Dauid the man of
God had ordeyned it, one watch ouer a-
gainst another.
25 Bathania, Bacbukia, Obadia, Gessul-
lam, Talmion, and Accub, were porters
in the watch at the thresholdes of the
gates.
26 These were in the dayes of Joiakim
the sonne of Jesua, the sonne of Joso-
dec, and in the dayes of Nehemia the
captayne, & of the priest Esdras the scribe.
27 And in the dedication of the wall at
Hierusalem they sought the Leuites out
of all their places, that they might be
brought to Hierusalem, to kepe the dedi-
cation and gladnesse with thankesge-
uings, & singing, with cymbales, psal-
teries, and harpes.
28 And the children of the singers gathe-
red them selues together from euery
side, out of the playne countrey about
Hierusalem, and from the villages of
Bethophathi,
29 From the house of Gilgal, and out of
the countreys of Seba, and Asinaueth:
for the singers had buyded them vil-
lages round about Hierusalem.
30 And the priestes and Leuites were pu-
rified, & cleansed the people, & the gates,
and the wall.
31 And I brought the princes of Juda
vpon the wall, and appoynted two great

quyers of men to geue thankes, whiche
went on the right hande of the wall to-
warde the boung gate.

32 And after them went Hosai, and halfe
of the princes of Juda,

33 And Asaria, Esdras, and Gessullam,

34 Juda, Benjamin, Semeia, & Jeremi,

35 And certayne of the priestes children,
with trumpettes: namely Zacharie the
sonne of Jonathan, the sonne of Se-
meia, the sonne of Mathania, the sonne
of Michai, the sonne of Zaccur, the
sonne of Asaph,

36 And his brethren, Semeia, Asarai, &
Belalai, Gilalai, Baai, Mathanael, and
Juda, and Hanani, with the musick in-
strumentes of Dauid the man of God:
And Esdras the scribe went before them.

37 And beside the wel gate, they went by
ouer against them vpon the steppes of
the cite of Dauid at the goyng by of the
wall, beyonde the house of Dauid, vnto
the water gate eastwarde.

38 The other quyer of them that gaue
thankes went ouer against them, and
I after them, and the halfe part of the
people vpon the wall beyond the for-
nace gate, vntill the brode wall,

39 And beyonde the port of Ephraim, and
beyonde the old gate, beyonde the fishe
gate, and the towre of Hananeel, & the
towre of Bea, euen vnto the sheepe gate
and they stood still in the prison gate.

40 And so stood the two quyers of them
that gaue thankes in the house of God,
and I, & the halfe of the rulers with me.

41 And the priestes, namely Eliakim,
Maasia, Diminam, Michai, Elonai,
Zachari, & Hanania, with trumpettes:

42 And Maasia, Semeia, Eleaser, Uzzi,
Jehohanan, Belchia, Elam, & Ezer:
And the singers sang loude, hauing
Jesrahiah for their ouerscar.

43 And the same day they offered great
sacrifices, and reioyced: for God had ge-
uen them great gladnesse, so that both
the viues & children were ioyfull, & the
mirth of Hierusalem was hearde farre of.

44 At the same time were the men ap-
poynted ouer the treasure houses, wher-
in were the heaue offerings, the first-
lings, and the tythes, that they shoulde
gather them out of the fieldes about the
cities, to distribute them vnto the
priestes and Leuites according to the
lawe: for Juda was glad of the priestes
and Leuites that serued.

45 And there stode and wayted vpon the office of their God, whiche is a pure offering, both the singers and porters, after the commaundement of Dauid, and of Solomon his sonne:

1 Par. 132.

46 For in the time of Dauid and Asaph, of olde were the chiefe singers founded, & the songes of prayse and thankesgeuing

vnto God.

47 In the time of Zorobabel and Nehemia, did all they of Israel geue portions vnto the singers and porters every day his portion: and they gaue tythes vnto the Levites, & the Levites gaue tythes againe vnto the children of Aaron.

The .xiii. Chapter.

1 The lawe is read. 3 They separate from them all straungers. 15 Nehemia reproveth them that breake the Sabbath. 30 An ordinance to serue God.

A 1



And that day dyd they read in the booke of Moyses in the audience of the people, and therein was founde written, that the Ammonites, & Moabites should neuer come into the congregation of God,

Deu. 14. 2

2 Because they met not the children of Israel with bread and water, but hired Balaam against them that he should curse them: and our God turned the curse into a blessing.

Num. 23. 4.

3 Nowe when they had hearde the law, they separated from Israel every one that had mixt him selfe therein.

4 And before this had the priest Elisib the oversight of the treasure of the house of our God, and he was kynsmann vnto Tobia,

5 And had made hym a great chamber, and there had they also time layed the offerings, frankincence, vessels, and the tythes of corne, wine, and oyle according to the commaundementes geuen to the Levites, singers and porters, and the heaue offerings of the priestes.

6 But in all this time was not I at Hierusalem: for in the two and thirtie yere of Artaxerxes king of Babylon, came I vnto the king, & after certayne dayes obtayned I licence of the king to come to Hierusalem.

7 And I gat knowledge of the euill that Elisib dyd for Tobia, in that he had made hym a chamber in the court of the house of God,

8 And it greued me sore: therefore I cast forth all the vessels of the house of Tobia out of the chamber:

9 And commaunded them to cense the chambers, and thither brought I againe the vessels of the house of God, with the meate offering, and the incense,

10 And I perceaued that the portions of the Levites had not ben geuen them, and that every one was fled to his land, euen the Levites and singers that executed the worke.

11 Then reprovod I the rulers, and sayd: why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Iuda the tythes of corne, and wine, and oyle, vnto the treasure.

13 And I made treasures ouer the treasure, euen Selmiah the priest, and Zaddoc the scribe, and of the Levites, Phadaia: and vnder their hand was Hanan the sonne of Zacur, the sonne of Bathania: for they were counted saythful, and their office was to distribute the portions vnto their brethren.

14 Thinke vpon me O my God herein, and wpe not out my mercie that I haue shewed on the house of my God, and on the offices therof.

15 And the same time saue I in Iuda some treading wine pressen on the Sabbath, and bringing in sheues, and which laded asses also with wine, grapes, and figges, and all burthens, and brought them into Hierusalem vpon the Sabbath day: And I rebuked them earnestly the same day that they solde the vitayles.

16 There dwelt men of Tyre also therein, which brought fish and all manner of ware, and solde on the Sabbath vnto the childre of Iuda, euen in Hierusalem.

17 Then reprovod I the rulers in Iuda, & sayd vnto them: what euill thing is this that ye do, & breake the Sabbath day?

18 Dyd not your fathers euen thus, and our God brought all this plague vpon vs, and vpon this cite: And ye make the wrath more yet vpon Israel, in that ye breake the Sabbath:

19 And

- 19 And when the portes of Hierusalem began to be darke in the euening befoze the Sabbath, I commaunded to shut the gates, and charged that they should not be opened till after the Sabbath: and some of my seruantes set I at the gates, that there shoulde no burthen be brought in on the Sabbath day.
- 20 Then remayned the chapmen and marchauntes once or twyse ouer night without Hierusalem with all maner of wares.
- D 21 Then reprovoued I them sore, and sayde vnto them: why tary ye all night about the wall? If ye do it once againe, I will lay handes vpon you: From that time forth came they no more on the Sabbath.
- 22 And I said vnto the Levites, that they should cleanse them selues, and that they shoulde come and kepe the gates, to ha- loue the Sabbath day: Thinke vpon me O my God concerning this also, and spare me, according to thy great mercie.
- 23 In those dayes also saide I Jewes that married wyues of Asdod, of Am- mon, and of Moab,
- 24 And their children spake halfe in the speech of Asdod, and could not speake in the Jewes language, but according to the language of the one people and of the other people.
- 25 Then I reprovoued them, and cursed them, and smote certayne men of them, and made them bare: and toke an oth of them by God, Ye shall not geue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, or for your selues.
- 26 Dyd not Solomon the king of Israel ^{iii. Reg. ii} sinne by these thinges: and yet among many heathen was there no king like him, which was deare vnto his God, & God made hym king ouer all Israel: and yet neuerthelesse outlandishe wo- ^{iii. Reg. xi} men caused him to sinne.
- 27 Shall we then obey vnto you to do al this great euill, and to transgresse a- gainst our God, and make straunge wyues?
- 28 And one of the children of Jehoiada the sonne of Elisib the hye priest, was the sonne in law of Sanaballat the ho- ronite: but I chaled him from me.
- 29 O my God, thinke thou vpon them that defile the presthod, and the couenaunt of the presthod and of the Levites.
- 30 Thus cleansed I them from all such as were outlandishe, and appoynted the courses of the priestes and Levites, eu- ry one in his office:
- 31 And to offer the wood at times ap- poynted, and the first frutes: Thinke thou vpon me O my God for the best.

F 3

The ende of the seconde booke of Eldras, otherwyse
called the booke of Nehemia.

The booke of Esther.

The first Chapter.

King Ahasuerus maketh a royall feast. 10 Whereunto the queene Vasthi will not come.
19 For which cause she is diuorced. 20 The kinges decree touching the preeminence of man.

21



- I came to passe that in the dayes of Ahasuerus, (this is Ahasuerus whiche reigned from India vnto Ethiopia, ouer an hundred and twentie and seven prouinces)
- 2 Euen in those dayes when the king Ahasuerus sate on his seate royall, which was in Susan the chiefe citie:
- 3 In the third yere of his raigne, he made a feast vnto all his princes & seruantes: and the mightie men of Persia and Media, the captaynes also and rulers of his countreys were before hym.
- 4 And he shewed the riches and glorie of his kingdome, and the glorious worship of his greatnesse many dayes long, [euen] an hundred and fourescore dayes.
- 5 And when these dayes were expired, the king made a feast vnto all the people that were in Susan the chiefe citie, both vnto great & small, seven dayes long, in the court of the garden by the kinges palace.
- 6 Where there hanged white, greene, and yelow cloth, fastened with cordes of fine silke and purple, in siluer ringes, vpon pillers of marble stones: The benches also were of golde and siluer made vpon a pavement of greene, white, yelow, and blake marble.
- 7 And they dranke in vessels of gold, and chaunged vessel after vessel, and royal wine in aboundance, according to the power of the king.
- 8 And the drinking was by an order, none might compell: for so the king had appointed to all the officers of his house, that they shoulde do according to euery mans pleasure.

" 21. blisc,
21. blisc co-
loured clothcs

" 21. bebbes
21. bebbes

" 21. 202.
pille, marble,
slabaster, and
blewe colour.

23

- 9 And the queene Vasthi made a feast also for the women in the palace of Ahasuerus.
- 10 And on the seventh day when the king was merry after the wine, he commaunded Nehuma, Biztha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the seven chamberlaynes that did seruite in the presence of king Ahasuerus,
- 11 To fetch the queene Vasthi with the crowne regall into the kinges presence, that he might shewe the people & princes her fairenesse: for she was beautifull.
- 12 But the queene Vasthi would not come at the kinges worde by his chamberlaynes: Then was the king very wroth, and his indignation kindled in hym.
- 13 And the king spake to the wyse men which knewe the times (for so was the kinges maner towarde all that knewe the lawe and the iudgements:
- 14 And the next vnto hym were, Carshena, Sethar, Admata, Therlis, Mares, Parsena, and Memuchan, the seven princes of Persia and Media, whiche sawe the kinges face, and sate the first in the kingdome.)
- 15 What shall we do vnto the queene Vasthi according to the lawe, because she dyd not according to the worde of the king Ahasuerus whiche he commaunded by his chamberlaynes:
- 16 And Memuchan answered before the king & the princes: The queene Vasthi hath not onely done euill against the king, but also against all the princes, and against all the people that are in all the prouinces of king Ahasuerus.
- 17 For this derde of the queene shall come abrode vnto all women, so that they shall despise their husbandes before their eyes, and shall say: The king Ahasuerus commaunded Vasthi the queene to be brought in before hym, but she would not come.
- 18 And

18 And

- 18 And ſo ſhal the princeſſes in Perſia and Media ſay lyke wiſe this day vnto al the kinges princes. When they heare of this decree of the queene: thus ſhal there ariſe to much deſpitefulneſſe and wrath.
- 19 If it pleaſe the king, let there go a commaundement from hym, and let it be written according to the lawes of the Perſians and Medians, and not to be tranſgreſſed, that Aſthi come no more before king Ahaſuerus, and let the king geue her royal eſtate vnto an other that is better then ſhe.
- 20 And when this commaundement of the king which ſhalbe made, is publiſhed

throughout all his empire which is great, all Women ſhall holde their huſbandes in honour both among great and ſmall.

- 21 This ſaying pleaſed the king and the princes, and the king did according to the worde of Demucan.
- 22 For he ſent letters forth into all the kinges prouinces, into euery lande according to the wytyng therof, and to euery people after their language, that euery man ſhoulde be lord in his owne houſe: and this to be publiſhed after the language of his people.

The. ii. Chapter.

After the queene is put away, certeyne young maydens are brought to the king. 14 Eſther pleaſeth the king, and is made queene. 22 Hardocheus diſcloſeth vnto the king thoſe that woulde betray hym.

A



fter theſe actes, When the diſpleaſure of king Ahaſuerus was now be alayed, he thought vpon Aſthi, & what ſhe had done, & what was decreed againſt

her.

- 2 Then ſayde the kinges ſeruauntes that miniſtered vnto hym: Let there be faire young virgins ſought for the king,
- 3 And let the king appoynt officers in all the prouinces of his empire, that they ſhould bring together al the faire young virgins vnto Suſan the head cite to the Womens buylding, vnder the hande of Hegai the kinges chamberlayne that kept the Women, to geue them their apparell:
- 4 And that the mayden which pleaſed the king, ſhould be queene in Aſthiſ ſteede. And this pleaſed the king, and he did ſo.
- 5 In the cite of Suſan there was a certayne Jewe, whoſe name was Hardocheus, the ſonne of Jair, the ſonne of Seniel, the ſonne of Cis, a man of Jeruſalem.
- 6 Which was carryed away from Jeruſalem with the captiuitie, When Jeremia the king of Iuda was led away, whom Nabuchodonosor the king of Babylon carryed thence:
- 7 And he nouriſhed Hadafſa (that is Eſther) his vnckles daughter: for he had neither father nor mother, and ſhe was a faire and beautifull mayden, whom Hardocheus (when her father & mother were

dead) receaued for his owne daughter.

- 8 So when the kinges commaundement and comiſſion was publiſhed, and many maydens were brought together into the cite of Suſan vnder the hand of Hegai, Eſther was brought alſo vnto the kinges houſe vnder the hande of Hegai the keeper of the Women.
- 9 And the mayden pleaſed hym, and ſhe founde fauour in his ſight: and he cauſed ornamenteſ to be geuen her ſpeedily, and ſuch thinges as belonged to her, and appoynted her ſeuene comely maydens out of the kinges houſe, & fauoured both her and her gentle Women ſingularly in the houſe of the Women.
- 10 But Eſther ſhe ſwed not her people and her kindred: for Hardocheus had charged her that ſhe ſhoulde not tell it.
- 11 And Hardocheus walked euery day before the court of the Womens houſe, that he might knowe howe Eſther did, and what ſhoulde becomie of her.
- 12 And when the appoynted time of euery mayden came, that ſhe ſhoulde go in to the king Ahaſuerus, after that ſhe had ben twelue monethes according to the maner of the Women (for ſo were the dayes of their purification accompliſhed, ſixe monethes with oyle of mirre, and ſixe monethes with ſweete odours, and in the purifying of the Women:
- 13 And thus went the maydens vnto the king) Whatſoener ſhe required, that muſt be geuen her to go with her out of the Womens buylding vnto the kinges palace.

"Or, her thinges for purification.

"Or, and he gaue charge to her, and to her mayden, of the beſt in the houſe of the women.

"Or, appa-
in.

"Or, thinges
for purification.

Reg. 14.c.
Jer. xlii. 2.

- C** 14 In the euening she went, and on the morowe she returned into the seconde house of the women abyding vnder the hande of Saalgaz the kinges chamberlayne, which kept the concubines: And she came in vnto the king no more, except it pleased the king to haue her, and that she were called by name.
- 15 Nowe when the course came of Esther the daughter of Abihail, the vncle of Hardocheus (which had receaued her as his owne daughter) that she shoulde come in vnto the king, she desired nothing but what hegaie the kinges chamberlayne the keeper of the women saide: And Esther found fauour in the sight of all them that looked vpon her.
- 16 And Esther was taken vnto king Ahasuerus into his house royall, in the tenth moneth (which is the moneth Tebeth) in the seuenth yere of his raigne.
- 17 And the king loued Esther above all the women, and she found grace and fauour in his sight more then all the virgins, so that he set the crowne of the kingdome vpon her head, and made her queene in steede of Vashti.
- 18 And the king made a great feast vnto all his princes and seruauntes, whiche feast was because of Esther, and caused the provinces to be in quietnesse, & gaue giftes, as became the royaltie of a king.
- 19 And when the virgins were gathered together the seconde time, Hardocheus sat in the kinges gate.
- 20 And as yet had not Esther shewed her kinned & her people, according as Hardocheus had bidden her: for Esther dyd after the worde of Hardocheus, like as if she had ben yet vnder his gouernaunce.
- 21 At the same time (whyle Hardocheus sat in the kinges gate) two of the kinges chamberlaynes, Bigthan and Theris, which kept the doore, were wroth, and sought to lay their handes on the king Ahasuerus:
- 22 Whereof also Hardocheus gat knowledge, and tolde it vnto queene Esther, and Esther certified the king therof in Hardocheus name.
- 23 And when inquisition was made, it was founde so, and they were both hanged on tree: and it was written in the Chronicles before the king.

The .iii. Chapter.

1 Haman after he was exalted, obtained of the king, that all the Jewes shoulde be put to death, because Hardocheus had not done him worship as other had.

- A** 1 After these actes, dyd king Ahasuerus promote Haman the sonne of Amadatha the Agagite, and set hym on hie, and set his seate aboute all the princes that he had with hym.
- 2 And al the kinges seruauntes that were in the kinges gate, bowed their knees, and reuerenced Haman, for the king had so commaunded concerning hym: But Hardocheus bowed not the knee, neither dyd hym reuerence.
- 3 Then the kinges seruauntes whiche were in the kinges gate, said vnto Hardocheus: why transgressest thou the kinges commaundement?
- 4 And though they spake this dayly vnto hym, yet woulde he not heare them, therfore they tolde Haman, that they might see howe Hardocheus matters woulde stande, for he had tolde them that he was a Jewe.
- 5 And when Haman sawe that Hardo-

- cheus bowed not the knee vnto him, nor dyd reuerence vnto hym, he was full of indignation,
- 6 And thought it to litle to lay handes onely on Hardocheus, for they had shewed him the nation of Hardocheus: wherefore he sought to destroy all the Jewes that were throughout the whole empire of Ahasuerus, and that were of the nation of Hardocheus.
- 7 In the first moneth (that is, the moneth Nisan) in the twelfth yere of king Ahasuerus, they cast shur, that is a lot, before Haman from day to day, and from moneth to moneth to the twelfth moneth, that is, the moneth Adar.
- 8 And Haman sayde vnto king Ahasuerus: There is here a people scattered abroad, and disperced among all people in all the provinces of thyne empire, and their lawes are diuers from all people, and do not after the kinges lawes, therefore it is not the kinges profite to suffer them after this maner.

- 9 If it please the king, let it be written that they may be destroyed: and so will I waye downe ten thousand talents of silver by the handes of them that haue the charge of this busines, to bring it in to the kinges treasurie.
- 10 And the king toke his ring from his hand, & gaue it vnto Haman the sonne of Amadatha the Agagite, the Jewes enimie.
- 11 And the king saide vnto Haman: Let the silver be thyne, & do with that people as it pleaseth thee.
- 12 Then were the kinges scribes called on the thirteenth day of the first moneth, & there was written according as Haman commaunded vnto all the kinges officers, and to the captaynes that were ouer every prouince, and to the rulers of euery people in the countreyes on euery side according to the writing therof, and to euery nation after their language, in

the name of king Ahasuerus was it written, and sealed with the kinges ring.

- 13 And the letters were sent by postes in to all the kinges prouinces, to roote out, to kill, and to destroy all Jewes both young and olde, children and women in one day [nameley] vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) & to spoyle the as a pray.
- 14 This was the summe of the writing, that there should be a commaundement geuen in al prouinces, and published vnto all people, that they should be redy against the same day.
- 15 And the postes went in all the haste according to the kinges commaundement, and in Susan the chiefe citie was the commaundement deuised: And the king and Haman sate and drank. When in the meane time the citie of Susan was disquieted.

¶ The .iiij. Chapter.

¶ Hardocheus geueth the queene knowledge of the cruell decree of the king against the Jewes. 16 She welleteth that they pray for her.

- 1 **W**hen Hardocheus perceaued all that was done, he rent his clothes, and put on sackcloth with ashes, and went out into the midst of the citie, and cryed loude and lamentably,
- 2 And came before the kinges gate: but he might not enter within the kinges gate, because he had sackcloth on.
- 3 And in all prouinces, countries, and places, as farre as the kinges worde & commaundement extended, there was great lamentation among the Jewes, fasting, weeping, and mourning, and many lay in sackclothes and in ashes.
- 4 So Esther maydens and her chamberlaynes, came and told it her: Then was the queene exceedingly astonied, and she sent rayment that Hardocheus shoulde put on, and lay the sackcloth from him: But Hardocheus would not take them.
- 5 Then called Esther Hathach one of the kinges chamberlaines which stood before her, and gaue him a commaundement vnto Hardocheus, to know what it was wherefore he did so.
- 6 So Hathach went forth to Hardo-

cheus, vnto the streete of the citie which was before the kinges gate:

- 7 And Hardocheus tolde him of all that had come vnto him, & of the summe of silver that Haman had promised to waye downe into the kinges treasurie, because of the Jewes if he would destroy them.
- 8 And he gaue him the copie of the kinges commaundement that was deuised at Susan to destroy them, that he might shewe it vnto Esther, and to speake to her, and charge her that she should go in vnto the king, & make her prayer and supplication vnto him for her people.
- 9 And when Hathach came in, he tolde Esther the wordes of Hardocheus.
- 10 And againe Esther spake vnto Hathach and commaunded him to say vnto Hardocheus:
- 11 All the kinges seruantes, & the people in the prouinces of the king knowe, that whosoever cometh within the courte vnto the king, whether it be man or woman, which is not called, the commaundement is, that the same shall dye, except the king holde out the golden scepter vnto him, for then he shall liue: As for me, I haue not ben called to come in vnto the king now this thirtie dayes.
- 12 And they certified Hardocheus of Esthers

¹⁰ Or, there is a lawe of this.

Esther.

Esthers wordes.

- 13 And Hardocheus bad say againe vnto Esther: Thinke not with thy selfe that thou shalt escape in the kinges house more then all the Jewes.
- 14 For if thou holdest thy peace at this time, then shall the Jewes haue helpe and deliuerance out of an other place, and thou and thy fathers house shalbe destroyed: And who knoweth whether thou art come to the kingdome for this causes sake:
- 15 Esther bad them geue Hardocheus

¹³ D^r. by cause
thing.

¹⁴ D^r. for
su by a ryme.

this aunswere:

- 16 Go thou thy way, and gather together all the Jewes that are founde at Susan, and fast ye for me, that ye eate not and drinke not in thre dayes neither day nor night, I and my maydens wyll fast likewise: and so wyll I go in to the king, which thing yet is contrary to the commaundement: and if I perish, I perish.
- 17 So Hardocheus went his way, and did according to al that Esther had commaunded him.

The .v. Chapter.

- 1 Esther entreteth into the king, and biddeth him and Haman to a feast.
2 Haman prepareth a gallous for Hardocheus.



21



- And on the third day it came to passe, that Esther put on her royall apparell, and stode in the court of the kinges palace within, ouer against the kinges house: and the king sat vpon his royall seate in the kinges palace ouer against the gate of the house.
- 2 And when the king saide Esther the queene standing in the court, she founde grace in hys sight: And the king held out the golden scepter that was in his hand: So Esther stepped forth and touched the top of the scepter.
- 3 Then saide the king vnto her: what

wylt thou queene Esther: and what requirest thou: (aske) euen the halfe of the empire, and it shalbe geuen thee.

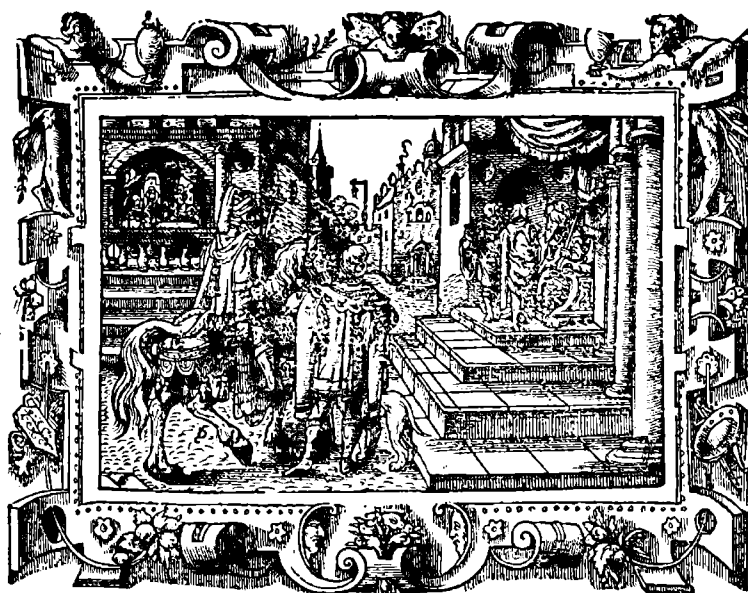
- 4 And Esther aunswered: If it please the king, let the king and Haman come this day vnto the banket that I haue prepared for him.
- 5 And the king saide: Cause Haman to make haste, that he may do as Esther hath saide. So the king and Haman came to the banket that Esther had prepared.
- 6 And the king saide vnto Esther at the banket of wine: what is thy petition, what that it may be geuen thee: And what requirest thou: If it be euen the halfe of the empire, it shall be done.
- 7 Then

- 7 Then answered Esther, and said: My petition and desire is,
 8 If I haue founde grace in the sight of the king, and if it please the king to geue me my petition, and to fulfil my request, then let the king and Haman come to the banquet that I shall prepare for the: and so wyl I do to morowe, as the king hath saide.
 9 Then went Haman forth the same day ioyfull and mery in his minde: But when the same Haman saide Har-do-cheus in the kinges gate, that he stood not by nor moued for him, he was ful of indignation at Har-do-cheus.
 10 Neuerthelesse, Haman refrained him selfe, and when he came home he sent and called for his friendes and Zares his wyfe.
 11 And Haman tolde them of the glory of his riches, and the multitude of his chil-

- den, and all the thinges wherein the king had promoted him to greatly, and how that he had set him aboue the princes and seruauntes of the king.
 12 Haman saide moreover: Yea, Esther the queene did let no man come in with the king vnto the banquet that she had prepared, except me: and to morowe am I bidden vnto her also with the king.
 13 But in all this am I not satisfiſſed, as long as I see Har-do-cheus the Jewe sitting at the kinges gate.
 14 Then saide Zares his wyfe and all his friendes vnto him: Let them make a galous of fiftie cubites hie, and to morowe speake thou vnto the king that Har-do-cheus may be hanged thereon: then go thou in meryly with the king vnto the banquet. And Haman was well content withall, and caused the galous to be made.

The .vi. Chapter.

1 The king turneth over the chronicles, and findeth the fidelitie of Har-do-cheus, and commaundeth Haman to cause Har-do-cheus to be had in honour.



- 21 The same night coulde not the king sleepe, and he commaunded to bring the chronicles and stories: and they were read before the king.
 2 Then it was founde written holwe Har-do-cheus had tolde that Bigtha-

na & Theres the kinges two chamber-laynes which kept the thresholdes, sought to laye handes on king Ahasuerus.


- 3 And the king saide: what honour and dignitie hath ben geuen to Har-do-cheus therfore? Then saide the kinges seruantes that ministered vnto him: There is nothing at all done for him.
 4 And

Esther.

- 4 And the king saide : who is in the court: (for Haman was come into the court without before the kinges house, that he might speake vnto the king to hang Mardocheus on the tree that he had prepared for him.)
- 5 And the kinges seruantes saide vnto him : Beholde, Haman standeth in the court. And the king saide : let him come in.
- 6 And when Haman came in, the king saide vnto him : what shalbe done vnto the man Whom the king would faine bring vnto worship: (Haman thought in his heart : whom desireth the king to bring vnto worship more then me?)
- 25 7 And Haman answered the king: Let the man Whom the king pleaseth to bring vnto worship, be brought hither,
- 8 That he may be arrayed with the royall garmentes which the king bleseth to weare, and the horse that the king reth vpon, and that the crowne royall may be set vpon his head:
- 9 And let this rayment and horse be delivered vnder the hande of one of the kinges most noble princes, that they may array the man withal Whom the king is disposed to bring to honour, and carry him vpon the horse through the streete of the cite, and proclayme before him, Thus shall it be done to the man Whom the king pleaseth to bring to honour.
- 10 And the king saide to Haman: Make haste, and take as thou hast saide the rayment and the horse, and do euen so vnto Mardocheus the Jewe that sitteth before the kinges gate, and let nothing faile of all that thou hast spoken.
- 11 Then toke Haman the rayment and the horse, and arrayed Mardocheus, and brought him on horsebacke through the streete of the cite, and proclaymed before him, Euen this shall it be done vnto the man Whom the king is disposed to honour.
- 12 And Mardocheus came againe to the kinges gate: but Haman gat him home in all the haste mourning, and his head conered,
- 13 And tolde Zares his wyfe and all his friendes euery thing that had befallen him. Then saide his wise men and Zares his wyfe vnto him: If it be Mardocheus of the seede of the Iewes, before Whom thou hast begun to fall, thou shalt not preuaile against him, but shalt surely fall before him.
- 14 And Whyle they were yet talking with him, came the kinges chamberlaynes, & caused Haman to make hast to come vnto the banquet that Esther had prepared.

¶ The .vij. Chapter.

3 The queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the galous which he had prepared for Mardocheus.

- 21  And the king and Haman came to banquet with the queene Esther.
- 2 And the king saide againe vnto Esther on the seconde day at the banquet of wine: what is thy petition queene Esther, that it may be geuent thee: And what requirest thou: if it be euen to the halfe of the empire, it shalbe done.
- 3 And Esther the queene answered, and saide: If I haue found grace in thy sight O king, and if it please the king, then graunt me my lyfe at my desire, and my people for my petitions sake.
- 4 For we are solde I and my people to be destroyed, to be slaine, and to perishe:

- And would God that we were solde to be bondmen and bondwomen, then would I holde my tongue: although the enemye coulde not recompence the kinges losse.
- 5 The king Abasuerus answered and saide vnto queene Esther: who is he? And where is he, that dare presume in his minde to do after that maner?
- 6 And Esther saide: the enemye and aduersarie is this wicked Haman. Then Haman was exceedingly afrayde before the king and the queene.
- 7 And the king arose from the banquet and from the wine in his displeasure, and went into the palace garden: And Haman stood by, and besought queene Esther for his lyfe: for he saw that there was a mischief prepared for him of the king

- king alreadye.
- 8 And when the king came againe out of the palace garde into the place where they dranke wine: Haman had layde him vpon the bed that Esther late vpon. Then saide the king: wil he force the queene also before me in the house? As soone as that worde went out of the kinges mouth; they couered Hamans face.
- 9 And Harbona one of the chamber-

laynes that stood before the king, said: Beholde, there standeth yet a galous in Hamans house, fiftie cubites hie, which he had made for Mardocheus, that spake good for the king. Then the king saide, hang him thereon.

- 10 So they hanged Haman on the galous that he had made for Mardocheus: Then was the kinges wrath pacified.

¶ The .viii. Chapter.

1 After the death of Haman was Mardocheus exalted. 14 Comfortable letters are sent vnto the Jewes.

At the same day did king Ahasuerus geue the house of Haman the Jewes enemy vnto queene Esther, and Mardocheus came before the king: for Esther tolde what he was vnto her.

- 2 And the king toke of his ring which he had taken from Haman, and gaue it vnto Mardocheus. And Esther sette Mardocheus ouer the house of Haman.

- 3 And Esther spake yet more before the king, and fel downe at his feete weping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that he had imagined against the Jewes.

- 4 And the king held out the golden scepter toward Esther. Then rose Esther, and stood before the king,

- 5 And saide: if it please the king, and if I haue founde grace in his sight, and if it be acceptable before the king, and I please him, then let it be writte, that the letters of the deuise of Haman the sonne of Hamadatha the Agagite may be called againe, which letters he wrote to destroy the Jewes which are in all the kinges prouinces.

- 6 For how can I suffer and see the euill that shall come vnto my people: or how can I beare and loke vpon the destruction of my kindred?

- 7 And the king Ahasuerus saide vnto queene Esther, and to Mardocheus the Jewe: Beholde, I haue geuen Esther the house of Haman, whom they haue hanged vpon a tree, because he layde hand vpon the Jewes.

- 8 Write ye also for the Jewes as it ly-

keth you, in the kinges name, and seale it with the kinges ring: For the writings that were written in the kinges name, and sealed with the kinges ring, durst no man disanul.

- 9 Then were the kinges scribes called at the same time, euen in the thirde moneth (that is the moneth Siuan) on the thre and twentie day thereof, and it was written according to all as Mardocheus commaunded vnto the Jewes, and to the princes, to the debuties and captaynes in the prouinces which are from India vnto Ethiopia, namely an hundred twentie and seven prouinces, vnto euery prouince according to the writing thereof, and vnto euery people after their speach, and to the Jewes according to their writing and language.

- 10 And he wrote in the king Ahasuerus name, & sealed it with the kinges ring, and by postes that rode vpon horses, and swift young Gules, sent he the writings,

- 11 wherein the king graunted the Jewes in what cities soeuer they were, to gather themselves together, and to stand for their lyfe, and for to roote out, to slay and to destroy all the power of the people and prouince that woulde trouble them, both children and women, and to spoyle the goodes:

- 12 Upon one day in all the prouinces of king Ahasuerus, namely vpon the thirteenth day of the twelfth moneth, which is the moneth Adar.

- 13 The summe of the writing was, how there shoulde be a commaundement geuen in all and euery prouince, and published among all people, and that the Jewes shoulde be rebv against that day,

to avenge them selues on their enemies.

14 And so the postes that rode vpon the swifte horses and Mules, made haste with all speede to execute the kinges word: and the commaundement was deuised in Susan the chiefe citie.

15 And Haradocheus went out from the king in royall apparell, of ^{o D, blue.} yelowe and white, & with a great crowne of golde, being arrayed with a garment of ^{o D, fustine.} silke and purple: and the citie of Susan reioy-

sed and was glad.

16 And vnto the Jewes there was come light and gladnesse, ioy and worship.

17 In all prouinces and citie into what places soeuer the kinges word and commaundement reached, there was ioy and mirth, a feast and good dayes among the Jewes: insomuch, that many of the people in ^o lande became Jewes: for the feare of the Jewes came vpon them.

The .ix. Chapter.

1 At the commaundement of the king, the Jewes put their aduersaries to death.

14 The ten sonnes of Haman are hanged. 17 The Jewes kepe a feaste in remembrance of their deliuerance.

A



In the twelfth moneth (that is the moneth Adar) vpon the thirteenth day of the same, when the kinges worde and commaundement came neare to be put in execution, in the day that the enemies of the Jewes hoped to haue power ouer the, it turned contrary: for the Jewes had rule ouer them that hated them.

2 For then gathered the Jewes together in their citie within all the prouinces of king Ahasuerus, to lay hande on such as would do them euill, and no man could withstand them: for the feare of them was come ouer all people.

3 And all the rulers in the prouinces, and princes, and deputies, and officers of the king, promoted the Jewes: for the feare of Haradocheus came vpon them.

4 For Haradocheus was great in the kinges house, & the reporte of him was noyed in all the prouinces: for this man Haradocheus wared greater and greater.

5 Thus the Jewes smote all their enemies with the stroke of the sword, and slaughter, and destruction, & did what they would vnto their enemies.

6 And at Susan the chiefe citie slue the Jewes, & destroyed five hundred men.

23 7 And slue Pharandatha, Dalphon, Alphatha,

8 Phozatha, Adalia, Aridatha,

9 Pharnastha, Arisai, Aridai, and Alasatha,

10 The ten sonnes of Haman the sonne of Hamadatha the enemye of the Jewes: but ^{o D, on the} on his goodes they layed no

handes.

11 At the same time was the king certified of the number of those that were slaine in the citie of Susan.

12 And the king saide vnto queene Esther: The Jewes haue slaine and destroyed five hundred men in the citie of Susan, and the ten sonnes of Haman: what haue they done ^o [thinkest thou] in other landes of the king? And what is thy petition, that it may be geuen thee: or what requirest thou more to be done?

13 Esther answered: If it please the king, let him suffer the Jewes which are in Susan, to morow also to do according vnto this dayes decree, that they may hang Hamans ten sonnes vpon the tree.

14 And the king charged to do so: and the decree was deuised at Susan, and they hanged Hamans ten sonnes.

15 For the Jewes that were in Susan gathered them selues together, vpon the fourteenth day of the moneth Adar, and slue three hundred men at Susan: but on their goodes they layed no handes.

16 As for the other Jewes that were in the kinges prouinces, they came together and stood for their liues, & had rest from their enemies, & slue of their enemies seuentie and five thousand: howbeit they layed no handes on their goodes.

17 ^o [This they did] on the thirteenth day of the moneth Adar, & on the fourteenth day of the same moneth rested they, which day they held with feasting and gladnesse.

18 But the Jewes that were at Susan came

- came together both on the thirteenth day and on the fourteenth: and on the fifteenth day of the same they rested, and held that day with feasting & gladnesse.
- 19 And therefore the Jewes that dwell in the villages and walled townes, held the fourteenth day of the moneth Adar with gladnesse and feasting, and kept holy day, and every one sent presentes vnto his neighbour.
- 20 And Hardocheus wrote these wordes, and sent letters vnto all the Jewes that were in all the prouinces of king Ahasuerus, both me and farre:
- 21 That they should make a lawe among the selues, & holde the fourteenth & fifteenth day of the moneth Adar, verely.
- 22 As the dayes wherein the Jewes came to rest from their enemies, and as a moneth wherein their paine was turned to ioy, and their sorow into a ioyful day: and that in those dayes they should make feastes and gladnesse, and one to send giftes vnto another, and to distribute vnto the poore.
- 23 And the Jewes promised to do as they had begonne, and as Hardocheus had written vnto them:
- 24 Because Haman the sonne of Hamadatha the Agagite all the Jewes enemy, had deuised against the Jewes how he might destroy them, and caused to cast Phur (that is a lot) for to consume them, & to bring them to naught.
- 25 But when Esther came before the king, he commaunded by letters that his wicked deuce which he imagined against the Jewes, should be turned vpon his owne head, and that he and his sonnes should be hanged on the tree.
- 26 For the which cause they called these dayes Phurim, because of the name of the lot, and because of all the wordes of this writing, and what they themselves had seene, & what had come vnto them:
- 27 And the Jewes ordained, and toke it vpon them and their seede, and vpon all such as toynd them selues vnto them, that they would not misse but obserue these two dayes verely, according as they were written and appoynted in their season,
- 28 And that these dayes are to be remembered and to be kept of children children among all kindredes in all landes and cities: In these dayes of Phurim which are not to be ouerslpt among Jewes, and the memorie of them ought not to perishe from their seede.
- 29 And queene Esther the daughter of Abihail & Hardocheus the Jewe, wrote with all authoritie to confirme this second writing of Phurim.
- 30 And he sent the letters vnto all the Jewes, to the hundred twentie and seven prouintes of the empire of Ahasuerus, with wordes of peace and truth:
- 31 To confirme these dayes of Phurim in their time appoynted, according as Hardocheus the Jewe and Esther the queene had appoynted them: and they bound their soule and their seede to fasting and prayer.
- 32 And the decree of Esther confirmed these wordes of Phurim, and was written in the booke.
- 33 And the king Ahasuerus layed tribute vpon the land, & vpon the isles of the sea.
- 34 And all the actes of his power and of his might, & the declaration of the dignitie of Hardocheus wherewith the king magnified him, be they not written in the bookes of chronicles of the kinges of Medes and Persia:
- 35 For Hardocheus the Jewe, was the second next vnto king Ahasuerus, and great among the Jewes, and accepted among the multitude of his brethren, as one that seeketh the wealth of his people, and speaketh peaceably for all his seede.

12 And the Lorde saide vnto Satan: Lo, ^(b)all that he hath be in thy pow-
er, only vpon him selfe see that thou lay
not thine hand. And Satan went forth
from the presence of the Lorde.

13 And vpon a certayne day, when his
sonnes and daughters were eating and
drinking wine in their eldest brothers
house,

14 There came a messenger vnto Iob,
and sayde: The oxen were plowing and
the asses feeding beside them:

15 And the Sabees came violently, and
toke them away, yea they haue slayne
thy seruantes with the edge of the
sword: and I only am escaped alone to
tell thee.

16 While he was yet speaking, there came
another, and sayde: The fire of God is
fallen from heauen, and hath brent vp
thy sheepe and seruantes, and consu-
med them: and I only am escaped a-
lone to tell thee.

17 And while he was yet speaking there
came another, and sayde: The Caldees
made out their bandes, and fel vpon the

camels, and haue caried them away,
yea and slayne thy seruantes with the
sword: and I only am gotten away a-
lone to tell thee.

18 And while he was yet speaking there
came another, and sayde: Thy sonnes
and thy daughters were eating and
drinking wine in their eldest brothers
house,

19 And behold there came a nightie great
wind from beyond the wilderness, and
smote the foure corners of the house,
whiche fell vpon thy children, and they
are dead: and I am gotten away alone
to tell thee.

20 Then Iob stoode vp, and ^(c)rent his
clothes, & shaued his head, fell downe
vpon the ground, worshipped,

21 And sayde: Naked came I out of my
mothers wombe, & naked shall I turne
thither againe: The Lorde gaue & the
Lorde hath taken away, blessed be the
name of the Lorde.

22 In ^(d)all these things dyd Iob not of-
fende, nor charged God foolishly.

(b) Not that
he was vni-
dent, but he
should not
haue any
thing remain-
ing with him,
which was
delivered into
the power of
Satan.

(c) Declaring
that all that
God doeth, is
well done.

The. ii. Chapter.

Satan hath permission to afflict Iob,
His three friends visite him.



And on a day the ^(a)children of God came
and stoode before the
Lorde, and Satan
came also among the,
and stoode before the
Lorde.

2 And the Lorde sayde vnto Satan:
From whence comest thou: Satan
answered the Lorde, and sayd: I haue
gone about the lande, walked thorow
it.

3 And the Lorde sayde vnto Satan:
Hast thou not considered my seruant
Iob: howe there is none like vnto hym
in the earth, a perfect and a iust man:
one that feareth God, and escheweth euil,
& continueth still in his vprightnesse, al-
though thou mouedst me against hym,
to ^(b)destroy him without cause.

4 And Satan answered the Lord, and
sayd: ^(c)Skinne for skinne, yea a man
wil geue al that euer he hath for his life.

5 But lay thine hande now vpon hym,
and touch once his bone and his flesh,

and he shall curse thee to thy face.

6 And the Lord sayde vnto Satan: Lo,
he is in thy hand, but ^(d)saue his life.

7 So went Satan forth from the pre-
sence of the Lorde, and smote Iob with
soze byles, from the sole of his foote vnto
his crowne.

8 And he toke a potsharde to scrape hym:
and he sat downe among the ashes.

9 Then sayd his wyfe vnto him: ^(e)Doest
thou continue yet in thy perfectnesse:
curse God, and dye.

10 But he sayde vnto her, Thou speakest
like a foolish woman: shal we ^(f)receaue
good at the hande of God, and not re-
ceae euill: In all these thinges did not
Iob sinne with his lippes.

11 Nowe ^(g)when Iobs three friendes
heard of all the trouble that came vpon
hym, they came euery one fro his owne
place [name] Eliphaz the Themanite,
Bildad the Shuhite, and Zophar the
Naamathite: for they were agreed to-
gether to come to shewe their compas-
sion vpon him, and to comfort hym.

(a) Declaring
that in af-
fliction there
are certayne
boundes and
limites, be-
yonde the
which Satan
can not go.

(b) A triall
temptation of
angel and
ungodly wife.

(c) Teaching
that we ought
to receiue in-
crease of good
when we suffer
trouble, & be
thankfull, and
to be patient
when we are
troubled, when we
take them
again, & not
to dispaire.
(d) That is,
true friend-
ship, which
doth affect
in our afflic-
tion, and as in
prosperity to
reioyce with
him, so in ad-
uersity to la-
ment with
him.

(e) Iob was the best of his children, and he was in patience, rather than patiently to suffer his
three friends to be touched, and therefore sayth the deuil, touch him on his owne skyn, and thou shalt see that
he will curse thee.

The booke

12 So when they lift vp their eyes a farre of, they knew him not: then they cryed and wept, and euery one of them rent his clothes, and sprinkled dust vpon their heades "in the ayre.

"Heb. To-
wards the
heauen.

13 They sate them downe by him also vpon the grounde seuen dayes & seuen nightes, and none spake a worde vnto him: for they sawe that his greefe was very great.

The. iii. Chapter.

Job complayneth and curseth the day of his birth. He desireth to dye, as though death were the end of all mans miserie.

After ^(a)this opened Job his mouth, and curseth his day, And Job aunswere^d, and sayde:



1 ^(b)Let ^(c)the day perishe wherein I was bozne, and the night in the whiche it was sayd, There is a man childe conceived.

2 The same day be ^(d)turned to darknesse, and not regarded of God from above, neither let the light shyne vpon it:

3 But let it be stayned with darknesse and the shadowe of death, let the ^(e)dimme clonde fall vpon it, whiche may make it terrible as a most bitter day.

4 Let the darke shorne ouercome that night, and let it not be soynd vnto the dayes of the yere, nor counted in the number of the monethes.

5 Desolate be that night, and without gladnesse.

6 Let them that curse the day, and that be redy to rayse vp mourning, geue it also their curse.

7 Let the starres of that night be dimme thowwe darkenesse of it, let it loke for light, but haue none, ^(f)neither let it see the dawning of the day:

8 Because it shut not vp the doores of my mothers wombe, nor hyd sowwe from myne eyes.

9 Alas why died I not in the birth: why dyd not I perishe as soone as I came out of my mothers wombe:

10 Why set they me vpon their knees: why gaue they me sucke with their brestes:

11 Then should I nowe haue ypened, I shoulde haue slept, and ben at rest,

12 Lyke as the kinges and lordes of the earth, whiche haue buytied them selues "speciall places,

13 Or as the princes that haue had golde, and their houses full of siluer:

14 Or why was not I hyd, as a thing bozne out of tyme, ^(g)either as young childe, which neuer sawe the light:

15 There ^(h)must the wicked cease from their tyrannie, and there such as laboured valiantly be at rest:

16 There the ⁽ⁱ⁾prisoners rest together, they heare no more the voyce of the oppressour:

17 There are small and great, and the seruant ^(j)is free from his maister.

18 Wherefore is the light geuen to hym that is in miserie: & lyfe vnto them that haue heauy heartes:

19 Whiche long for death and finde it not, though they search more for it than for treasures:

20 Whiche reioyce exceedingly, and be glad when they can finde the graue,

21 From whom their endes are hyd, and sealed by God:

22 For my sighes come before I eate, and my royrnges are poured out like the water:

23 For the thing that ^(k)I feared is come vpon me, and the thing that I was afraid of is happened vnto me,

24 Was I not happy: had I not quietnesse: was I not in rest: And nowe comineth such miserie vpon me.

Heb. coun-
sell.

"Heb. de-
late.

(c) That is,
that he shoulde
endure the day
from rayse-
ment and
much comfort
therein.

(f) Where Job
declareth the
same plague
he doth, say-
ing, I am hid
in waste places,
there I will
perishe, and
knowe not my
dewyng, and
my daye shall
be hid.

(g) That is,
that he shoulde
be in the same
state as he was
before, and
not in a worse
state.

The

The .iiii. Chapter.

Iob is reprehended of impatiencie, 7 and bniuitice, 17 and of the presumption of his owne righteousness.

And Elphas the Themanite answered, & sayde:
If we assay to come with thee, wilt thou be discontent? But who can withhold him selfe from speaking:
Beholde, thou hast ben an instructor of many, & hast strenghtened the weery handes:
Thy wordes haue set vp him that was falling, thou hast refreshed the weake knees.
But now it is come vpon thee, and thou art greened: it toucheth thee, and thou art troubled.
Was not thy feare accordyng to thy hope: and the perfectnesse of thy wayes accordyng to thy expectation:
Consider I pray thee who euer perturbed beyng an innocent: or when were the godly destroyed:
For as I haue powned by experience, they that plow iniquitie & sow wretchednesse, reape the same.
With the blast of God they perishe, with the breath of his nostrils are they consumed away.
The roaring of the lion, and the voyce of the lion, and the teeth of the lions whelpes are pulled out.
The lion perissheth for lacke of pray,

& the lions whelpes are scattered abroad.
But wheras a thing was hyd from me, yet myne eare hath receaued a little thereof.
In the thoughtes and visions of the night when sleepe commeth on men,
Feare came vpon me & dread, which made all my bones to shake.
The winde passed by before my presence, and made the heeres of my flesh to stande vp.
He stode thereon and I knewe not his face, an image there was before myne eyes, and in the stillnesse hearde I a voyce.
Shall man be more iust then God: or shall a man be purer then his maker:
Beholde, he founde not trueth in his seruantes, and in his angels there was folly:
Howe much more in them that dwel in houses of clay, and whose foundation is but dust, which shall be consumed as it were with a moth:
They shalbe smitten from the morning vnto the euening: yea they shall perishe for euer, when no man regardeth them.
Is not their royaltie gone away with them: they shall dye cruelly, and not in wysdome.

(f) Here Elphas sheweth the manner of diuine reuelation by the holy ghost, saying that what which he will reuele, is not humane reason, but as reueled vnto him from god.
(g) Whose fear commeth with such reuelations from God, to shew the reverence and austere of them.
(h) This is the description of the world, not knowing from whence it cometh: or whither it goeth, as Paul also heard a voyce but saw not any man.
(i) This is Elphas weak argument to proue Iob an supli man, because God plagued hym: or as if God afflicted innocents, without reason would lodge the creature more iust then the creator, which is blasphemie, for God oft punisheth the righteous to proue them.
(k) Take fro gods children and from the angels that which is gods, and they are altogether vnperfect and foolish.
(l) Meaning mans body which is nothing but dust and clay.
(m) This expelleth mans spotte, and the daungers and nuisances in the same.
(n) A mans blindness that seeth not his owne iniquitie.
(o) Declaring that it is not of the earth, y^e diuinitie, a sufficient doo asyle neither is it by any externe thinge but only such as shalbe fallsh for mans offence, whereof he is the author.
(p) wherein is the signe of our corrupt nature, cum from the fall of Adam.
(q) If I were in thy case, I would cease to hope of God sayth Elphas.

The .v. Chapter.

Elphas sheweth the difference betwene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and deliuereth his.

Re I pray thee, if there be any that will aunswere thee, & loke thou vpon any of the holy.
As for the foolish man, wretchednesse killeth him, and enuie slayeth the ignorant.
I haue seene my selfe when the foolish was deepe rooted, and suddenly I cursed his habitation.
His children were without prosperitie, and they were slayne in the gate, and there was no man to deliuer them.
His haruest was eaten of the hungry, & taken from among the thornes, and the

thurstie drunke by their labour: It is not the earth that bringeth forth iniquitie,
Neither commeth sorrow out of the ground:
But man is borne vnto labour, like as the sparkes fire by [out of the hot coles].
But I woulde aske counsell at the Lorde, and talke with God:
Whiche doth great thinges and vnsearchable, [and] maruels without number.
He geneth rayne vpon the earth, and poureth water vpon the streetes,
To set vp them that be of lowe degree, and that those which are in heauinesse may be exalted to saluation.

The booke

12 He destroyeth the denices of the subtyll, so that their handes are not able to perfourme that which they do enterpryse.

13 He compasseth the wise in their owne craftinesse, & maketh foolish the counsell of the wicked.

(b) That is, in things manifest and playne, they winn god's grace to see.
(c) That is, from the cruelty of the wicked, which is compared to the sword.

14 They runne into^(b) darknesse by fayre day, and grope at the noone day as in the night.

15 But he deliuereth the^(c) poore from the sword, from their threatninges, and from the violence of the mightie.

16 He is the hope of the poore, & the mouth of the wicked shalbe stopped.

17 Behold, blessed is the man whom God correcteth, therefore refuse not thou the chastening of the almighty:

18 For he maketh a wounde and he healet: he smiteth, and his hande maketh whole againe.

(b) Alluding to the first verses of gods first word, and the seventh day he rested, meaning, that of all the cares and troubles god will deliuer thee, as being thee to rest as in the seventh day.

19 He shall deliuer thee in^(b) six troubles, & in the seventh there shall no evil come to thee.

20 In hunger he shall saue thee from

death, and when it is warre, from the power of the sword.

21 Thou shalt be hyd from the scourge of the tongue, & when destruction cometh thou shalt not neede to feare.

22 In destruction and dearth thou shalt be mery, and shalt not be afrayde of the beastes of the earth.

23 For the^(c) stones of the land shalbe confederate with thee, and the beastes of the fildes shalbe at peace with thee.

(c) Shewing that when we haue Gods friends, all creatures of this world turne to our good.

24 And thou shalt knowe that thy dwelling place shalbe in rest, and thou shalt visite thy habitation, & shalt^(m) not sinne.

(m) Sheweth that he is not offe-nded of any thing, & howe fastward the executing grace will bring us, to remaine in.

25 Thou shalt see also that thy seede shall be great, and thy posteritie as the grasse vpon the earth.

26 Thou shalt come also to thy graue in a full age, like a corne sheafe cut downe in due season.

27 Lo, this we our selues haue proued by experience, and even thus it is: hearken thou to it also, that thou mayest take heede to thy selfe.

The .vi. Chapter.

1 Job answereth, that his payne is more greuous then his fault. 2 He wisheth death. 14 He complayneth of his friendes.

1 **TH** Job answered, and sayde:

2 **B** that my complaynt were^(c) truly wayed, and my punishment layde in the balances together:

(a) Shewing that his troubles are excessive, and vniuersall, as the scales of the scales.

3 For nowe it woulde be heauier then the sande of the sea: and this is the cause, that my wordes fayle me.

4 For the arrowes of the almighty are vpon me, the poyson therof hath drunke by my spirite, and the terrible^(b) feares of God are set against me.

(b) Declaring that he was not afflicted only by the body, but by the spirit in his conscience.

5 Doth the^(c) wild asse roze when he hath grasse: or loweth the ore when he hath fodder [enough]

6 That which is vsfauerie, ^(b) shall it be eaten without salt: or is there any taste in the whyte of an egge:

7 The thynges that sometime I might not away withal, are nowe my meate for very sorowe.

(c) Item hee sheweth tribulations that are vniuersall and vnsufferable.

8 That I might haue my desire, and that God woulde graunt me the thing that I long for:

9 That God would begin and smite me, that he would let his hand go and take me cleane away:

10 When shoulde I haue some comfort, yea I woulde desire him in my payne that he would not spare, ^(c) for I wil not be against the wordes of the holy one.

(c) meaning that he is not rather to desire to be the wordes of the holy one, than to be through his wordes, in his word.

11 For what payne haue I to endure: And what is myne end, that my soule might be patient:

12 Is my strength the strength of stones: or is my fleshe of brasle:

13 Is it not so that there is in me no helpe: & that my^(b) substaunce is taken from me:

(c) fearing that he should not be able to beare his afflictions to the end, if they should long continue.

14 He that is in tribulation, ought to be comforted of his neyghbour: but the feare of the almighty is cleane away.

(b) Job. If I should prolong my life.

15 Myne owne brethzen passe ouer by me^(b) as the water brooke, & as the overflowing of waters, whiche do hastily go away,

(c) saying that he should not be able to beare his afflictions to the end, if they should long continue.

16 whiche are blackish be reason of the ice, and wher in the snowe is hyd.

(b) For as the brook runneth with vehemence, and passeth by the place: so they haue not any remembrance of me.

17 whiche when they haue passed by do banishe, and when the heate cometh they fayle out of their place.

(c) saying that he should not be able to beare his afflictions to the end, if they should long continue.

18 They

- 18 They depart from the course of their wonted channell to other places, they runne in bayne and perishe.
 19 They that went to ^(a)Them that confided in them, and they that went to ^(b)Saba wayted for them.
 20 But they were confounded in their hope, they came thither and were ashamed.
 21 Euen such truely are ye, nowe that ye see my miserie ye are afrayde.
 22 Did I desire you to bring vnto me, or to geue me any of your substance?
 23 To deliuer me from the enemies hand, or to saue me from the hande of the tyrantes?
 24 Teache me, and I will hold my tong: and wherin I haue erred, cause me to

understande.

- 25 How strong are the wordes of tructhy: and which of you can rebuke or reprove them:
 26 Do ye imagine to reprove ^(c)Wordes, that the talke of the afflicted shoulde be as the winde:
 27 Ye fall vpon the fatherlesse, and digge a pit to ouerthrowe your owne frende.
 28 And therfore be content, & ^(m)loke now vpon me, and I will not lye before your face.
 29 Turne I pray you, "be indifferent iudges: turne agayne, and ye shall see myne vngiltinesse, whether there be any vneighteousnes in my tongue, or bayne wordes in my mouth.

(1) I hope go about by your tauntes to make me deeme that I speake fondly, because I am in this miserable state.

(m) To console my cause whether I saue or no.

"Heb. Let there be none iniquitie.

The. vii. Chapter.

: Iob sheweth the shortnesse and miserie of mans lyfe.



Shall ther not an appointed time to man vpon earth: Are not his dayes also like the dayes of an ^(a)hired seruaunt:

- 2 For like as a bonde seruaunt desireth the shadowe, and as an hyreling woulde sayne haue the rewarde of his worke:
 3 Euen so haue I laboured whole monethes long in bayne, and many a carefull night haue I toide.
 4 When I sayde me downe to sleepe, I sayde, When shall I arise: and ^(b)measuring the evening, I am euen full with tossing to and fro vnto the dawning of the day.
 5 My flethe ^(c)is clothed with wormes and dust of the earth: my skynne is withered and become horrible.
 6 My dayes passe ouer more speedly then a weauers shuttle, and are spent without hope.
 7 ^(d)I remember that my lyfe is but a winde, and that myne eye shall no more see pleasures:
 8 And the eye that hath seene me, shall see me no more: for yet thou ^(e)fasten thyne eye vpon me, I come to naught.
 9 The cloude is consumed and vanished away: so he that goeth downe to the graue ^(f)shall come no more vp,
 10 Nor turne againe into his house, neither

shall his place knowe him any more.

- 11 Therfore ^(g)I wil not spare my mouth, but I will speake in the trouble of my spirite, and mule in the bitternesse of my mynde.
 12 Am ^(h)I a sea or a whale fish, that thou kepest me ⁽ⁱ⁾in prison:
 13 When I say, My bed shal comfort me, I shall haue some refreshing by talking to my selfe vpon my touch:
 14 Then fearest thou me ^(j)with dreames, & makest me so afrayde through visions,
 15 That my soule witheth rather to perishe and die, then my bones to remayne.
 16 I can see no remedy, I shall liue no more: ^(k)spare me then, for my dayes are but vanitie.
 17 What ^(l)is man that thou doest magnifie him: and that thou settest thy heart vpon him:
 18 Thou visitest him early and euery day, euery moment doest thou trie him.
 19 Why ^(m)goest thou not fro me, nor letttest me alone, so long till I may swallowe downe my spytte:
 20 I ⁽ⁿ⁾haue offended, what shall I do vnto the, O thou preseruer of men: why hast thou set me as a marke against thee, so that I am a burden to my selfe:
 21 Why doest thou not pardon my trespasses, and take away myne iniquitie: Behold, nowe must I sleepe in the dust, and if thou sekest me to no more in the morning, ^(o)I shal not be.

(g) That is, saying no lyfe vanities as the winde, and that there is no rectorme after death, I will refresh myselfe by expelling the greates of my burdened minde.
 (h) As though he should say to God, I am no mighty creature, able to trouble or disquiet any, as the whale in the sea but am a poore wretch, why then pleasest thou me so long?

(i) What is, I am in extreme affliction continually night and day.

(j) Saying I haue so little time to liue, geue me some rest.

(k) As though Job had said, there is no cause why thou shouldest chide me, man: why dost thou not cease to punish me, in Job beginneth to repentance.

(o) For I shal be dead.

The booke

The .viii. Chapter.

1 Bilsad the weth that Job is a sinner, because God punisheth the wicked, and preferreth the good.

- 21 **T**hen answered Bilsad the Suhite, & said: howe long wilt thou talke of such thinges: howe long shall the wordes of thy mouth be as a nightie Wind:
- 2 Doth God peruerre the thing that is laibfull: or doth the almightie destroy the thing that is right:
- 3 For seying that ^(a) thy somes sinned against him, did not he send them into the place of their iniquite:
- 4 If thou wouldest nowe resorte vnto God be times, and make thy prayer to the almightie,
- 5 If thou wouldest liue a pure and godly life: shoulde he not awake by vnto thee immediatly, and make the habitation of thy righteousnesse prosperous:
- 6 In so much that wherin so ever thou haddest litle afore, thou shouldest haue nowe great aboundaunce.
- 7 Enquire I pray thee ^(b) of the former age, and searcho diligently among their fathers:
- 8 For we are but of ^(c) yesterday, and consider not that our dayes vpon earth are but a shadowe.)
- 9 Shall not they shew thee, and tel thee, yea and gladly confesse the same, and vtter the wordes of their heart:

(a) And these are the things, but thou rather art more bound to god, because he hath great the space to reward.

(b) Where Bilsad comforteth his sayings by the authority of the fathers.

(c) That is, lately borne, and therefore haue less assurance, where by is shewed the shortnesse of mans lyfe, saith though it be more so long, yet it is but as yesterday, and as a shadowe.

- 11 May a ^(d) rushe be greene without moynesse: or may the grasse growe without water:
- 12 No, but whilste it is nowe in his greenesse, though it be not cut downe, yet withereth it before any other hearbe:
- 13 So are the pathes of al that forget God, and the ^(e) hypocrites hope shall come to naught.
- 14 His confidence shall be destroyed, and his trust shall be a ^(f) spiders webbe.
- 15 He shall leane vpon his house, but it shall not stande: he shall holde him fast by it, yet shall it not endure.
- 16 It is a greene ^(g) tree before the sunne, & shooteth forth the braunches ouer his garden.
- 17 The rootes thereof are wrapped about the fountayne, and are folden about the house of stones.
- 18 If ^(h) any plucke it from his place, and it denie, saying, I haue not scene thee:
- 19 Behold it will reioyce by this meanes, if it may growe in another mould.
- 20 Beholde, God ⁽ⁱ⁾ will not cast away a vertuous man, neither wil he helpe the vngodly.
- 21 Thy mouth shall be fill with laughing, and thy lippes with gladnesse.
- 22 They also that hate thee shall be clothed with shame, & the dwelling of the vngodly shall come to naught.

(d) Rushe is a thing without moynesse: so can not an evil man without god's grace.

(e) The hypocrites hope shall come to naught, because they are not true.

(f) Which is spun by day, and by night, and is not strong.

(g) The tree is like to the house, which is the house of stones.

(h) If any plucke it from his place, and it denie, saying, I haue not scene thee:

(i) God will not cast away a vertuous man, neither wil he helpe the vngodly.

The .ix. Chapter.

1 Job declareth the mightie power of God, and that mans righteousness is nothing.

- 1 **J**ob answered, and sayde, I knowe it is so of a trueth: For how may a man compare vnto God be iustified:
- 2 If he wil argue with hym, he can not aunswere hym ^(a) one thing of a thousande.
- 3 He is wyle in heart and mightie in strength: ^(b) who hath ben searce against hym, and hath prospered:
- 4 He translateth the mountaynes, or ever they be awoke it is he that ouerthrow-

(a) Iustice: as to Eliphaz and Bilsad's objections.

(b) That is, he shall not be able to aunswere one thing for a thousande, that God can charge hym withall.

(c) He is wyle in heart and mightie in strength: who hath ben searce against hym, and hath prospered.

- eth them in his wrath.
- 5 He remoueth the earth out of her place, that the pillars thereof shake withall.
- 6 He commaundeth the sunne, and it retyeth not: he closeth by the starres as by a signet.
- 7 He hym selfe alone spreadeth out the heauens, and goeth vpon the wanes of the sea.
- 8 He maketh the waynes of heauen, ^(d) the Orion, the seven starres, and the secret places of the south.
- 9 He doth great thinges & vnsearchable, yea and wonders without number.

(a) one, might

(b) He is wyle in heart and mightie in strength: who hath ben searce against hym, and hath prospered.

- 11 ²⁰ When he goeth by me, I shall not see him, and when he passeth, I shall not perceive him.
- 12 If he be hasty to take away, who will make him ²¹ restore it: or who will say unto him, what doest thou:
- 13 God will not withhold his anger, and the most mightie helpes do stowpe vnder him:
- 14 ²² How much lesse shall I aunswere him: or howe shoulde I finde out my wordes with him:
- 15 For though I were righteous, yet might I not geue him one word againe, but meekely submit my selfe to him as my iudge.
- 16 If I had called vpon him, and he had aunswered me, ²³ yet woulde I not beleue that he hearde my voyce:
- 17 He troubleth me so with the tempest, and woundeth me out of measure with out a cause,
- 18 He will not suffer me to take my breath, but filleth me with bitternesse.
- 19 If men will speake of strength, lo he is strong: if men will speake of iudgement, who shall bring me in to pleade:
- 20 If I will iustifie my selfe, myne owne mouth shall condemne me: if I will ²⁴ put forth my selfe for a perfect man, he shall proue me a wicked doer.
- 21 For though I be an innocent and my conscience cleare, yet am I weery of my lyfe.
- 22 This is one poynt, and therefore I sayd, he destroyeth both the perfect and vngodly.
- 23 And though he slay today my lyfe with the

- scourge, yet will he laugh at the punishment of the innocent.
- 24 As for the worlde it is geuen ouer into the hande of the wicked, and he shall couer the faces of the iudges thereof: if not, where is he, or who is he ²⁵ [that can shewe the contrarie:]
- 25 My dayes are more swyft then a runner, they are gone & haue seene no good thing.
- 26 They are passed away as the shippes that be good vnder sayle, & as the eagle that flieth to the pray.
- 27 If I say, I will forget my complaining, I will cease from my wrath, and comfort my selfe:
- 28 Then am I afrayde of all my sorowes, for I knowe that thou wilt not iudge me innocent.
- 29 If I be wicked, why then ²⁶ labour I in bayne:
- 30 If I washe my selfe with snowe water, and make myne handes neuer so cleane at the well:
- 31 Yet shalt thou dippe me in the myre, and ²⁷ mine owne clothes shal defile me.
- 32 For he that I must geue aunswere vnto, and with whom I go to the lawe, is not a man as I am:
- 33 Neither is there any dayesman to lay his hande betwene vs.
- 34 Let him take his rodde away from me, yea let him make me no more a frayde of him,
- 35 And then shall I aunswere him without any feare: but because I am not so, I holde me still.

(b) If he had said, If I be wicked, and shoulde iudge as the vngodly, why fallest thou so long to thynne into the graue, why do I weep all this in vaine? (c) I plunge me in the pit, (d) shewing our righteousness before God to be nothing, but as a defiled cloth.

The .x. Chapter.

¹ Iob is weery of his lyfe, and setteth out his fragilitie before God. ²⁰ He desireth hym to lay his hande. ²² A description of death.



¹ My soule is cut of though I lyue, I wil polvyze out my coplaynte against my selfe, and will speake out of the very heauynesse of my soule.

² I will say vnto God: O do not condemne me, but shewe me wherefore thou contendest so with me:

³ Thinkest thou it well done to oppresse

me: to cast me of beyng the workes of thy handes: and to ²⁰ mayntayne the counsell of the vngodly?

⁴ Hast thou ²¹ flethy eyes: or doest thou loke as a man loketh?

⁵ Or are thy dayes as the dayes of man: and thy yerres as mans yerres?

⁶ That thou makest such inquisition for my wickednes, and searchest out my sinne:

⁷ whereas thou knowest whether I shall do wickedly or no, and that none can deliuer me out of thyne hande.

p 4 8 Thy

(c) wilt thou helpe the wicked, and haue me be shewe. (d) What is, art thou ignorant as man? and dost thou not knowe howe it goeth with me? (e) What is, changeable, as though he shoulde say next he had had the same. God that thou wast wont to be merciful, and good to Iob? (f) That is, I can not offend, by reason thou bearest me in inquisition.

The booke

(g) Here Job
describeth
Gods mercie:
how hee
in many crea-
tion.

- 8 Thy handes haue made me, & fashion-
ed me altogether rounde about, wilt
thou then destroy me:
9 Remember I beseech thee that thou ma-
dest me as the mould of the earth, and
thalt bring me into dust againe.
10 Hast thou not polvred me as it were
milke, & turned me to cruddes like cheese:
11 Thou hast couered me with skinne and
fleshe, and toynded me together with
bones and sinnowes.
12 Thou hast graunted me life, and done
me good: and thy visitation hath preser-
ued my spirite.
13 Thou hast hyd these thinges in thyne
heart (yet) I am sure that thou re-
membrest this thing.
14 If I dyd sinne, thou haddest an eye
vnto me, and thalt not pronounce me in-
nocent from myne offence.
15 If I haue done wickedly, wo is me
therefore: If I haue done righteously,
yet dare I not lift vp my head, so full
am I of confusion, and see myne owne

(h) That is,
I will walke
in mine hie
mittee.

miseric.

- 16 And let it increase, hunte me as a lion, &
returne and shew thy selfe maruaylous
vpon me.
17 Thou bringest frethe Witnesse against
me, and thy wrath increaseth thou vpon
me: diuers and many are the plagues
that I am in.
18 Wherefore hast thou brought me out of
the wombe: that I had perished, and
that no eye had seene me,
19 And that I were as though I had not
ben, but brought from the wombe to the
grauē.
20 Art not my dayes fewe: Let him then
leauē of fro me, and let me a lone, that I
may comfort my selfe a litle,
21 Afore I goe thither from whence I shall
not turne againe, euen to the lande of
darknesse and shadowe of death:
22 Yea a lande as darke as darknesse it
selfe, and into the shadowe of death
where is none order, but the light is
there as darknesse.

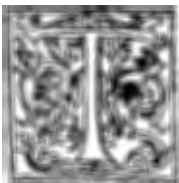
(i) Job
saies.

D

The. xi. Chapter.

1 Job is bituly reprehended of Sophar. 7 God is incomprehensible. 14 He is mer-
ciful to the repentaunt. 18 Their assurance that liue godlie.

A 1



hen answered So-
phar the Naama-
thite, and sayde:

2

Shoulde not he that
maketh many wordes

(a) he answered:

Shoulde he that ba-
bleth much be conuincd therein:

3

Shoulde thy lies make men holde their
peace, and when thou mockest [others]
thall no man make thee ashamed:

4

For thou hast sayde, (b) my doctrine is
pure, and I am cleane in thyne eyes.

5

But (c) that God woulde speake, and
open his lippes against thee:

6

That he might shewe thee the secretes
of wysdome, howe thou hast deserued
double according to right: Know there-
fore that God hath forgotten thee for
thyne iniquitie.

7

Art thou able to finde out the secretes of
God: Or wilt thou attayne to the per-
fectnesse of the almightie:

8

It is (d) hie then heauen, what art thou

able to do: deeper then the hel, how wilt
thou then knowe it:

9 The measure of it is longer then the
earth, and broder then the sea.

10 Though he turne all thinges vpsyde
downe, close them in, gather them toge-
ther, who will turne hym from his pur-
pose:

11 For it is he that (e) knoweth bayne men,
he seeth their wickednesse also, shoulde
he not then consider it:

12 Yet bayne man woulde be wysse, though
man (newe) borne is lyke a wilde asses
coulte.

13 If thou preparedst thyne heart, and
liftedst vp thyne handes toward
hym:

14 If thou wouldest put away the wie-
kednes whiche thou hast in hande, so
that no vngodlinesse dwell in thy
house:

15 Then mightest thou (f) lift vp thy face
without shame, & then shouldest thou
be sure and haue no neede to feare.

16 Then

(e) As only
the outwarte
appearance,
but euen
the heart
thoughts
the heart.
why shoulde
not thine
bayne men
fearde to think
coult. much
maye be bad.

(f) As thou
the quiet
minde of
the other trou-
le reprie.
As, France

(a) For not
he that spea-
keth much,
but he that
speakech true-
ly, speaketh
well.

(b) Here So-
phar sayeth
to Jobachas
ge wordes
that he spake.
(c) Sophar
saith about
to proue Job
so be wisly
proued.

(d) Job is
exposed in
what he shoulde
reproh hym
selfe innocent
before God,
whiche thing
he knoweth
not, because
Gods secret
iudgement is
unsearchable

- 16 Then shouldest thou forget thy miserie,
and thinke no more vpon it, then vpon
the waters that runne by.
17 Then shouldest thou lyfe be as cleare as
the noone day, thou shouldest shine
forth, and be as the morning.
18 Then mightest thou be bolde because
there is hope, and take thy rest quietly,

as compassed with a trench.

- 19 Then mightest thou lye downe and
none to make thee ascapde, yea many
one shoulde make suite vnto thee.
20 As for the eyes of the vngodly they
shall faile, and they shall not escape: and
their hope shall be forwode of uninde.

The .xij. Chapter.

Job accuseth his friendes of ignorance. 7 he declareth the might and power
of God. 17 And how he chaungech the course of thinges.

(1) Job
proueth that
nothing is
comparable to
Gods power,
of can preuaile
against it.



Job answered, &
saide:

Then no doubt ye
are the men ^(a) alone,
and wysdome shall pe-
rishe with you.

^(b) But I haue vnder-
standing as well as ye, and am not infe-
rior to you: yea who knoweth not these
thinges?

I am as one mocked of his neighbour,
who calleth vpon God, & he heareth
him: ^(c) The iust & the vpright is laugh-
ed to scorne.

Being as alight ^(d) despised in the heartes
of the riche, and as one redy to fall.

The houses of ^(e) robbers are in wealth
and prosperitie, and they that malicious-
lie meddle against God dwell without
fear, in those thinges that God hath ^(f)
geuen richely with his hande.

Aske the cattail, ^(g) and they shall en-
fourme thee: the foules of the ayre, and
they shall tell thee.

Of the encrease of the earth, and it
shall shew thee: or the fishes of the sea,
and they shall certifie thee.

What is he but he knoweth that the
hande of the Lorde made all these?

In whose hande is the ^(h) soule of eue-
ry liuing thing, and the breath of all
mankinde.

Haue not the eares ⁽ⁱ⁾ pleasure in hear-
ing: and the mouth in tastings the thing
that it eateth?

Among ^(j) olde persons there is wys-
dome, and in age is vnderstanding.

Yea, with ^(k) God is wysdome and
strength, it is he that hath counsell and

foreknowledge.

14 Beholde ^(l) if he breake downe a thing,
who can set it vp againe: yf he shut a
thing, who wyll open it?

15 Beholde, if he withholde the waters,
they drye vp: yf he let them go, they de-
stroy the earth.

16 With him is strength and wysdome:
both the deceauer and he that is decea-
ued are his.

17 He carieth away the wysle men as it
were a spoyle, and bringeth the iudges
out of their wittes.

18 He taketh away the subiection of the
people from their kinges, and girdeth
their loynes with a bonde.

19 He leadech away the great men into
captiuitie, and turneth the mightie vp-
side downe.

20 He stoppeth the mouth of them that
speake truech, & disapoynteth the aged
of their reason.

21 He poureth contempt vpon princes,
and maketh the strength of the mightie
weake.

22 Like what lyeth hid in darkenesse
he declareth it openly, and the very sha-
dowe of death bringeth he to light.

23 He ^(m) increaseth the people and de-
stroyeth them, he maketh them to mul-
tiple, and diminisheth them.

24 He taketh away the hearte of them
that be heades of people of the earth,
and causeth them to wander in the wil-
dernesse out of the way.

25 They grope in the darke without light,
and he maketh them to stalker like a
drunken man.

(1) Can not become pure to yobes, as the meate is tryed by the taste, and holmes counsaile by hearing of it. (2) The answer to 28: 1-3. that though olde men by experience growe wile, yet it is nothing in respect of gods wysdome.

¶ The .xiii. Chapter.

1 Job compareth his knowledge with the experience of his friendes. 16 The penitent shall be saved, and the hypocrite condemned. 20 He prayeth unto God that he would not handle him rigorously.

1 Meaning, I know the power of God toward you.



L all [this] have I seene With mine eye, heard With mine eare, and vnderstande it. What ye knowe, that same do I know also, neither am I inferior

unto you.

3 Neuerthelesse, I talke with the almighty, and my desire is to commune with God.

4 As for you, ye are workmaisters of lyes, and ^(b) vnpofitable phylitians altogether.

5 Woulde God ye kept ^(c) your tongue, for then might ye be taken for wise men.

6 How heare my ^(d) reasoning, and ponder the argument of my lippes.

7 Wylly you speake wickedlie for gods [defence] and talke deceitfully for his [cause?]

8 Wylly ye accept the person of him: or Wylly ye contende for God?

9 Shall that helpe you when he calleth you to reckning: For as one man mocketh another, so do ye mocke him.

10 He shall punishe you, and reprove you, if ye do secretly accept any person.

11 Shall not his excellencie make you afraide: Shall not his terrible feare fall vpon you?

12 Pour ^(e) remembraunce is lyke vnto a sparke, and your bodies lyke the claye.

13 Holde your tongues for my sake, that I also may speake, and my sorowe shall be the lesse.

14 Wherefore do I ^(f) beare my flesh in my teeth, and ^(g) put my soule in myne handes:

15 Lo, though he slay me, yet wyl I trust in him: but I wyl reprove myne owne wayes in his sight.

16 He shall be my saluation: for there may no ^(h) hypocrite come before him.

17 Heare diligently my wordes, and ponder my sayings with your eares.

18 Beholde, now haue I prepared my iudgement, and knowe that I shall be founde ⁽ⁱ⁾ righteous.

19 What is he that wyl ^(j) go to labe with me: if I now holde my ^(k) tongue I dye.

20 Neuerthelesse, ^(m) graunt me two thinges, and then wyl I not hide my selfe from thee:

21 Withdrawe thyne hande from me, and let not the fearefull dreade of thee make me afraide.

22 Then call, and I wyl aunswere: or let me speake, and geue me then an aunswere.

23 How many are my misdeedes and synnes: let me knowe my transgressions and offences.

24 Wherefore hidest thou thy face, and holdest me for thyne enemye:

25 Wylt thou breake a lease giuen to and fro, and wilt thou pursue the dyce subtil:

26 For thou layest sharply to my charge, and punishest me for the synnes of my youth.

27 Thou puttest my feete also in the stocks, and lokest narrowly vnto all my pathes, and makest the ⁽ⁿ⁾ print thereof in the heeles of my feete:

28 And I as a rotten thing do consume away, as a garment that is motheaten.

(b) There is search that Job trust and hope in God was not all perished, but bringing him into the power of his own righteousness they charge him.
(c) That is, not condemning me for my sinnes, as you do reason.
(d) To prove that God playeth me for my own offense.
(e) That is, I I hope to find, all men sayll count me guilty, and to condemn me.
(f) That is, graunt that I may be delivered from two things: the one is the wrath, the other the affliction, which two indidly be a prey to the penitent.

(n) That is, the cords.

(b) That is, you are vnmeeet for my blessing, which secke not the medicine to cure it, but rather to encrease it with your lyes and tales to trouble me.
(c) For the folk holding his place, to counte wyle, as saith Solomon.
(d) That is, I shall lye against you, for I blame you not in front, ye declare gods power, but because you feigne a carefull and busy man: iudice to be in him: and so of true things, ye conclude lye.
(e) Which come directly, & goeth out of his selfe, as the remembrance of the vniuersall fall.
(f) That is, I beare my flesh in my teeth.
(g) That is, to let my life in great perill & danger.

(h) That is, I beare my flesh in my teeth.
(i) That is, to let my life in great perill & danger.

¶ The .xiiii. Chapter.

1 Job describeth the shortnes and miserie of the lyfe of man. 14 Hope sustaineth the godly. 22 The condition of mans lyfe.

(a) Here Job describeth the miserie of man.



M that is bozne of a woman, hath but a short tyme to lyue, and is full of miserie.

He cometh vp, and is cut downe ^(b) like a floure: He fleeth as it

were a shadow, and neuer continueth in one state.

3 Doeft thou ^(c) open thyne eyes vpon such one, and bringest me into thy iudgement:

4 Who can make it cleane that cometh of an vncleane thing: no bodye.

(c) That is, what thing man is to feare, he should not handle him to extol him.

5 The

(b) This is the condition of mans lyfe, and the vniuersall thereof, being compared to a floure, to a shadow, and to the grasse in the field.

Iob. vii.

5 The dayes of man surely are determined, the number of his monethes are knowen onely vnto thee, thou hast appoynted him his bondes which he cannot go beyonde.

6 So from him, that he may rest vntill his day come which he loketh for, lyke as an hireling doth.

7 For if a tree be cut downe, there is some hope yet that it wyll sproute and shoote forth the braunches againe.

8 Though the roote of it be wahren olde, and the stocke thereof be dead in the grounde:

9 Yet when it getteth the sent of water, it wyll budde and bring forth bowes, lyke as a tree that is planted.

10 But as for man, when he is dead, perished, and consumed away, what becometh of him?

11 As the waters passe from the sea, and as the flood decayeth and dryeth vp:

12 So man after he is asleepe ryfeth not, he shall not wake tyll the heauens be no more, nor rise out of his sleepe.

13 O that thou wouldest hide me in the graue, & keepe me secret vntill thy wrath were past, and to appoynt me a time wherein thou mightest remember me.

14 Say a dead man lyne againe: All the dayes of my lyfe wyll I wayte still, till my chaunging shall come.

15 Thou shalt call me, and I shall aunswere thee, despite not thou the worke of thyne owne handes.

16 For now thou numberest all my goynges, and geuest no delay vnto my sinne.

17 Myne iniquitie is sealed by as it were in a bagge, and thou addest punishment vnto my wickednesse.

18 The mountaines fal away at the last, the rockes are remoued out of their place.

19 The waters pearse through the very stones by litle & litle, the floodes washe away the grauell and earth: so shalt thou destroy the hope of man.

20 Thou preuailest still against him, so that he passeth away: thou chaungest his estate and puttest him from thee.

21 And whether his children come to worship or no, he can not tell: And if they be men of lowe degre, he knoweth not.

22 But while his fleshe is vpon him, it must haue sorowe: and his soule shall mourne within him.

(f) Thou pleasest me now, yet when thou shalt call me vp at doomes day, I shall answer thee, for thou seekest me.

(d) fore.

The .xv. Chapter.

1 Eliphaz reprehendeth Iob, because he ascribeth wysdome and purenes to him selfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of that number.

1
2



hen answered Eliphaz the Themanite, and saide:

Shall a wyse mans aunswere be as the winde, and fill a mans belly as it were with the winde of the east?

3 Shall he reprove with a worde that is nothing worth, & speake the thinges which can do no good?

4 Surely thou hast cast off feare, and restrained prayer before God.

5 For thy mouth setteth forth thyne owne iniquitie, seeing thou hast chosen the tongue of the craftie.

6 Thyne owne mouth condenyeth thee, and not I: yea, thyne owne lippes shalpe an aunswere against thee.

7 Art thou the first man that ever was borne, or wast thou made before the hills?

8 Hast thou heard the secret counsell of God: and dost thou restraîne wysdome to thee?

9 What knowest thou, that we knowe not: And what vnderstandest thou, but we can the same:

10 With vs are both olde and aged men, yea such as haue liued longer then thy father.

11 Thinkest thou it a small thing of the consolations of God: with thee is a lying worde.

12 Why doth thyne heart so bewitch thee: And wherefore winckest thou with thyne eyes,

13 That thy minde is so puffed vp against God, and letteth such wordes go out of thy mouth?

14 What is man, that he should be cleane: and he which is borne of a woman, whereby he might be righteous?

15 Beholde he doth not trust his saintes, yea

(d) There is none standing in thine owne conscience. (e) So read, answering him at the pleasure of the spirit.

(f) The winde of the east is the wind of the east.

(g) Eliphaz says Iob is a craftie.

The booke

yea, the very heauens are not cleane in his sight:

16 hold much more then an abhominable and hyle man, which drincketh wickednesse like water.

17 I will tel thee, heare me, and I will shewe thee that I haue seene:

18 which wyse men haue tolde, and haue not hid that which they receaued from theyr fathers:

19 Unto whom alone the earth was geue, and no straunger went among them.

20 The vngodly soroweth all the dayes of his lyfe as it were a woman with childe, and the number of a tirantes yeres is unknowen.

21 A feareful sounde is [euer] in his cares, and when he is in peace, the destroyer shall come vpon him.

22 He beleueth neuer to be deliuered out of darknesse: for the sworde is alwayes before his eyes.

23 He wandreth abrode for bread where it is, knowing that the day of darknesse is redie at his hande.

24 Trouble and anguyshe wil make him astrayde, and compasse him about, as is a king in the myddest of an armie.

25 For he hath stretched out his hande against God, and armed him selfe against the almightie.

26 He runneth proudly vpon him, & with

a stiffe necke fighteth he against him.

27 where as he couereth his face with fatnesse, and maketh his body well liking.

28 Therefore shall his dwelling be in desolate cities, and in houses which no man inhabiteth, but are become heapes of stones.

29 He shall not be riche, neither shall his substance continue, neither shall the prosperitie thereof be prolonged vpon earth.

30 He shall neuer depart out of darknesse, the flame shall dreye by his branches, with the blast of p^r mouth [of God] shall he be taken away.

31 He beleueth not that he erreth in banitie, and yet vanitie shall be his recompence.

32 He shall perishe afore his time be vborne out, and his braunche shall not be greene.

33 He shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

34 For the congregation of hypocrites shall be desolate, and the fire shall consume the houses of such as are greedie to receaue giftes.

35 He conceaeth trauaile, and beareth banitie, and their body bringeth forth disceyte.

The .xvj. Chapter.

Job moued by the importunacie of his friendes, counteth in what extremitie he is, and taketh God witnes of his innocencie.

A 1 Job answered, & saide:
2 I haue oft times heard such thinges:
3 miserable geuers of comfort are ye all the sort of you.



(a) For they moue him with small saydys, then comforte him.

(b) I, saydys of wnder.

(c) wchd he suffereth that which I suffer.

4 Shall not vaine wordes come yet to an ende? What maketh thee bolde so to answer?

5 I coulde speake as ye do also: but would God that your soule were in my soules steade, then coulde I frame wordes for you, and shake my head at you:

6 I shoulde comfort you with my mouth, & releasse your paine with the talking of my lippes.

7 For all my wordes my sorowde wyll

not ceasse: And though I holde my tongue, what am I eased?

8 But now that God hath sent me aduersitie, thou hast troubled al my congregation.

9 And that thou hast filled me with wrinkles my fleche is recorde, and my leane nesse ryseth vp against me and beareth witnes thereof in my face.

10 His wrath hath torne me, he hateth me, & gnaseth vpon me with his teeth: myne enemye loketh fiercelly vpon me with his eyes.

11 They haue opened their mouthes wide vpon me, and smitten me vpon the cheeke dispitefully, they gather the selues together against me.

12 God hath shut me vp with the vngodly, and deliuered me into the handes of the wicked.

(1) That is, abundance of riches which make him so proud, that he forgetteth God.

(2) That is, he shall haue no certayne e sure place to dwell in.

(3) That is, though God permit him for a time to prosper, yet it shall not continue, but he shall perishe.

(4) That is, he shall neuer depart out of darknesse, the flame shall dreye by his branches, with the blast of p^r mouth [of God] shall he be taken away.

(5) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(6) That is, he shall perishe afore his time be vborne out, and his braunche shall not be greene.

(7) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(8) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(9) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(10) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(11) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(12) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(13) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(14) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(15) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(16) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(17) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(18) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(19) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

(20) That is, he shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

- 12 I was in wealch, but he hath brought me to nought: he hath taken me by the necke, he hath all to shaken me, and set me as a marke for him selfe.
- 13 His archers compassed me rounde about, he woundeth my raines, and doth not spare, my bowels hath he powdered vpon the grounde.
- 14 He hath geuen me one wounde vpon an other, and is fallen vpon me lyke a giant.
- 15 I haue sowed a sackcloth vpon my skynne, and wallowed my head in the dust.
- 16 My face is withered with weeping,

- and in myne eyes is the shadowe of death.
- 17 Howbeit there is no wickednesse in my handes, but my prayer is cleane.
- 18 O earth couer not thou my blood, and let my crying finde no roome.
- 19 For so, my witnesse is in heauen, and he that knoweth me, is in the height.
- 20 My friendes geue me many wordes to scorne, and myne eye powreth out teares vnto God.
- 21 O that a body might please with God, as one man doth with an other:
- 22 Yet the number of my yerres is comie, and the way that I must go is at hand, from whence I shall not turne againe.

(1) And there is the cause of my afflictions on us wickednesse cometh to me.
(2) That is, without any purpose.
(3) So place to be hid, but he knoweth to all men.
(4) I take God to record that I am innocent, though man blame me.

The .xvii. Chapter.

Iob saith that he consumeth away, and yet doth patiently abyde it. 10 He exhorted his friendes to repentance, 13 shewing that he loatheth but for death.

- 1 My breath is corrupt, my dayes are shortened, I am harde at deathes dooze.
- (1) "Froward men are with me, and myne eye must continue in the bitternesse of them.
- 2 Deliver me, and loke out one to be my suretie in thy sight: what is he that knoweth who wyll promise for me?
- 3 For thou hast withholden their heartes from vnderstanding, therefore shalt thou not set [them] vp on him.
- 4 He that speaketh flatterie to his friend, the eyes of his chyldren shall fayle.
- 5 He hath made me a bywoorde of the people, where as afore I was their toy.
- 6 Myne eye is dimme for very heauynesse, and all my strength is lyke a shadowe.
- 7 Vertuous men therefore shall well

- consider this, and the innocent shall take part against the hypocrite.
- 8 The righteous also wyll kepe his way, and he that hath cleane handes wyll euer be stronger and stronger.
- 9 As for al you, turne you and get you hence [I pray you] seeing I can not finde one wyse man among you.
- 10 My dayes are past, and my counsailes and thoughtes of my heart are banished away,
- 11 Chaunging the night into day, and the light approaching into darkenesse.
- 12 Though I tary neuer so much, yet the graue is my house, & I haue made my bed in the darke.
- 13 I saide to corruption, thou art my father, and to the wormes, you are my mother and my sister.
- 14 Where is then now my hope: or who hath considered the thing that I loke for: These shall go downe with me into the pit, and lye with me in the dust.

(1) I bough the body for them which are afflicted of God as the wicked are, yet they desire not to knowe why they are thus afflicted, but will be proud of it.
(2) That is, the thoughtes of my heart have brought me forward in these dayes.
(3) Though my former sake returne to me, yet I will not continue for death sake: cometh and dispatcheth me.
(4) Saying I am but corruption.

The .xviii. Chapter.

Bildad heareth the paines of the vnfaithfull and wicked.

- 1 Then answered Bildad the Shuhite, and saide:
- 2 When wyll ye make an ende of your wordes: Marke well, and then we wyll speake.
- 3 Wherefore are we counted as beasts,

- and reputed so vile in your sight:
- 4 He destroyeth him selfe with his anger: Shall the earth be forsaken, or any stone remoued out of his place because of thee?
- 5 Yea, the light of the vngodly shall be put out, and the sparke of his fire shall not shine.
- 6 The light shall be darke in his dwelling, and his candle shall be put out with

(1) That is, shall God change the accustomed order of his operation for thee: and not suffer the wicked as his order is.
(2) His works done shall perishe, and this place vnto the end of the chapter.
(3) Bildad saith about to reuile Iob wicked, because God plague him, so he doth the wicked man.

The booke

with him.

- (g) What is,
to a thing
most terrible
and full of
fears
- (h) The wis-
dom shall not
origly be de-
stroyed in ho-
pe & goods,
but their
name and
fame are pro-
genie shall be
terry prish
for euer.
- (i) From
prosperity to
adversitie.
" O, some
not ingrich,
(k) What is,
at his fall.
" O, cions,
counsaits,

The .xix. Chapter.

Job reproveth his friends, 15 and recteth his miseries and greivous paines.
15 He assureth him selfe of the generall resurrection.

अ

"Dy, the
Dong,

- (F: That is, his great plague is laid on me.

ⁿ D. the
that were
with us.

b) Is though
he would say,
what have
you to do
with that, the
fault is myne,
and not
yours.

(c) That is, I cannot go from the; my

(b) That is,
of instructions
and substance

(c) Charities,
destroyed my
children, for
the crown o
the aged are
children
children,
as it is in the
properties.

ned against me.

20 My bone cleaueth to my skynne and to my fleshe, onely there is left me the skynne about my teeth.

21 Haue pitie vpon me, haue pitie vpon me, O ye my frendes, for the hande of God hath touched me.

22 Why do ye persecute me as God doth? and are not satisfied with my fleshe:

23 That my wordes were now writen, that they were put in a booke,

24 And grauen with an iron penne in leade, or in stone, to continue.

25 For I am sure that my redeemer

liueth, and he shall rayse vp at the latter day them that lye in the dust.

26 And though after my skynne the wormes destroy this body, yet shall I see God in my fleshe:

27 Whom I my selfe shall see, and myne eyes shall beholde, and none other for me, though my raimes are consumed within me.

28 But ye saide, why is he persecuted: and there was a deepe matter in me.

29 But beware of the sword: for the sword wyll auenged of wickednesse, and be sure that there is a iudgement.

(h) That is, the iudgement of God the reuenger of iniquity: meaning, though their wicked endeuour shoulde place them, yet God wyll hereafter consider him, and be reuenged of the cupill.

The .xx. Chapter.

Sophar sheweth that the wicked and the couetous shall haue a short ende, though for a time they flourish.

1 Then answered Sophar the Naamathite, and saide:

2 For the same cause do my thoughtes compell me to aunswere, and therefore, make haste.

3 I haue sufficiently heard the checking of my reproofe, therefore the spirite of myne vnderstanding causeth me to aunswere.

4 Knowest thou not this of olde, and since God plagued man vpon earth,

5 That the gladnesse of the vngodlie hath ben short, and that the ioy of hypocrites continued but the twinkling of an eye:

6 Though he be magnified by to the heauen, so that his head reacheth vnto the cloudes:

7 Yet at a turne he perisheth for euer, insonmuch that they which haue seene him, shall say, where is he:

8 He shall vanishe as a dreame, so that he can no more be founde, and shal passe away as a vision in the night.

9 So that the eye which sawe him before, shal haue no more sight of him, and his place shall know him no more.

10 His children shalbe faine to agree with the poore, and his handes shall restore their goodes.

11 From his youtly his bones are full of pleasures, but now shall it lye downe within him in the earth.

12 When wickednesse was sweete in his mouth, he hyd it vnder his tongue.

13 That he fauoured, that would he not forsake, but kept it close in his throte.

14 The bread that he did eate, is turned to the poyson of serpentis within his bodye.

15 The riches that he deuoured shall he parbreake againe: for God shall drawe them out of his belly.

16 He shall sucke the gall of serpentis, and the adders tongue shall slay him:

17 So that he shall no more see the ryuers and brookes of honny and butter.

18 The thing he hath laboured for, shall he restore, and shall not eate of it: great trauaile shall he make for riches, but he shall not enioy them.

19 And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, and not builded them.

20 Because he could not percerne when his belly was full, throught his greedie desire he shall not escape.

21 There shall none of his meate be left, therefore shall no man loke for his goodes.

22 When he had plenteousnesse of euery thing, yet was he poore, though he was helped on euery side.

23 And it shall come to passe, that where with he purposed to fill his belly, God shall powze the furie of his wrath thereon, and shall cause his indignation to raigne vpon him, and vpon his meate.

24 He shall flee from the iron weapon, and the bowe of Steele shall strike him through.

25 The arrowe is taken forth and gone out of the quier, and a glittering sword through

(g) The blessing of the Lord is turned into cursing, where as that which to others is sweete food, to them it shalbe poyson. (h) He shall receive a curse. And here all gotten goodes are likened to the serpentis gall, for Sophar saith, thoughte goodes to be such. (i) That is, he shall want gods blessing, for that which all men haue should haue, he shall want. (j) For all gotten goodes shall be as water, and he shall not be able to hold them, for they shall be as water, and he shall not be able to hold them. (k) That is, his hopes and expectations shall come to naught.

through the gall of him: so feare shall come vpon him.

26 All darknesse shalbe hid in their secreete places, ^(m) an vnkindled fire shal consume him: and loke what remaineth in his house, it shalbe destroyed.

27 The heauen shal ⁽ⁿ⁾ declare his wickednesse, and the earth shall take part a-

gainst him.

28 The substance that he hath in his house, shalbe taken away and perishe in the day of the Lordes wrath.

29 This is the portion that the wicked man shal haue of God, and the heritage that he may loke for of God, because of his wordes.

¶ The .xxi. Chapter.

1 Job declareth how the prosperitie of the wicked maketh them proude, 15 inso-
much that they blasphemie God. 16 Their destruction is at hande. 23 None
ought to be iudged wicked for affliction, neither good for prosperitie.

A

1 **I**b answered, and saide:

2 **I** heare diligently my wordes, and that shalbe in steede of your consolations.

3 **S**uffer me that I may speake, and when I haue spoken mocke on.

4 **I**s it for ^(a) mans sake that I make this disputation: which if it were so, shoulde not my spirite then be in sore trouble:

5 **M**arke me [well] and be abashed, and ^(b) lay your hande vpon your mouth.

6 **F**or when I consider [my selfe] I am astrayde, and my flesh is smitten with feare.

7 **W**herefore ^(c) do wicked men line, come to their olde age, and increase in riches:

8 **T**heir ^(d) children lyue in their sight, and their generation before their eyes.

9 **T**heir houses are safe from all feare, and the rod of God is not vpon them.

10 **T**heir bullocke gendereth and that not out of time, their colwe calueth and is not vnfruitfull.

11 **T**hey sende forth their children by flockes, & their sonnes [leade the] daunce.

12 **T**hey beare with them tabrets and harpes, and reioyce in the sounde of the organs.

13 **T**hey spend their dayes in wealthines, but ^(e) sedainely they go downe to the graue.

14 **T**hey say also vnto God: ^(f) Go from vs, we desire not the knowledge of thy wayes.

15 **W**ho is the almighty that we should serue him: And what profite should we haue if we should pray vnto him:

16 **L**o, there is bitterly no goodnesse in

their hande, therefore wyll I not haue to do with the counsaile of the vngodly.

17 **H**ow oft shall the ^(g) candle of the wicked be put out, and their destruction come vpon them: **W**hat sorowe shall God geue them for their part in his wrath:

18 **Y**ea, they shalbe euen as hay before the winde, and as chaffe that the storme carieth away.

19 **G**od wyll lay by the sorowe of the father for his children: & when he rewardeh him, he shall know it.

20 **T**heir owne miserie shal they see with their eyes, and drinke of the fearefull wrath of the almighty.

21 **F**or what careth he for his house after his death, when the ^(h) number of his monethes is cut short:

22 **S**eeing God hath the highest power of all, who can teache him any know- ledge:

23 ⁽ⁱ⁾ **O**ne dyeth in his full strength, be- ing in all ease and prosperitie,

24 **H**is breastes are full of milke, and his bones runne full of marrow.

25 **A**nother dyeth in the ^(j) bitternes of his soule, and neuer eateth with pleasure.

26 **T**hey shall sleepe both alyke in the earth, and the wormes shall couer them.

27 **B**eholde, ^(k) I know what ye thinke, yea and the subtiltie that ye imagine a- gainst me.

28 **F**or ye say ^(l) where is the princes pa- lace: and where is the dwelling of the vngodly:

29 **H**aue ye not asked them that go by the way: Doubtlesse ye cannot denie their tokens,

30 **T**hat the wicked is kept vnto the day of destruction, and the vngodly shalbe brought forth to the day of wrath.

31 **W**ho

(m) That is, fire from hea- ven: and here sayeth Job for that his children and children were consumed by fire.
(n) There is nothing in it, that shall not be opened, and the earth shall either be wa- fruitful, or bring forth things hurt- full to the wicked.

(a) Though he should say, my cause is before God, whom I cannot es- cape, and not before you.
(b) That is, heepe silence.
(c) Job pro- ueth against Sophar, that eye-witnesse was in prosper- itie, not mean- ing to con- traine the sen- tence before which are true: but Sophar is mis-constituting of them in opened.

(d) For, forde,

(e) That is, ing dayes with long sickness.
(f) They for this, not with tongue, but by the wickednesse and impietie of them hear the sentence to say.

(g) That is, their great- nitude and strength.

(h) For the wicked, who neuer endure the course of their dayes in the earth.

(i) Strength, the wicked: where Job saith, that it is not for man to reason with God: why he both shoulde plague the just, and profit- perly the un- just: for who can reache God any- thing?

(j) And this becometh to the godly.
(k) That is, I know what ye thinke with it, be- cause I am plagued.

(l) That is, I know what ye thinke with it, be- cause I am plagued.

31 Who^(m) dare declare his way to his face:
who wil rewarde him for that he dothe:
32 Yet shall he be brought to his graue,
and dwell among the heape [of the dead.]
33 Then shall the⁽ⁿ⁾ synic valley be sweet
vnto him, all men also must folowe

him, as there are innumerable gone be-
fore him.

34 Howe bayne then is the comfort that
ye geue me, scyng falshood remaineth
in all your aunsweres:

The xxii. Chapter.

Eliphas affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnnmerciful-
nesse, 13 and that he denied gods prouidence. 21 He exhorteth hym to repentance.



Eliphas the The-
manite gaue aun-
swere, and sayde:

May a man be profit-
table vnto God, as he
that is wise may be pro-
fitable vnto him selfe:

3 Is it any aduantage to the almightie
that thou art righteous: or shall it pro-
fit him that thou makest thy wayes
perfect:

4 Is he asrayde to reprove thee, and to
step forth with thee into indignite:

5 Is^(b) not thy wickednesse great, and
thy vngodly deedes innumerable:

6 For thou^(c) hast taken the pledge from
thy brother for naught, and robbed the
naked of their clothing.

7 To such as were weery, hast thou geuen
no water to drinke, & hast withdrawen
bread from the hungrie.

8 But the mightie man had the earth, and
he that was in auctoritie dwelt in it.

9 Thou hast sent wydowes away emp-
tie, and the armes of the fatherlesse were
broken.

10 Therefore art thou^(d) compassed about
with snarcs, & suddenly vexed with feare.

11 Shouldest thou then see no^(e) darknesse:
shoulde not the water fludde run ouer
thee:

12 Is not God on high in the heauen: be-
holde the heyght of the starres how hie
they are.

13 Wilt thou therfore say, I thusse, howe
shuld God knowe: can he iudge through
the darke cloude:

14 Thusse, the cloudes couer him that he
may not see, and he walketh on the top
of heauen.

15 Hast thou marked the way of the world,
wherin wicked men haue walked:

16 Whiche were cut downe out of time,

and whose^(f) foundation was as an
ouerflowing ryuer.

17 Whiche sayd vnto God, Go from vs:
and asked what the almightie coulde do
for them:

18 He filled their houses with good
things: but the counsell of the vngodly
be farre from me.

19 The righteous salbe it and were glad,
and the innocent laughed them to scorne.

20 Is our substance heuē downe: As
for the remnaunt of them^(g) the fire hath
consumed.

21 Therefore^(h) reconcile thee vnto God,
and be at peace: so shall all thynges pros-
pere with thee right well.

22 Becaeuse I pray thee the lawe at his
mouth, and lay vp his wordes in thyne
heart.

23 For if thou wilt turne to the almightie,
thou shalt be buyld vp, and put all vn-
righteousnes from thy dwelling.

24 Thou shalt lay vp golde [as plentyfull]
as the dust, and the golde of Ophir as
the spynes of the riuers.

25 Bea almightie God his owne selfe shal-
be thy defence, and thou shalt haue plen-
tie of siluer.

26 Then shalt thou haue thy delite in the
almightie, and lift vp thy face vnto God.

27 Then shalt thou make thy prayer vn-
to him, and he shall heare thee, and thou
shalt keepe thy promises.

28 Thou shalt also decree a thing, and he
shall establishe it vnto thee, and the⁽ⁱ⁾
light shall shine in thy wayes.

29 When the wicked be cast downe, thou
shalt say, I am lifted vp: and God shall
saue the humble person.

30 The innocent shal deliuer the blame:
it shalbe preferred by the purenesse of
thyne handes.

(f) That is,
vnnmerciful-
nesse.

(g) As becom-
ing the cup and
vngodly pre-
somp-
tuous.

(h) Eliphas
sought to re-
proue Iob
to repen-
tance by the
great good-
nesse that
to him.

(i) That is,
the booke.

(k) The place
saith the bo-
oke, where the
righteous are.

The .xxiii. Chapter.

३

He answered, & said:
Though my talke be
this day in ^(c) bitter-
nesse, and my plague
greater then my gro-
ning.

3 **T**hat I^o might
know him, and finde him, and that I
might come before his seate:

4 I woulde pleade my cause before hym,
and fill my mouth with argumentes:

5 I woulde knowe what aunswere he
woulde geue me, and vnderstande what
he woulde say vnto me.

6 Will he pleade against me With his
great power: No, but he Will make me
the stronger.

28

7 There the righteous might dispute
With him, so shoulde I be deliuered for
euer from my iudge.

8 Behold, though I go forward I find
him not: If I go backward, I can get
no knowledge of him:

9 If I go on the left side where he doth
his worke. I can not attayne vnto him:
Again, if I go on the right side, he hy-

deeth him selfe that I can not see him.

10 But as for my way, he knoweth it, and
tryeth me, that as the gold I may come
foorth.

11 By^(c) foote doth kepe his path, his hie
Way haue I holden, and Will not go out
of it.

12 I will not forsake the commaundement
of his lippes, I haue esteemed the
wordes of his mouth more then myne
appoynted foode.

31 He is still at one poynt, and^o who can
turne him: he doth as him listeth, and
bringeth to passe what he will.

14. He^(c) performeth the thing that is appointed for me, and many such things doth he.

15 This is the cause that I shrink at his
presence, so that when I consider him,
I am afraid of him.

16 For God maketh my heart ^(N) soft, and
the almighty putteth me in feare.

17 Because I am not^(b) cut of before the
darkenesse, neither hath he covered
the^(b) cloude from my face.

(e) That is, gods waver, proving that for him there is no defense such grievous plagues and afflictions for his families.

(b) For God
is immuta-
ble, and his
decrees stand
fast.

(e) That is, he hath decreed thus to punish me, appoyning hereunto, although I can not ascribe to the secret iudgement of God therein, and therefore I do seek his presence.

(f) That is, make it so weak that it can not but be in force.

(g) Out of
payments, con-
tributions, and
subscriptions.

(b) To be sure, I cleared my eyes, that I may see the end of my troubles.

The .xxiii. Chapter.

17 Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12 How all things are governed by gods providence, 17 and the destruction of the wicked.

2

Considering⁽⁶⁾ then that
there is no time hyd
from the almightie,
how happeneth it that
they which know him
do not regarde his
dayes:

(A) **Table**
sprawled Job
in his extreme
passions, ac-
cording to
knowledge wit in
unassailable na-
ture, which is
foolishness be-
fore God,
whereby he
would prove
that God
confronts
not the human.

2 For some men reniue the landes
markes, robbe men of their cattell, and
feede of the same:

3 They drine away the asse of the father:
lesse, and take the wpdowes ore for a
pledge:

4 They canse the poore to turne out of
the way, so that the poore of the earth
hyde them selues together.

5 Schole, as wilde^(b) asses in the desert
so they footly to their worke, & ryse be-

times to spoyle: Beate the very ^(c) wilder-
nesse ministreth foode for them & their
children.

6 They reape the corne fielde that is not
their owne, and let the vineyarde of the
bngodly alone.

7 They cause the naked to lodge without garment, and without couering in the colde.

8 They are wet with the Showres of
the mountaynes, and embrace the rocks
for want of a covering.

9 They plucke the fatherlesse from the
brest, and take the pledge from the
poore.

10 They let hym go naked without clo-
thing, and haue taken away the sheafe
of the hungrye.

(c) That is, the type of robbery and theft.

(b) The cut:
for crucifixes of
typical size for
ward the
poor, follow-
ing.

II The

- 11 The poore are sayne to labour in their oyle mylles, yea and to treade in their wyne presses, and yet to suffer thurst.
- 12 When out of the citie crye vnto the Lord with sighing, the soules of the slayne also crye out, yet God regardeth not their complaynt.
- 13 Where as they are conuersaunt among them that abhorre the light, they know not his way, nor continue in his pathes.
- 14 The murtherer ryseth early and killeth the poore and needy, and in the night is as a thiefe.
- 15 The eye of the adulterer wayteth for the darkenesse, & sayeth, There shall no eye see me: and disguiseth his face.
- 16 In the darke they digge through houses, whiche they marked for them selues in the day time: they knowe not the light.
- 17 The morning is to them euen as the shadow of death: if one knowe them, they are in the terrours of the shadowe of death.
- 18 [The vngodly] is swyft vpon the water:

(1) All only
the words, but
not the ad-
verb, which
is not
correct.

their portion shall be cursed in the earth, and he shall not beholde the way of the vineyardes.

- 19 As the dype ground and heate consume the snowe waters: so shall the graue the sinners.
- 20 The pitifull man shall forget hym, he shall be sweete to the wormes, he shall be no more remembred, & his wickednesse shall be broken as a tree.
- 21 He hath oppressed the barren that can not beare, and vnto the wydow hath he done no good.
- 22 He driue the mightie after hym with his power, and when he was gotten by no man was sure of lyfe.
- 23 And though they gaue him to be in safe-tye, yet his eyes are vpon their wayes.
- 24 They are exalted for a litle, but [worth] are gone, brought to pouertie, and taken out of the way, yea and utterly pluckt of, as the eares of corne.
- 25 Is it not so: who will then reprove me as a lyer, and say that my wordes are nothing worth:

(c) Although such abominable sinners be vncorrupted in this world, yet at the length hell shall devour them finally. (d) Because they persecute others, they shall not be saved at all.

(e) That is, when they have plagued and overruled the people and made them weak, they will oppose the strong, & mightie also.

(f) Then I say not, & none of you can reprove me.

The .xxv. Chapter.

Elbad proueth that no man is cleane: nor without sinne before God.

- 1 **W**hen answered Elbad the Suhite, and sayde:
- 2 Is there power and feare with him aboue, that maketh peace sitting in his hyghnesse:
- 3 Is there any number of his armies, and vpon whom shall not his light arise:

(1) Elbad
was a
man of
great
power
and
feare
in
the
eye
of
the
people.
(2) That
is, the
power
of
God.
(3) That
is, the
feare
of
God.
(4) That
is, the
light
of
God.

- 4 But how may a man compared vnto God, be iustified: or how can he be cleane that is borne of a woman:
- 5 Beholde, the moone synneth nothing in comparison to him, and the starres are vncleane in his sight.
- 6 How much more then man that is but corruption, and the sonne of man which is but a worme:

(b) For the same: the moone is like compared to him: and how much more man is like borne in sinne and corruption, and being but a worme.

(c) A worme

The .xxvi. Chapter.

Job sheweth that man can not helpe God, and proueth it by his miracles.

- 1 **W**hen answered, and sayde:
- 2 Who hast thou helped: him that is without strength: lauest thou the arme that hath no strength:
- 3 Where is the counsaile that thou shouldest geue him which hath no wisdom: hadst thou shewed the way of right lyving:
- 4 To whom hast thou spoken these

(1) That
is, the
power
of
God.
(2) That
is, the
feare
of
God.
(3) That
is, the
light
of
God.

wordes: who made the breath to come out of thy mouth:

- 5 Are not dead thinges shapen vnder the waters, and thinges by the waters side:
- 6 He is naked before him, and the very destruction it selfe can not be hyd out of his sight.
- 7 He stretcheth out the nooeth over the emptye place, and hangereth the earth vpon nothing.

(b) That is, such thinges are in the world without life, as minerals and such like. Such are re-created by a great power. (c) That is, it is open and most plain: in his sight, for he seeth all thinges. (d) He maketh excellent and mightie power of God.

The booke

- 8 He byndeth the water in his cloudes, & the cloude is not broken vnder them.
- 9 He holdeth backe the face of his throne, and spreadeth his cloude before it.
- 10 He hath compassed the waters with certayne boundes, vntill the day and night come to an ende.
- 11 The very pillars of heauen tremble and quake at his reproofe.
- 12 He stilleth the sea with his powber, and

through his wysdomie · suyteth he the strength thereof.

- 13 His spirite hath garnished the hea- uens, & his hand hath made the croo- ked serpent.
- 14 Lo, this is now a short summe of his wapes: but holwe litle a portion heare we of hym: Who can vnderstande the thunder of his powber:

The .xxvii. Chapter.

3 The constancie and perfectnesse of Job: 3 The reward of the wicked
and of the tyauntes.

- 1 **A**ND Job proceeded and went forth in his parable, saying,
- 2 As God lyueth whiche hath taken away my iudgement, and the almighty that hath bereft my minde:
- 3 Whyle my breath is in me, and the winde that God hath geuen me is in my nostrils,
- 4 My lippes shall talke of no banitie, and my tongue shall speake no disceite.
- 5 God forbyd that I should graunt your cause to be right: As for me, vntill myne end come will I neuer go fro myne innocentie.
- 6 My righteous dealing kepe I fast, which I will not forsake: my heart shal not reprove me of my dayes.
- 7 Therfore myne encinie shalbe founde as the vngodly, and he that taketh part against me, as the vnrighteous.
- 8 For what hope hath the hypocrite though he haue great good, if God take away his soule:
- 9 Will God heare his crye, when trouble commeth vpon him:
- 10 Hath he such pleasure and delite in the almightie, that he dare alway call vpon God:
- 11 I wil teache you in the name of God, and the thing of the almightie will I not kepe froin you.

- 12 Behold, all ye your selues haue scene it, why then do ye thus banishe in banitie:
- 13 Saying: This is the portion that the wicked haue of God, and the heritage that tyauntes shall receaue of the almightie.
- 14 If he get many children, they shall perishe with the sword, and his posteritie shall haue scarcenesse of bread.
- 15 His remnant shalbe buried in death, and his widowes shall not weepe.
- 16 Though he heape by siluer as the dust, and prepare rayment as the clay:
- 17 He may well prepare it, but the godly shall put it on, and the innocent shall deale out the money.
- 18 He buyldeth his house as the moth, & as a booth that the watchman maketh.
- 19 When the riche man sleepeth, he shall not be gathered [to his fathers,] they opened their eyes, and he was gone.
- 20 Terrour taketh holde vpon hym as a water fludde, and the tempest stealeth him away in the night season.
- 21 A vehement east winde carveth him hence, and he departeth: a storme hurleth him out of his place.
- 22 God shal cast vpon him, and not spare, though he woulde sayne flee out of his hande.
- 23 Then clap men their handes at hym, and hisse at him out of his place.

(c) His throne: of mactie, which are the heauens, he couereth from vs.
(f) That is, so long as the world endureth.
(g) That that heauen hath pillars, but by the pillars he vnderstandeth al things vnder heauen.

(b) That is, the world, by which the cloudes, the firmaments are circled.
(c) That is, a circle in heauē sounding round like a serpent, called Tartarus.
(d) So, though there are things of his power be wonderful, yet they are nothing in comparison of the rest of his power, which man cannot reach to.

(e) This was the order of the chapters to follow.
(f) My afflictions are so grievous that I cannotudge me only by outward shew to be wicked.
(g) That is, as long as I live I will not rest the truth, and offend God contrary to my promise, though men say neuer so much of me.
(h) That is, I will not challenge that God plague me for myne offence.
(i) Of my former life past.
(j) That is, because they are righteous men, they might be deceived with the plague that light on them, and be ryd from me.
(k) What numberly it is in mind he gaue all the world, & loke his owne soule.
(l) We haue no greater gift of God, then the lyf, the sight of prayer, which by it we are ryd from here.
(m) The hypocrite neither trusteth nor prayeth to God: as though he pray, God will not heare him.
(n) My hande.

(b) So, for as much as I have by me, you and yet poor blinding will not permit you to see it.
(c) That is, that any the wicked shall plague, but also the righteous shall receive.
(d) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(e) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(f) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(g) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(h) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(i) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(j) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(k) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(l) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(m) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(n) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(o) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(p) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(q) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(r) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(s) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(t) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(u) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(v) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(w) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(x) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(y) That is, as I have by me, you and yet poor blinding will not permit you to see it.
(z) That is, as I have by me, you and yet poor blinding will not permit you to see it.

The .xxviii. Chapter.

Iob sheweth that the wysdome of God is vnsearcheable.

1 The p^{er}son of Iob is here described as a man of great wisdom and strength, who is able to withstand the trials of adversity. The text is written in a medieval script, with large initial letters and decorative flourishes. The text is written in a medieval script, with large initial letters and decorative flourishes. The text is written in a medieval script, with large initial letters and decorative flourishes.



here is ^(a) a place wher siluer is brought out of, and where golde is tryed, where yron is digged out of the grounde, & ^(b) stones resolued to me-

tal. ^(c) The darknesse shall once come to an ende: he can seke out the grounde of all thinges, the stones, the darke, and the shadowe of death.

^(d) He causeth the fluddes to breake out against the inhabitant, and the waters forgotten of the foote, being hygher then man, are gone away.

^(e) Out of the same earth commeth bread, and vnder it as it were fire is turned vp.

^(f) The stones of it are a place of Saphires, and the dust of it is golde.

^(g) There is a way that the birdes knowe not, that no vultures eye hath seene:

^(h) wherin the lions whelpes walke not, and where no lion commeth.

⁽ⁱ⁾ [There] putteth he his hande vpon the stonie rockes, and overthroweth the mountaynes by the rootes.

^(j) Riues flowe out of the rockes, & loken what is pleasaunt, his eye seeth it.

^(k) He bindeth the fluddes that they do not ouerflow: and the thing that is hid bringeth he to light.

^(l) Where then is wysdome founde: and ^(m) where is the place of vnderstanding:

⁽ⁿ⁾ Clerely no man can tell howe ^(o) worthy a thinge he is, neither is he found in the lande of them that lyue.

^(p) That is, it p^{er}mitteth manye sapientes to attayne to it.

The .xxix. Chapter.

Iob complayneth of the prosperitie of the time past. 7. Dis auctoritie, 12 iustice and equite.



Iob proceeded and went forth in his p^{er}table, saying:

O that I were as I was in the monethes by past, and in the daies when God preferred

me: ^(a) When his light shined vpon my head, When I went after the same light and shynynge, euen through the darknesse:

14 The deepe sayth, She is not in me: the sea sayth, She is not with me.

15 She can not be gotten for golde, neither may the price of her be bought with any siluer.

16 No ^(b) wedges of gold of Ophir, no precious ^(c) Onix stones, no Saphires may be valued with her.

17 No, neither golde nor chrystall shall be equall vnto it, nor her exchange shalbe for the plate of fine golde.

18 No menttion shalbe made of Corall nor of the Sabir: for wysdome is more precious then pearles.

19 The ^(d) Topas of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.

20 Whence then commeth wysdome: and where is the place of vnderstanding:

21 She is hid from the eyes of all men liuing, yea & from the soules of the ^(e) ayre.

22 Destruction and death say, We haue hearde the same therof with our eares.

23 But God seeth her way, and knoweth her place.

24 For he beholdeth the endes of the worlde, and loketh vpon all that is vnder heauen.

25 When he wayed the windes and measured the waters:

26 When he made a decree for the rayne, and a way for the lightnings of the thunder:

27 Then byd he see her, then declared he her, prepared her, and knewe her.

28 And vnto man he sayd: ^(f) To feare the Lorde is wysdome, and to forsake euyl is vnderstanding.

⁽¹⁾ Ophir is the region by whence the river of Tindis, so called of Ophir the sonne of Lahekton, who possessed the same with his children. ⁽²⁾ This stone is found in the river of India. ⁽³⁾ It has the wysdome of gods maicelike body farre extertial thinges.

⁽⁴⁾ Of heauen

⁽⁵⁾ Meaning by this, that man hath so much of this excellent wysdome of God, as he hath feche in the face of hying, but obedience and feare of him.

4 As it stode with me when I was young, when God prospered my house:

5 When the almightie was yet with me, when my chyldren stode about me:

6 When my wayes ^(a) ranne ouer with butter, and when the stonie rockes gaue me riues of oyle:

7 When I went out to the gate, euen to the iudgement seate, and when I prepared my seate in the streete:

^(b) That is, when I had all thinges most aboundantly, as milk and oyle signifieth all plentyfulnes: and here Iob describeth his felicitie in times past, to the increase of his griefe.

The booke

8 The young men saw me and hid them
selves, and the aged arose, and stood
up.
9 The princes left of their talking, and
laid their hand to their mouth:
10 The mightie kept still their voyce, and
their tongue cleaued to the roofof their
mouth.
11 When the eare heard me, it blessed me: &
When the eye saw me, it gaue witness
to me:
12 For I deliuered the poore, when he
cried, and the fatherlesse, and hym that
had none to helpe hym.
13 The blessing of hym that was redy to
perishe came vpon me, and I caused the
widowes heart to reioyce.
14 And why? I put vpon me righteous-
nesse, which couered me as a garment,
and equitie was my crowne.
15 I was an eye to the blinde, and a foote
to the lame.
16 I was a father to the poore: and when
I knewe not the cause, I sought it out
diligently.
17 I brake the lawes of the vnrigh-
teous man, and pluckt the spoyle out of his

teeth.

18 Then I sayde, I shall die in my nest:
and I shall multiplie my dayes as the
sander.
19 For my roote was spread out by the
water side: and the deaue lay vpon
my corne.
20 Myne honour increased more and
more, & my bow was cuer the stron-
ger in my hande.
21 Unto me men gaue eare, me they re-
garded, and with silence they caried for
my counsell.
22 After my wordes they replied not,
and my talke dropped vpon them.
23 They wayped for me as for the raine:
and gaped vpon me, as the grounde doeth
to receaue the latter shoure.
24 When I laughed, they beleued it not,
& the light of my countenance would
they not put out.
25 When I agreed vnto their way, I
was the chiefe, and sate as a king with
his arme about him: and when they
were in heauinesse, I was their com-
fortour.

The. xxx. Chapter.

1 Job complayneth that he is contemned of the most contemptible, 11. 21. because of
his aduersitie and affliction. 23 Death is the house of all fleshe.

Al nowe they that
are younger then I
haue me in derision:
yea euen they whose
fathers I would haue
thought scozne to haue
let with the dogges of
my cattell.
2 For wherto might the strength of
their handes haue serued me: for the
time was but lost among them.
3 For very miserie and hunger they fled
into the wildernesse, a darke place, hor-
rible and waste,
4 Plucking vp nettles among the
bushes, and the iuniper rootes for their
meate.
5 And when they were dyen foorth,
men cryed after them as it had ben af-
ter a thiefe.

6 Their dwelling was in the cleftes
of brookes, yea in the caues and denues
of the earth.
7 Among the bushes went they about
crying, and vnder the thornes they ga-
thered them selues together.
8 They were the children of fooles and
byllaynes, which are more vile then the
earth.
9 Now am I their song, & am become
their pesting stocke.
10 They abhorre me, and flee farre from
me, and stayne my face with spittle.
11 Because God hath loosed my coide
and humbled me, they haue loosed the
ribde besoye me.
12 Vpon my right hande ysethe young
men against me, they haue hurt my
feete, treading vpon me as vpon the
wayes of their destruction.

- 13 ⁽ⁿ⁾ My pathes haue they cleane marred, it was so easye for them to do me harme, that they needed no man to help them.
- 14 They fell vpon me, as it had ben the breaking in of waters, and came in by heapes to destroy me.
- 15 Feare is turned vpon me, and they pursue my soule as the wind, and my health passeth away as ^(a) a cloude.
- 16 Therefore is my soule now polvred one vpon me, and the dayes of my trouble haue taken hold vpon me.
- 17 My bones are pearled through in the night season, and my sinewes take no rest.
- 18 For the vehemente of sorowe is my garnient chaunged, whiche compasseth me about as the ^(b) collar of my coote.
- 19 He hath cast me into the nyre, and I am become like ashes and dust.
- 20 When ^(c) I cry vnto thee, thou doest not heare me: and though I stand before thee, yet thou regardest me not.
- 21 Thou art become myne enemye, and with thy violent hande thou takest part against me.
- 22 In times past thou diddest ^(m) set me vpon hye, to be caried as it were aboute the wynde, (but now) hast thou geuen mea

very soze fall.

- 23 Sure I am that thou wilt bryng me vnto death, euen to the ⁽ⁿ⁾ lodging that is due vnto all men liuing.
- 24 Notwithstanding, thou wilt not ^(o) stretch out thyne hand against him that is in the graue: shal men crye out against him that is in destruction?
- 25 Dyd not I weepe with hym that was in trouble: had not my soule compassion vpon the poore?
- 26 Yet neuerthelesse, where as I looked for good, euill came vnto me: ^(p) where I wayted for light, there came darke-nesse.
- 27 My bowels seeke in me without rest, for the dayes of my trouble are come vpon me.
- 28 I went mourning without heate, I stood by in the congregation, ^(q) & con- muned with them.
- 29 But now I am a brother of dragons, and a felowe of Estriches.
- 30 My skynne vpon me is ^(r) turned to blacke, and my bones are bent with heate.
- 31 My harpe is turned to mourning, and my organs into the voyce of them that weepe.

The .xxxi. Chapter.

Job reciteth the innocentie of his liuing, and number of his vertues, which declar-eth what ought to be the life of the saythfull.

- 1 **M**ade a ^(a) couenaunt with myne eyes: why then ^(b) should I loke vpon a mayden?
- 2 For how great a por- tion shall I haue of God: and what inheri- taunce from the almighty on hye?
- 3 Is not destruction to the wicked: and straunge ^(c) punishment to the workers of iniquitie?
- 4 Woth not he see my wayes, and tell all my goynge?
- 5 If I haue walked in ^(d) vanitie, or if my feete haue runne to disceit:
- 6 Let me be wayed in an even balauce, that God may see myne innocentie.
- 7 If my stepe hath turned out of the way, & myne heart walked after myne eyes, and if any blot haue cleaued to my handes:
- 8 Then shall I sowe, and an other eate:

- yea my posteritie shalbe cleane rooted out.
- 9 If my heart haue ben deceaued by a woman, or if I haue layde wayte at my neyghbours doore:
- 10 Then let my wife ^(e) grinde vnto an o- ther man, and let other men lye with her.
- 11 For this is a wickednesse, and sinne that is worthy to be punished:
- 12 Yea a ^(f) fire that vtterly should consume and roote out all my increase.
- 13 If I euer thought to come to do right vnto my seruantes & maydens, when they had any matter against me:
- 14 When God ^(g) will sit in iudgement, what shall I do: & when he will visite me, what aunswere shal I geue him?
- 15 He that ^(h) fashioned me in my mothers wombe, made he not him also: were we not both shapen a like in our mothers bodies?

16 If I denied the poore of their desire,
or haue caused the eyes of the Wydow to
wayte in vayne:

(1) Meaning,
that he hath
been beneficial
to the poore, to
the fatherlesse
and widowes.

17 If I haue eaten my ⁽¹⁾ morsell alone,
that fatherlesse hath not eaten therof:

18 (For from my youth it hath growen by
With me as with a father, and from my
mothers wombe I haue ben guyde to
the [wydowe])

19 If I haue seene any perishe for want
of clothing, or any pooze for lake of ray-
ment:

20 If his loynes haue not blessed me, be-
cause he was warmed with the fleece of
my sheepe:

C 21 If I haue lift vp mine hand against the
fatherlesse, when I sawe that I might
helpe him in the gate:

22 Then let myne arme fall fro my shoul-
der, and myne arme holes be broken
froin the bone.

23 For I haue euer feared the vengeance
and punishment of God, and [knewe very
well that]. I was not able to beare his
burthen.

24 Haue I put my trust in golde: or haue
I sayde to the wedge of golde, thou art
my confidence:

25 Hane I reioyced because my power
was great, and because my hande gat so
much:

(8) By the
rising vp of
the same, and
going downe
of the moone, he
meaneth the
prosperitie and
felicitie that
he was in.
(1) That is,
did I euer
conuince the
workers of
mine owne
hands?

26 **W**yd I euer greatly regarde the^(b) cry-
sing of the sunne : or had I the goyng
dolyue of the moone in great reputa-
tion?

27 Hath my heart medled priuily With
any disceite: or did I euer ⁽¹⁾ kisse myne
owne hande:

28 (That were a wickednesse worthy to
be punished: for then shoulde I haue de-
nyed the God that is aboue.)

29 Haue I euer reioyced at the hurt of
myne enemie: or was I euer glad that
any harme happened vnto him: Oh no

30 I neuer suffered my mouth to sinne, by
wishing a curse to his soule.

31 Dyd not the men of myne owne house
holde say, who shall let vs to haue our
belly full of his fleshe?

32 The stranger dyd not lodge in the
streete, but I opened my doores vnto
him that went by the way.

33. Haue I kept secrete my sinne, and hyd
myne iniquitie, as Adam dyd:

(m) That I
did not
fear to do
justice, rather
be going round
to maintain
to get the
favour of my
friends and
hopes

34 Though I could haue made afeard
a great^(m) multitude, yet the most con-
temptible of the families dyd feare me:
so I kept silence, and went not out of
the⁽ⁿ⁾ dooze.

(n) **Warning**
that he did not
hold his
place, or hope
at home in the
suffrage of
route of any.
(o) **Warning**
I will care
the better not
the otherwise
Chalmers, but
my school.

35 **O** that I had one which would heare
me: beholde my signe in the which the
almightie shal aunswere for me, though
he that is my contrarie partie hath
written a booke against me.

36 Yet Will I take it vpon my^(o) shoulder,
& as a garlande binde it about my head.

37 I Will tell hym the number of my
goinges, & go vnto him as to a^(p) prince.

38 But if case be that my lande⁽⁴⁾ crye a-
gainst me, or that the⁽⁵⁾ forowes thereof
make any complaynt:

and will accept it for a great gift, meaning he would identify his family with his brethren. (p) That is, with great reverence. (n) That is, with the feeling that hath laboured in

39 If I haue eaten the fruites thereof vn-
payed for, yea if I haue greued the
soules of the maisters thereof:

40 Then let thy floures growe in seede of
my wheate, and cockle for my barlye.

(1) That is, if I have by violence now pulled my land to be eaten, and not given food to the labourer.

Here end the wordes of Iob.

The. xxxii. Chapter.

1 Elihu reproveth them of folly. s Age maketh not a man wise,
but the spirit of God.

(a) The Hebrew reader, reading in his own eyes by this Shhu defense, from Shu, who was the son of Shu: the brother of Shu: the son of Shu, or as in the Hebrew paraphrase Thani.



Sothese three men ceased to aunswere Job, ^(v)because he held him selfe a righteous man.

But Elisha the sonne
of Marachel the ^(b) Bu-
zite, of the kindred of
Ram, was very sore displeased at Job,
because he called hym selfe iust before
God.

3 And With Jobs three friendes he was
angry also, because they had founde no
reasonable aunswere, and yet condemp-
ned Job.

4 Now he tarried Elihu, till they had ended
their communication with Job: for why?
they were elder then he.

5 So when Elihu sawe that these three
men were not able to make Job an-
swere, he was discontent.

6 Ther

- 6 Therefore Elihu the sonne of Barachel the Buzite answered, and sayde: Considering that I am young, and ye be men of age, I was afrayde, and durst not shewe forth my mynde.
- 7 For I thought thus within my selfe: It becommeth old men to speake, and the aged to teache wysdome.
- 8 Every man no doubt hath a mynde, but it is the inspiration of the almighty that geueth vnderstanding.
- 9 Great men are not allway wysc, neither doth every aged man vnderstande the thing that is lawfull:
- 10 Therefore I say, heare me, and I wil shewe you also myne vnderstanding.
- 11 For when I had wayted till ye made an end of your talking, and hearde your wysdome, what argumentes ye made in your communication.
- 12 And when I had diligently pondred what ye sayde, I found not one of you that made any good argument against Iob, that directly could make aunswere vnto his wordes,
- 13 Lest ye should say: We haue found out

- wysdome, God shall cast hym downe, and no man.
- 14 He hath not spoken vnto me, and I wil not aunswere hym as ye haue done.
- 15 For they were so abashed, that they coude not make aunswere, nor speake one worde.
- 16 When I had wayted (for they spake not, but stode still and answered no more:)
- 17 Then answered I in my turne, and I shewed myne opinion.
- 18 For I am full of matter, and the spiritte within me compelleth me.
- 19 Beholde, my belly is as the wine, whiche hath no vent, lyke the newe botels that burst.
- 20 Therefore wil I speake, that I may haue a vent: I wil open my lippes, and make aunswere.
- 21 I wil regarde no maner of person, no man wil I spare.
- 22 For if I woulde go about to please men, I knowe not howe soone my maker woulde take me away.

The. xxxiii. Chapter.

5 Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers meanes to instruct man and to drawe hym from sinne. 19. He afflicteth man and suddenly deliuereth hym, 26 When being deliuered, geueth thanks to God.

- 1 Therefore heare my wordes O Iob, and hearken vnto all that I will say:
- 2 Behold, I haue now opened my mouth, my tongue hath spoken in my throte.
- 3 My heart doth order my wordes aright, and my lippes talke of pure wysdome.
- 4 The spiritte of God hath made me, and the breath of the almighty hath geuen me my lyfe.
- 5 If thou canst then geue me aunswere, prepare thy selfe and stande before me face to face.
- 6 Beholde, before God I am euen as thou: for I am fashioned & made euen of the same molde.
- 7 Beholde, my terrour shall not feare thee, neither shall my hande be heauy vpon thee.
- 8 Now hast thou spoken in myne eares, & I haue heard the voyce of thy wordes:

- 9 I am cleane without any fault, I am innocent, & there is no wickednesse in me.
- 10 But lo, he hath piked a quarrell against me, and taketh nie for his enemie.
- 11 He hath put my foote in the stockes, and looketh narrowly vnto all my pates.
- 12 Behold, in this hast thou not done right, I wil make aunswere vnto thee, that God is greater then man.
- 13 And why dost thou then strue against him: for he shall not geue the accomptes of all his wordes.
- 14 For God speaketh once or twise, and yet man vnderstandeth it not.
- 15 In dreames and visions of the night, when slumbring cometh vpon men that they fall asleepe in their beddes,
- 16 He roundeth them in the eares, and sealeth their correction:
- 17 That he may withdrawe man from euill enterprises, and deliuer hym from pride,
- 18 And kepe his soule from the graue, and his life from the sword.

The booke

19 He chasteneth hym With sicknesse vpon his bedde, he layeth sore puniſhment vpon his bones:

20 So that his lyfe may away with no bread, and his soule abhorreth to eate any dayntie meate:

21 In so much that his body is cleane consumed away, and his bones appeare which befoze were not seene.

22 His soule draweth vnto the graue, and his lyfe to death.

23 Now yf there be a messenger, one among a thousande, sent for to speake vnto man, and to shew him the right way:

24 Then the Lord is mercifull vnto him, and sayth, He shalbe deliuered, that he fall not downe to the graue: for I am sufficiently reconciled.

25 Then shal his fleshe be as freshe as a childe, and shal retorne as in the dayes of his youth.

26 He shall pray vnto God, and he will be

fauorable vnto him, and he shall see his face With ioy, for he will render vnto man his righteousness.

27 A respect hath he vnto men, let man then say, I haue offended, I did vnrighteously, & it hath done me no good:

28 Yea he hath deliuered my soule from destruction, and my lyfe shall see the light.

29 To all these worketh God allway with man:

30 That he bring backe his soule from the graue to the light; yea the light of the lyuing.

31 Marke wel O Job, and heare me: hold thee still, and I will speake.

32 But if thou hast any thing to say, then aunswere me, and speake: for I desire to iustifie thee.

34 If thou hast nothing, then heare me, and hold thy tongue, and I shall teache thee wysdome.

The xxxiiii. Chapter.

Elihu chargeth Job that he calleth him selfe righteous. He sheweth that God is iust in iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite ragnech.

A

1 **E**lihu proceeding in his aunswere, sayde:

2 Heare my wordes O ye wise men, hearken vnto me ye that haue vnderstanding:

3 For the eare discerneth wordes, and the mouth tasteth the meates.

4 As for iudgement, let vs seke it out among our selues, that we may knowe what is good.

5 And why? Job hath sayd, I am righteous, and God hath taken away my iudgement.

6 In my right I shoulde be a lyer: my wounde is incurable without my fault.

7 Where is there such a one as Job, that drinketh vp scornfulnesse like water:

8 Which goeth in the companie of wicked doers, and walketh with vngodly men:

9 For he hath sayde, It profiteth a man nothing that he shoulde walke with God.

10 Therefore hearken vnto me ye that haue vnderstanding: farre be it from God that he shoulde meddle with wickednesse, & farre be it from the almightie

that he shoulde meddle with vnrighteous dealing.

11 For he shall rewarde man after his workes, and cause euery man to finde according to his wayes.

12 Sure it is that God wil not do wickedly, neither wyll the almightie peruert iudgement.

13 Who ruleth the earth but he: or who hath placed the whole world:

14 If he set his heart vpon man, and gather vnto hym selfe his spirite and his breath,

15 All fleshe shall come to naught at once, and all men shall turne againe vnto dust.

16 If thou nowe haue vnderstanding, heare what I say, and hearken to the boyle of my wordes:

17 May he be a ruler that loueth not right: or may he that is a very innocent man do vngodly?

18 Is it reason that thou shouldest say to the king, Thou art wicked, or thou art vngodly, and that befoze the princes:

19 God hath no respect vnto the persons of the lordly, and regardeth not the riche more then the poore: for they be at the worke of his handes.

20 In

(a) That is, himselfe that accepteth life can take no sentence.

(b) Here focuseth his way, whereby God speaketh to man by afflictions.

(c) To the iudges.

(d) If there be a messenger sent to be a messenger, and shew him the right way, one of a thousand, a man regarded with the same: then will God haue mercie.

(e) The health of the body, is the blessing of God.

(b) He that seeth the cause of the law, is dead.

(c) To be a messenger, is to be a messenger, and shew him the right way, one of a thousand, a man regarded with the same: then will God haue mercie.

(d) To be a messenger, is to be a messenger, and shew him the right way, one of a thousand, a man regarded with the same: then will God haue mercie.

(a) Here Elihu saith that God can not be unjust, because he is the iudge of the world, the gouernour and creator of all.

(b) Not by sin, but by reason of iustice.

(c) That is, he hath not dealt with me according to the equity of my cause.

(d) That is, for his foolishnesse he heareth the counsel of the foolish, and respecteth the mockers.

(e) A ruler that loueth not right, is a ruler that is a very innocent man, do vngodly.

- 20 In the ⁽¹⁾ twinkling of an eye shall they dye, and at midnight when the people and the tirantes rage, then shall they perishe, & be taken away without handes.
- 21 For his eyes loke vpon the wayes of man, and he seeth all his goinges.
- 22 There is no darkenesse nor shadowe of death that can hide the wicked doers from him.
- 23 For God wil not lay vpon man more then he hath sinned, that he should enter into ⁽²⁾ iudgement with him.
- 24 He shall destroy the mightie without seeking, and shall set other in their ⁽³⁾ steele.
- 25 Therefore shall he declare their workes: he shall ⁽⁴⁾ turne the night, and they shalbe destroyed.
- 26 The vngodly doth he punishe ⁽⁵⁾ openly, and would not consider all his wayes.
- 27 Because they turned backe from him, and would not consider all his wayes.
- 28 Inasmuch that they haue caused the voyce of the ⁽⁶⁾ poore to come vnto him, and now he heareth the complaint of such as are in trouble.
- 29 When he getteth quietnesse, who can

- make trouble: and when he hyderh his face, who can beholde him: whether it be vpon nations, or vpon one man onely:
- 30 Because the hyppocrite doth raigne, because the people are snared.
- 31 Surely of God onely it can be saide, I haue pardoned, I wyll not destroy.
- 32 If I haue gone amisse, enfourme thou me: If I haue done wrong, I wyll leaue of.
- 33 Wylle he perfourme the thing through thee: for thou hast reprovned his iudgement, thou also hast thyne owne minde, and not I: But speake on what thou knowest.
- 34 Let men of vnderstanding tell me, and let a wyle man hearken vnto me.
- 35 Iob hath not spoken of knowledge, neither were his wordes according to wysdome.
- 36 O ⁽⁷⁾ father, let Iob be well tryed, because he hath answered for wicked men:
- 37 Dea aboue his sinne he doth wickedly, triumpheth among vs, and multiplieth his wordes against God.

(1) Iob saide before, that God seemed not to haue care of mortal things: by proce, breake that the swa- hee are in piousitie, and the godly are afflicted. (2) But Iob reueleth that, faput the cause of the plague is, for that they call not to God, nor prop- trust in him. (3) Songes. (4) That is, God heareth them not, because they pray not hnt- eply to him in faith. (5) For if God should plague Iob according to his desert, he were not able to speake: but because God is so fauour- able, Iob spea- keth so bra- uely.

The .xxxv. Chapter.

6 Neither doth godlines profite, or vngodlines hurt God, but man: 13 The wicked crye vnto God, and are not heard.

- 1 **E**lihu ⁽¹⁾ spake more: uer and saide:
- 2 Thinkest thou it right that thou sayest, I am more righteous then God:
- 3 For thou sayest: What aduantage wyll it be vnto thee, and what profite shall I haue of my sinne:
- 4 Therefore wyll I geue answer vnto thee, and to thy ⁽²⁾ companions with thee.
- 5 Loke vnto the ⁽³⁾ heauen and beholde it, consider the cloudes which are hyer then thou.
- 6 If thou hast ⁽⁴⁾ sinned, what hast thou done against him: If thyne offences be many, what hast thou done vnto him:
- 7 If thou be ⁽⁵⁾ righteous, what geuest thou him: or what wyll he receaue of thyne hande:
- 8 Thy wickednesse [may hurt] a man as thou art, and thy righteousness [may profite] the sonne of man.

- 9 They which are oppressed crye out vpon the multitude, yea they crye out for the power of the mightie:
- 10 But ⁽⁶⁾ none sayth, where is God that made me: and that geueth ⁽⁷⁾ vs occasi- on to praise him in the night:
- 11 Which teacheth vs more the the beastes of the earth, and geueth vs more wyl- dome then the foules of heauen.
- 12 If any ⁽⁸⁾ such complaine, no man ge- ueth answer, and that because of the wickednesse of proude tirantes.
- 13 For God wyll not heare vanitie, neither wyll the almightie regarde it.
- 14 Although thou sayest [to God] thou wyll not regarde it: yet iudgement is before him, trust thou in him.
- 15 But now because his anger hath not ⁽⁹⁾ visited, neither called men to accompt with great extremitie:
- 16 Therefore doth Iob open his mouth but in vaine, & he maketh many wordes without knowledge.

(1) Iob saide before, that God seemed not to haue care of mortal things: by proce, breake that the swa- hee are in piousitie, and the godly are afflicted. (2) But Iob reueleth that, faput the cause of the plague is, for that they call not to God, nor prop- trust in him. (3) Songes. (4) That is, God heareth them not, because they pray not hnt- eply to him in faith. (5) For if God should plague Iob according to his desert, he were not able to speake: but because God is so fauour- able, Iob spea- keth so bra- uely.

The booke

The .xxxvi. Chapter.

1 Elihu sheweth the power of God. 6 and his iudice, 9 and wherefore he puni-
sheth. 13 The proprietie of the wicked.



Elihu also proce-
ded, and saide:

1 Holde thee still
a little, & I shall
shew thee what
I haue yet to
speake on gods
behalfe.

2 I wyll open vn-
to thee yet farre
higher knowledge, and wil ascribe righ-
teousnesse vnto my maker.

3 And truly my wordes shall not be
vaine, seeing he is with thee that is ^(a)
perfect in knowledge.

4 Beholde, the great God casteth away
no man, for he him selfe is ^(b) mightie in
pouwer and wysdome.

5 As for the vngodly he shall not pre-
serue him, but shall helpe the pooze to
their right.

6 He shal not turne his eyes away from
the righteous, but as ^(c) kinges shal they
be in their thzone, he shal stablysh them
for euer, and they shalbe exalted.

7 But if they be layde in chaynes, or
bounde with the bondes of trouble,

8 Then wyll he ^(d) shew them their
worke, & their sinnes which haue ouer-
come them.

9 He wyll punishynge and nuryng of
them, roundeth them in the cares, war-
neth them to leaue of from their wic-
kednesse, and to amende.

10 If they now wyll take heede & serue
him, they shal weare out their dayes in
prosperitie, and their yeres in pleasure.

11 But if they wil not hearken, they shal
go thzough the swoorde, and perishe or
euer they be alwaie.

12 As for ^(e) hypocrites in heart, they shall
heape vp wrath [for them selues] for they
call not vpon him, though they be his
pysoners.

13 Thus shal their soule perishe in ^(f) foo-
lishnes, and their lyfe among the foemi-
catours.

14 The pooze shall he deliuer out of his
affliction, and ^(g) rounde them in the care
when they be in trouble.

15 Euen so would he take thee out of the

straitte place, into a brode place in the
which there is no straitnes: yea, & make
thy table quiet replenished with fat-
nesse.

16 Neuerthelesse, ^(h) thou hast commen-
ded the iudgement of the vngodly, and
euen such a iudgement & sentence shalt
thou suffer.

17 And seeing there is ⁽ⁱ⁾ wrath with God,
beware lest he take thee away in thy
wealth, & all that thou hast to redecme
thee can not deliuer thee.

18 Thinkest thou that he wyll regarde
thy riches: he shall not care for golde,
nor for all them that excell in strength.

19 Spend not the night in carefull
thoughtes, how he destroyeth some, and
bryngeth other in their place.

20 But beware that thou turne not aside
to wickednesse and sinne, which hither-
to thou hast chosen moze then affliction.

21 Beholde, ^(j) God is of a mightie hye
pouwer: where is there such a guide and
lawe geuer as he:

22 Who wyll reprove him of his waye,
who wil say vnto him, Thou hast done
wzong:

23 Remember that thou do magnific
his worke which men do praise,

24 All men see it, yea men do beholde it a
farre of.

25 Beholde, so great is God that he pas-
seth our knowledge, ^(k) neither can the
number of his yeres be searched out.

26 Sometime he restrayneth the rayne,
and againe he sendeth rayne by his
cloudes:

27 Which rayne the cloudes do droppe,
and let fall abundantly vpon men.

28 Who can consider the ^(l) spredinges out
of his cloudes, the coueringes of his ta-
bernacle:

29 Behold, he doth stretch his light vpon
it, and couereth the bottome of the sea.

30 For by these gouerneth he his people,
and geueth them abundance of meate.

31 With the cloudes he hyedeth the light,
and at his commaundement it breaketh
out:

32 Which dashing vpon the next cloudes,
shew tokens of wrath.

(a) And ther-
fore credit my
sayings, for
I come to
pleaue for
god's sake.
(b) And ther-
fore he will
not destroy
the iust, the
fower, and the
goble, seeing
they are there
in lyke vnto
him.

(c) So God
both exalt the
goble, & they
that loue him.

(d) He shal
proue the
righteous, he
shall declare
the cause of
the same.

(e) Hypocrites
that confesse
God in their
mouthes and
not in their
hearts, they
will not know
the iudgement
of his
offence, and so
runne into
desperacion,
and confusion.
(f) In pyn-
teyns.

(g) So, when
they are,

(h) Thou hast
admitted the
condemnation of
the wicked,
and yet thou
dost not see the
condemnation
of God as
vaine.

(i) Wrath
which thou
shalt be
in paine,
which thou
shalt not
be able to
pay.

(j) That is,
to say, thou
shalt not
be able to
pay the
debt which
thou hast
incurred.

(k) That is,
to say, thou
shalt not
be able to
pay the
debt which
thou hast
incurred.

(l) That is,
to say, thou
shalt not
be able to
pay the
debt which
thou hast
incurred.

(m) So he
is from
currying,
which he
is doing of
himselfe.

(n) So he
is from
currying,
which he
is doing of
himselfe.

The . xxxvij . Chapter .

2 Elihu proueth that the vnsearcherablwylsdom of God is manifested by his wozkes,
4 as by the thunders, 6 the snowe, 9 the whirle winde, 11 and the rayne.



T^(a)his also my heart
is astonished, and moved
out of his place.

Heare ^(b) then the
sounde of his voyce, &
the noyse that goeth
out of his mouth.

He directeth it vnder the whole hea-
uen, and his light vnto the endes of the
worlde.

A roaring boyce foloweth it: for his glorious maiestic getteth a thunder clappe, & he will not stay whē his boyce is heard. God thundreth maieue ploudly with his boyce, great thinges doth he which we can not comprehend.

he commaundeth the snow, and it falleth vpon earth: he geueth the rayne a charge, and the showres haue their strength and fall downe.

with the force of the rayne he shutteth
men vp, that all men may knowe his
(c) workes.

The beasts ⁹ creep into their dens,
and remaine in their places.

Out of the south commieth the tempest,
and colde out from the north winde.

At the breath of God the hoare frost
is genen, and the brode waters are
frozen.

1 He maketh the ^(c) cloudes to labour in
geuing moystnesse, and againe With his ^(g)
light he dryeth alway the cloude.

he turneth the heauens about by his gouernement, that they may do whatsoeuer he^(b) commaundeth them vpon the whole worlde.

13 whether it be for punishment, or for
his lande, or to do good to them that
seeke him.

14. **H**earken unto this **O** Job, stand still,
and consider the wondrous workes of
God.

15 Didst thou know When God disposed
them: & caused the⁽¹⁾ light of his cloudes
to shine:

16 Hast thou knowen the varietie of the
cloudes, and the wonderous workes of
him which is perfect in knowledge:

17 And how thy clothes are warme.
When the lande is stil through the south
winde:

18 H^{ast} thou helped him to spreade out the
heavens which are strong and bright
as a ^(B) looking glasse:

19 Teache vs what We shall saye vnto
him: for We are vnnecete to frame our
talke because of⁽¹⁾ darkenesse.

20 Shall it be tolde him what I saye
Shall man speake when he shalbe de
stroyed:

21 For men see not the light that shineth
in the cloudes: but the winde passeth
and cleanseth them.

22 The same weather cometh out of the north, the prayse thereof is to God who is terrible.

23 It is the almighty, we can not find him out: he is excellent in power and iudgement, and aboundaunt in iustice: he afflicteth not.

24 Let men therefore ^(m) feare him: for
there shall no man see him: that is why
in his owne conceit.

(i) That is, the lighting.

(k) For the clearness or brightness of them.

(l) That is, of our ignorance.

02 (m) Pending
to Job.

(b) *Travelling*
by this, that
if he could not
conquer
golden vessels
full of vessels,
much else his
difficulties
would be.
(c) *That is*,
conquered the
earth with
his hands.
(d) *Meaning*,
the hands of
God, which
hold by as a
pillar the
heavens and
the earth that
it fall not.
(e) *That is*,
who laid the
foundations
of the earth
and made it so
steadfast that it
fall not.

¶ The .xxxviii. Chapter.

God speaketh to Job and declareth the weaknes of man in the consideration of his creatures, by whose excellencie the power, iustice, and providence of the creator is known.

Then answered the
Lorde vnto Job out
of the ^(a) whirle winde,
and saide:

What is he that ^(b)
darkeneth his coun-
saile by wordes with-
out knowledge:
Girde vp thy ^(c) loynes lyke a man; for

I Wyl question With thee, see thou geue
me a direct aunswere.

4 Where wast thou when I layed the foundations of the earth: Tell playnely, if thou hast vnderstanding.

5 Who hath measured it, knowest thou:
O Who hath spread the lync vpon it:
6 Whereupon are the foundations set:
O Who layed the corner stone thereof:

for the three
hundred,
and so on.
Then Job
knew whom
he spoke
of. That
was why he
went to the
grave.

The booke

- 7 where wast thou when the morning
starres playsted me together, and all the
children of God reioyced triumphantly:
- 8 ^(b) Who shut the sea with doozes, when
it brake forth as out of the wombe:
- 9 When I made the cloudes ^(to be) a co-
uering for it, and ⁽¹⁾ swadled it with
the darke:
- 10 When I gaue it my commaundement,
making doozes and barres for it,
- 11 Saying, hitherto shalt thou come, but
no further: and here shalt thou laye
downe thy proude and hie waues.
- 12 Hast thou geue the morning his charge
since thy dayes, and shewed the day
spring his place,
- 13 That it might take holde of the " cor-
ners of the earth, and that the vngodly
might be shaken out of it.
- 14 ^(h) They are fashioned as is the clay
with the seale, and all stand vp as a gar-
ment.
- 15 The vngodly shall be disapointed of
their light, and " the arme of the proude
shall be broken.
- 16 ⁽¹⁾ Canst thou ener into the " grounde
of the sea, or walkedst in the lowe cor-
ners of the deepe:
- 17 Haue the gates of death ben opened vn-
to thee: or hast thou seene the doozes of
the shadowe of death:
- 18 Hast thou also perceaued how brode
the earth is: If thou hast knowledge of
all this:
- 19 Then shewe me the way where light
dwelleth, & where is the place of darke-
nesse:
- 20 That thou shouldest receaue it in the
boundes thereof, and know the pathes
to their houses.
- 21 Knewest thou afore thou wast borne
how olde thou shouldest be:
- 22 ^(m) Wentest thou ever into the treasures
of the snow, or hast thou seene the secrete
places of the hayle,
- 23 Whiche I haue prepared against the
time of trouble, against the time of bat-
taile and warre:
- 24 By what way is the light parted: and
into what land breaketh the east winde:
- 25 Who deuiderh the waters into diuers
chaunels: or who maketh a way for the
lightening and thunder,
- 26 To cause it to rayne on the earth where
no man is, and in the wilderness where
none inhabiteth:
- 27 To satisfie the desolate and waste
grounde, and to cause the budde of the
hearbe to spring forth,
- 28 Who is the ⁽ⁿ⁾ father of the rayne: or
who hath begotten the droppes of the
dew:
- 29 Out of whose wombe came the pee-
r: who hath gendered the " coldnesse of the
ayre:
- 30 That the waters are " hidde as ^(with)
a stone, and lye tongealed aboute the
deepe.
- 31 Wylt thou hinder the swete influen-
ces of the seuen starres: or looke the
bandes of Orion:
- 32 Canst thou bring forth Bazzaroth in
their time: canst thou also guide Arctu-
rus with his sonnes:
- 33 Knowest thou the course of heauen,
that thou mayest set vp ^(o) the ordi-
nauce thereof vpon the earth:
- 34 Whereouer, canst thou lift vp thy voyce
to the cloudes, that they may poure
downe a great rayne vpon thee:
- 35 Canst thou send the lightnings also,
that they may go their way, and be obe-
dient vnto thee, saying, Lo here are
we:
- 36 Who hath put wysdome in the repnes:
or who hath geuen the heart vnder-
standing:
- 37 Who numbrieth the cloudes in wys-
dome: who stilleth the vehement " wa-
ters of the heauen:
- 38 ^(p) To cause the earth to grow into hard-
nesse, & the clots to cleane fast together:
- 39 ^(q) Wylt thou hunt the pray for the lion:
or fill the appetite of the lions whelpes,
- 40 When they couche in their places, and
tarie in the covert to lye in wayte:
- 41 Who prouiderh meate for the rauen,
when his young ones crye vnto God,
and see about for lacke of meate:

(b) That is,
who after the
creation laye
up the seas
within their
limits, as with
doozes:
(1) As though
the fountaines
were but a
secret child
in gods hand,
so ruled his
pleasure.

" Or,
swinger.

(h) Though
the vngodly
stand in their
clate to en-
dure long, yet
they shall be
as vaine as
clay, and as a
garment shall
loose perill.
" Or, the
high arme.
(1) Iudge
ought to be
fickill in the
earth: that he
iudgech: but
seeing thou
knowest none
of these
things that
are visible,
how canst
thou presume
to iudge of
things which
are not
visible?
" Or, how
canst thou
know.

(m) How can
can go into the
place where
the snow is
gathered:
much lesse
can Job
clime vp to
heauen to
know gods
secrets.

(n) Or, father,
who is the
creator and
maker of all
things.

" Or, and
the prince.

" Or, how
canst thou
know.

(o) Or, order:
that.

(p) Or, the
greatness of
the earth by the
moont of
repnes.

(q) Or, the
lion: who
is the
creator and
maker of all
things.
" Or, and
the prince.
" Or, how
canst thou
know.

" The
secret of
the earth.

The .xxxix. Chapter.

The bountie and prouidence of God, which extendeth euen to beastes, geueth man full occasion to put his confidence in God.

(1) The chiefe
of strength
is by the
strength of
the young
ones, which
are brought
up with
grace.



- 1 Knowest thou the time
when the wyde goates
bring forth their
young among the sto-
nye rockes: or (1) lay-
est thou wayte when
the hundes vse to calue:
2 Canst thou number the monethes that
they go with young: or knowest thou
the time when they bring forth:
3 They lye downe, they calue their
young ones, and they are deliuered of
their trauaile and paine:
4 Yet their young ones grow vp, and
ware fatte through good feeding with
come: They go forth, and returne not
again vnto them.
5 Who letteth the wyde asse to go free:
or who looeth the bondes of the wyde
mule:
6 Euen I which haue geuen the wyl-
dernesse to be their house, and the (2)
vntilled land to be their dwelling.
7 They (3) foete not for the multitude of
people in the cite, neither regarde the
crying of the drummer:
8 But seeke their pasture about the
mountaines, and folowe the grette
grasse.
9 Wyl the (4) vntoome do thee seruite,
or abide still by thy cribbe:
10 Canst thou binde the yoke about the
vntoome in the fozowe, to make him
plowe after thee in the valleyes:
11 Mayst thou trust him because he is
strong, or commit thy labour vnto him:
12 Mayst thou beleue him that he wyl
bring home thy (5) come, or carry any
thing vnto thy barn:
13 Canst thou the fatte winges vnto the
perockes, or winges and fethers vnto
the Estriche:
14 For he leaueth her egges in the earth,
and heateth them in the dust.
15 She remembereth not that they might

(2) These
words are
said, meaning
the
grasse.
(3) For the
multitude of
people in the
cite.
(4) The
vntoome
is the
ass.

(5) These
words are
said, meaning
the
grasse.
(6) For the
multitude of
people in the
cite.

(7) These
words are
said, meaning
the
grasse.

be troden with feete, or broken with
some wilde beaste.

- 16 So harde is she vnto her young ones
as though they were not hers, and (6) la-
boureth in vaine without any feare.
17 And that because God hath (7) taken
wisdomie from her, & hath not geuen
her vnderstanding.
18 When her time is that she fleeth vp on
hie, she careth neither for the horse nor
the ryder.
19 (8) Hast thou geue the horse his strength,
or learned him to ney to agiously:
20 Canst thou make him afrayde as a
grasshopper: where as the shoute ney-
ing that he maketh is fearefull.
21 He breaketh the grounde with the
hooffes of his feete, he reioyeth there-
fully in his strength, and runneth to
meete the harness men.
22 He layeth aside all feare, his stomacke
is not abated, neither starteth he backe
for any sworde.
23 Though the quiers rattle vpon him,
though the speare and shielde glister:
24 Yet rusheth he in fiercely beating the
grounde, he thinketh it not the noyse of
the trumpettes:
25 But when the trumpettes make most
noyse, he saith, tis he, for he smellith the
battaile a farre of, the noyse of the cap-
taines and the shouting.
26 Commeth it through thy wisdomie
that the Colhauke flieth toward the (9)
south:
27 Doth the Eagle mount vp, and make
his nest on hye at thy commaundement:
28 He abyderth in stony rockes, and dwel-
leth vpon the hye toppes of mountaines:
29 From whence he seeketh his praye,
and looketh farre about with his eyes.
30 His young ones also sucke by blood:
and where any dead body lyeth, there
is he.

(6) The
Estriche. When
she hath hat-
ched her
egges, she
careth not for
them in the
sande, and by
the beate of
the sunne the
young are
brought forth,
but she lea-
ueth the egges
as carelesse,
forgetting the
place where
she put them,
and so her la-
bour is vaine.
(7) To be na-
tural toward
her young.
(8) As was in
all creatures,
the glory of
Gods maner
is declared.

(9) baba.

(10) These
words are
said, meaning
the
grasse.
(11) For the
multitude of
people in the
cite.

¶ The .xl. Chapter.

How weak man's power is, being compared to the workes of God, 10 whose power appeareth in the creation and gouerning of the great beastes,

1 **M**oreouer the Lorde
spake vnto Job, and
saide:
2 Shall he whom the
almightie Wyl chasten,
contend With him:
Should not he which
disputeth With God, geue him an aun-
swere:

(a) Here Job
confesseth his
offence, and
saith not
spake for
sohen God
both reple:
himb, who can
aunswere

3 Then Job (a) answered the Lorde,
saying:
4 Beholde, I am vile, what shall I
answer thee, [therefore] I will laye
my hande vpon my mouth.

5 Once haue I spoken, but I wyl saye
no more: yea I wyl, but I wyl p[ro]ceede
no further.

6 Then answered the Lorde vnto
Job out of the whirle winde, and saide:

7 Circe by thy loynes now lyke a man:
I wyl demaunde of thee, and make
thou answer.

(b) Whearing,
that for a man
to accompt
him selfe such,
is to accuse
God for vni-
uersall.

8 Wylt thou (b) disanul my iudgement:
or wylt thou condemne me, that thou
mayst be righteous:

9 Is thy (c) power then lyke the power
of God: maketh thy voyce a sounde as
his doth:

(c) By, arme.

10 Deste thy selfe now With excellencie
and maiestie, and ataye thy selfe With
(d) beautie and glory:

(d) Which no
man is able to
do, for these
thynges are
only p[er]tayne
ing to God.

11 Cast abrode the indignation of thy
wrath, and beholde euery one that is
proude, and abase him:

12 Take on euery one that is arrogant,
and bring him lowe, & destroy the Wick-
ed in their place:

13 Hide them in the dust together, and co-
uer their faces in (e) secreete:

(e) That is,
cause them to
dye, if it be in
the power.

14 When wyl I confesse vnto thee also,
that (f) thyne owne right hande shall
saue thee.

(f) Which
God can onely
do, and there-
fore trusting
in thyne owne
strength, thou
comparest
with God.

15 Beholde the beaste (g) Behemoth, which
I made With thee, which eateth haye
as an oxe:

(g) The Be-
hemoth
is not ch on
Whylant, as
e also for his
hyghe, by
eye which
may be be-
lieued the
beast.

16 Lo how his strength is in his loynes,
and what power he hath in the n[er]ue of

his body.

17 When he wyl, he spreadeth out his
tayle lyke a Cedar tree, all his synowes
are stiffe.

18 His bones are lyke pipes of brasse, yea
his bones are lyke stauies of iron.

19 He is the chiefe of the wayes of God,
he that made him wyl make his sword
to appoche vnto him.

20 Surely the mountaines bring him
foorth grasse, where all the beastes of
the felde take their pasture.

21 He resteth him in the shade, in the co-
uerte of the reede and fennes.

22 The trees couer him With their sha-
dowe, and the wyllowes of the brooke
compasse him about.

23 Beholde, he drinketh by whole ry-
uers and feareth not, he thinketh that
he can drinke by Iordane into his
mouth.

24 He taketh it With his eyes, and yet the
hunter putteth (h) a bydle into his nose.

(h) Whylt
he is ready
to be caught,
yet he can
not be caught
by a bydle.

25 Canst thou drinke out (i) Lewiathan
With an hooke, or binde his tongue With
a corde:

26 Canst thou put a hooke in the nose of
him, or boze his iawbe through With a
naule:

(i) By, m[an].

27 Wyl he make many faire wordes With
thee (j) [thinkst thou] or flatter thee:

28 Wyl he make a couenaunt With thee:
or wilt thou take him for a seruaunt for
euer:

29 Wylt thou take thy pasture With him
as With a birde, wilt thou binde him for
thy maydens:

30 That thy companions may make a
refection of him: or shall he be parted a-
mong the marchauntes:

31 Canst thou fil the basker With his skin:
or the fishe panier With his head:

32 Laye thyne hande vpon him, remem-
ber the battaile, and do no more so.

33 Beholde his hope is in vaine: for shall
not one perishe euen at the sight of
him:

(j) For it
is not
in any
thing, but
in the
strength of
the hand,
which is
the strength
of the
man.

The .xli. Chapter.

By the greatnesse of this monster Leuiathan, God sheweth his greatnes and his power, which nothing can resist.



No man is so fierce that dare stirre him by: who is able to stand before me:

Or who hath geuen me any thyng aforehande, that I may rewarde him agayne: All thynges vnder heauen are myne.

I wyll not keepe secrete his great strength, his power, nor his comely proportion.

Who can discouer the face of his garment: or who shall come to him with a double byddle:

Who shall open the doores of his fate: for he hath horrible teeth round about.

His scales are as it were strong shyldes, so fastened together as if they were sealed:

One is so ioyned to another, that no ayre can come in:

Yea, one hangeth so vpon another, & sticketh so together, that they can not be sundryed.

His needles make a glistering like fyre, and his eyes lyke the morning shine.

Out of his mouth go torches, and sparkes of fire leape out.

And out of his nostrils there goeth a smoke, lyke as out of an hotte seething pot, or caldron.

His breath maketh the coles burne, and the flambe goeth out of his mouth.

In his necke ther remaineth strength,

and nothing is to labourous for him.

The members of his body are ioyned (so strait one to another,) and cleane so fast together, that he cannot be moued.

His heart is as hard as a stone, and as fast as the stythie that the smyth smiteth vpon.

When he goeth the mightie are afraide, and feare troubleth them.

If any man dyawe out a sword at him, it shall not hurt him: there may neither speare, tauling, nor brestplate abide him.

He setteth as much by iron as by a strawe, and as much by brasse as by a rotten sticke.

He starteth not away from him that bendeth the bow: & as for sling stones he careth as much for trouble as for the.

He counteth the dartes no better then a strawe, he laugheth him to scorne that shaketh the speare.

Sharpe stones are vnder him lyke potheardes, and he lyeth vpon sharpe thynges as vpon the soft myre.

He maketh the deepe to boyle lyke a pot, and stirreth the sea together lyke an oymment.

He maketh the path to be seene after him, and he maketh the deepe to seeme all hoarie.

Vpon earth there is no power lyke vnto his: for he is so made that he feareth not.

He beholdeth all the hye thynges, he is a king ouer all the chyldren of pride.

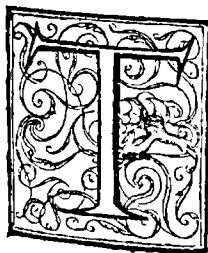
(c) Gouten is called hard of heart, because he is bitter, cruel, and vntreasonable.
(d) The rather misdone.

(f) For the hardness of his fleshe such that he lyeth vpon it without paine, as in the soft myre.
(g) He pouerly setteth the snare in such sort, that the fowle seeme to trample.
(h) With a white froth vpon the water.

(i) He despiseth all, and is prouided of all.

The .xlii. Chapter.

The repentance of Iob. 9 He prayeth for his frendes, 12 and his goodes are restored double vnto him.



When Iob answered the Lord, and saide:

I know that thou hast power ouer all thynges, and that there is no thought hid vnto thee.

For who can keepe his owne counsaile so secrete but it shalbe knowen: Wherefore haue I spoken that I vnderstoode not, even the thynges that are to wonderfull for me, and passe myne vnderstanding.

Hearken thou vnto me also, and let me speake: answer vnto the thyng that I wyll aske thee.

(b) Iob desired to learne of God.

The booke

5 I haue heard of thee by the hearing
of the eare, but now by myne eye^(c) I see thee.

6 wherefore I geue myne owne selfe
the blame, and take^v repentaunce in the
dust and ashes.

7 Now When the Lorde had spoken
these wordes vnto Iob, it came to passe
that the Lorde saide to Eliphaz the
Themantite: I am displeased with
thee, and thy two friendes: for ye haue
not spoken of me the thyng that is
right, lyke as my seruaunt Iob hath
done.

8 Therefore take you now seuen oxen,
and seuen rammes, and go ^(b) to my ser-
uaunt Job, and offer by for your selues
a burnt offering, and my seruaunt Job
shall pray for you: him will I accept,
and not deale with you after your foo-
lishnesse, in that ye haue not spoken of
me the thing which is right, lyke as my
seruaunt Job hath done.

9 So Eliphaz the Themanite, and Bil-
dad the Suhite, and Sophar the Naa-
mathite, went and did according as the
Lorde commaunded them: the Lorde
also accepted the person of Job,

10 And the Lorde ^(b) tourned the capti-
uitie of Job when he prayed for his
friendes : vca the Lorde gaue Job

twylf as much as he had afore.

11 And then came there vnto him ^(a) all
his brethren, all his sisters, and all they
that had ben of his acquaintance ^(b) a-
foze, and did eate bread with him in his
house, and had compassion on him, and
comforted him ouer all trouble that the
Lorde had brought vpon him: euey
man also gaue him a certaine summe of
money, and " a fiewell of goide.

12 So the Lorde blessed the last dayes of
Iob more then the first: for he had
fourteene thousand sheepe, sixe thou-
sand camels, a thousand yoke of oxen,
and a thousand she asses:

13 He had seven sonnes also, and three daughters.

14. The first daughter called he ⁽¹⁾ Jemima, the second ^(m) Kezia, and the third ⁽ⁿ⁾ Kerenhapuch.

15 In al the land were no Women found
so faire as the Daughters of Job: and
their father gaue them inheritance a
mong their brethren.

16 After this liued Job an hundred and
fourtie yeres: so that he sawe his chil-
dren, and his childrens children into the
fourth generation.

17 And so Job dyed, being olde, and of a perfect age.

The ende of the booke of Iob.

A. P. C.

(c) He save him not but by his word, which is the face and image of God, as Chrysost.

(d) As the manere of sinners was thine that repented.

(e) Because they defended the iustice of God with small reason,

(1) Job
offenders of
ignorance.

(g) Reconciling your
selves to him,
in that ye
have done
him offence,
and then say
I hate him coz
you.

(h) We ridde him from his troubles and plagues.

(1) That is, all they that were of his household.
(2) There is the exceeding blessing of God to: to draw the nobly, and they that have faithfully trust in him.

" \$7.86 per
ring.

(1) Balmie
beauties as the
day, and
long 1 line
(2) 20 lines
as callie, of
fine spurs
(3) The
style of
bicycle.

Gen. l. d.
Tob. 142
Psal. 118. 1.
" 101. 1. 1. 1.
Rom. 1.

185

18

☛ The thirde part of the Bible con-
tayning these bookes.

The Psalter.
Ecclesiastes.

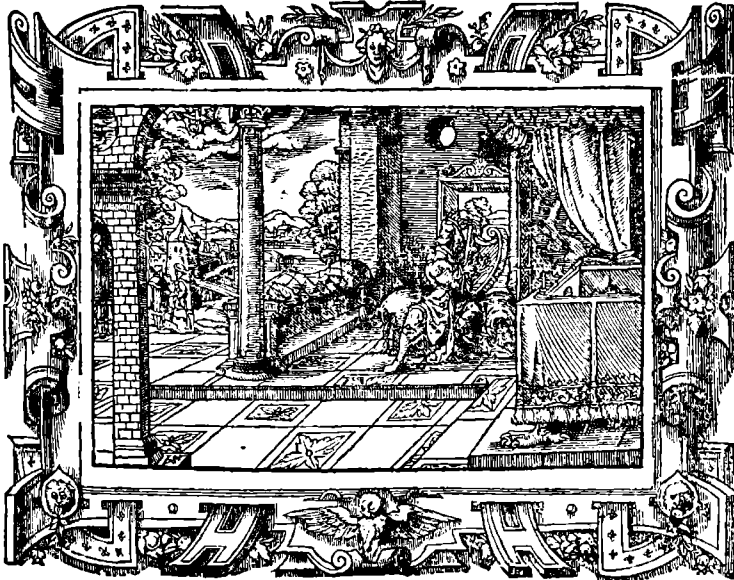
The prouerbes.
Cantica canticorum.

✠ The Prophets.

Esai.
 Jeremi.
 Ezechiel.
 Daniel.
 Osee.
 Joel.
 Amos.
 Abdi.

Ionas.
 Micheas.
 Nahum.
 Habacuc.
 Sophoni.
 Aggeus.
 Zachari.
 Malachi.

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A Prologue of saint Basill the great, vpon the Psalmes.



DAVID that notable king and prophete, a man singularly

chosen of almighty God after his owne heart, being indured both with the knowledge of his creature, and with the knowledge of him selfe, and being thoroughly exercised in the whole state of his life with the experience of the world: writeth his sundry affection (as his occasions serued him) in this booke of psalmes, a booke set out with diuers names, but founding all to one thing. The Hebrews name it *Seffer halilim* ספר ההליות that is to say, a booke of laudes and hymnes. The Grecians expresse it by the name of a musically instrument *Adspicere* so called. Our saviour Christe call-eth it a booke of psalmes (as his disciple Peter dubbeth the same.) Some intituleth it, *liber contemplationum, liue soliloquiorum*: A booke of contemplation or secrete meditations, whereby the godly speaketh solitarily and alone to almighty God: A booke of holy scripture, so doubt most com- fortable in death, iue, high in misterie, and profounde in sense: but yet familiar and ready to be vnder- stand of the true christen heart. To the diligent vsing of which booke, the holy Apostle saint Paule by graue aduise-ments, no lesse then in two of his epistles exhorteth vs, saying in the one thus: Let the worde of Christe dwell in you richly, in all wysdome (that is) teaching and admonishing your felicitie in psalmes and hymnes, and spirituall songes, singing with grace in your heartes to the Lord. An admonition so serious ought not to be contempned. Now forasmuch as the vses of the psalmes haue a speciall peculiar grace aboue all other partes of scripture, therefor it ought of all other chiefly to be esteemed, and duly to be vsed, as enenmore in the Church of God, aswell of the olde people of Israel, as of the new people of the christians, it hath ben in most frequent use and reuerence. Furthermore all Basill.

manner of scripture: for him that is desired from God aboue (as necessary instruction) is expressed by the determination of the holy ghost, to the intent that all men in common should be partakers thereof (as out of a store house of plasters for the soules) peculiar remedies, euery one of vs for our owne infirmities: for such plasters (as we haue written) haue great and many finnes. Now when as the prophetes haue doctrine proper to them selues, and the lawes the deu- rine his lawes matter by them selfe. Now haue his peculiar forme of teaching, and the prouerbi- all booke haue their seuerall kinde of exhortations: The booke of the psalmes, comprehendeth in it selfe the whole commoditie of all their doctrines aforesaid, for it prophesieth of things to come, it reuerbereth the history of the past, it teacheth what ought to be done: and to be shewt it is a common store house of all good doctrine, which doth ap- ply itselfe to euery man in particular to him selfe: for it healeth not only old defiled wounds of the soule, but also can geue quick remedie to such as be newly made. It flayeth and comforteth that member which is sicke and corrupt, and preferreth that which is whole and sounde, it plucketh vp byle roots (as much as is possible) all such euill affections as do raigne so in anie heart in the whole course of mans lyfe, which effect it worketh as it were with a greivable defilement, instilling pleasantness into our hearte all sober honestie. For where as the holy ghost perceaued that mankind was hardly trayned to true, and that we be very negligent in things concerning the true lyfe in deede, by reason of our inclination to worldly pleasures and delectations: W^h at hath ben mented? He hath mixt in his fourme of doctrine the delectation of musike, to the intent that the commoditie of the doctrine might secretly beate into vs, while our eares be touched with the pleasantnesse of the melodie. Euen much lyke as expert Physicians vse to do when they minister their bitter pa- tients to sicke children, lest they should abhorre their health for the bitterness of their drinke, for the most part they annoynt the brimkes of the cuppes with honey. And for this ende be the sweete and harmonious songes deuised for vs, that such as be children either by ages, or children by humors, should in deede haue their soules wholely instructed, though for the time they seeme but to sing onely. Further more, we see commonly that they which be of the vulgare people, or of rude and grosse nature, can not redelye done away and kept in minde the graue preceptes of the Apostles or Prophetes, where yet the cleane psalmes they sing at home in their houses, and abroad they can recorde them. And certainly, though a man were neuer so furie asyraging in ire and wrath, yet as soon as he heareth the sweete tunes of the psalmes, straight way is he assuaged of his fury, and mist depart more quiet in minde by reason of the melody. The psalmes be the rest of the soule, the radde of peace, it stillth and pacifieth the raging bellows of the minde, for it doth assuage and molle that irrefull passion and passion of the soule, it induceth chastite where it signed wantonnesse, it maketh amitie where was discord, it kniteth friends together, it returneth enemies to an vni- que agition. For who can long repaite him as an enemy, with whom he isyneth him selfe in lyfing up his voyce to God in prayer? So that the song of the psalmes worketh charite, which is the greatest treasure of all goodnesse that can be deuising by this enduement of concord singing, the knot and bond of vniue- sitying the people together. After the similitude of a quier in their vnite of singing. The psalmes is an introduction to beginners, it is a furtherer to them which go forward to vertue, it is to the perfect man a stable foundation to rest on, it is the sweete voyce, the only mouth of the spouse of Christe the Church. The psalmes altho they be the feastfull day the better to reioyce, it maketh that same heavynesse which is heavynesse to Godward: For the psalmes is able to plucke out heartes of any mans heart, though it be neuer so fongly hard. O wofe and marvellous deuise of our heavenly schoolemaster, who conde inuene that we should be b- pleasingly sing and therewith profitably leaue, whereby wholsome doctrine might be the deeper printed in vs: for that which with violence and force is con- uided vs, is not wont to abide long: but that which entreib into vs with pleasure, and by louing grace, it continueth the longer in our heartes, it sticketh the faster in our memories. Now as for the matter and content of the psalmes, what is there but that a man may leaue it there? Is not there to be learned the valiantnes of fortitude, the rightnes of iustice? the sobernes of temperance? the perfection of prudence, the forme of penance, the measure of patience? Test and what focus soundeth to vertue or perfection is it not there taught? In the psalmes is contayned absolute diuinitie, both prophetic of Christe comma- and in the fleshe, the threatfull warnings of the iudgement, the hope of our rising againe, the feare of Gods punishmentes, the promys of our lasting ioy, the retri- bution of all miseries: all these be layd and conclud vs in the psalter booke, as in a great treasure house common to all men. W^hich booke the prophete David framed most aptly (among many instruments of musike) to agree with the instrument called the Psalterie: signifying thereby (as I can iudge) the grace of God to come from aboue by the inspiration of the holy ghost. For this only instrument of all others, haue the cause of his sounde from his upper part, whence the harpe or the lute by their wyfles haue their sounde coming forth out of the lower part of them: but the Psalterie put forth the sweetness of his harmonie from the upper part teaching vs thereby that we should set our whole studie and meditation in heavenly things aboue, and not by the sweetness of the tunes to be borne downe to the sensuall affections and delectations of the fleshe.

¶ Saint Austen.

THe sweete tunes O Lord wherto thy holy scriptures geue so liuely a grace, when they be song with the moderate voyce. Lik^{ed} of expert men, I do confesse that they do somewhat delectably thirre me: but yet not for that I would dwell and abide tell. Cap^{it} still there, but for that my minde might ryse vpward to godly affection and heavenly deuotion. Notwithstanding, when I feele this in my selfe, that the melodic moueth me more then the matter of the dittie which is song: I confesse then that I offend mortally therein.

NOW let the gentle reader haue this christian consideration within him selfe, that though he findeth the psalmes of this translation folowing, not so to founde agreeably to his eares in his wonted wordes and phrases, as he is accus- tomed with: yet let him not be to much offended with the worke, which was wrought for his owne commoditie and comfort. And if he be learned, let him correct the worde or sentence (which may dislike him) with the better, and whether his note ryseth either of good wyll and charitie, either of enuie and contention not purely, yet his reprehension, if it may tune to the finding out of the truth, shall not be repelled with griefe, but applauded to in gladnesse, that Christe may euer haue the praye: To whom with the father and the holy spirit, be all glory and praye for euer, Amen.

¶ The argument of the first psalme.

¶ The first psalme seemeth to be a p̄face vnto the residue. It declareth that the iust man only hath the true felicitie in this worlde, whose delight is wholly in practising the lawe of God. As for the vngodly man, although he seeme for a tyme to prosper and to florish, yet his ende is very miserable and wretched.



Blessed is the man that walketh not in the counsell of the vngodly: nor standeth in the way of sinners, nor sitteth in the seate of the scornefull.

But his delight [is] in the lawe of God: and in [God] his lawe exerciseth him selfe day and night.

And he shalbe lyke a tree planted "by the waters syde, that byngeth forth her fruite in due season: and whose leafe wythereth not, for whatsoeuer he doeth (a) it shall prosper.

"Neare to the riuers of water.

(a) Following his vocation.

[As for] the vngodly [it is] not so [with them:] but they [are] like the chaffe which the winde scattereth abrode.

Therefore the vngodly shall not [be able to] "stande in the iudgement: neither the sinners in the congregation of the righteous.

"Shall not rise.

For God (b) knoweth the way of the righteous: and the way of the vngodly shall perishe.

(b) Approperly.

¶ The argument of the. ij. psalme.

¶ All conspiracies of the Gentiles, Jewes, Princes, Magistrates, and Kinges, against Christe, be but altogether vayne, for God hath marueylously appointed hym Lord and king ouer al people, to the better confusion of his aduersaries. An exhortation to Kinges and Iudges for to be learned, for to serue God, and for to receaue his sonne Christe: for happy are they that trust in hym.

1 Why do the heathen so furiously rage together: and why do the people imagine a vayne thing:

2 The hyuges of the earth stande by: and the rulers take counsell together against god, and against his annointed.

(a) The chaffe.

3 "Let vs breake [say they] their bondes a sunder: and cast away their cordes from vs.

4 He that dwelleth in heauen wyll laugh them to scorn: the Lord wyll haue them in derision.

5 Then wyll he speake vnto them in his wrath: and he wyll astonie them with feare in his fozre displeasure.

(b) The chaffe.

6 [Saying] (b) euen I haue annointed [him] my kynge: vpon my holy hyll of Sion.

7 I wyll declare the decree, God sayde

vnto me: thou art my sonne, this day I haue begotten thee.

8 Desire of me, and I wyll geue thee the heathen for thyne inheritance: and the bittermost partes of the earth for thy possession.

9 Thou shalt bruse them with a rod of iron: and breake them in pecces like a potters vessell.

10 Wherefore be you now wele aduised O ye kinges: be you learned ye [that are] iudges of the earth.

11 Serue ye God in feare: and reioyce ye with a trembling.

12 Kisse ye the sonne lest that he be angrye, and [so] ye perishe [from] the (c) way, if his wrath be neuer so litle kindled: blessed are all they that put their trust in hym.

(c) That trusteth to heauen.

A (ij)

The

- 15 7 As for me I wyll come into thyne house, (trusting) in the multitude of thy mercy: and in thy feare I will ^(c) humble my selfe in thyne holy temple.
- 8 Leade me O God in thy righteousnesse, because of myne enemies: make thy way playne before my face.
- 9 For no "trueth is in "their mouth, their inwarde partes are very wickednesse: their throte is an open sepulchre, they flatter with their tongue.
- 10 Destroy thou them O Lord, let them perishe through their owne counsailes:

cast them out in the multitude of their vngodlinesse, for they haue " rebelled against thee.

- 11 And all they that trust in thee wyll reioyce, they wyll triumph for euer, " because thou defendest them: and they that loue thy name, wyll be ioyfull in thee.

- 12 For thou O God wyll blesse the righteous: and thou wyll compasse hym about with beneuolence, as with a shielde.

"Made manye alterations, that is, they haue ben nowe of one minde, and nowe of another as touching thee and thy worde. " And thou wyll put a couer ouer them.

The argument of the. vj. psalme.

David befeareth God of his mercy to mitigate the afflictions whiche he felt in his body and soule, to this ende, that he in this lyfe might prayse God: And forsomuch as he assureth him selfe that God hath hearde his prayer, he pronounceth that his enemies shall be put to shame.

To the chiefe musition on Neginoth vpon Oeyght, a psalme of David.

- 1 **O** God rebuke me not in thine indignation: neither chasten me in thy wrath.
- 2 Haue mercy on me O God, for I am weake: O God heale me, for my bones be very soze.
- 3 My soule also is greatly troubled: but O God how long shall I be in this case?
- 4 Turne thee O God, and deliuer my soule: Oh saue me for thy mercies sake.
- 5 For in death no man remembreth thee: and in the graue who can acknowledge thee:

- 6 I am weerie of my groning: I washe my bed euery nyght, and I water my couteche with my teares.

- 7 Mine eye is almost put out through griefe: and worne out through all mine enemies.

- 8 Away from me all workers of iniquitie: for God hath hearde the voyce of my weeping.

- 9 God hath hearde my petition: God wyll receaue my prayer.

- 10 All myne enemies shalbe confounded and soze bered: they shalbe turned backe, they shalbe put to shame sodainly.

"Enter the instrument of musike. Neginoth had egypt strings, or is the long harp mony egyptia.

The argument of the. vii. psalme.

David prayeth God to deliuer him from such as do persecute him to death, for that he is innocent and hath deserued no suche thing at their handes: comforting him selfe therfore in God, he threatneth destruction to his enemies.

Shigaion of David, whiche he song vnto God in the busines of Chus, the sonne of Iemini.

- 1 **O** God my Lord, in thee I haue put my trust: saue me from all them that do persecute me, and deliuer thou me.
- 2 Left he like a Lion seasoneth on my soule: tearerth it in peeces, hauyng no rescue.
- 3 O God my Lord, if I haue done any such thing: or if there be any wickednesse in my handes.
- 4 If I haue done euill vnto hym that

had peace with me: and (if) I haue not deliuered hym that is without a cause myne aduersarie:

- 5 [Then] let myne enemy persecute my soule and take me: yea, let hym " put me to death, and lay myne honour in the dust. Selah.

- 6 Arise O God in thy wrath, and (c) stand thou bp agaynst the rage of myne enemies: stirre thou for me according to the " iudgement whiche thou hast " geuen.

A (ij)

7 And

" Shigaion is taken to be a beginning of a song, after whiche cometh this psalme was song.

" Treade my life vnder foote.

" (c) Sheme thy power. (d) Thou hast appoynted the kingdome of the Iudaitea vnto me.

" Conmmanded,

- 25 7 And so shall the congregation of the people come about thee: for their sakes therfore place thy selfe on ⁽⁶⁾ high.
- 8 God wyll iudge the people: geue thou sentence with me O God according to my righteousnesse, and according to my perfection [that is] within me.
- 9 My desire is, that þ wickednesse of the vngodly may come to an ende: and that thou wouldest assist the iust, who art the tryer of heartes and of reynes, O most righteous Lorde.
- 10 My buckler is with God: who preserueth them that be vpright in heart.
- 11 The Lorde is a righteous iudge: and the Lorde is prouoked to anger euery day.
- 12 If the wicked wyll not turne, he wyll whet his sworde: bende his bolue, and

- haue it in a redinesse [to shooce]
- 13 he hath prepared hym instrumentes of death: he hath ordayned his arrowes agaynst them that be perfectors.
- 14 Beholde, ^(f) he wyll be in trauayle of a mischiefe, for he hath concealed a labour: but yet he shall be brought to bed of a false hood.
- 15 he hath made a graue and digged it: but he hym selfe wyll fall into the pit whiche he hath made.
- 16 For his labour shall come vpon his owne head: and his wickednesse shall fall vpon his owne pate.
- 17 I wyll praye "God accordyng to his ryghteousnesse: & I wyll sing psalmes vnto the name of the most high God.

The argument of the. viij. psalme.

David setteth forth the magnificence of God acknowledged of babes and abiectes of this world: he maruaileth at Gods workes, and at the great exceeding loue of God to man, who is exalted to that excellencie, that he is Lorde ouer all thinges in this worlde.

To the chiefe musition vpon O Girith, a psalme of David.

- 1 O God our Lorde, howe excellent is thy name in all the earth: for that thou hast set thy glozy about the heauens.
- 2 Out of the mouth of very babes and sucklings thou hast layde the foundation of thy strength for thyne aduersaries sake: that thou mightest styll the enemy and the auenger.
- 3 For I will consider thy heauens, even the workes of thy fingers: the moone and the starres whiche thou hast ordayned.
- 4 What is man that thou art myndfull of him: and the sonne of man that thou

- visitest hym:
- 5 Thou hast made hym somthyng inferior to angels: thou hast crowned him with glozy and worship.
- 6 Thou makest hym to haue dominion of the workes of thy handes: and thou hast put all thinges [in subiection] vnder his feete,
- 7 All sheepe and oxen, & also the beastes of the fielde: the foules of the ayre, and the fishe of the sea, and whatsoeuer swymmieth in the seas.
- 8 O God our Lorde: howe excellent great is thy name in all the earth:

The argument of the. ix. psalme.

David prayeth God for the victorie that he had obtayned ouer his enemies, attributing it wholly to God: he beseecheth God to continue his mercy towarde hym, that he may continually set forth his praises.

To the chiefe musition at the death of O Labben, a psalme of David.

- 1 I will praye God with all myne heart: I wyl recite all thy marueylous workes.
- 2 I wyll be glad & reioyce in thee: I wyll sing psalmes vnto thy

- name, O thou most hyst.
- 3 For that myne enemies are returned backward: are fallen and perished at thy presence.
- 4 For that thou hast geuen iudgement in my ryght and cause: thou that iudgest right, hast sit in the throne of iudgement.
- 5 Thou



"Confesse.
Mornyng
prayer.

(f) Shall
hath conceal
ued in his
mynde to be
stryde out, and
he redinesse
erly by an
meane to
bring it to de
fect: but he
shall sticke
vnder his
owne heade, and
not be able to

"Confesse

(B) Most
mortal vnde
rmine, q. 12.

"Passe
the wayes of
the sea.

(S) Sheweth
prince of the
sheweth
of vnder
of vnder
of vnder
of vnder

¶ The argument of the. xiiij. Psalme

Dauid complaineth that God seemeth to forget hym in his afflictions.
He maketh his prayer, and declareth his trust to be in God.

To the chiefe mufition, a Psalme of Dauid.

- 1** **H**ow long wilt thou forget me **O** God, for euer: how long wilt thou hyde thy face from me:
- 2** How long shall I seeke ^(a) counsaile in my soule, and be so bereed in mine heart euery day: how long shall myne enemy triumph ouer me:
- 3** Loke downe and heare me **O** God my Lorde: lighten myne eyes, lest that I sleepe in death.
- 4** Lest myne enemy say, I haue preyed agaynst hym: lest they that trouble me reioyce yf I shoulde ^(b) be remoued.
- 5** But I repose my trust in thy mercie, and my heart is ioyfull in thy saluation: I will syng to God, because he hath rewarded me.
- 25** ^(b) He commaunded from my birth and his honour.

¶ The argument of the. xiiij. Psalme.

Dauid setteth forth the oppression of the people in his tyme, the regarde of God touching mens behauiour, the mockes of the wicked against the put their trust in God, and the ioy of the godly after they be deliuered out of thraldome.

To the chiefe mufition, a Psalme of Dauid.

- 1** The fooles hath sayde in his heart there is no God: they haue corrupted ^(a) themselves and done an abhominable worke, there is not one that doth good.
- 2** God looked downe from heauen vpon the children of men: to see yf there were any that did vnderstande ^(a) and seeke after the Lorde.
- 3** But they are all gone out of the way, they are altogether become abhominable: there is none that doth good, no not one.
- 4** Do not all the workers of iniquitie know, deuouring my people as though they deuoured bread: that they ^(a) call not vpon God:
- 5** Hereafter they shalbe taken with a great feare: for the Lorde is in the generation of the righteous.
- 6** As for now ye make a mocke at the counsaile of the poore: because he repositeth his trust in God.
- 7** Who shall geue saluation vnto Israel: out of Sion:
- 8** When God will deliuer his people out of captiuitie: ^(a) then will Iacob reioyce, and Israel be glad.
- ^(a) God heareth not the prayers of them that haue no conscience, as their prayers be no prayers.

The argument of the. xv. Psalme.

The prophete teacheth what behauiours the people of God ought to haue, that they may truly be of his Church in this lyfe, and afterwarde be placed in heauen.

- 1** **O** God, who shall dwell in thy tabernacle: who shall rest vpon thy holy hill:
- 2** Euen he that leadeth an vn-corrump life: and doth the thyng that is iust, and speaketh the trueth from his heart.
- 3** He that backbiteth not with his tongue: nor doth any euil to his felowe,
- nor rayseth a slander vpon his neyghbour.
- 4** He that dispiseth in his eyes the reprobate: and honoureth them that feare God.
- 5** He that hath sworne to his owne hurt: and yet will not go from his oth.
- 6** He that geueth not his money vpon vsurie: nor taketh rewarde agaynst the innocent.
- 7** He that doth these thynges: shall neuer at any tyme ^(a) be remoued.
- 25** ^(a) Change.
- ^(a) From his good name and dignitie.

The argument of the. xvj psalme.

Dauid expresseth lyuely the confidence, trust, gladnesse, and other such affectes of the children of God, in praying to God, in confessing hym selfe to be an vnprofitable seruaunt, in declaring that he hath nothing to do with such as trust in any other saue only in God, in taking God to be his inheritance, in acknowledging that God wyll instruct hym, saue hym from falling, make hym glad, raise hym from death, and set hym on his ryght hande at the day of iudgement.

The golden psalme of Dauid.

- 1** **P**reſerue me O **L**orde: for I haue reposed my trust in thee.
- 2** Thou hast sayde [O my soule] vnto God, thou art my **L**orde: my weldoing [can do] thee no good.
- 3** But all my ^(a) deſpyght is [to do good] vnto the ſaintes that are in the earth: and vnto ſuch as excell in vertue.
- 4** As for them that runne [after] another [God] they ſhall haue great trouble: I wyll not offer their drynke offeryngeſ of blood, neither wyll I make mention of their names within my lyppeſ.
- 5** O God, thou thy ſelfe art the portion of myne inheritance and of my cup: thou wyll mayntayne my lot.
- 6** My ^(a) lot is fallen vnto me in a pleaſant [grounde:] I [haue] a goodly heritage.
- 7** I wyll prayſe God who gaue ^(b) me counſayle: my ^(c) reines alſo do instruct me in the nyght ſeaſon.
- 8** I haue ſet God alwayes before me: for he is on my ryght hande, [therefore] I ſhall not ^(d) be remoued.
- 9** Wherefore my heart is glad: my ^(e) glory reioyceſ, my fleſhe alſo ſhall reſt in a ſecuritie.
- 10** For thou wyll not leaue my ſoule in ^(f) hell: neither wyll thou ſuffer thynne help one to ſee ^(g) corruption.
- 11** Thou wyll cauſe me to knowe the path of lyfe: in thy preſence is the fulneſſe of ioy, and at thy right hand there be pleaſures for euermore.
- ^(a) For God, but good men are benefited with our good wordes.
- ^(b) To ſhew hym to be myne inheritance.
- ^(c) My reines were often taught me: which were when I was yet in my womb.
- ^(d) I ſhall not be remoued.
- ^(e) My glory of ioy.
- ^(f) In the place that ſoule be after this lyfe.
- ^(g) When wyll cauſe my body to reſt in the grace ſhadowe of thy right hand.
- ^(a) Cordes that meafured myne inheritance.

The argument of the. xvii. psalme.

Dauid prayeth God to deliuer hym from his enemies, which were many, mightie, and cruell. He taketh God for a witneſſe of his innocencie, truſtyng to ſee his face at the day of reſurrection.

A prayer of Dauid.

- 1** **H**ear thou O God of iuſtice, be attentive vnto my complaynt: geue eare vnto my prayer, not [proceeding] out of ſayned lyppeſ.
- 2** Let iudgement come ſooth for me from thy face: and let thine eyes loke vpon equitie.
- 3** Thou haſt proued myne heart, thou haſt viſited [it] in the nyght ſeaſon: thou haſt tryed me, and founde no [wickedneſſe] for I purpoſed that nothing ſhoulde ^(a) ſcape my mouth.
- 4** As touchyng [other] mens workes: through the wordes of thy lyppeſ I haue kept me from the way of ^(b) the violent.
- 5** O holde thou by my goyngeſ in thy pathes: that my footſteppes ſlyp not.
- 6** I call vpon thee O God, for thou wilt heare me: incline thine eare to me, hearken vnto my wordes.
- 7** Shewe thy mercifulous louyng kindneſſe: thou that art the ſanctour of them that truſt in thee, from ſuch as ryſe by agaynſt thy ryght hande.
- 8** Keepe me as the apple of an eye, hyde me vnder the ſhadowe of thy wynges: from the face of the vngodly that go about to deſtroy me, [from] myne enemies that compaſſe me rounde about to take away my ſoule.
- 9** They haue ^(c) incloſed [them ſelues] in their owne fat: with their mouth they ſpeake proude thynges.
- 10** They haue nowbe compaſſed me on euery ſyde [where] our way [lyeth]: they roote with their eyes to ouerthrow [me] dowlone on the grounde.
- 11** His [doyngeſ] be lyke a lions that is greedy to take a pray: and as a lions whelpes lurking in ſecrete places.
- 12** Arſe O God, preuent [his comyng], make hym to bolde: deliuer thou my ſoule from the vngodly [which is] thy ſworde.
- ^(a) In ſeeping one thing and ſumyng another.
- ^(b) I bycame in by violence, that is, I haue bene no euyl to any man, for euyl that I haue done vnto me.
- ^(c) They haue incloſed them ſelues, that is, they haue compaſſed me about.
- ^(a) He ſhew.

15 But as for me, I will beholde thy face
in ryghteousnesse: I shalbe satisfied
when I awake by after thy lykenesse.

23 Therefore

- 23 Therfore hath God rewarded me af-
ter my righteous dealing : and ac-
cording to my cleanness of my handes in
his sight.
- 24 With the holy thou wilt be holy : With
a perfect man thou wilt be perfect.
- 25 With the cleane thou wilt be cleane :
and with the frowarde thou wilt be
frowarde.
- 26 For thou hast saued the people oppres-
sed : and thou hast brought downe the
hygh lokes of the proude.
- 27 Thou also hast lyghtened my candell :
God my Lorde hath made my ^(b) dark-
nesse to be lyght.
- 28 For in thee I haue discomfited an
hoast of men : and with the helpe of my
Lorde I haue ^(c) skipped ouer the wall.
- 29 The way of the Lorde is a perfect
way, the worde of God is tryed in the
fire : he is a shielde vnto all them that
put their trust in hym.
- 30 For who is a Lorde besides God : or
who hath any strength besides our
Lorde :
- 31 It is God that hath gyrded me with
balauntynesse of warre : and he hath
made my way ^(d) playne.
- 32 He hath made my feete lyke hartes
feete : and he hath set me by on ^(e) hygh.
- 33 He hath taught my handes to fight :
and myne armies to breake a bolle of
stele.
- 34 Thou hast geuen me the shielde of thy
saluation : thy ryght hande also hath
helde me by, and through thy great
gentlenesse I haue increased.
- 35 Thou hast made me roomy inough
for to go on : so that my feete haue not
slypt.
- 36 I haue pursued myne enemies and
oueraken them : neither dyd I retorne
backe vntyll I had destroyed them.
- 37 I smote them downe, and they are
not able to aryse : they haue taken such
a fall vnder my secte.
- 38 Thou hast gyrded me with strength
vnto battayle : thou hast made them to
bolbe downe vnder me who haue risen
by agaynst me.
- 39 Thou hast geuen me myne enemies
neckes : and I haue destroyed them
that hated me.
- 40 They cryed, but there was none to
saue them : they cryed vnto God, but
he dyd not heare them.
- 41 I dyd beat them to powder, like vnto
dust in a wynde : I haue brought them
as lowe as durt in the streetes.
- 42 Thou hast deliuered me from sedition
of the people, and thou hast made me
head of the heathen : a people whom I
haue not knowen serueth me, as soone
as they hearde of me, they obeyed me.
- 43 Children of a ^(f) straunger haue made
a lie vnto me : the heartes of the children
of a straunger hath sayled them, and
they feared in their ^(g) holdes.
- 44 God lyeth, and he ^(h) is my strength
most worthy of blisse : and the Lorde of
my saluation ought to be magnified.
- 45 It is God that hath geuen me power
to take ⁽ⁱ⁾ auengeaunce : and he hath sub-
dued the people vnder me.
- 46 It is he that is the author of my
deliuerie from myne enemies : and he
hath set me by above them that rose a-
gaynst me, he hath ridde me from the
wicked man.
- 47 For this cause I will acknowledge
thee O God among the gentiles : and
syng psalmes vnto thy name.
- 48 Who hath wonderfull oft deliuered
his kyng : and he hath done mercifully
vnto Dauid his annointed, and vnto
his seede for euermore.

(b) hath turn-
ed myne ad-
uersite into
prosperite.

(c) I haue
easily over-
come wall-
s and
holmes.

(d) Perfect,
that is, safe
from falling
(e) Placing
me in sure
holdes, and
defending me
there.

(f) Of
strange
people.

(g) Of
my
enemies.

The argument of the. xix. psalme.

Gods glorie wherby he may be knowen, appeareth sufficiently in all his workes, in heauen, ayre, and earth: but especially to his children in his holy worde, which therfore ought to be of more value and commendation then all other worldly thynges. Upon consideration herof, Dauid confesseth his secreete and presumptuous sinnes, he craueth pardon and mercie at Gods handes.

¶ To the chiefe musition, a psalme of Dauid.

2
1
2
3
4
5
6



The heauens declare the glorie of God: and the firmament sheweth his handy worke. A day occasioneth talke therof vnto a day: and a night teacheth knowle-

ledge vnto a nyght.

3 No language, no wordes, no voyce of theirs is hearde: yet their sounde goeth into all landes, and their wordes into the endes of the worlde.

4 In them he hath set a tabernacle for the sunne: which cometh forth as a bridegrome out of his chamber, and reioycedh as a giuant to runne his course.

5 His setting forth is from the vtmost part of heauen, and his circuite vnto the vtmost part therof: and there is nothing hyd from his heat.

6 The lawe of God is perfect, conuerting the soule: the testimonie of God is sure, and geueth wisdom vnto the simple.

7 The statutes of God are right, and reioyce the heart: the commaundement of God is pure, and geueth light vnto the eyes.

8 The feare of God is sincere, and endureth for euer: the iudgementes of God are trueth, they be iust in all poyntes.

9 They are more to be desired then golde, yea then much fine golde: they are also sweeter then hony and the hony combe.

10 Moreouer, by them thy seruauant is well aduertised: and in keepyng of them there is a great reward.

11 Who can knowe his owne errors: Oh cleanse thou me from those that I am not prync of.

12 Kepe thy seruauant also from presumptuous sinnes: let them not raigne ouer me: so I shall be perfect and voyde from all haynous offence.

13 Let the wordes of my mouth, and the meditation of my heart be acceptable in thy sight O God: my strength and my redeemer.

(b) I come
mobilitie that
followeth the
ende.
(c) Done by
ignorance.
(d) Done
willingly and
voluntarily.

¶ The argument of the. xx. psalme.

The people setting forthwarde to battayle agaynst wicked enemies, beseecheth God to heare the kinges prayers, to receaue his sacrifices, and to geue hym the victorie, wherof they assure them selues, in that they put their whole trust in God, and in no worldly force or tyng, as their enemies do. This battayle is thought to be that which was agaynst the Ammonites. 2. Sam. 10. and. 1. Par. 19. where was destroyed fourtie thousande horsemen, and seuentie thousande chariotes.

To the chiefe musition, O a psalme of Dauid.

2
1
2
3
4
5
6

1 GOD heare thee in the day of trouble: the name of the Lorde of Jacob defende thee.

2 Let him sende thee helpe from the sanctuarie: and ayde thee out of Sion.

3 Let him remember all thy offeringes: and turne into ashes thy burnt sacrifices. Selah.

4 Let him graunt thee thy heartes desire: and accomplishe all thy deuice.

5 We wyll reioyce in thy saluation, and triumph in the name of our Lorde: for God wyll performe all thy petitions.

6 Nowe I knowe that God wyll saue his annoynted, he wyll heare him from his heauenly sanctuarie: there is saluation in the mightynesse of his right hande.

7 Some put their trust in chariotes, and some in horses: but we wyll remember the name of God our Lorde.

8 They shalbe made to bolue and fall: but we shall arise, and stande byright.

9 Sane thou O God: that the king may heare vs in the day when we call.

The argument of the. xxi. psalme.

The people reioyareth and geueth thankes to God, in rehearsing the victorie that Dauid their king had gotten, and in attributing it only to God. A good king is a blessing of God, and the ende of all wicked men is wretched.

¶ To the chiefe musician, O a psalme of Dauid.

(c) To be song of the people after the victorie had in warre.

(a) Of the victorie that thou hast geuen him.

(b) With blessings of that which is good.

- 1 **T**he kyng ought to reioyce in thy strength O God: and he ought to be exceeding glad of thy^(c) saluation.
- 2 Thou hast geuen him his heartes desire: and hast not denied him the request of his lippes. *Selah.*
- 3 For thou hast presented him with^(b) good blessings: and hast set a crowne of pure golde vpon his head.
- 4 He asked life of thee, and thou gauest him long dayes: euen for euer and euer.
- 5 His honour is great through thy saluation: thou hast layde glorie and great worship vpon him.
- 6 For thou hast placed him to be blessings for euer: and hast made him glad with the ioy of thy countenance.
- 7 Because the king trusteth in God, and in the mercie of the most highest: he shal not miserie.

- 8 Thine hande wyll finde out all thine enemies: thy right hande wyll finde out them that hate thee.
- 9 Thou wilt make them like a burning furnace in tyme of thy furie: God wyll destroy them in his wrath, and fire shal consume them.
- 10 Thou wilt roote their fruite out of the earth: and their seede from among the children of men.
- 11 For they intended mischief agaynst thee, and imagined a craftie deuce: [but] they coulde not [bring it to passe.]
- 12 Therefore thou wilt put them to flight: [and] direct "thine arrowes agaynst their faces."
- 13 We thou exalted O God accordyng to thine owne might: so we wyll sing, and with psalmes we wyll prayse thy power.

"as shoulde, with thy stringe."

The argument of the. xxij. psalme.

Dauid first in the figure of Christe as one forsaken, cryeth to God the father, uttering his crosse, affliction, humblencle, and moches geuen of the people, gouernours, and priestes. Secondly he prayeth for his deliuerie, that he may prayse God in the Church, and incite other to put their trust in him in aduersitie. Last of all, he reioyareth that his kingdome shalbe extended to the uttermost partes of the worlde.

¶ To the chiefe musician of the mornyng O hinde, a psalme of Dauid.

(c) Dauid liueth him selfe being in persecution to a hinde hunted with dogges in the mornyng. Euenyng prayer.

"roing."

(a) Such as containe the piasces of God.

- 1 **M**Y God, my God, Why hast thou forsaken me: why art thou so farre from my health, and from the wordes of my "complaynt?"
- 2 O my God I crye all the day tyme, and in the night season, and I ceasse not: but thou hearest not.
- 3 And yet thou most holy: sittest to receaue the^(c) prayers of Israel.
- 4 Our fathers hoped in thee: they trusted in thee, & thou didst deliuer them.
- 5 They called vpon thee, and they were helped: they did put their trust in thee, and they were not confounded.
- 6 But as for me I am a wombe and no man: a very scozne of nien, and an outcast of the people.
- 7 All they that see me, laugh me to scozne: they do make a moile, and nod their head [at me.]
- 8 [Saying] he referreth [all] to God, [loking that God] wyll deliuer him [and] rescue him: for he delighteth only in him.
- 9 But thou art he that tokest me out of

- my mothers wombe: thou causedst me to trust in thee, suckyng my mothers breastes.
- 10 I haue ben left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.
- 11 I go not far fro me, for trouble is harde at hande: and there is none to helpe me.
- 12 Many oxen are come about me: fat [bulles] of Bashan close me in on every syde.
- 13 They gape vpon me with their monthes: as it were a campyng and a rozyng lion.
- 14 I am as [it were] into water resolu'd, and all my bones are out of ioynt: my heart also is like waxe melted in the midst of my bowels.
- 15 My strength is dreyed by like a potheard, & my tongue cleaueth to my gummies: and thou hast brought me into the^(c) dust of death.
- 16 For dogges are come about me, the assemble of the wicked lay siege agaynst me: they haue pearced my handes and my feete, I may tell all my bones.
- 17 They

(c) Sober say nothing but my griefe."

- 17 They stande staring & gasing vpon me:
they part my garmentes among them,
and they cast lottes vpon my vesture.
- 18 But be not thou farre from me O
God: thou art my strength, make haste
to helpe me.
- 19 C Deluyter my soule from the sworde:
and my "dearlyng from the dogges
"pawes.
- 20 Save me from the Lions mouth:
deluyter me from the hornes of the ^(c)
Unicomes.
- 21 I Wyll declare thy name vnto my
brethren: I Wyll prayse thee in the mid-
dest of the congregation.
- 22 [Saying] prayse ye God ye that feare
hym: glorifie hym all ye of the seede of
Jacob, and stande in awe of hym all ye
of the seede of Israel.
- 23 For he hath not dispised nor abhorred
the affliction of the poore: he hath not
hyd his face from hym, but he hearde
hym when he cryed vnto hym.
- 24 My prayse shalbe of thee in the great

- congregation: I Wyll perfourme my
vowes in the syght of them that feare
hym.
- 25 The poore shall eat, and be satisfied:
they that seeke after God shall prayse
hym, your heart shall lyue for ever.
- 26 All the endes of the worlde shall re-
member them selues and be turned vn-
to God: and all the kinredes of the na-
tions shall worshyp before thy face.
- 27 For the kingdome is Gods: and he is D
the gouernour ouer the nations.
- 28 All such as be ^(b) fat vpon the earth
shall eat and worshyp: all they that go
downe ⁽ⁱⁿ⁾ to the dust shall knele before
hym, although ^(c) he preserued not his
owne lyfe.
- 29 The posteritie shall serue hym: they
shalbe counted vnto the Lorde ^(d) for a
generation.
- 30 They wyll come and declare his righ-
teousnesse vnto a people that shalbe
borne: for ^(e) he hath done it.

(b) Rich men
shall sacrifice
vnto God,
and eate at
the Lorde's
table.
(c) Although
Chuse was
content to
dye, and was
put to death:
yet the bra-
uill know-
ledge hym to
be their re-
deemer.
(d) For his
people.
(e) God hath
done no litle
then they
declare.

¶ The argument of the .xxiiij. Psalm.

Dauid resembling God to a shephearde and hym selfe to a sheepe, declareth that all
commodities, plentie, quietnesse and prosperitie, ensueth them that be fully per-
swaded of Gods prouidence: for God feedeth, nourisheth, defendeth, and gouerneth
those that put their wholl trust in hym after a more ample sort then any sheepe-
hearde doth his sheepe.

¶ A psalme of Dauid.

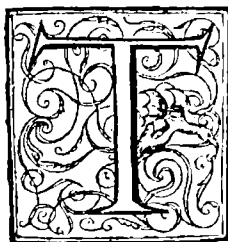
- 1 G D is my shephearde, therefore I
can lacke nothyng: he wyll cause
me to repose my selfe in pasture full
of grasse, and he wyll leade me vnto
calme waters.
- 2 He wyll conuert my soule: he wyll
bring me forth into the pathes of righ-
teousnesse for his name sake.
- 3 Yea though I walke through the
valley of the shadowe of death, I wyll
feare no euill: for thou art with me,
thy rodde and thy staffe be the thynges
that do comfort me.
- 4 Thou wyll prepare a table before me
in the presence of myne aduersaries:
thou hast annoynted my head with
oyle, and my cup shalbe brymme full.
- 5 Truly felicitie and mercie shal folowe
me all the dayes of my lyfe: and I wyll
dwelle in the house of God for a long
tyme.

¶ The argument of the. xxiiij. Psalme.

¶ David declarerth, that although all the earth and all the inhabitours thereof do payne to God, yet that he hath chosen most especially the mount Zion: So that such as wyll seke God and lpeu vertuously, must dwell in that blessed mount. He also desirerth to builde a temple, for to place therein the arke of God, whiche he nameth the kyng of glorie.

¶ A psalme of David.

A 1
Mornyng
prayer.



he earth is Gods
and all that ther-
in is: the worlde,
& they that dwell
therin.

For he hath laide
the foundation of
it vpon the seas:
and he hath set it

sure vpon the fluddes.

3 Who shall ascende into the hyll of God:
or Who shall ryle vp in his holy place:

(a) In hoping
not good but
wylly, for man
hath his soule
so do good.

4 [Euen he that hath] cleane handes, and a
pure heart: & that hath not ^(a) taken his
soule in bayne, nor sworne disceitfully.

5 He shall receaue a blessing from God:
and ryghteousnesse from the Lorde of

his saluation.

6 This is the generation of them that
seke hym: euen of them that seke thy
face ⁽ⁱⁱⁱ⁾ Jacob. Selah.

7 Lyft vp your heades ^(b) O ye gates,
and be ye lyft vp ye euerlastyng doores:
and the kyng of glorie shall enter in.

(b) That is,
Kyrghones,
impetuous
magistrates.
For in gate,
gynnyng and
magistrate
was in conuict
and to be
miser.

8 Who is this kyng of glorie: it is God
both strong & mightie, it is God mightie
in battayle.

9 Lyft vp your heades (O ye gates) and
be ye lyft vp ye euerlastyng doores:
and the kyng of glorie shall enter in.

10 Who is this kyng of glorie: euen the
God of hostes, he is the kyng of glorie.
Selah.

The argument of the. xxv. Psalme.

¶ David afflicted with enemies, & feeling the great burden of sinne, namely of his youth: prayeth God partly to deliuer hym, partly to teache hym and to pardon his offences. He setteth forth the infinite goodnesse and felicie which is assured to all them that feare God. Finally, he confesseth that all his trust is in God.

A 1 I Lyft vp my soule vnto thee O God,
I put my trust in thee my Lorde: let
me not be confounded, neither let
myne enemies triumph ouer me.

2 Yea, let not all them that hope in thee
be put to shame: let them be put to
shame who without a cause do trayte-
rously transgresse.

3 Make me to knowe thy wayes O
God, and teache me thy pathes: leade
me forth in thy trueth and teache me,
for thou art the Lorde of my saluation,
I haue wayed for thee all the day long.

4 Call to remembraunce O God thy
tender mercies & thy louyng kindnesse:
for they haue ben for euer.

5 Oh remember not thou the synes and
offences of my youth: but accordyng to
thy mercie euen of thy goodnesse O
God remember me.

6 Gracions and ryghteous is God: ther-
fore he wyll teache sinners in the way.

B 7 He wyll guide the meke in iudgement:
and teache the humble his way.

8 All the pathes of God are mercie and

trueth: vnto such as kepe his couenaunt
and his testimonies.

9 Pardon thou therfore for thy name
sake O God my wickednesse: for it is
very great.

10 What man is he that feareth God:
[God] wyll teache hym in the way that
he shall choose.

11 His soule shall ^(c) rest all nyght at "case:
and his seebe shall inherite the lande.

(c) Shall
hitherto be
domicile of
good, and of
felicitie.
(d) In good.
(e) For
misericordie
of our redemp-
tion.

12 The ^(b) secreete of God is among them
that feare hym: and he wyll make
knowen vnto them his couenaunt.

13 Myne eyes be allwayes [turned] vnto
God: for he wyll take my feete out of
the net.

14 Turne thy face vnto me, and haue
mercie vpon me: for I am desolate and
in miserie.

15 The sorowes of myne heart are "en-
creased: O bring thou me out of my
distresse.

16 Loke thou vpon myne aduersitie and
vpon my labour: and forgie me all my
sinne.

17 Consider

- 17 Consider myne enemies, for they do multiply: and they beare a tyrannous hate against me.
18 O kepe my soule and deliuer me, lest I shalbe confounded: for I haue put my trust in thee.

19 Let integritie and vprighteous dealing kepe me safe: for I haue wayted after thee.

20 O God redeeme Israel: out of all his aduersities.

The argument of the xxvj. psalme.

David offereth his cause for the whiche he was persecuted, to be iudged of God, protesting his innocencie: partly in that he serued God with purenes of heart, and vprightnes of life, frequenting his temple, and vsing his ceremonies: partly also in that he hated all company of euill men whatsoeuer they were.

¶ Of David.

- 1 Iudge thou me O God, for I haue walked in my ^(a) perfection: my trust also hath ben in God ^(therefore) I shall not fall.
2 Examine me O God and proue me: trye out my reynes and my heart.
3 For thy louing kindnes is before mine eyes: and I wyll walke in thy truth.
4 I haue not sit in company with wayne persons: neither haue I entred ^(once acquainted) with dissemblers.
5 I haue hated the congregation of the malicious: and I wyll not sit amongst the vngodly.
6 I haue washed my handes in innocencie: and ^(so) I haue ^(b) gone about thine altier O God.

7 That in a " publique confession I myght heare: and set forth all thy wonderous workes.

8 O God, I haue loued the habitation of thine house: and the place " where thine honour dwelleth.

9 O ^(c) gather not my soule with sinners: nor my life with bloodie men.

10 In whose handes is wickednes: and their right hande is full of gyftes.

11 But as for me I wyll walke in my perfection: O redeeme me, and be mercifull vnto me.


12 My foote standeth vpon a ^(d) playne ^(grounde: therefore) I wyll blesse God in the congregations.

15
"In a voyce of confel-
sion for: to
heare.
"Of the ta-
bernacle of
thy glory.
(c) Dwelling
not.

(d) That is.
I am safe and
sure through
thy helpe.

The argument of the xxvij. psalme.

The prophete confesseth his boldnes, courage, and no feare at all that he had through God in extream and perillous daungers: Before al thinges, he requireth that he may come into the temple with the godly, for to sacrifice, and to praye God. He prayeth also most earnestly for helpe at Gods hande, being of all other forsaken.

- 1  D is my lyght and saluation, Whom then shall I feare: God is the strength of my life, of Whom then shall I be afraide:
2 When the malicious approached neare vnto me for to eate vp my fleshe: mine enemies and foes shrubled and fell.
3 Though an host of men were layde in campe against me, yet shall not mine heart be afraide: and though there rose vp warre against me, ^(yet) I wyll put my trust in ^(e) this.
4 I haue desired one thyng of God, whiche once agayne I wyll earnestly require: euen that I may dwell in the house of God all the dayes of my life, to beholde the beautifullnes of God, and to seeke ^(f) in his temple.
5 For in the time of aduersitie he shall

hide me in his tabernacle: yea in the secrete ^(place) of his paullion he shall hide me, and let me vp vpon a rocke of stone.

6 And now he shall lift vp my head above mine enemies rounde about me: therefore I wyll offer in his tabernacle a sacrifice of great ^(g) ioy, I wyll sing and prayse God with psalmes.

7 Hearken vnto my voyce O god, ^(when) I crye ^(vnto thee): haue mercy vpon me and heare me.

8 My heart hath sayde vnto thee ^{(accord-}
* ^(ing to this thy commaundement) seeke ye my face: thy face O God wyll I seeke.

9 O hide not thou thy face from me, nor cast thy seruaint away in a displeasure: thou hast ben my succour, leaue me not, neither forsake me O Lorde of my saluation.

10 For my father and mother forsoke me: and God did take me vp.

(g) Spake
with ioy, with
singes, and
blast of trum-
pettes.

15

- 11 Teach me thy way O God : and
leade me in a right path, because of mine
enemies.
- 12 Deliuer me not into mine aduersaries
handes : for there are false witnesses
rysen vp against me, and such as speake
wiong.
- 13 If I had not beleened [verely] to see the
goodnes of God in the lande of the li-
uing : [their spite had kyled me.]
- 14 Attende thou [therefore] vpon God, be
of a good courage, and he will comfort
thine heart : [Alas] attende thou vpon
God.
- “ Soule.

The argument of the .xxviii. psalme.

The prophete turning his face towarde the arke of God, desireth that his prayers may be heard, that God would succour him, and not suffer him to be oppressed of the wicked to whom vengeance is due: he thanketh and prayeth God for his deliuer.

- ¶ **R**ocke.
¶ Left per-
adventure
thou holdest
thy peace
from me,
and I be-
come.
- ¶ **V**nto thee I crye O God my
strength, make not as though thou
were deafe at me: "lest if thou hol-
dest thy peace, I become like them that
go downe into the graue.
- ¶ **H**earc the voyce of my humble petiti-
ons when I crye vnto thee: when I
holde vp my handes towarde thy holy
place where thy arkc is.
- ¶ **T**ake me not away with the vngod-
lye, and with the workers of iniquitie:
whiche speake of peace to their neigh-
bours, but mischiefe is in their heartes.
- ¶ **R**ewardc them accordyng to their
deedes: and accordyng to the wickednes
of their owne inuentions.
- ¶ **R**ecompencc them after the worke of
their handes: pay them home that
- they haue deserued.
- ¶ **F**or they geue not their munde to vnder-
stande the doynges of God and the
worke of his handes: [therefore] he wyll
breake them downe, and not buylde
them vp.
- ¶ **B**lessed be God: for he hath hearde
the voyce of mine humble petitions.
- ¶ **G**od is my strength, and my shielde,
my heart hath trusted in him, and I am
helped: therefore my heart skippeth
for ioy, and in my song I wyll "praysc
hym.
- ¶ **G**od is ^(a) their strength: and the
strength "that saueth his annoynted.
- ¶ **H**e saue thy people, and geue thy bles-
sing vnto thine inheritaunce: seebde them
and exalt them for euermore.
- ^(a) who take
to vnto poss.
^(b) Of the
saluation of
his annoynt-
ed.
- ¶ Confesse.

The argument of the. xxix. psalme.

The prophete exhorteth princes and rulers of this worlde, to acknowledge Gods glory and power, whiche appeareth euen in thundring, rayne and tempestes.

- 2 **A**tribute vnto God O ye somes of
 prynces: attribute vnto God glory
 and strength.
 2 Geue to God glory ^(due) vnto his
 name: worship God with holy honour.
 3 The ^(a) voyce of God is aboue waters:
 it is the Lorde of glory that thundreth,
 it is God that ruleth the sea.
 4 The voyce of God is ^(b) with powber:
 the voyce of God is with honour.
 5 The voyce of God breaketh the Cedar
 tree: yea God breaketh the Cedars of
 Libanus.
 6 And he maketh them to ^(c) skip like a
 calfe: Libanus also ^(b) Sirion like
- a young unicorne.
 7 The voyce of God " casteth out ^(c)
 flambes of fire: the voyce of God ma-
 keth the Wyldernesse to tremble, God
 maketh the Wyldernesse of Cades to
 tremble.
 8 The voyce of God maketh Hindes to
 cast their calfe, and maketh Woods to
 be bare: therefore euery man setteth
 forth his glory in his temple.
 9 God sitteth in the ^(d) flud: and God will
 sit king for ever.
 10. God will geue strength vnto his peo-
 ple: God will blesse his people in ^(e)
- (a) That is,
 thunder.
 (b) mightie
 operation.
 (c) For force.
 In greatnes-
 bers, hills
 seeme to be
 shaken.
 (d) It is a
 hill, called also
 Sirion.
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The argument of the .xxx. psalme.

David deliuered from his enemies, both thankeheth and also prayeth God, and inciteth other to do the same, because Gods displeasure lasteth not long. He thought his prosperitie would haue continued still, but visited with sickness and aduersitie, cryeth for helpe, and prayeth God therefore.

A psalme whiche is a song of the dedication of the house of David.



Dedicated thee O God, for thou hast exalted me: and hast not made my foes to triumph ouer me.

O God my Lord I cryed vnto thee: and thou hast hea-

led me.

Thou God hast rayled by my soule from the graue: thou hast preserued my life from them that go downe into y^e pit.

Sing psalmes vnto god ye his saintes: and make your confession vnto the^e remembraunce of his holynes.

For a little thort time (passeth) in his anger, and life is (pente) in his good Wyll: at euening weeping shall begin the night, but ioy commeth in the morning.

The argument of the .xxxj. psalme.

David brought into that distresse that he had no hope to escape, cryeth to God: he commendeth him selfe wholly to him, he declareth the complaintes, sorowes, and afflictions whiche he felt in that dangerous time. he prayeth for helpe. he witheth confusio on to wicked liers, he rehearseth what good thinges God hath prepared for them that feare him and put their trust in him, he thankeheth God for his goodnes towardes him, he exhorteth all men to loue God, and that continually.

It is thought that this psalme pertaineth to the Roie. 1 Sam. 17.

To the chiefe musician, a psalme of David.

In thee O God I haue put my trust, let me neuer be confounded: deliuer me in thy righteousness.

Solue downe thine eare to me, make hast to deliuer me: be vnto me a strong rocke and a house of defence, that thou mayest saue me.

For thou art my strong rocke and fortresse: euen for thy name sake conduct me, and direct me.

Take me out of the net that they haue layde priuily for me: for thou art my strength.

Into thy hande I commende my spirite: (for) thou hast redeemed me O God the Lord of truethe.

I haue hated them that obserue superstitious vanities: and my trust hath ben in God.

I Wyll be glad and reioyce in thy louing kindnes: for that thou hast considered my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me by into the hande of the enemy: (but) hast set my

And in my prosperitie I saide, I shall neuer haue a fal: thou God of thy goodnes hadst made my^e hyll so strong.

[Nevertheless, when] thou dydst turne thy face, I was troubled: [then] I cryed vnto thee O God, then made I my humble prayers to thee my Lorde.

[Saying] What profite is there in my blood when I go downe to the pit: shal the dust geue thanks vnto thee: or shal it declare thy truethe?

Hear me O God, and haue merry bypon me: O God be thou my helper.

[And forthwith] thou hast turned my mourning into dauncing: thou hast put of my sackcloth, and gyrded me with gladnes.

Therefore my^e glory shal sing psalmes vnto thee and not cease: O God my Lorde I Wyll prayse thee for euer.

B

(c) Thou hadst made my hyll so strong that I might not be confounded.

"Confesse;

(d) I in all my prosperitie and dauncing, "Confesse.

sette in a large roome.

Haue merry vpon me O God, for I am in distresse: mine eye, my soule, and my belly be consumed for very heauinesse.

For my life is wasted with sorow, and mine eares with mourning: my strength fayleth me because of mine^e iniquitie, and my bones are putrified.

I became a reprove among al mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that dyd see me without, conueyed them selues quickly fro me.

I became cleane forgotten as a dead man out of minde: I became like a broken vessel.

For I haue hearde the villanie of the multitude, and feare was on euery side [me]: whyle they conspired together against me, [and] toke their counsell to take away my life.

But my hope hath ben in thee O God: I haue sayd thou art my Lorde.

B (ij)

15 Bp

(a) Calamities wherewith he was furnished for his sinne.

- (b) which I
meane to liue.
- 15 My ^(b)time is in thy hande, deliuer me
from the hande of mine enemies: and
from them that persecute me.
- 16 Cause thy countenance to shine vpon
thy seruant: saue me for thy mer-
cies sake.
- 17 Let me not be confounded O God, for
I haue called vpon thee: let the bugod-
lye be put to confusion, and be put to se-
lence in the graue.
- 18 Let the lying lippes be put to silence:
which speake against thy righteous gree-
uous thinges with disdain & contempt.
- (c) Libera-
tur.
- 19 Howde plentifull is thy ^(c) goodnes
which thou hast layde vpon for them that
feare thee: [and whiche] thou hast pre-
pared for them that put their trust in
thee before the sonnes of men.
- “VWorked

- 20 Thou hydest them priuily in thyne
owne presence from the ragings of all
men: thou keptest them secretly [as] in a
tabernacle from the ^(b) strife of tongues.
- 21 Blessed be God: for he hath shewed
me marceylous great kindnes in a ^(c)
strong cite.
- 22 And when I fled with al haste, I said
I am cast out of the sight of thine eyes:
neuerthelesse, thou heardest the voyce
of my prayer when I cryed vnto thee.
- 23 Loue God all ye his saintes: [for] God
preserueth them that are saythfull, and
rewardeth most aboundantly the ^(c)
proude doer.
- 24 All ye that put your trust in God be
ye of a good courage: and he wyll com-
fort your heart.

The argument of the. xxxij. psalme.

David teacheth mans felicitie to consist in the forgiveness of his sinnes, when God im-
puteth them not vnto him that confesseth them from the botome of his heart vnfa-
mily without all hypocrisie. He exhorteth the wicked to haue a sence and feeling of
their sinnes, and so putting their trust in God, shall obtayne mercy.

A wyse O instruction of Dauid.

(b) doctrine
not of reason,
but of God &
of his Church
only.

Euening
prayer.

- 1 **B**lessed is he whose
wickednes is forgo-
uen: and whose sinne
is couered.
- 2 Blessed is he man vn-
to whom God imput-
teth no vnrighthead-
nes: & in whose spirit there is no ^(a) guile.
- 3 For whyle I helde my ^(b) tongue: my
bones consumed away through my
dayly roaring.
- 4 For thy hande is heauie vpon me day
and night: and my moysture is like the
drouth in sommer. Selah.
- 5 [Therefore] I haue made knowen my
faultes vnto thee, and my righteousness
haue I not hid: I sayd I will confesse
my wickednes vnto God, and thou for-
gauest the vnrightheadnes of my sinne.
Selah.
- 6 For this shall euery one that is godly

make his prayer vnto thee in the ^(c) time
when thou mayest be founde: so that in
the great ^(b) water fluddes they shal not
come nye hym.

- 7 Thou art my refuge, thou wilt pre-
serue me from trouble: thou wilt com-
passe me about with songes of deliue-
raunce. Selah.
- 8 I will geue thee wise instructions, and
teach thee in the way wherein thou shalt
go: & I wil gypde thee with mine eye.
- 9 Be ye not lyke a horse [or] lyke a mule
whiche haue no vnderstanding: whose
mouthes must be holden with bit and
bydle, lest they fall vpon thee.
- 10 Great plagues remaine for the bugod-
ly: but who so putteth his trust in God,
mercy inbraceth him on euery side.
- 10 Be glad in God, & reioyce O ye righte-
ous: be ioyfull also all ye that be vpright
of heart.

The argument of the. xxxiiij. psalme.

David exhorteth all men to praye God, in calling to remembrance his goodnes, truth,
promises, power, and prouidence, for whatsoever he saith or promisseth, he performeth it.
Gods power appeareth by thinges created, his prouidence in disposing of mens deui-
ses. God seeth and knoweth al thinges, and taketh care of all. God deliuereth those that feare
him, and is their ayde and buckler in all distresses.

- 1 **R**eioyce in God O ye righteous: for
praye becommeth well the iust.
- 2 Confesse it to god with the harpe:
sing psalmes vnto hym with the viall,
and with the instrument of ten stringes.
- 3 Sing vnto him a new song: do it cum-
ningly, make a sweete noyse with your
musicall instrumentes aloydde.
- 4 For the word of God is right: and euery

- ry worke of his done in ^(a) sayth.
- 5 He loueth righteousness & iudgement:
the earth is ful of the ^(b) goodnes of God.
- 6 By the worde of God are the heauens
made: and all the hostes of them by
the breath of his mouth.
- 7 He gathereth the waters of the sea to-
gether as it were vpon an heape: and
layeth by the deepe as treasures.
- 8 Let

(b) I praye
me in a
time of
trouble, &
when I
am in a
trouble
without
doubt
of thee.

(c) I praye
thee for
thy
saints.

(c) I praye
thee for
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saints.

“Counsell

(c) I praye
thee for
thy
saints.

- 8 Let all the earth feare God: let all they that dwell in the worlde stande in awe of him.
- 9 For he spake and it was: he commaunded, and it was brought to passe.
- 10 God bringeth the counsell of the heathen to naught: and maketh the devices of the people to be of none effect.
- 11 The counsaile of God shall endure for ever: and the thoughtes of his heart from generation to generation.
- 12 Blessed is the nation that hath God to be their Lorde: that people hath he chosen to be an inheritance for him.
- 13 God looketh downe from heaven, and beholdeth all the chyl dren of men from the place where he resteth: he eyeth diligently every dweller on the earth.
- 14 He fashioneth their heartes ^(c) together:

- ther: he understandeth al their workes.
- 15 A king is not saved by the multitude of an host: a man of great myght escapeth not by much strength.
- 16 A horse for to save is "vanitie: and he can deliuer none by his great strength.
- 17 Beholde, the eye of God is vpon them that feare hym: and vpon them that wayteth after his mercy.
- 18 To deliuer their soules from death: and to preferue their liues in ^(d) dearch.
- 19 Our soule wayteth after God: he is our ayde and shilde.
- 20 For our heart shall reioyce in him: because we haue put our trust in his holy name.
- 21 Let thy louing kindnes O God be vpon vs: like as we haue put our trust in thee.

"Fals hood; that is, a horse decea ueth those that looke to be saued by him.

(d) In the time of dearch

The argument of the xxxiiii. psalme.

David setteth forth the exceeding goodnes of God towarde the innocent and iust, and towarde those that worship hym, feare hym, and trust in hym: for God heareth them whensoever they call vpon hym in their necessitie. he is present with them in helping, deliuering, and defending them. Agayne, he ordereth so severely the wicked, that he bringeth them to desolation, that no remembraunce be left once of them.

¶ Of David when he chaunged his behauiour before O Abimelech, whiche droue him away, and he departed.

- 1 I mayll alway blesse God: his prayse shall euer be in my mouth.
- 2 My soule shal glory in God: the humble shall heare therof and be glad.
- 3 Magnifie God with me: and let vs exalt his name ^[all] together.
- 4 Carefully I sought God, & he hearde me: yea he deliuered me out of all my feare.
- 5 Let them turne their eyes on him, and make speede to come vnto hym: and their faces shall not be ashamed.
- 6 ^[Lo] this same poore man hath cryed: and God hath hearde hym, and saued hym out of all his troubles.
- 7 The angell of God campeth rounde about them that feare hym: and deliuereth them.
- 8 Taste and see how gracious God is: blessed is the man that trusteth in him.
- 9 Feare God ye that be his saintes: for they that feare him lacke nothing.
- 10 Young Lions do lacke and suffer hunger: but they whiche seeke God, shall want no manner of thing that is good.
- 11 Come ye chyl dren and hearken vnto me: I wil teache you the feare of God.
- 12 What man is he that listeth to liue:

[and] woulde fayne see good dayes.

- 13 Kepe thy tongue from euill: and thy lippes that they speake no guyle.
- 14 Escheue euill & do good: seeke peace and ensue it.
- 15 The eyes of God ^[are] ouer the righteous: and his eares ^[are open] vnto their prayers.
- 16 The countenaunce of God is against them that do euill: to roote out the remembraunce of them from of the earth.
- 17 The righteous crye, and God heareth them: and deliuereth them out of all their troubles.
- 18 God is nye vnto them that are of a ^(a) contrite heart: and saucth such as be of an humble spirite.
- 19 Great are the troubles of the righteous: but God deliuereth him out of all.
- 20 He kepeth all his bones: so that no one of them is broken.
- 21 Malice shal put the vngodly to death: and they that hate the righteous, shal be brought to naught.
- 22 God redeemeth the soules of his seruantes: and al they that put their trust in him, shall not be brought to naught.

(a) whose hearte be broken, and who be vngodly.

The argument of the. xxxv. psalme.

David desireth God to be his iudge and defence against his enemies, who without all cause geuen of his part, like cruell hypocrites, parasites, and flattering courtiers, say and do all that they can for to put him to death. He declareth his hope, confidence, and ioy that he hath in God, of ayde, defence, and deliuerie: for the whiche he promisseth to geue him thanks, not only by him selfe, but also by such other as haue any regarde of his righteousnesse and innocencie.

¶ Of Dauid.

Morning prayer.



Leade thou my cause O God, with them that strue with me: and fight thou agaynst them that fight agaynst me.

Lay hand vpon a shielde & buckler: and stande vpon to helpe me.

Wrynng footth the speare, and stop [the way] agaynst them that persecute me: say vnto my soule, I am thy saluation.

Let them be confounded and put to shame that seeke after my soule: let them be turned backe and brought to confusion, that imagine mischief for me.

Let them be as dust before the winde: and let the angell of God scatter [them.]

Let their way be darke and slipperie: & let the angell of God persecute them.

For without a cause they haue priuily layde for me a "pit [full] of their nettes: without a cause they haue made a dig- yng vnto my soule.

Let a sodayne destruction come vpon hym vnauwares: and his net that he hath layde priuily catch hym selfe, let him fall into it with [his owne] destruc- tion.

[And] my soule shalbe ioyfull in God: it shall reioyce in his saluation.

All my ^(a) bones shall say, God who is lyke vnto thee: whiche deliuerest the pooze from hym that is to strong for him: yea the pooze and him that is in miserie, from him that spoyleth him.

False witness did rise vp: they layde thinges to my charge that I know not.

They rewarded me euill for good: to the great discomfort of my soule.

Nevertheless, when they were sicke I did put on sackcloth: I afflicted my soule with fasting, and my prayer ^(b) re- turned into myne owne bosome.

I kept them ^(c) company whersoever they went, as though they had ben my frende or brother: I went heavily, as one that mourned for his mother.

But in mine " aduersitie they reioysed and gathered them together: yea, the very " abiectes came together agaynst me, per I Wylt they ^(d) rent me a peeces and ceassed not.

With hypocrites, scoffers, and para- sites: they gnashed vpon me with their teeth.

Lord holbe long Wylt thou looke [vpon this]: O deliuer my soule from their ragings, and my " deaerling from Lions whelpes.

So I Wylt confesse it vnto thee in a great congregation: I will prayse thee among muche people.

O let not my deceiptfull enenies tri- umph ouer me: let them not winke with an eye, that hate me without a cause.

For they speake not peace: but they imagine deceiptfull wordes agaynst them that [live] quietly in the lande.

They gaped vpon me with their mon- thes: and said "this is well, this is wel, our eye hath ^(e) serue.

Thou hast seene [this] O God, holde not thy tongue [then]: go not farre from me O Lord.

Stirre thou and awake O my God and my Lord: to iudge my cause and controuersie.

Judge me according to thy righteou- nesse O God my Lord: and let them not triumph ouer me.

Let them not say in their heart, "it is as we woulde haue it: neither let them say, we haue deuoured hym.

Let them be put to confusion & shame [all] together that reioyce at my trou- ble: let them be clothed with rebuke and dishonour that exalt them selues agaynst me.

Let them triumph with gladnesse and reioyce that be delighted with my righteousnesse: let them say alwayes, blessed be God whiche hath pleasure in the " prosperitie of his seruant.

And my tongue shalbe talking of thy righteousnesse: and of thy prayse all the day long.

" Halting, " Impotent or lame, (d) with some language.

" My one only, that is, my life whiche only they seeke.

" As he saith, (e) & his net deliue.

" As he saith, our soule.

" Peace.

" Pit of their net.

(a) I with all my wpt and strength.

(b) I prayed for them, as I woulde for mine owne selfe. (c) In their aduersitie.

The argument of the. xxxvj. psalme.

David describeth the wickednesse and wretched ende of them that feare not God: And also the great goodnes of God towarde all creatures. He desireth his mercy and defence against the wicked

¶ To the chiefe musician, seruauant to the God of David.

1 **T**he wickednes of the vngodly speaketh in the inmost of my heart: that there is no feare of the Lorde before his eyes.

2 For he flattereth him selfe in his owne sight: so that his iniquitie is found wor thy of hatred.

3 The wordes of his mouth are vnrigh teous and full of deceipt: he hath left of to behaue him selfe wisely & to do good.

4 He imagineth mischief vpon his bed, & setteth him selfe in no good way: nei ther doth he abhorre any thing & is euil.

5 Thy mercy O God reacheth vnto heauen: [and] thy ^(a) saythfulnes vnto the cloudes.

6 Thy righteousness is like the moun tainnes of ^(b) God: thy iudgementes are a great deapth, thou ^(c) sauest both man and beast O God.

7 How ^(d) excellent is thy mercy O Lorde: therefore the chyldren of men shall put their trust vnder the shadowe of thy winges.

8 They shall be satisfied with the "plen teousnesse of thy house: and thou shalt gene them drinke out of the ruer of thy delicates.

9 For with thee is the fountaine of lyfe: and in thy light shall we see light.

10 O ^(e) continue forth thy louing kin dnesse vnto them that knowe thee: and thy righteousness vnto them that are of an vpright heart.

11 Let not the foote of pryde reache vn to me: and let not the hande of the vngodly make me to moue [out of my place]

12 There be the workers of iniquitie fal len: they are cast downe, and shall not be able to rise vp.

28
(b) O's p'son
ous.

"Fatnesse

(c) In this
life, and after
this life.

¶ The argument of the. xxxvij. psalme.

David comforteth the godly, that they be not offended at the prosperitie of the wicked, or withdrawen thereby from godlynes, as though God had no regarde of iustice, innocencie, and vpright dealing. When they see commonly the worst sort of men to haue the world at their will, abounding in health, riches and auctoritie. He sheweth that the condition of the godly and the vngodly be diuers, and how that God at the last rooteth out those that do euill, notwithstanding all their posteritie, and defendeth those that put their trust in him. God guardeth the saythfull, and neuer forsaketh them or their seede.

¶ Of David.

1 **N**et not thy selfe be cause of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the Greene hearbe.

3 But thou thy trust in God, and be doing good: dwell in the land, and ^(a) see de in truth.

4 Delight thou also in God: and he shall gene thee thy heartes desire.

5 Commit thy way vnto God: and put thy trust in hym, and he shall bring it to passe.

6 He shall make thy righteousness appeare as cleare as the light: and thy " iust dealing as the noone tye.

7 Holde thee still in God, and wayte pa ciently vpon him: fret not thy selfe at him whose way doth prosper, at the man that doth abominations.

8 Leane of from wrath, and let go dis

pleasure: fret not thy selfe, lest thou be moued " to do euill.

9 For the malicious doers shall be rooted out: and they that patiently wayte af ter God, they shall inherite the lande.

10 [Looke] at them yet a litle whyle, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shall not be [there]

11 But the meeke spirited shall possesse the earth: and shall be delighted in the aboundaunce of peace.

12 The vngodly busieth his head [all] a gainst the iust: and gnasheth vpon him with his teeth.

13 The Lorde shall laugh him to scorne: for he seeth that his day is ^(b) coming.

14 The vngodly haue drawen out the sword, and haue benuded their bowe: to cast downe the pooze and needie, and to slay such as be of right conuersation.

15 But their sworde shall go thorow their owne heart: & their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of & vngodly.

"Only for
to do euill.

(b) Of be
struction and
ruine.

- 17 For the armes of the vngodly shalbe broken: and God vpholdeth the righteous.
- 18 God knoweth the dayes of them that be perfect: and their inheritaunce shall endure for euer.
- 19 They shall not be confounded in the perilous tyme: and in the dayes of deaerth they shall haue inough.
- 20 As for the vngodly they shall perishe, and the enemies of God shall consume as "the fat of lambes: yea, euen with the smoke they shall vamshe away.
- 21 The vngodly boroweth and payeth not agayne: but the righteous geueth mercifully and liberally.
- 22 Suche as be blessed of God shall possesse the lande: and they that be cursed of hym, shalbe rooted out.
- 23 The pathes of man is directed by God: and his way pleaseeth.
- 24 Though he fall, he shall not be vndone: for God vpholdeth him with his hande.
- 25 I haue ben a young chyld, and nowe I am olde: and yet sawe I neuer the righteous forsaken, nor his seede begynning bread.
- 26 The righteous is euer mercifull and lendeth: and his seede is blessed.
- 27 Flee from euill & do good: and dwell for euer.
- 28 For God loueth iudgement, he forsaketh not his saintes: they are preserued for euermore, but the seede of the vngodly shalbe rooted vp.
- 29 The righteous shal inherite the land: and dwell therein for euer.
- 30 The mouth of the righteous is exercised in wysdome: and his tongue wyll be talking of iudgement.
- 31 The lawe of his God is in his heart: therfore his feete shall not slide.
- 32 The vngodly spyeth the righteous: and seeketh [occasion] to slay hym.
- 33 God wyll not leaue him in his hande: nor suffer hym to be condemned when he is iudged.
- 34 Wayte thou on God & kepe his way, and he wyll promote thee, that thou mayest possesse the lande: when the vngodly shalbe cut of, thou shalt see it.
- 35 I my selfe haue seene the vngodly in great power: and flourishing lyke a greene bay tree.
- 36 And he "vamshe away, so that he could be no more seene: I sought hym, but he coude no where be founde.
- 37 Marke hym that is perfect, and behold him that is iust: for the ende of suche a man is peace.
- 38 As for wicked transgressours, they shalbe destroyed [all] together: and the ende of the vngodly shalbe rooted vp at the last.
- 39 But saluation of the righteous cometh of God: whiche is also their strength in tyme of trouble.
- 40 And God wyll ayde them and deliuer them, he wyl deliuer them from the vngodly: and he wyll saue them, because they put their trust in hym.

"That is, most precious of lambes.

"He passed away, and so he was not.

"The end of the world.

The argument of the xxxviii. psalme.

Dauid greuously sicke, beseecheth God to turne away his wrath from hym, and to helpe hym: He complayneth of his afflictions, of the greuousnes of his disaile, of the great burden of his synnes, and of the vnfaithfulness of his frendes. He also declareth his trust in God. Finally, he sheweth that being chastened of God, he forgetteth not what he suffereth, wherefore, how long, with how much torment, and what helpe he receaued at Gods hande.

A psalme of Dauid to Oreduce in remembraunce.

"O reduce in remembrance.

Morning prayer.

- 1 **R**e buke me not O God in thyne anger: neither chasten me in thy heauie displeasure.
- 2 For thyne arrowes sticke fast in me: and thy hande presseth me sore.
- 3 There is no helath in my flesh through

- thy displeasure: neither is there any rest in my bones by reason of my synne.
- 4 For my manyfolde wickednes is gone ouer my head: and like a sore burthen is to heaue for me to beare.
- 5 My woundes stinke and are corrupt: through my foolishnes.
- 6 I am become crooked, and am exceedingly pulled downe: I go a mourning all the day long.
- 7 For my loynes are filled with heat: and

- and there is no whole part in my body.
 5 8 I am feeble and sore smitten: I haue
 roged for the very disquietnesse of my
 heart.
 9 Lorde thou knowest all my desire: and
 my gromyng is not hyd from thee.
 10 My heart panteth, my strength hath
 fayled me: and the lyght of myne eyes
 is gone from me.
 11 My louers and my neygbbours dyd
 stande on the other syde lokyng vpon
 my plague: and my kinsmen stood a
 farre of.
 12 They also that sought after my lyfe
 laydesiares [for me]: and they that went
 about to do me euill, talked of wicked-
 nesse, and imagined deceipt all the day
 long.
 13 As for me, as one deafe I woulde not
 heare: and [I was] as one that is dumbe
 [who] coude not open his mouth.
 C 14 I became euen as a man that heareth
 not: and who hath no repltes in his

mouth.

- 15 For on thee O God I haue wayted:
 thou shalt aunswere for me O Lorde
 my God.
 16 For I sayde [heare me] lest that they
 shoulde triumph on me: who anaunce
 [them selues] greatly agaynst me when
 my foote doth slyp.
 17 Because I am disposed to a haltynge:
 and my sozow is euer in my syght.
 18 Because I confesse my wickednesse:
 and am sozr for my sinne.
 19 But myne ennies lpyng [without
 payne] are mightie: & they that hate me
 wrongfully are increased in number.
 20 They also that rewarde euyl for good
 are agaynst me: because I folowe the
 thyng that is good.
 21 Forsake me not O God: O my Lorde
 be not thou farre fro me.
 22 Hasten thee to helpe me: O Lorde my
 saluation.

¶ The argument of the xxxix. Psalme.

David signifieth that in the anguyshe of his sickness he woulde haue offered
 no worde, lest he should speake amysse in the presence of the vngodly. He desireth
 to knowe the ende of his lyfe, which is but short, and vanitie. He prayeth also
 that his synnes may be pardoned, and that his afflictions may be diminished.

¶ To the chiefe musition O Ieduthun, a psalme of David.

- A 1 I Sayde [to my selfe] I Wyl take heede
 to my wayes, that I offende not in
 my tongue: I Wyl kepe my mouth
 "as it were with a byddell, whylest the
 vngodly is in my syght."
 2 I became dumbe through scilence, I
 helde my peace from speakyng of good
 wordes: but the more was my sozow
 increased.
 3 My heart was hotte within me, and
 whyle I was thus musyng, the fire
 kyndled: and [at the last] I spake with
 my tongue.
 4 O God make me to knowe mine ende,
 and the "number of my dayes: that I
 may be certified howe long I haue to
 lyue."
 5 Behold thou hast made my dayes as it
 were an hand breadth long, & mine age
 is euen as nothing before thee: truly
 "euery man is al [together] vanitie. Selah."
 6 Truly man walketh in a bayne shad-
 owe, truly he [and all his] do disquiet

them selues in bayne: he heapeth by
 riches, & can not tel who shal "ble them.

- 7 And nowe Lord what wayte I after:
 truly my hope is euen in thee.
 8 Delyuer me from all my offences: and
 make me not a rebuke vnto the foolishhe.
 9 I became dunibe, and opened not my
 mouth: for ^(a) it was thy doyng.
 10 Take thy plague away from me: I
 am euen consumed by the meanes of thy
 heauy hande.
 11 Thou doest chasten man, rebukyng
 him for sinne: thou as a moth doest con-
 sume his excellentie, for in very deede
 euery man is but vanitie. Selah.
 12 Heare my prayer O God, and gene-
 cares to my cryng, holde not thy peate
 at my teares: for I am a stranger with
 thee, and a sojourner as all my fathers
 were.
 13 Oh spare me a litle, that I may re-
 couer my strength: before I go hence,
 and be no more [seene.]

"Gather.

(a) When prae
 miseth me
 with sickness.

The

The argument of the. xl. psalme.

¶ David commendeth hyghly Gods goodnesse, for that he heareth those that put their trust in hym, and delpuereth them out of all perilles and calamities. He promyseth to geue hym selfe hereafter wholly to let forth Gods glorie, and prayeth for Gods helpe agaynst his enemies.

¶ To the chiefe musition, a psalme of David.

- A** 1 I wayted patiently vpon God, and he enclined vnto me^(a) [his eare]: and heard my crying.
- 2 He brought me also out of an horrible pyt, out of the dirtie mire: and set my feete vpon a rocke, and directed my goynges.
- 3 And he hath put a newe song in my mouth: euen a thankelgeuyng vnto our Lorde.
- 4 Many shall see it, and feare: and shall put their trust in God.
- 5 Blessed is the man that hath set his hope in God: and turned not vnto the proude, and to such as^(b) decline to lyes.
- 6 O God my Lord, great are thy wonderous workes which thou hast done: & none can count in order thy^(c) benefites towarde vs, yf I would declare them and speake of them, they shoulde be more then I am able to expresse.
- B** 7 Thou wouldest haue no sacrifice or offering, but thou hast^(d) opened myne eares: thou hast not required burnt offerings and sacrifice for sinne.
- 8 Then sayde I, lo I^(e) am come: in the booke of thy lawe it is written of me that I shoulde fulfill thy wyll O my God, I am content to do it, yea thy lawe is within the middelt of my^(f) best.
- 9 I haue declared thy righteousnes in a great congregatio: lo I wil not refraine my lippes O God thou knowest [it.]
- 10 I haue not hyd thy righteousnesse within my heart: my talking hath ben of thy trueth and of thy saluation.
- 11 I haue not concealed thy louyng mercie and trueth: from the great congregation.
- 12 Withdraue not thou thy mercie from me O God: let thy louyng kyndnesse and thy trueth alway preserue me.
- 13 For innumerable troubles are come about me, my synnes haue taken such holde vpon me that I am not able to loke vp: yea they are more in number then the heetes of my head, & my heart hath fayled me.
- 14 O God let it be thy pleasure to deliuer me: make haste O God to helpe me.
- 15 Let them be ashamed and confounded together that seke after my soule to destroy it: let them be dryuen backwarde & be put to rebuke that wyshe me euill.
- 16 Let them be^(g) desolate in recompence of their shame: that say vnto me, "fye vpon thee, fye vpon thee."
- 17 Let all those that seeke thee be glad and ioyfull in thee: and let such as loue thy saluation, say alway God be magnified.
- 18 As for me I am afflicted and needye, but God careth for me: thou art my ayde and delpuerer, O my God make no long taryng.

" Pit of noyse, that is a pit wher the running water made a great noyse.

" (a) From God.

" thoughtes

" (b) To be derstande thy wyll.

" (c) Wchp to do thy wyll.
" Rule of the booke.

" Intralles.

" (d) Let the tribulacione be myne, be iustice laude.
" Abuse.

The argument of the. xli. psalme.

¶ David sheweth that they be happy who haue pitie on the afflicted. He rehearseth his prayer made in his sicknesse to God. He complayneth of fayned frendes, and at the maliciousnesse of his enemies.

¶ To the chiefe musition, a psalme of David.

- A** 1 **B**lessed is he that considereth & poyze: God wyll delpuey hym in the tyme of trouble.
- 2 God wyll preserue hym & kepe him aloue: he shalbe blessed vpon the earth, and [thou O God] wyll not deliuer him into the wyll of his enemies.
- 3 God wyll comfort hym when he lyeth sicke vpon his bed: thou [O God] wyll turne vpside downe all his bed in his sicknesse.
- 4 I sayde, O God be mercifull vnto me: heale my soule, for I haue sinned agaynst thee.
- 5 Myne enemies speake euill of me: why shall he dye, and his name perishe?

Eucnyng prayer.

" In the euill day.

" Soule.

6 But

6 But yf [any of them] came to visite me,
he spake^(a) bamitie: his heart concealed
ungodlynnesse within hym selfe, & when
he came forth a doores he vttered it.
7 All they that hated me whispered to-
gether: they imagined euyl agaynst me.
8 [They sayde] some "great mischief is
lyghted vpon hym: and he that lyeth
sicke on his bed, shall ryse vp no more."
9 yea besides this, euen myne owne
friende whom I trusted: which dyd
also eate of my bread, hath kicked very

much agaynst me.
10 But be thou mercifull vnto me O
God: rayse me vp agayne, and I shall
rewarde them.
11 By this I knowe thou fauourest
me: in that myne enemye doth not tri-
umph agaynst me.
12 And when I am in my "best case, thou
bpholdest me: and thou wylt set me be-
fore thy face for euer.
13 Blessed be God the Lorde of Israel:
woylde without ende, Amen, Amen.

¶ The argument of the .xliij. Psalme.

¶ Dauid dyuyn out of his realme, declareth his sorowe of mynde, for that he coulde
not resort vnto Gods temple, and liue there the holy seales. He complayneth that
one affliction cometh on anothers necke. Also he complayneth of the reproches
and mockes that he suffered of the wicked. He comforteth hym selfe in the con-
fidence that he hath in God.

¶ To the chiefe musician a wise instruction Oof the sonnes of Corach.

1 Like as the hart brayeth for water
brookes: so panteth my soule after
thee O God.
2 My soule is a thirst for the Lorde, yea
euen for the luyng Lorde: when shall
I come to appeare before the face of the
Lorde?
3 My teares haue ben my meate day
and nyght: whyle they dayly say vnto
me where is [nowe] thy God.
4 And I pollyed out of me my bery^(a)
heart, remembryng this holwe that be-
fore tyme I haue passed with a great
number, bringyng the vnto the house of
the Lorde: with a voyce of ioy & "prayse,
[a with] a company that kept holy day.
5 Why art thou so discouraged O my
soule, & why art thou so vnquiet within
me: attende thou vpon the Lorde, for I
will yet acknowledge him only to be "a
* present saluation.
6 O my Lorde, my soule is discouraged
within me: because I remember thee

from the lande of Iordane, and from
the litle hyll Hermonim.
7 One deepe calleth another at the noyse
of thy water pypes: all thy waues and
stormes are gone ouer me.
8 God wyl graunt his louing kindnesse
on the day tyme: and in the nyght sea-
son I wyl syng of hym, and make my
prayer vnto the Lorde of my lyfe.
9 I wyl say vnto the Lorde of my
strength: why hast thou forgotten me,
why go I thus heauily through the
oppression of myne enemye?
10 "It was as a sword in my bones,
when myne enemies dyd cast me in the
teeth: in sayng dayly vnto me, where
is nowe thy Lorde?
11 Why art thou so discouraged O my
soule, & why art thou so vnquiet with-
in me: attende thou vpon the Lorde, for
I wil yet acknowledge him "to be only
* my present saluation, and my Lorde.

"Witha-
kyllyng in
my bones,
myne ene-
mies.

"The salu-
tions of my
counte-
naunce.

¶ The argument of the .xliij. Psalme.

¶ The prophete prayeth to be deliuered from his enemies, to haue his heart illuminated,
and to be restored home agayne, that he may prayse God his Lorde in his sanctuarie,
in whom he putteth all his trust.

1 Iudge me O Lorde, and debate my
cause with an vniaturall people: oh
deliuer me from the deceiptfull and
wicked man.
2 For thou art the Lord of my strength:
why hast thou reiect me, and why go I

thus heauily through the oppression of
myne enemye.
3 Send forth thy light and thy truth:
that they may leade me and direct me
vnto thy holy hyll, & to thy tabernacles.
4 And I wyl go vnto the aulter of the
Lorde,

Lorde, euen vnto the Lorde of my ioy
& gladnesse: and vpon the harpe I will
acknowledge thee O Lorde my Lorde.
5 why art thou so discouraged O my

soule, & why art thou so vnquiet within
me: attende thou vpon the Lorde, for
* I wyll yet acknowledge hym ^[to be]
only my present saluation, & my Lorde.

^a The sal-
uations of
my soule
naunte and
my Lorde

The argument of the xliiii. psalme.

The prophete rehearseth Gods benefites bestowed vpon the fathers, brought out
of Egypt, and planted in Chanaan. He complayneth of the calamitie that the
people of God suffered through the crueltie of the heathen. Last of all, he prayeth
God to awake, to aryle, and to deliuer them for his mercies sake.

○ To be song

¶ To the chiefe musition, a wise instruction ○ of the sonnes of Corach.

A¹
Mornyng
prayer.



I haue hearde
with our eares
O Lorde: our fa-
thers haue tolde
vs what workes
thou hast done in
their daies in the
olde tyme.

(a) Our
fathers.

(b) Our
fathers.

or Smit.

- 2 Holde thou hast
drinen out the heathen with thy hande
and planted^(a) them in: howe thou hast
destroyed the nations & placed^(b) them.
- 3 For they gat not the lande in possession
through their owne worde: neither
was it their owne arme that saued the.
- 4 But thy ryght hande, and thine arme,
& the lycht of thy countenance: because
thou hadst a fauour vnto them.
- 5 Thou art my kynge O Lorde: com-
maunde that Iacob be saued.
- 6 Through thee we wyll ouerthrowe
our enemies: and in thy name we wyll
treade them vnder that ryle by agaynst
vs.
- 7 For I wyll not trust in my bowe: and
it is not my sworde that can saue me.
- 8 But it is thou that sauest vs from our
enemies: and thou putteth them to con-
fusion that hate vs.
- 9 We make our boast of God all the day
long: and we wyll confesse thy name
for euer. *Selah.*
- 10 But nowe thou art farre of, and thou
putteth vs to confusion: neither goest
thou forth with our armies.
- 11 Thou makest vs to turne alway back-
warde from the enemy: so that they
which hate vs, do make vs a spoyle vnto
them.
- 12 Thou hast deliuered vs as sheepe to

be eaten: and thou hast scattered vs
among the heathen.

- 13 Thou hast solde thy people for naught:
and thou hast taken no money for them.
- 14 Thou hast made vs a rebuke to our
neighbours: to be laughed to scorn and
had in derision of them that are rounde
about vs.
- 15 Thou hast made vs ^[to be] a^(c) fable a-
mong the heathen: [and to be such] that
the people shake their head at vs.
- 16 My confusion is dayly before me, and
the shame of my face couereth me: for
^[to heare] the voyce of the slanderer
& blasphemers, and for to see the enemy
and the auenger.
- 17 [And though] all this be come vpon vs:
[yet] we do not forget thee, nor shewe
our selues to be false in thy couenant.
- 18 Our heart is not turned backe, neither
our steppes be declined out of thy
pathes: no not when thou hast smitten
vs in the place of dragons, and couered
vs with the shadowe of death.
- 19 If we had forgotten the name of our
Lorde, and holden by our handes to
any straunge god: woulde not God
searche it out: for he knoweth the very
secretes of the heart.
- 20 For thy sake also are we kylled all the
day long: and are counted as sheepe
appoynted to be slayne.
- 21 Stirre by O Lorde, why sleepest thou:
awake & be not absent from vs for euer:
wherefore hypdest thou thy face, and
forgettest our miserie and tribulation?
- 22 For our soule is brought lowe vnto the
dust: our belly cleaueth vnto y^e grounde.
- 23 Arise by thou our ayde, and redeeme
vs: for thy louyng kindnesse sake.

The

The argument of the. xlv. psalme.

The prophete in describyng here the beautie, eloquence, strength, power, successe, administration of iustice, aboundaunce of riches, and maiestie of kyng Solomon, with his wise and children: setteth forth Iesus Christe and his spouse the Church, whose eternal kingdome agaynst sinne, death, and hell, is notably figured here in this psalme.

To the chiefe musician (on the instrument) Sofannim (to be song of the) children of Corach. A song of loue, geuyng wife instructions.

- 1 My heart is endityng of a good matter: I wyll dedicate my woordes vnto the king, my tongue is as the penne of a redy writer.
- 2 Thou art fayrer then the children of men, full of grace are thy lippes: because the Lorde hath blessed thee for euer.
- 3 Sirde thee with thy sworde vpon thy thigh: thou most mightie: [that is] with thy glorie and thy maiestie.
- 4 Prosper thou with thy maiestie, ryde on the worde of trueth and of affliction for ryghteousnesse sake: and thy ryght hande shall teache thee terrible thynges.
- 5 Thyne arrowes are sharpe: a people the kynges-enemies shall submit in heart them selues vnto thee.
- 6 Thy throne O Lorde endureth for euer and euer: the scepter of ryghteousnesse is the scepter of thy kyngdome.
- 7 Thou hast loued iustice and hated vngodlynesse: wherfore the Lorde enen thy Lorde hath annoynted thee with the oyle of gladnesse more then thy felowes.
- 8 All thy garmentes smell of Myrrour, Aldes, and Cassia, out of the iuorie palaces: wherby they haue made thee glad.
- 9 Kynges daughters are amongst thy

honourable women: vpon thy ryght hande standeth the queene in a besture of golde of ^(a) Ophir.

- 10 Harken O daughter and consider, encline thine eare: forget also thine owne people and thy fathers house.
- 11 So shall the kyng haue pleasure in thy beautie: for he is thy Lorde, and worship thou hym.
- 12 And the daughter of Tyre shall come with a present: the riche among the people shall make their earnest prayer before thee.
- 13 The kynges daughter is all glorious within: her clothyng is of wrought golde.
- 14 She shalbe brought vnto the kyng in rayment of needle worke: the virgins that folowe her and her company shalbe brought vnto thee.
- 15 With ioy and gladnesse shall they be brought: [and] shal enter into the kynges palace.
- 16 In steade of thy fathers, thou shalt haue children: whom thou mayst make princes in all landes.
- 17 I wyll remember thy name from one generation vnto another: therfore shall the people praye thee worlde without ende.

(a) Ophir is thought to be the lande in the west coast of Inde founde by Christophor Columbus: do: the reuerend of this day is brought most fine golde.

Confesse.

The argument of the. xlvj. Psalm.

The prophete acknowledgeth God to haue deliuered Hierusalem so notably out of perilles, that they all haue a cause to conceaue a full hope not for to feare any aduersitie in tyme to come. He exhorteth other to beholde the great woordes of God, and turneth his speache to his aduersaries.

To the chiefe musician, a song (to be song) of the children of Corach vpon Alamoth.

- 1 The Lorde is our refuge & strength: a helpe very easily founde in troubles.
- 2 Therfore we wyll not feare though the earth be transposed: and though the hills rushe into the muddes of the sea.
- 3 Though the waters thereof rage and

swell: and though the mountaynes shake at the surges of the same. Selah.

- 4 [Pet] the fludde by his ryuers shall make glad the cite of God: the holy place of the tabernacles of the most hyghest.
- 5 God is in the myddes of her: therfore she

he can not be remoued: the Lorde wyll helpe her, and that ryght early.

6 The heathen make much a do, and the kyngdomes are moued: but [God] shewed his voyce, and the earth melted away.

28 7 The God of hostes is with vs: the Lorde of Jacob is "our refuge. Selah.

8 Come hither and beholde the workes of God: what ^(a) distractions he hath brought vpon the earth.

^(a) A hygh sure holde to vs. ^(a) Stroung chynge of deuolotions.

9 He maketh warres to casse in all the worlde: he breaketh the bowe, & knapeth the speare in lunder, and burneth the charettes in the fire.

10 Be still then, and knowe that I am the Lorde: I wyll be exalted among the heathen, I wyll be exalted in the earth.

11 The God of hostes is with vs: the Lorde of Jacob is "our refuge. Selah.

^(a) A hygh sure holde to vi.

The argument of the .xlviij. psalme.

The prophete inciteth the saythfull to prayse God with all kynde of melody, for that he subdueth their enemies vnder them. He also declareth that the heathen with their princes shall receaue the sayth.

To the chiefe musition, a psalme (to be song) of the children of Corach.

Euenyng prayer.

1 **L**ap your handes all ye people: make a noise vnto the Lorde with a ioyfull voyce.

2 For God is hygh and terrible: he is the great king vpo all the earth.

3 He wyll subdue the people vnder vs: and the nations vnder our feete.

4 He hath chosen for vs our inheritaunce: the glorie of Jacob whō he loued. Selah.

5 The Lorde ascendeth in a triumph:



[and] God with the sounde of a trumpet.

6 Syng psalmes to the Lorde, syng psalmes: syng psalmes to our kyng, sing psalmes.

7 For the Lorde is kyng of all the earth: * syng psalmes [all you that haue] sayll.

8 God raigeth ouer the heathen: God sitteth vpon his holy throne.

9 The princes of the people are assembled together [for to be] the people of the God of Abraham: for the sheldes of the earth be Gods, who is hyghly exalted.

The argument of the .xlviij. Psalme.

The prophete magnifieth the maiestie of God for his goodnesse, benefites, sayth, and wonderfull defence towarde his Church, which he commendeth vnder the name of the cite of God, of mount Sion, of the holy hill, and palaces of the north syde.

A song, the psalme O of the children of Corach.

O to be song

1 **G**reat is God, and hyghly to be prayled: in the cite of our Lorde, his holy hill.

2 The hill of Sion is fayre in situation, and the ioy of the whole earth: vpon the north syde lyeth y^e cite of the great king.

3 God is well knownen in her palaces: as a most sure refuge.

4 For lo kinges did assemble, and ^(a) passe by together: they them selues salve it, * lykelysse they marneyled, they were assonyed with feare, and sodenly in haste they were gone away.

5 A feare came there vpon them and sorowe: as vpon a woman in her childe trauayle.

6 Thou didst breake the shippes of "the sea: through the east wynde.

7 Lyke as we haue hearde, so haue we

^(a) To go agaynst wyss salakm.

^(a) That is.

seene in the cite of God of hostes: in the cite of our Lorde, God vpholdeth the same for euer. Selah.

8 O Lorde we haue wayted: for thy louyng kindnesse in the myddest of thy temple.

9 O Lorde, accordyng to thy name, so is thy prayse vnto the worldes ende: thy ryght hande is full of iustite.

10 Mount Sion shall reioyce, and the daughters of "Juda shalbe glad: be cause of thy iudgements.

11 Com passe about Sion, and go rounde about her: and tell the towres therof.

12 Marke well her bulwarkes, beholde her hygh palaces: that ye may tell it to your posteritie.

13 For this God is our God for euer and euer: he wyll be our guide vnto death.

^(b) Or sayge " beholde

The

The argument of the. xlix. psalme.

The prophete speaking to the poore and riche, declareth what a banitie it is for a man to put his trust in worldly goodes, and through them to become stout and arrogant: for that they can neither deliuer any man from trouble, calamitie, sickness, sinne, death, and displeasure of God: neither can any man allure them to hym selfe, or to his children for any tyme of continuance.

To the chiefe musician, a psalme of the children of Corach.

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Hearc this all ye people: geue eare
all ye that dwell in the worlde.
As well lowe as high: riche and
poore, one with another.
My mouth shall bitter wisdom: the
cogitations of myne heart [well byng
foorth] knowledg.
I wyll endine myne eare to a parable:
I wyll open my darke sentence vpon a
harpe.
Wherefore shoulde I feare in euyl
dayes: the wickednesse of my heeles
[then] would compasse me round about.
There be some that put their trust in
their goodes: and boast them selues in
the multitude of their riches.
But no man at all can redeeme his
brother: nor geue a raunsome vnto God
for hym.
For the redemption of their soule is
very costly, and must be let alone for
euer: yea though he lyue long and see
not the graue.
For he seeth that wyse men dye: and
that the foole and ignoraunt perishe to-
gether, and leaue their riches for other.
And yet they thynke that their houses
shall continue for euer, and that their
dwellyng places shall endure from one
generation to another: [therefore] they call
landes after their owne names.

11 Neuerthelesse, man can not abyde in
[such] honour: he is but lyke vnto
bruite beastes that perishe.
12 This their way is their foolishnesse:
yet their posteritie prayse their saying.
Selah.
13 They shalbe put into a graue [dead] as
a sheepe, death shall feede on them: but
the ryghteous shall haue dominion of
them in the moorning, their beautie
shall consume away, hell shall receaue
them from their house.
14 But God wyll deliuer my soule from
the place of hell: for he wyll receaue
me. Selah.
15 Be not thou afraide though one be
made riche: or yf the glozie of his house
be encreased.
16 For he shall cary nothyng away with
hym when he dyeth: neither shall his
pompe folowe after hym.
17 For whyle he lyued he counted him
selfe an happy man: and so long as thou
doest well vnto thy selfe, men wyll
speake good of thee.
18 But he shal folowe the generations of
his fathers: and shall neuer see lycht.
19 A man is in an honourable state, but
he wyll not vnderstande it: he is lyke
[herein] vnto bruite beastes that perishe.

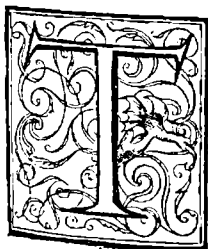
(c) Upon be
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nourable for
his riches,
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(e) Lyue bo-
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all kynde of
pleasures of
this worlde.
(f) Man lyke
a beas, seeth
not that at his
mortalityte
true honour to
be of God, and
not of hym
selfe, or of the
worlde.

The argument of the. L. Psalme.

The prophete byngeth in God to call to iudgement heauen, earth, and all the worlde, declaring that he is not ryghtly worshipped of them who offer sacrifices without faith, and who pretending religion in wordes and countenaunces, leade a lyfe cleane contrary. The true worship of God consisteth in offering vnto hym prayes in prosperitie, and calling vpon his name in aduersitie, and withall, in leadyng a good conuersation of lyfe.

A psalme of Asaph.

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Hath the Lorde appeared in perfect
beautie.
3 Our Lorde commeth, and he wyll
not kepe silence: there goeth before
hym a consuming fire, and a nightie
tempest is sturred rounde about hym.
4 He calleth from aboute the heauen and
the earth: that he may iudge his people.
5 Gather my faultes together vnto me:
those

(a) Different
any more.

- those that haue made a couenaunt with me with sacrifice.
- 6 And the heauens shall declare his ryghteousnesse: for God is iudge hym selfe. *Selah.*
- 25 7 Heare O my people, and I will speake: I my selfe will testifie vnto thee O Israel, I am the Lorde, euen thy Lorde.
- 8 I will not reprove thee because of thy sacrifices, or for thy burnt offeringes: [for that they be not] alway before me.
- 9 I will take no bullocke out of thy house: nor goates out of thy foldes.
- 10 For all the beastes of the forest are myne: and so are the cattel vpon a thousande hylles.
- 11 I knowe all the foules vpon the mountaynes: and the wyld beastes of the fildes are at my commaundement.
- 12 If I be hungry, I will not tell thee: for the whole worlde is myne, and all that is therein.
- 13 Thinkest thou that I will eate bulles flethe: and drynke the blood of goates?
- 14 Offer vnto God prayse: and pay thy vowes vnto the most hyghest.
- 15 And call vpon me in the tyme of trouble: I will heare thee, and thou shalt glorifie me.
- 16 But the Lorde sayd vnto the vngodly: why doest thou preache my lawes, and takest my couenaunt in thy mouth?
- 17 Seyng that thou hatest discipline: and hast cast my wordes behynde thee.
- 18 When thou salvest a thiefe, thou dydst consent vnto hym: and thou hast ben partaker with the adulterers.
- 19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceipt.
- 20 Thou sattest and spakedst agaynst thy brother: yea and hast slaundered thine owne mothers soune.
- 21 These thynges hast thou done and I helde my tongue, thou thoughtest that I am euen such a one as thou thy selfe art: but I will reprove thee, and I will set forth in order before thine eyes [all that thou hast done.]
- 22 Consider this I pray you, ye that forget the Lorde: lest I plucke you away, and there be none to deliuer you.
- 23 Who so offereth vnto me thanks and prayse, he honoureth me: and to hym that ordereth his conuersation ryght, I will shewe the saluation of God.

Myne, or with me.

The argument of the .lj. psalme.

Dauid acknowledging his great offence in committynge adulterie, beseecheth most humbly God of his great mercie to pardon his sinnes: partly that Gods promises may appeare true, who hath promised pardon to all them that from the bottome of their heart do confesse their faultes: partly also that he myght iue to bulde the walles and temple of Iherusalem, where sacrifices of righteousnes must be offered.

To the chiefe musician, a psalme of Dauid when the prophete Nathan came vnto hym after he was gone in to Bathsheba. ii. Samuel. xi.

Bath sheba.

- 18 1 Haue mercie on me O Lorde accordyng to thy louyng kindnesse: accordyng vnto the multitudes of thy mercies wpe out my wickednesse.
- 2 Washe me thoroughly from myne iniquitie: and cleanse me from my sinne.
- 3 For I do acknowledge my wickednesse: and my sinne is euer before me.
- 4 Agaynst thee, only agaynst thee I haue sinned and done this euill in thy sight: that thou mightest be iustified in thy saying, and founde pure when thou art iudged.
- 5 Beholde, I was ingendred in iniquitie: and in sinne my mother conceaued me.
- 6 Neuerthelesse, lo thou requirest trueth in the inward partes [of me]: [and therefore] thou wilt make me learne wisdome [in the secretes [part of myne heart].]
- 7 Purge thou me with hyssop and I shall be cleane: washe thou me, and I shall be whiter then snowe.
- 8 Make thou me to heare [some] ioy and gladnesse: let the bones reioyce which thou hast broken.
- 9 Turne thy face from my sinnes: and wpe out all my misdeedes.
- 10 Make thou vnto me a cleane heart O Lorde: and renew thou a ryght spirit within me.
- 11 Cast me not away from thy presence: and take not thy holy spirit from me.
- 12 Geue me agayne the comfort of thy saluation: and confirme me with a fre wylling spirit.
- 13 Then wilt I teache thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
- 14 Deliuer

(b) Pronouns as inf.

Or, when thou iudgest

(b) Inward my heart with wisdom thou renewe the holy spirit.

- 14 Deliver me from blood O Lorde, the Lorde of my saluation: and my tongue shall sing With a ioyfull noyse of thy iustice.
- 15 O Lorde open thou my lippes: and my mouth shall set forth thy prayse.
- 16 For thou desirest no sacrifice, els I would geue it thee: thou delightest not in a burnt offering.
- 17 Sacrifices for God is a "mortified spi-

rite: O Lorde thou wilt not despise a mortified and an humble heart.

- 18 Be thou beneficiall vnto Sion, according to thy gracious good will: buyde thou the walles of Hierusalem.

- 19 Then shalt thou be pleased With the sacrifices of righteoulnes, With burnt offerings and oblations: then wilt they offer young bullockes vpon thyne altar.

The argument of the. liij. psalme.

David inueryeth against Doeg, and describeth his and all other mischeuous mens natures and doynge, which the godly perusing, be moze incited to put their whole confidence in God, and to prayse God.

¶ To the chiefe musition, a wyse instruction of Dauid, when Doeg the Edomite came to Saul and tolde him, saying: Dauid is come to the house of Achimelek. 1. Sam. 21.

- 1 Why boastest thy self thou tiraunt of mischief: the goodnes of God dayly endureth.
- 2 Thy tongue imagineth wickednes: [and] decauneth like a sharpe raser.
- 3 Thou hast loued vngratioulnes moze then goodnes: and to talke of falshood moze then of righteoulnes. Selah.
- 4 Thou hast loued to speake all wordes that may do hurt: O thou deceiptfull tongue.
- 5 Therefore the Lord Wyl destroy thee for euer: he Wyl take thee and plucke thee out of thy dwelling, and roote thee out of the lande of the liuing. Selah.
- 6 The righteous also shall see this: and

they Wyl be afraide and laugh hym to scorn.

- 7 [Saying] lo this is the man that put not the Lorde [to be] his strength: but trusted vnto the multitude of his riches, and strenghted him selfe in his wickednesse.

- 8 As for me I am lyke a greene olive tree in the house of the Lorde: my trust is in the tender mercy of the Lorde for euer and euer.


- 9 I will allway confesse it vnto thee, for that thou hast ^(a) done it: and I Wyl hope in thy name, for it is good in the sight of thy saintes.

(a) To the wicked, and to the godly.

The argument of the. liiii. psalme.

David declareth the originall roote, with the fruites and punishment of the wicked, how they oppresse cruelly the people of God, whom neuerthelesse God by his prouidence defendeth, and Wyl deliuer from the bloodie handes of the wicked, whose vngodlynes he detesteth alwayes.

¶ To the chiefe musition vpon Mahalah, a wife instruction of Dauid.

- 1  He foole hath sayde in his heart there is no God: they haue corrupted them selues, & haue made their wickednes abhominable, he is not that doeth good.

- 2 The Lorde looked downe from heauen vpon the chyldren of men: to see if there were any that did vnderstand and seeke after the Lorde.

- 3 But they dyd all go out of the way, they dyd altogether become abhominable: there was also none that would do good, no not one.

- 4 Wyl not the workers of iniquitie vnderstande, eating vp my people [as if] they eated bread: that they do not call vpon God:

- 5 They shalbe greatly there afraide [where] no cause of feare is: for the Lord Wyl breake the bones of hym that besiegeth thee, thou wilt put [them] to shame, because the Lorde hath despised them.

- 6 Who is he that Wyl geue saluation vnto Israel out of Sion: when the Lord Wyl reduce his people out of captivity, Jacob Wyl reioyce, and Israel Wyl be glad.

The argument of the. liiii. psalme.

¶ David brought into marueplous daunger through the treason of Ziphims, who were counterfayted Israelites, calleth earnestly vpon God: from whom receauing succour, he thanketh him with a free heart, acknowledging the benefite.

¶ To the chiefe musition vpon Neginoth, a wyfe instruction of David, when the Ziphims came and sayd vnto Saul, hath not Dauid hyd him selfe amongst vs: 1.Sam.23.&.26.

- A** 1 **S**ue me O **L**orde for thy name sake:
Iudge me accor dyng to thy mightie
powder.
2 **H**eare my prayer O **L**ord: and hear:
ken vnto the wordes of my mouth.
3 **F**or straungers are rylen bp against
me: and tirauntes whiche haue not the
Lorde before their eyes, seeke after my
soule. Selah.
4 **B**ehold, God is an ayde vnto me: the
Lorde is with them that ^(a) vpholde my

(a) That loue
me, taking my
part.

soule.

- 5 **H**e wyll rewarde ^(b) euyl vnto mine
enemies: destroy thou them according
to thy truelyth.

(b) which
they haue re-
ceiued by re-
ason of it.

- 6 **I** wyll sacrifice vnto thee with a true
wyllyng heart: **I** wyll confesse thy
name O **G**od, because it is good.
7 **F**or he hath deliuered me out of all
my trouble: and mine eye hath scene
[auengaunce] vpon mine enemies.

The argument of the.lv.psalme.

¶ David desireth God to heare his prayers, he declareth his grieses and afflictions, he wylleth auengment of his enemies, who pretending friendship and familiaritie, craftly seeketh his dishonour. Finally, he sheweth what comfort he hath taken, in that God wyll helpe him, and destroy his aduertaries.

¶ To the chiefe musition vpon Neginoth, a wyfe instruction of David.

- A** 1 **O** **L**orde geue care vnto my prayer:
and hide not thy selfe from my pe-
tition.
2 **T**ake heede vnto me, and heare me:
I can not choose but mourne in my
prayer, and make a noyse.
3 **[Deliuer me]** from the voyce of the ene-
my, and from the ^(a) present affliction of
the wicked: for they are minded to do
me mischief, and are set maliciously a-
gainst me.
4 **M**y heart trembleth within me: and
the feare of death is fallen vpon me.
5 **F**earefulnes and trembling are come
vpon me: and an horrible dread hath
ouerwhelmed me.
6 **A**nd **I** sayde, O that **I** had wynges
like a dove: for then woulde **I** flee a-
way, and be at rest.
7 **L**o, then woulde **I** fleeing get me a-
way farre of: and remayne in the wyl-
dernesse. Selah.
8 **T**hen woulde **I** make hast to escape:
from the stormie wynde, [and] from the
tempest.
9 **D**estroy their tongues O **L**orde, and
deuide [them]: for **I** haue scene oppres-
sion and strife in the cite.
10 **T**hey do compasse it day and night
within the walles: mischief also and
^(a) labour, are in the midst of it.

(a) The face.

(a) To mor-
rowe.

- 11 **D**alice is in the midst of it: discipt and
guyle go not out of her streates.
12 **T**ruely he was not mine enemy that
hath done me this dishonour, for then
I coulde haue borne it: neither was he
one that seemed to hate me that dyd
magnifie hym selfe against me, for then
I woulde haue hyd my selfe from him.
13 **B**ut it was euen thou whom **I** este-
med as my selfe: my guyde, and myne
owne famulier companion.
14 **W**e delighted greatly to conserue our
secretes together: we walked deuoutly
in the house of **G**od selowe lyke.
15 **L**et death sodainly come vpon them,
let them go downe quicke into hell: for
wickednes is in their dwellinges and
among them.
16 **A**s for me **I** wyll crye vnto the **L**ord:
and **G**od wyll saue me.
17 **I**n the euening and morning, and at
noone day wyll **I** pray, and that most
instantly: and he wyll heare my voyce.
18 **H**e hath redeemed my soule through
peace fro the battayle that was against
me: for there were many with me.
19 **T**he **L**orde who sitteth [a ruler] from
the beginning, wyll heare [me] and af-
flict them, Selah: forsomuche as there is
no chaunge in them, and for that they
do not feare **G**od.

- 20 He layde his handes vpon such as be at peace with him: and he brake his couenaunt.
 21 The [wordes] of his mouth were softer then butter, yet warre was in his heart: his wordes were smother then oyle, and yet be they very swordes.
 22 Cast thy burthen vpon God, and he wyll vpholde thee: he wyll not suffer

- at any time the righteous to moue.
 23 [And as for] them: thou O Lorde wyll hurle headlong into the pit of destruction.
 24 The bloodthirstie and deceiptfull men shal not liue out halfe their dayes: neuerthelesse I wyll put my full trust in thee.

The argument of the .lvi. Psalme.

David prayeth to God. complaining greatly of the unreasonable of his enemies, and wishing their correction. He setteth forth his confidence that he hath in Gods providence, whereby he assureth him selfe for to be deliuered, and promisseth to geue thanks therefoze.

To the chiefe musician as concerning the (c) dumbe doue in a farre countrey, the golden psalme of David, when the Philistines roke him in Geth. i Sam. 21.

Morning prayer.

1



E mercifull vnto me O Lorde: for man goeth about to deuour me, he dayly fyghtyng, oppresseth me.

2

Myne enemies are dayly in hande to swalowe me vp: for they be many that fight against me, O thou most highest.

3

[Neuerthelesse] at all times as I am afraid: I put my whole trust in thee.

4

In the Lord I wyll prayse his word: in the Lorde I haue put my trust, and I wyll not feare what flesh can do vnto me.

5

My (c) wordes dayly put me to sorow: all that they do imagine, is to do me euill.

6

They flocke together, they kepe them selues close: they marke my steppes,

that they may lye in wayte for my soule.

7

Shall they escape for their wickednes: O Lorde in thy displeasure cast downe headlong this people.

8

Thou hast numbred my flittinges, thou hast put my teares in thy bottell: [are] not these thinges [noted] in thy booke:

9

Whensoever I call vpon thee, then shall myne enemies be put to flight: this I know, for the Lorde is on my side.

10

In the Lord I wyll prayse the word: In God I wyll prayse the worde.

11

In the Lorde I put my trust: I wyll not be afraid what man can do vnto me.

12

O Lorde, thy (b) bolues be vpon me: vnto thee wyll I geue thanks & praise.

13

For thou hast deliuered my soule from death, and my feete from falling: that I may walke before the Lorde in the light of the liuing.

(c) David being to his enemies the Philistines, when he was forced to forsake his own countrey and friends, he kneweth him selfe to be the most innocent bird in hande, secured farre from her company: who bereft her griefe only by mourning, and not by any other endeavour, or challengement. Is for me

(b) I haue made a bowe: to prayse thee which thing I minde to do.

The argument of the .lvii. Psalme.

David being in great perill, as in the mouth of Lions, maketh his prayer to God, and desireth very earnestly his helpe, promising to confesse him and his benefites amongst all men.

To the chiefe musician (to be song lyke vnto the song beginning) destroy not, a golden psalme of David, when he fled from Saul into the caue.

1

E mercifull vnto me O Lorde, be mercifull vnto me: for my soule trusteth in thee, and vnder the shadowe of thy wynges wyll I trust, vntill this trauery be ouerpast.

2

I wyll call vnto the most high Lorde: euen vnto the Lord that wil perfourme the cause which I haue in hande.

3

He wyll sende from heauen, and saue me fro the reproofe of him that woulde deuour me vp, Selah: the Lorde wyll sende forth his mercie and truely.

4

My soule is among Lions, and I lye among those that are set on fire: among the children of men whose teeth are speares and arrowes, and their tougue a sharpe sword.

5

Exalt thy selfe O God above the heauen: thy glory is aboue all the earth.

6

They haue prepared a net for my feete, that some man might presse downe my soule: they haue digged a pit before me, and are fallen into the midst of it them selues. Selah.

He hath bowed downe my soule.

C (f)

7 My

(c) *My pte
firs and
my pte.*

- 5 For thou O Lorde hast heard my ^(c) bowles: and hast geuen an heritage vnto those that feare thy name.
- 6 Thou wilt adde dayes vnto the kings dayes: and his yeres shalbe a generation and a generation.
- 7 He shall dwell before the Lorde for euer: O appoynt thy louing mercy and faithfulness, that they may preferue him.
- 8 So wyll I sing psalmes vnto thy name: that I may day by day perfume my bowles.

¶ The argument of the. lxij. psalme.

David declareth that in God he putteth his whole trust, and that his aduersaries deuising mischief, shall thereby worke their owne destruction. He declareth also, that to trust vnto man, aucthoritie, poyre, riches, or goodes, is but vanitie: Only God hath power and good wyll to helpe in all necessities, who wyll rewarde euery one according to his workes.

¶ To the chiefe musition vpon Iudethun, a psalme of David.

¶ Kepeth silence. Mornyng prayer.

A 1



My soule truly only stayeth vpon the Lorde: for of him cometh my saluation.

2

He only is my rocke and my sauing helpe: he is my refuge, so that I can not be re-

moued greatly.

¶ VVall.

3 How long wyll ye imagine mischief against euery man: ye shalbe slayne all the fort of you: [ye shalbe] as a tottering wall, [and like] a broken hedge.

4 They deuise only howe to thrust [him] from his promotion: they delight in a lye, they blesse with their mouth, and curse with their heart. Selah.

5 [Reuerthelasse] O my soule, say thou only vpon the Lorde: for my confidence is in him.

6 He only is my rocke and my sauing helpe: he is my refuge, so that I can not be remoued.

7 In the Lorde is my health and my glory: my trust is in the Lorde the fortress of my force.

8 O ye people, put your trust in hym alway: powre out ^(c) your heartes before him, for the Lorde is our hope. Selah.

9 As for the chyldren of men, they be only but vanitie, the chyldren of lordes be but a lye: vpon the wayghes they [be] altogether [lighter] then vanitie in lisse.

10 O trust not in wrong [dealing] and spoyling: geue not your selues vnto vanitie, if riches encrease, set not your heart [vpon them.]

11 The Lord spake it once, [but] I haue hearde it ^(b) twise, that powder and mercy belongeth to thee O Lorde God: for thou rewardest euery man according to his worke.

(c) *He do
gratias dei
habet in
vniuersis.*

(b) *Sheweth
of the pa
tristia.*

The argument of the. lxiiij. psalme.

David being in a desert as banished out of his countrey, prayeth to God that he may returne to heare his word amongst his people in the sanctuary. He confesseth that Gods goodnes passeth all thinges, and ingendreth ioy in euery heart. He setteth foorth his aduersaries wylynes and mischiefnes, telling them beforehande, that suche destruction as they would worke vnto him, shall fall vpon their owne selues.

¶ A psalme of David when he was in the wyldernesse of Iuda. 1. Sam. 23. & 24.

A 1 O Lorde thou art my Lorde: early in the mornyng I do seeke thee.

2 My soule thirsteth for thee: my fleshe also longeth after thee in a baren and drye lande [where] no water is.

3 [To see thee] euen so [as] I haue seene thee in the sanctuary: that I might behold thy power and glory.

4 For thy louing kindnes is better then life [it selfe]: my lippes shall prayse thee.

5 As long as I liue I wyll blesse thee

on this maner: and in thy name I wyll ^(c) lyft vp my handes.

6 My soule is satisfied euen as it were with may and fatnes: and my mouth prayseth thee with ioyfull lippes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast ben my helper: therefore vnder the shadowe of thy wynges do I reioyce.

9 *¶*

- 9 My soule cleaueth fast vnto thee: thy right hande hath vpholden me.
10 And they [that] seeke my soule to oppress (it): shall go vnder the earth.
11 Every one of them shalbe killed with the edge of a sworde: and they shalbe a

(b) portion for foxes.

- 12 But the king shal reioyce in the Lord, al they shal glory that sweare by him: for the mouth of all them that speake a lye, shalbe stopped.

(b) Forces that cate them

(c) That professe hym to lye and leaue him.

The argument of the. lxxiii. psalme.

David maketh his prayer to God against the craftie, malicious, and false tongues of his aduerfaries, who wrongfully had accused hym. He sheweth their naughty nature, and howe the destruction of suche shalbe to Gods glory: for the godly saying it, shall prayse God and be glad.

To the chiefe musition, a psalme of Dauid.

- 1 O Lord heare my voyce in my prayer: preferue my life from feare of the enemye.
2 Hyde me from the secretes [countaynes] of the malicious: from the conspiracie of the workers of iniquitie.
3 Who haue whet their tongue lyke a sword: who haue drawne their arrow, euen a bitter worde.
4 That they may priuily shoote at hym which is perfect: they do sodenly shoote at hym and feare not.
5 They courage them selues in mischief: and commune among them selues how they may lay snares, and say, who shall see them:
6 They searche out holbe to do wrong,

they put in practise fully that they haue diligently searched out: yea euen the secretes and bottome of enery one of their heartes.

- 7 But the Lord wyll sodenly shoote at them with a [twyte] arrowe: their plagues shalbe [apparaunt.]

- 8 Peca they shall cause their owne (a) tongues to be a neanes for to destroy the selues: insomuch that who so seeth them, shal desire to flee away [from them]

(a) Their owne false te gyues, shall be the mischief vnto them.


- 9 And all men that see it shall say, this hath God done: for they shall well perceaue that it is his worke.

- 10 The righteous wyll reioyce in God, and put his trust in hym: and all they that be byright hearted wyll be glad.

The argument of the. lxxv. psalme.

David setteth forth the exceeding goodnes of God, partly in that he hath appoynted to be worshipped at Sion, to heare those that make their prayers vnto him, to forgiue them their synnes, and to endue his people with many spirituall graces and gyses: partly also in that he maketh the ground fruitfull, replenishing it with cattell, corne, and all kinde of frutes, as well in desertes and hilles, as in balleys.

To the chiefe musition, the psalme of Dauid, a song.

- 1  Lord "thou wyll be greatly prayed in Sion: and vnto thee shal bolbes be perfourmed
2 Thou that hearest a prayer: vnto thee shall all fleshe come.

- 3 [My] " misdeedes haue preuayled against me: oh be thou mercifull vnto our wicked transgressions.

- 4 Blessed is the man [whom] thou choolest and receauest vnto thee: he shall dwell in thy court, and we shalbe satisfied with the (a) goodnes of thy house, euen of thy holy temple.

- 5 Thou wyll heare vs, doying wonderfull thynges in righteounes O Lord of our saluation: thou [art] the hope of all endes of the earth, and of them that dwell farre of at the sea coast.

- 6 Thou art he who in his strength setteth fast the mountaines: and is gyrded about with poluer.

- 7 Who stilleth the raging of the sea, and the noyse of his waues: and the vproxe of the people.

- 8 They also that dwell in the vtmost partes [of the earth] be afrayde at thy signes: thou makest them reioyce at the going (b) forth of the morning and euenyng.

(b) At the rising of the sunne and moone.

- 9 Thou bildest the earth, and thou makest it ouerflowne, thou enrichest it greatly: the (c) riuier of God is full of water, thou preparest their corne, for so thou (d) ordayneest it.

(c) Great riuers
(d) Thou ordayneest the earth to bring forth corne.

- 10 Thou waterest her fowldes, thou breakest downe her " hillockes: thou makest it soft with the drops of rayne, and blestest the increase of it.

" A crue of souldiers.

- 11 Thou crownest the yere with thy goodnes:

(iii)

“ Steppes.

goodnes: and thy[“] cloudes drop fatnes.
12 They drop vpon the dwellinges of the
wyldernesse: and hilles be compassed
with ioy.

13 The downes be couered with
sheepe: the valleyes stande thicke with
corne [so that] they shoulde [for ioy] and
also sing.

The argument of the. lxxvj. psalme.

¶ The prophete Dauid calleth vpon all men to praye God for his wonderfull power, decla-
red not only in the olde time in drying the red sea that the children of Israel might escape
pharaos handes: but also nowe for sauing his people from their enemies, and from
pharaos and tirauntes of their dayes. He also inciteth other to be thankfull vnto God
through his example.

¶ To the chiefe musician, a song (whiche is) a psalme.

(say they that
worship their
boyinges.)

1 **D**ecare you ioyfull vnto the Lorde
all [ye of] the earth: sing psalmes
vnto the glory of his name, geue
glory to his maiestie.
2 Say vnto the Lorde, oh howe won-
derfull art thou in thy workes: thow
the greatnes of thy power thyne ene-
mies shalbe founde^(*) liers vnto thee.
3 For all [they of] the worlde shall wor-
ship thee, and sing psalmes vnto thee:
they shall sing psalmes vnto thy holy
name. *Selah.*
4 Come hither and beholde the workes
of the Lorde: howe wonderfull he is in
his doing toward the chyldren of men.
5 He turneth the sea into drye lande, so
that they went thow the water on
foote: there dyd we reioyce in him.
6 He ruleth with his power for euer, his
eyes beholdeth the gentiles: such as be
rebels shal not come to promotion. *Selah.*
7 O ye people blesse your Lorde: and
make the voyce of his praise to be heard.
8 Who preterueth our soule in life: and
suffereth not our feete to slip.
9 For thou O Lord hast proued vs: thou
hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare:
and layde trouble vpon our loynes.
11 Thou sufferedst men to ride ouer our
heades: we went through fire and wa-
ter, and [yet] thou broughtest vs out in-
to a[“] pleasaunt [place.] *“Vvayl*
12 I wyll go into thy house with burnt
offerings: and I wyll pay thee my
bowes whiche I promised with my
lippes, and spake with my mouth when
I was in trouble.
13 I wyll offer vnto thee fat burnt sacri-
fices, with the incense of rammes: I
will offer bullockes and goates. *Selah.*
14 Come hither, & hearken: and I wil
tell all you that feare the Lorde, what
he hath done for my soule.
15 I called vnto hym with my mouth:
and I exalted him with my tongue.
16 If I had inclined vnto wickednes in
my heart, the Lorde woulde not haue
hearde me: but the Lorde hath hearde
me, & considered the voyce of my prayer.
17 Blessed be the Lorde which hath not
reieted my prayer: nor turned his mer-
cy from me.

The argument of the. lxxvii. psalme.

¶ The prophete in the name of the people of Israel, beseecheth God of his fauour and
mercy, that his commaundementes may be published to the whole world: so that by
that means God might be prayed, and all people blessed.

¶ To the chiefe musician vpon Neginoth, a psalme (whiche is) a song.

“ Confesse.
“ Confesse.

1 **T**he Lord be mercyfull vnto vs and
blesse vs: [and] cause the light of his
countenance to shine vpon vs. *Selah.*
2 That thy way may be knownen vpon
the earth: thy saluation among all na-
tions.
3 [When] wyll the people[“] prayse thee
O Lorde: yea all the people wyll[“]
prayse thee.
4 The Gentiles will reioyce & triumph:

for thou wyll iudge the people, and go-
uerne the gentiles vpon the earth, ac-
cording to equitie. *Selah.*
5 The people will prayse[“] thee O Lord:
all the people wyll[“] prayse thee.
6 [Then] shall the earth bring forth her
increase: and the Lorde our Lord will
geue vs his blessing.
7 The Lorde will blesse vs: and all the
endes of the worlde shall feare him. *The*

¶ The argument of the .lxvij. Psalm.

¶ Dauid after some notable victorie thanketh God, who is and hath ben through his mightie power a present helpe and comfort to the afflicted, to orphans, widows, and prisoners that sit in darlinesse, who also ouerthroweth with his mightie arme all wickednesse and his agapnetapers, and maketh them his subiectes for euer, to the great ioy of the godly.

¶ To the chiefe musicians a psalme of Dauid, which is a song.

In case the Lorde
would arylse, his
enemies would
be scattered: and
they that hate
hym would flee
from his face.

Lyke as the
smoke vanissheth,
[to] Wylt thou
cause [them] to banishe away: and lyke
as water melteth at the fire, [to] Wylt
the vngodly perishe at the presence of
the Lorde.

But the ryghteous must be glad, and
reioyce before the Lorde: they shall not
stande styll for myrth.

Syng vnto the Lorde, syng psalmes
vnto his name: magnifie hym that
rideth vpon the heauens as it were vpon
an hoise in his name "euerlastyng,
and reioyce before his face.

He is a father of the fatherlesse, and
the indge of widows: [he is] the Lorde
in his holy habitation.

He is the Lorde that maketh those that
dwelle alone to haue a familie: and
bryngeth prisoners out of the stockes.

But rebelles did inhabite a dry [ground]
O Lorde, when thou wentest forth
before the people: when thou wentest
through the wyldernes. Selah.

The earth shoke, and the heauens
dropped at the presence of the Lorde:
euen Sinai it selfe [shoke] at the presence
of the Lorde, Lorde of Israel.

Thou O Lorde dydst cause rayne to
fall at thy gracious pleasure: and when
thine inheritaunce was weery, thou
dydst hearken it.

Thy stocke dwelleth there: for thou O
Lorde doest of thy goodnesse prepare
for the poore.

The Lorde gaue the worde: great
was the company of the "preachers.

Kynges with their armies dyd flee:
they dyd flee, and the "ornament of an
house deuicd the spoyle.

Though ye haue lye[n] among the

pottes: yet shall ye be as the wynges of
a doue that is couered with siluer, and
hath her fethers as yelow as golde.

When the almighty scattered kynges
in it: it was as whyte as snowe in
"Salmon.

As the hyll of "Basan, so is Gods hill:
euen an hygh hyll, as the hyll of Basan.

Why skyp you so ye high hylles: this is
the Lordes hyll in the which it pleaseth
hym to dwell, yea God wylt abyde in it
for euer.

The charettes of "the Lorde are twentie
thousande, euen thousandes of angels:
and the Lorde is among them in holy
Sinai.

Thou wentst by on high, thou hast led
* captiuitie captive, thou hast receaued
gyftes for men: yea euen [for] those that
be disobedient, that God the Lorde
myght dwell [among them].

Blessed be the Lorde who day by day
powreth his [benefites] vpon vs: and is
God of our saluation. Selah.

The Lorde is our Lorde for to saue
* vs: and all maner of wayes for "death
pertayneth to God the Lorde.

God wylt wounde the head of his ene-
mies: and the heary scalpe of hym who
goeth on styll in his wickednesse.

The Lorde hath sayde, I wylt bryng
[my people] agayne out from Basan: I
wylt bryng [them] agayne out from the
deepe of the sea.

That thy footes [and] the tongue of thy
* dogges: may be made redde in the blood
of the enemies by his meanes.

They do well see O Lorde thy go-
ynges: thy goynges in the sanctuarie
my Lorde and kyng.

The fingers go before, the minstrelles
folow after: in the myddest are the
damselles playing with the tymbrelles.

In the congregations they do blesse
the Lorde: the God of the "fountayne
of Israel.

There is litle Benjamin their ruler, &
the princes of Iehuda their "counsell:
the princes of Zabulon [and] the princes
of

¶ In the
land of Basan.
"Salmon.
"Basan.

¶ God be-
stoweth his
enemies, and he
saue his
people.

¶ Progenie.

¶ It is to be
ruler of a
people that
signifieth to
ouerwhelme.

of Septhali.

28 Thy Lord hath ordeyned thy strength: establishe the thing O Lord that thou hast wrought in vs.

29 For thy temple sake at Hierusalem: kynges wyll byng presentes vnto thee.

30 But to rebuke the companie of speare

* Calues of the people.

* men, a multitude of bulles amongest the "people lyke vnto calues: [butyll] that they brought vnder foote [come] with peeces of siluer [for tribute.] scatter the people that delygth in warre.

"Embassadours.

31 Then shal "princes come out of Egypt: Ethiopia in all haste shall stretch out

her handes vnto the Loide.

32 Sing vnto the Lord O ye kingdomes of the earth: O syng psalmes vnto the Lord. Selah.

33 Who rydeth vpon the "most hyghett eternall heauens: lo he sendeth out a mightie voyce in his voyce.

"Vpon the heauens, the heuens of eternall.

34 Acknowledge the Lord to be mighty: his maiestie is ouer Israel, & might in the cloudes.

35 O Lord thou art terrible out of thy holy places: the God of Israel geneth myght and strength vnto his people, Blessed be the Lord.

¶ The argument of the. lxxix. Psalme.

David as in a figure setteth forth Ihuys passion, declaring withall, that Gods people shalbe saued, and his enemies destroyed. For he complaineth very vehemently of his greuous afflictions, humbly requestyng to be deliuered of them, he wisheth euill successe and a wretched ende vnto his aduersaries, he reioiceth and prayeth God, and calleth vpon heauen and earth to do the same. Finally, he prophesieth of the prosperitie of Chyldes Church.

¶ To the chiefe musician vpon O Sofanin (a psalme) of David.

(.) Musical instrument.

Euening prayer.
(a) Great solanities.

- A** 1 **S**ue me O Lord: for
2 ^(a) Waters haue entred in vnto my soule.
3 I am ouer the head in deepe myre where I feele no grounde: I plunge in deepe waters where the streame ouerwhelmeth me.
4 I am weery of crying, my throte is drye: my syght faileth me through the long attendaunce that I haue geuen vpon my Lord.
5 They that hate me without a cause are mothen the heertes of my head: they that are myne enemies and woulde destroy me guiltlesse are mightie, I payde them the thynges that I neuer toke.
6 God thou knowest my folly: and my faultes are not hyd from thee.
7 Let not them that trust in thee O Lord God of hostes, be for my cause ashamed: let not those that seke thee, be through me confounded O Lord of Israel.
8 For thy sake haue I suffered reprofe, shame hath couered my face: I am become a straunger vnto my brethre, euen an akaunt vnto my mothers children.
9 For the zeale of thine house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.
10 And I wept [chaſtenyng] my soule with fastyng: and that was turned to my reproofe.
11 Also I put on sackcloth for my garment: and they iested at me.

- 11 They that sit in the gate speake agaynst me: and they that drynke strong drynke [make] songes [vpon me.]
12 But [I make] my prayer vnto thee O God in an acceptable tyme: heare me O Lord in the multitude of thy mercede, according to the trueth of thy saluation.
13 Take me out of the myre, that I sincke not: oh let me be deliuered from them that hate me, & out of the deepe waters.
14 Let not the water fludde drowne me, neither let the deepe swalowe me vp: & let not the pyt shut her mouth vpon me.
15 Heare me O God, for thy louyng kindness is comfortable: turne thee vnto me accordyng vnto the multitude of thy mercies.
16 And hyde not thy face from thy seruauant, for I am in trouble: O haste thee [and] heare me.
17 Draw nigh vnto my soule & redeeme it: for myne enemies sake oh redeeme me.
18 Thou hast knowen my reproofe, my shame, and my dishonour: myne aduersaries are all in thy syght.
19 Reproofe hath broke my heart a peeces, I am full of heauynesse: I looked for some to haue pitie on me, but there was none, and for some that shoulde comfort me, but I coulde fynde none.
20 They gaue me for meate, gall to eat: and when I was thiristie, they gaue me vineger to drynke.
21 Let their table be as a snare before them: and in steade of aboundaunce of "peace, let it be a meanes of destruction.
22 Let

"Quiescent and placid.

22 Let their eyes be blynded that they see
not: and euer bolue downe their loynes.
23 Bolue out thine indignation vpon
them: and let thy wrathfull displeasure
take holde of them.
24 Let their habitation be desolate: and
let no man dwell in their tabernacles.
25 For they persecute hym whom thou
hast smitten: and they talke of the griefe
of them whom thou hast wounded.
26 Let them fall from one wickednesse to
another: and let them not enter into thy
ryghteousnesse.
D 27 Let them be wypped out of the booke
of the luyng: and not to be written a-
mong the ryghteous.
28 As for me I am afflicted and in hea-
uiness: thy sauing helpe O Lorde shall
defende me.

Shall place
and high.

29 I wyll prayse the name of the Lorde
with a song: and magnifie hym with a
solemne confession.
30 And it wyll please God: better then a
bullocke that hath hornes and hooves.
31 The humble wyll consider this and
be glad, such as seke after God: and
your soule shall lyue.
32 For God heareth the poore: & dispiseth
not his prisoners.
33 Let heauen and earth prayse hym: the
sea and all that moueth therein.
34 For the Lorde wyll saue Sion, and
bulde the cities of Iehuda: that men
may dwell there and haue it in possessio.
35 The posteritie also of his seruantes
shall inherite it: and they that loue his
name shall dwell therein.

¶ The argument of the. lxx. psalme.

¶ David desireth God to helpe hym with all speede, and to take avengeance of his
enemies. He also describeth the ioy of the godly, who seeth hym deliuered.

¶ To the chicfe musician (a psalme) of David, to reduce in remembrance.

A 1 **H**aste thee O Lorde to deliuer me:
make haste to helpe me O God.
2 Let them be ashamed and con-
founded that seke after my soule: let
them be turned backward and be put
to confusion that wishe me euill.
3 Let them be returned backwarde: for
a rewarde of their shamynge [other]
which say, "there, there."

which say

4 But let all those that seke thee be ioy-
full and glad in thee: and let all such as
delight in thy saluation say alway, the
Lorde be magnified.
5 As for me I am poore and in miserie,
hasten thee vnto me O Lorde: thou art
my ayde and my deliuerer, O God
make no long taryng.

¶ The argument of the. lxxj. Psalm.

¶ The prophete being assured of Gods ayde, desireth to be deliuered of his wicked and
cruell enemies, agaynst whose malice he complayneth before the face of God. And
forasmuch as euen from his youth he hath put his trust in God: he prayeth that
nowe in his olde age he be hearde and helped, to the intent that God may be prayed
for his deliuerance. wherfore, after he hath vttered his enemies thoughtes, and
prophecies of their destruction: he sayth that he wyll go to warre, trustyng in the
power of God, who before tyme hath restored hym out of sundry afflictions and
temptations, vnto a better state and condition then euer he had before.

Waiting
prayer.



Waiting
prayer.

1 **I**n thee O God I
haue put my trust,
let me neuer be put
to confusion: ridde
me and deliuer me
in thy ryghteous-
nesse, incline thine
care vnto me, and
saue me.

2 Be thou my strong holde wherunto
I may alway resort: thou hast geuen
a charge to saue me, for thou art my
house of defence, and my castell.

3 Deliuer me O my Lorde out of the
hande of the vngodly: out of the hande
of the vnryghteous and cruell man.
4 For thou O Lorde God art the thyng
that I long for: thou art my hope euen
from my youth.
5 Through thee haue I ben mayntay-
ned euer since I was bozne: thou art
he that toke me out of my mothers
wombe, my praise shall be alway of thee.
6 I am become as it were a monster vnto
many: but my sure trust is in thee.
7 Oh let my mouth be fylled: with thy
praise

- prayse and glozie all the day long.
- 23 8 Cast me not away in the tyme of age : forsake me not when my strength fayleth me.
- 9 For myne enemies speake against me: and they that lay awayte for my soule take their counsaile together.
- 10 They say, the Lorde hath forsaken hym : do you persecute hym and take hym, for there is none to deliuer hym.
- 11 Go not farre from me O Lorde: haste thee O my Lorde to helpe me.
- 12 Let them be confounded, let them be brought to naught that are agaynst my soule : let them be couered with shame and dishonour that seke to do me euill.
- 13 As for me I wyll patiently wayte alway: and I wyll prayse thee moze and moze.
- 14 My mouth shall dayly speake of thy ryghteousnesse and saluation : for I knowe no " ende therof.
- 15 I wyll go forth in the ^(b) strength of the Lorde God: and I wyll only make mention of thy ryghteousnesse.
- 16 Thou O God hast taught me from my youth: and hitherto I can well declare thy wondrous workes.
- 17 wherfore whylest I am olde and am

" Knowe not the number. (b) To declare.

gray headed : O Lorde forsake me not, vntyll I haue shewed thy acme vnto ^(this) generation, and thy power to all them that are yet for to come.

- 18 And vntyll I ^(haue) exceedingly exalted O Lorde thy ryghteousnesse : for great thynges are they that thou hast done, O Lorde who is lyke vnto thee:
- 19 which hast made me to feele many great troubles and aduersities: yet returning thou hast reuyred me, yea returning thou hast caused me to come out from the bottome of the earth.
- 20 Thou hast brought me to greater honour then I had before : & thou returning hast comforted me on euery syde.
- 21 Therfore I wyll confesse vnto thee thy trueth O Lorde, playing vpon an instrument of musike: vnto thee I wyll syng psalmes vpon the harpe O thou most holy ^(God) of Israel.
- 22 My lyppes wyll be ioyfull when I syng vnto thee : and so wyll my soule which thou hast redeemed.
- 23 My tongue also shal talke of thy ryghteousnesse all the day long: for they are confounded and brought vnto shame that seke to do me euill.

¶ The argument of the.lxxij. Psalme.

¶ The prophete in the name of the whole Church prayeth that the kyngdome promised vnto hym may come, which is the kyngdome of Iesus Christe. He declareth that then there shalbe peace, the number of the iust shal increase, so that all nations shalbe subiect vnto hym. He setteth forth the affection of the people towardes their kyng, & the aboundaunce of all thynges in his kyngdome, so that his name shal endure for euer.

¶ Of Solomon,

- 21 1 O God geue vnto the kyng thy ^(a) iudgements: and thy ryghteousnesse vnto the kynges sonne.
- 2 [Then] he wyll iudge thy people accordyng vnto iustice : and thy afflicted accordyng to " equitie.
- 3 The mountaynes also and hylles: shall bring peace to the people by the meanes of ryghteousnesse.
- 4 He wyll iudge the afflicted amongst the people: he wyll saue the children of the poore, and subdue the oppressour.
- 5 They wyll feare thee as long as the sunne and moone shyneth: from one generation to another.
- 6 He wyll come downe lyke the rayne into a ^(b) fleece of wooll: euen as the droppes that water the earth.
- 7 In his dayes the ryghteous wyll flourish: and there shalbe aboundaunce of

(a) Geue hym grace to iudge accordyng to thy lawe.

" Iudgement.

(b) The allusion to the fleece of Gideon. Judges. 6.

- peace so long as the moone endureth.
- 8 His dominion also shalbe from the one sea to the other: and from the fludde vnto the ende of the earth.
- 9 They that dwell in the wilderness shal kneele before him: his enemies shal like the dust.
- 10 The kyng of " Tharhis and of the " Philistines shall offer presentes: the kynges of " Sheba & Seba shall bring giftes.
- 11 All kynges wyll worshyp hym: all nations wyll do hym seruite.
- 12 For he wyll deliuer the poore when he cryeth: and the afflicted and hym that hath no helper.
- 13 He wyll haue compassion vpon the poore and needy: and he wyll preferre the soules of the poore.
- 14 He wyll deliuer their soules from deceit and oppression: and their blood shalbe

" Tharhis. Philistines. (c) Sheba & Seba. Gen. 10. 7. & 11. 1. & 25. 15.

"

- shalbe in his syght.
 To hym. 15 He wyll lyue, and he wyll geue "to the
 * poore of the golde of Sheba: and he
 wyll pray alwayes for hym, and dayly
 he wyll blesse hym.
 16 A handfull of corne shall [be sowed] in
 the earth vpon the toppe of hylles:
 and the fruite therof shall make a noyse
 lyke Libanus, and shall florische in the
 cite lyke grasse vpon the earth.
 17 His name shall endure for euer, his

name shalbe spread abroad to the world
 so long as the sunne shall shyne: all na-
 tions shalbe blessed in hym, and shall
 call hym blessed.

- 18 Blessed be God the Lorde: the Lorde
 of Israel which only doth wonderous
 thynges.
 19 And blessed be the name of his maiestie
 for euer: and all the earth shalbe fylled
 with his maiestie. Amen, Amen.

¶ Here endeth the prayers of Dauid the sonne of Isai.

The argument of the. lxxiii. psalme.

¶ The prophete for the comfort of the Godly, bttereth what offences spring of the pro-
 peritie of the wicked, declaring withall that they haue a wretched ende, and that
 the ende of such as be afflicted in this worlde for ryghteousnesse is happy: although
 that he knoweth not the cause of the affliction of the one, or the prosperitie of the
 other. He setteth forth the pryde of the vngodly, and the goodnesse and prouidence
 of God towarde hym at all tymes.

¶ A psalme of O Asaph.

psalms

21
 Euenyng
 prayer.



(b) Beue.

(c) They say
 he be haled
 with a shere,
 whereby he
 carryeth to
 death many
 whos.

(d) They be
 not shamed
 in their
 sayng.

¶ From
 the.

(e) They
 say that
 they are
 not shamed
 in their
 sayng.

Truely the Lorde is
 very good vnto Isra-
 el: vnto such as haue
 a cleane heart.
 2 Reuerthelesse, my
 feete were almost gone
 from me: my steppes
 had almost slypt.
 3 For I enured at the case of the foolishhe:
 I sawe the wicked (flowe) in all kynde
 of prosperitie.
 4 For there be no^(b) bondes of death that
 can holde them: and the galyes of
 their houses be strong.
 5 They come in no misfortune lyke
 other folke: neither are they plagued
 lyke other men.
 6 And this is the cause that pryde com-
 passe them rounde about: and crueltie
 couereth them as a garment.
 7 Their eyes stande out for farnesse: and
 the cogitations of their heartes do^(c)
 passe from them.
 8 They make other dissolute, they
 speake oppression with iniurie: they
 talke "proudely and presumptuously.
 9 For they stretch forth their mouth
 vnto the heauen: and their tongue
 goeth through the worlde.
 10 Therefore [God] his people^(d) turneth
 thither: and there is drawen vnto them
 waters in a full [cuppe].
 11 And they say, holbe shoulde God per-
 ceauce it: is there knowledge in the most
 hyghest:

12 Lo these vngodly and fortunate in the
 worlde: do possesse riches.
 13 Truely I haue cleansed my heart in
 bayne: and washed my handes in
 innocencie.
 14 All the day long I haue ben scourged:
 and "chastened euery moynyng.
 15 If I shoulde say that I woulde iudge
 after this sort: lo then I shoulde con-
 dempne the generation of thy children.
 16 Therfore I considered holbe I might
 vnderstande this: but it was to payne-
 full in myne eyes.
 17 Untyll I went vnto the sanctuarie of
 God: and vnderstood the ende of them.
 18 Truely thou doest set them in slippery
 places: and castest them downe head-
 long for to be destroyed.
 19 Oh holbe be they brought to a destruc-
 tion euen vpon a sodayne: they saynt,
 they consueine alway for very dread.
 20 They be as a dreame to a man after he
 is once waked: O Lorde thou wilt
 cause their^(e) image to be dispised in the
 cite.
 21 Verily thus was my heart inflamed:
 thus was my reynes pricked.
 22 So foolishhe was I and voyde of vn-
 derstanding: I was euen a brute beast
 before thee.
 23 Reuerthelesse I am alway with thee:
 for thou hast holden me by my ryght
 hande.
 24 Thou hast guyde me with thy coun-
 saile: and after that thou receauedst me
 with

¶ My cor-
 rection in
 the mor-
 nyng.

(e) Their ho-
 nor, dignite,
 estimation,
 aucthoritie
 & soule at the
 resurrection.

- With glorie.
 25 Whom haue I in heauen but thee: and
 there is none vpon earth that I desire
 besides thee.
 26 My flesh and my heart sayleth: but
 God is the strength of my heart, and
 my portion for euer.
 27 For lo, they that kepe them selues

a loofe from thee shall perishe: thou
 destroyest euery one that committeth
 fornication agaynst thee.

- 28 But it is good for me to come neare
 vnto God: [wherfore] I put my trust in
 thee O Lorde God, that I may declare
 all thy workes.

The argument of the.lxxiiii. psalme.

The prophete in the name of the people of Israel complayneth of their affliction, howe that they be as forsaked of God: howe that their temple is set a fire, and rased, and the worde of God abolished. He describeth the iniuries, crueltie, outragiousnesse, and blasphemies of the enemies. He humbly prayeth that these calamities may haue an ende, that iust punishment & auengeaunce may be taken of the enemies, and that they may be defended for his couenaunt sake, as his fathers were commyng out of Egypte.

A wife instruction (to be song) of Asaph.

Smoketh.

(a) Islandes
be measured
by robbers &
poltro: so God
as with a rod
measured
Iurie out of
all the world
for his inhe-
ritance.

- 1 O Lorde wherfore dost thou forsake
 vs altogether: wherfore breake-
 keth forth thy anger agaynst the
 sheepe of thy pasture.
 2 Remember thy congregation, thou
 hast possesst it now a long tynie: thou
 hast redeemed the (a) rodde of thine in-
 heritaunce, euen mount Sion wherein
 thou dwellest.
 3 Lyft vp thy seete for to destroy vtterly
 euery enemie: which hath done euill
 in thy sanctuary.
 4 Thyne aduersaries roare in the myd-
 dest of thy congregations: and set vp
 their banners for signes [of victorie.]
 5 He that helmed tymber afore out of
 * thicke woddes [for to builde the temple:]
 was esteemed as one offering a present
 [to God] above.
 6 But now they breake downe into
 peeces all the carued worke therof:
 With axes and hammers.
 7 They haue set fire on thy holy places:
 they haue defiled the dwelling place of
 thy name [calling it downe] to the ground.
 8 Yea, they sayde in their heartes, let vs
 make hauocke of them altogether: thus
 haue they burnt vp all the houses of
 God in the lande.
 9 We see not our ensignes, there is not
 one prophete more: no not one is there
 amongst vs that vnderstandeth our
 case.
 10 O Lorde shall the aduersarie do this
 dishonour continually: shall the enemie
 blaspheme thy name for euer:
 11 Why withdrauest thou thy hande, yea

thy right hande: consume [them, drawing]
 it out of thy bosome.

- 12 Truly God is my kyng of olde: who
 worketh saluation in the myddest of the
 earth.
 13 Thou didst deuide the sea through thy
 power: thou brakest the heades of the
 (b) dragons in the waters.
 14 Thou smotest the heades of (c) Leui-
 than in peeces: and gauest (d) hym to be
 meate for the people in wilderness.
 15 Thou broughtest out fountaynes and
 waters out of the harde rockes: thou
 dydest dye by mightie waters.
 16 The day is thine, & the nyght is thine:
 thou hast prepared the light & the sunne.
 17 Thou hast set all the borders of the
 earth: thou hast ordeyned summer and
 wynter.
 18 Remember this O God, the enemie
 hath dishonoured: and the foolish peo-
 ple hath blasphemed thy name.
 19 O deliuer not the soule of thy turtle
 doue vnto a wyde beast: forget not the
 congregation of the poore for euer.
 20 Loke vpon the couenaunt: for dark-
 nesse of the earth hath replemished
 houses with iniquitie.
 21 O let not the simple go away ashamed:
 but let the afflicted & needy geue prayse
 vnto thy name.
 22 Arise O Lord, mayntayne thine owne
 cause: remember the dishonour that
 the foolish man [doth] vnto thee daily.
 23 Forget not the voyce of thine enemies:
 the muttering of them that hate thee
 ascendeth vp continually.

(b) Syme
and his pro-
ple.
(c) Of that
Wharke
of leui-
(d) Syme
the sonne
of Wharke
and of the
Egypt
name, in the
children of
Israel
being a
wildemess
founte you
say, by the
people in the
desert, as
in the 24.
Wharke
Gods people
in the desert,
in that he
drummed
then then
God came
to the
west in the
desert.

How long

The

¶ The argument of the.lxxv.Psalme.

¶ The prophete prayeth God, and setteth forth the duetie of a good prince, who must administer iustice and equitie, purge the earth from corruptnesse of iudgement, suppress the wicked, and aduance the godly through the great power of God,

¶ To the chiefe musition, O destroy not; the psalme Oof Asaph, a song.



¶ I do confesse it vnto thee O lord, we do confesse it: for thy wonderful workes do declare thy name to be at hande.

When I shall take tyme yet for the purpose: I wyll iudge accordyng vnto ryght.

The earth wasteth and all the inhabitours therof: I haue vpholded the pylours of it. *Selah.*

I sayd vnto fooles deale not so madly: & to the vngodly^a set not vp your horne.

Set not vp your horne an high: [and]

speake [not] with a stiffe necke.

Because promotion commeth neither from the east nor from the west: nor yet from the south.

For God is the iudge: it is he that putteth downe one, and setteth vp another. *25*

For in the hande of God there is a cup, and the wine is redde: it is full mixt, and he poureth out the same.

But the vngodly of the earth do wyng out: and drynke the dregges therof.

As for me I wyll euer set forth in wordes [the Lorde]: I wyll sing psalmes to the God of Iacob.

And I wyll breake all the hornes of the vngodly: but the hornes of the ryghteous shalbe exalted.

¶ The argument of the.lxxvj.Psalme.

¶ The prophete prayeth the countrey of Iurie, for that God and his wyll was known in it, for that also that there God had geuen a notable victorie, as declaring him selfe to be the defendour of Iherusalem. He setteth forth the terrible iudgement & power of God agaynst wicked enemies. Finally, he exhorteth all Israelites to the true worshyping of God.

¶ To the chiefe musition in Neginoth, the psalme of Asaph, a song.

1 In Iurie is God known: his name is great in Israel.

2 At Shalem is his tabernacle: and his dwellyng in Sion.

3 There he brake the arrowes of the bowle: the shilde, the sword, and the battayle. *Selah.*

4 Thou art honourable: and of more puissance then the^(a) mountaynes of robbers.

5 The hygh couragious stomackes are spoyled, they haue slept their slepe: and the valiaunt souldiours coulde not^(b) finde their owne handes.

6 At thy rebuke O God of Iacob: both the charret and horse be brought to naught.

7 Thou, euen thou art dreadfull: and

who may stande in thy syght when thou^(c) [beginnest] to be angry:

8 Thou causest thy iudgement to be hearde from heauen: then the earth trembleth, and is still. *25*

9 When God ariseth to iudgement: and to helpe all the afflicted vpon the earth. *Selah.*

10 The feartenesse of man shall^(d) turne to thy prayse: [and] the remnaunt of the feartenesse thou wilt restrayne. *25*

11 Make bolues vnto God your Lorde, & perfourme them all ye that be rounde about hym: byng presentes vnto hym that is dreadfull.

12 He^(e) abateth the spirite of princes: he is dreadfull to the kynges of the earth. *25*

The

The argument of the. lxxvii. psalme.

The prophete bitereth in a lamentation, wonderfull cogitations of a sorrowfull afflicted & penitue heart, almost brought into desperation: but considering the manifold argument of Gods power and goodnesse, declared to hym and to his fathers in tyme past, he taketh good courage, and trusteth of Gods helpe.

To the chiefe musician vpon O Ieduthun, a psalme of Asaph.

In instruction of musick.

The hands of them that be a byng, be plucking and catchyng.

All the Gods be, a most high.

When the King is in the place.

Lightning and thunders.

- A** 1 My voyce was vnto the Lorde, and I cryed: my voyce was vnto the Lord, and he hearkened vnto me.
2 In the tyme of my trouble I sought the Lorde: my hande all the nyght^(a) catched & rested not, my soule refused comfort.
3 I called to remembraunce God, and I was disquieted: I conferred with my selfe, and my spirite was wrapped in pensiuensse. Selah.
4 Thou dydst kepe the watche of mine eyes: I was amased & coulde not speake.
5 I dyd thynke vpon the dayes past: and on the yerres of the olde worlde.
6 I called to remembraunce my psalme, song on the muscally instrument in the nyght tyme: I communed with myne owne heart, & searched out my spirites.
B 7 What, wyll the Lorde forsake me for euer: wyll he be no moxe intreated to be fauourable?
8 Is his mercie cleane gone for euer: and is his promise made from one generatiō to another, come vnterly to an ende.
9 Hath God forgotten to be gracious: and will he shut by his louing kindnesse in displeasure? Selah.
10 And I sayde, ^(b) this is my death: but the ryght hande of the most hyghest [may graunte] me yerres.

(b) I coulde not scape death in this calamitie, but God yett may make me liue many yerres.

- 11 I dyd call to remembraunce the workes of God almighty: for thy wonders done a great whyle agoe came into my mynde.
12 I also gaue my selfe to muse of all thy workes: and I talked of all thy actes.
13 Thy way O Lorde is in holynesse: who is so great a God as the Lorde?
14 Thou art O God that doth wonders: thou hast made thy power knownen among the people.
15 Thou hast redeemed thy people with a [mighty] arme: the sonnes of Jacob, and Ioseph. Selah.
16 The waters sawe thee O God, the waters sawe thee, they ^(c) feared: yea the depthes of them moued out of their place.
17 Thicke cloudes poured downe rayne, thinne cloudes gaue a noyse: and thine ^(d) arrowes went abyde into al corners.
18 The sounde of thy thunder was rounde about the [he]: the lightnynges shone throughe the worlde, the earth quaked and trembled.
19 Thy way is in the sea, and thy pathes in the great waters: and thy foote-steppe are not knowen.
20 Thou dydst leade thy people lyke sheepe: by the hande of Moyses and Aaron.

The argument of the. lxxvii. Psalme.

The prophete moueth his people to geue diligent eare vnto hym uttering the wonderfull benefites of God to the Jewes, euen such as were commonly knowen amongst them, and were to be declared of fathers vnto their children in all generations by the commaundement of God, to the intent that they be not as their forefathers were, rebelles, and stubburne agaynst God and his worde. For which cause they had euyl successe in battayle, and were afflicted with sundry calamities: yett they feeling the smart of affliction, made a countenance as though they sought God, but it was hypocritically, not forsaking their synnes and sleping to Gods mercie, wherfore God gaue the arke to the philistines as forsaking the Israelites because they greued hym with hyll alters and images, God also refused the tribe of Ephraim, and chose the tribe of Iuda, appoynting Dauid a Quephearde keeping sheepe, for to be kynge of his people.

Of the song

A wife instruction O of Asaph.

Evenyng prayer.



1 Eare my lawe O my people: endyne your eares vnto the wordes of my mouth.
2 I wyll open my mouth in a parable: I wyll declare harde

sentences of the olde tyme past.
3 which we haue hearde and knowen: and such as our fathers haue tolde vs.
4 we wyll not hyde them from their children: nay we wyll set forth in wordes to the generation to come, the prayles of God, and his myght and wonderfull

- wonderfull workes that he hath done.
- 5 For he reuined a statute in Jacob, and gaue Israel a lawe: in the which he commaunded our forefathers to teache their children.
- 6 To the intent the posteritie shoulde knowe it, [and] children which shalbe borne: that they shoulde ryle vp and declare it to their children.
- 7 That they shoulde put their trust in God, and not forget the workes of God: but kepe his commaundementes.
- 8 And that they be not as their forefathers were: a rebellious and a mutable generation: a generation that directed not their heart aright, and whose spirit cleaued not stedfastly vnto God.
- 9 ^(Like as) the children of Ephraim, which beyng harnessed & carrying bowes: turned their backs in the day of battayle.
- 10 They kept not the couenaunt of God: and they woulde not walke in his law.
- 11 But they forgot his workes: and his wonders which he had shewed them.
- 12 Marueylous thinges dyd he in the sight of their fathers: in the land of Egypt, in the fildes of Zoan.
- 13 He deuinded the sea and let them go thorow: he made the waters to stande as on an heape.
- 14 In the day time also he led them with a cloude: and all the night through with a light of fire.
- 15 He cloued the harde rockes in the wilderness: & gaue them drinke therof, as it had ben out of the great deepe waters.
- 16 He brought running streames out of a stonie rocke: and caused waters to gush downe, like as out of riuers.
- 17 Yet for all this they sinned still against hym: so that they prouoked the most hyghest in the wilderness.
- 18 And they tempted god in their heartes: in requiring meate for their lust.
- 19 They spake against God: they said, can God prepare a table in the wilderness?
- 20 Beholde, he hath smytten the stonie rocke, and waters haue gushed out, and streames haue flowed out abundantly: but can he likewise geue bread, can he prouide fleshe for his people?
- 21 Wherefore God hearde them, he was wroth, a fire was kindled in Jacob: and there arose by heavy displeasure against Israel.
- 22 Because they beleued not in the Lord: nor did put their trust in his saluation.
- 23 And yet he commaunded the cloudes a boue: and opened the doores of heauen.
- 24 He rained downe manna also vpon them, that they shoulde eate: and gaue them corne from heauen.
- 25 ^(So) man dyd eate the bread of angels: he sent them meate inough.
- 26 He remoued the east winde from vnder the heauen: and through his powder he brought in the south winde.
- 27 He rained fleshe vpon them as thicke as dust: and fethered soules like as the sande of the sea.
- 28 He let it fall among their tentes: euen rounde about their pavilions.
- 29 So they dyd eate and were wel filled, for he gaue them their owne desire: neuertheless they were not alienated from their lust.
- 30 But while the meate was yet in their mouthes, the heauy wrath of God came vpon them, and slew the welthyest of them: and made the chosen men of Israel to stoupe.
- 31 For all this they sinned still: and beleued not his wonderous workes.
- 32 Therefore their dayes dyd he consume in banitic: & their yeres in a short ^(troubling) time.
- 33 When he slew them, they sought hym: they repented them, and ^(a) made God their morninges worke.
- 34 And they remembred that the Lord was their rocke: & that the Lord most hyghest was their redeemer.
- 35 Neuertheless they dyd but flatter him with their mouth: and they made hym a lye with their tongue.
- 36 For their heart was not bryght with him: neither continued they faythfull in his couenaunt.
- 37 Yet for all that he beyng most mercifull: cleane pardoned all their misdeedes, and destroyed them not.
- 38 Yea many a tyme he dyd much for to repress his anger: and neuer woulde suffer his whole rage to breake out.
- 39 For he considered that they were but fleshe, and that they were euen a winde that passeth away & cometh not againe.
- 40 How oft dyd they prouoke hym in the wilderness: & greeued hym in the desert?
- 41 They turned backe and tempted the Lord: and prescribed ^(b) boundes to the most holy God of Israel.
- 42 They thought not of his hande: in the day when he redeemed them from the enemy.
- 43 Howe he had wrought his miracles

Man.

Or, princes

(a) They rose in the morning to pray to God.

(b) As though he were not omnipotent.

in Egypt: and his wonders in the field of Zoan.

“Stoan.

44 For he turned into blood their rivers & fluddes: so that they might not drinke.

45 He sent amongst them all kind of flies who dyd cate them: and frogges who destroyed them.

46 He gaue their frutes vnto the caterpillar: & their labour to the grasshopper.

47 He destroyed their vines with hayle stones: and their wilde figge trees with thy harde frost.

48 He smote their cattell also with hayle stones: and their flockes with thunder boltes.

49 He cast vpon them the rage of his furie, anger, disdayne, and trouble: by sending forth euill angels amongst them.

50 He made away to his indignatio, & spared not their soule from death: he gaue their lyfe to be subiect to the pestilence.

(c) Or strength, meaning the first booke.
(d) Egypt: was a name of the sonne of Cham.

51 And he smote all the first borne of Egypt: the first frutes of concupiscence in the paultions of Cham.

52 But as for his owne people, he led them forth like sheepe: and conducted them through the wilderness like a flocke of cattell.

53 He brought them out safely that they shoulde not feare: and ouerwhelmed their enemies with the sea.

(c) Or holy country.
(d) Or the cal-lee: or Hanaan, because it was full of mountaynes.

54 And brought them within the borders of his sanctuarie: euen to this mountayne which his right hand purchased.

55 He dyd cast out the heathen also before them: he caused their land to be deuided among the for an heritage, & made the tribes of Israel to dwell in their tentes.

56 Nevertheless, they tempted and displeased the most hyghest Lorde: & kept not his testimonies.

57 They turned backward, and they went astray like their forefathers: they started aside like a bowe that breaketh.

58 For they stirred hym to anger with their hygh places: and prouoked him to ielousie with their eardned images.

59 When the Lorde hearde this, he was wroth: & toke sore displeasure at Israel.

60 So that he forsoke the tabernacle in Silo: the paultion wherein he dwelt amongst men.

61 He deliuered his force into captiuitie: and his glorie into the enemies hande.

62 He gaue also his people ouer to sword: and was wroth with his inheritance.

63 Fire consumed his young men: and his maydens were not married.

64 His priestes were slayne with the sword: and his wydowes made lamentation.

65 But the Lorde awaked as though he had slept: like a giant making a triumphant noyse after wine.

66 He smote his enemies in the hynder partes: & put them to a perpetual shame.

67 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

68 But he chose the tribe of Juda: euen the hill of Sion which he loued.

69 And there he buylded his temple on high: and layde the foundation of it like a grounde euer to continue.

70 He chose also Dauid his seruant: and toke hym away from the sheepefoldes.

71 As he was following the ewes great with young he toke hym: that he might feede Jacob his people, and Israel his inheritance.

72 So he fed them according to the simplicitie of his heart: and guided them by the discretion of his handes.

The argument of the lxxix. psalme.

The prophete in the name of the Israelites greatly afflicted, lamenteth at the destruction of the temple, and of the citie of Hierusalem done by the heathen, and at the slaughter of his people. He prayeth God as well to take vengeance of the enemies in turning his displeasure on them, as to pardon hym and his their manyfold sinnes for his names sake, that they might praye him for euer.

¶ A psalme of Asaph.

Morning pray.

1



Lord, the heathen are come into thyne inheritance: they haue defiled thy holy temple, they haue made Hierusalem an heape [of stones]

2 They haue geuen the dead bodies of thy seruautes to be meate vnto the foules of the ayre: and

the flesh of thy saintes vnto the beastes of the lande.

3 They haue shed their blood like water on euery syde of Hierusalem: and there is none to burie them.

4 We are become an open shame vnto our neyghbours: a very scorn and derision vnto them that are rounde about vs.

5 O God

- 5 O God, howe long wilt thou be angry: shall thy ielouſie burne lyke fire for euer?
- 6 Poulſe out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.
- 7 For they haue deuoured Jacob: and layde waſte his dwelling place.
- 8 Remember not againſt vs ſinnes that be paſt, with all ſpeede let thy tender mercy preuent vs: for we are brought very lowe.
- 9 Helpe vs O Lord of our ſaluation for the glory of thy name: deliuer vs, and be merciful vnto our ſinnes for thy names ſake.
- 10 Wherefore do the heathen ſay, where

is nowe thy God: let the vengeance of thy ſeruauntes blood that is ſhed, be [openly known] amongſt the heathen in our ſight.

- 11 Let the ſorrowfull ſighing of the priſoners come before thee, accordyng vnto the greatnes of thy power: preſerue thou thoſe that are appoynted to dye.
- 12 And rewarde thou our neighbours ſeuen folde into their boſome: their blaſphemie wherewith they haue blaſphemed thee O God.
- 13 So we who be thy people and ſheepe of thy paſture will confeſſe thee for euer: and we will alway ſet forth in wordes thy prayſe, from generation to generation.

The argument of the lxxx. psalme.

The prophete earnestly prayeth God for to deliuer his people of Iſrael out of affliction wherein they were wrapp'd. He reciteth the benefices done vnto them, in bringing them out of Egypt, as a vine of God to be planted in the holy lande. He lamenteth the destruction of Hieruſalem, deſiring that it may be reedified.

To the chiefe muſition, vpon Soſannim Eduth, a psalme of Aſaph.

1 HEARE O thou ſhepherde of Iſrael, thou that leadeſt Ioseph lyke a ſheepe: and thou that ſitteſt vpon the Cherubims, ſhew thy gracious preſence.

(a) These three verses beginneth the psalme.

Scilicet.

- 2 Before (a) Ephraim, Benjamin, and Manasſes: ſurre vp thy ſtrength, and come for to ſaue vs.
- 3 Turne vs agayne O Lorde: ſhewe the light of thy countenance, and we ſhalbe ſaued.
- 4 O God, Lorde of hoasles: howe long wilt thou be angry at the prayer of thy people?
- 5 Thou feedeſt them with the bread of teares: and greeſt them plenteouſly teares to drinke.
- 6 Thou haſt made vs a ſtrife vnto our neighbours: and our enemies laugh vs to ſcorne.
- 7 Turne vs agayne thou Lorde of hoasles: ſhewe the light of thy countenance, and we ſhalbe ſaued.
- 8 Thou dydſt tranſlate a vine out of Egypt: thou dydſt caſt out the heathen, and planted it.
- 9 Thou maſt roome before it: thou cauſedſt it to take roote, and it hath filled the lande.
- 10 The hills were couered with her ſha-

dowe: and "goodly high Cedar trees with her bowes.

"The Cedar trees of God.

- 11 She ſtretched out her braunches vnto the ſea: and her bowes vnto the (b) Euphrates.
- 12 Why haſt thou then broken downe her hedge: that all they which go by plucke of her grapes?
- 13 The wyld boze out of the wood roareth it by: and the wyld beaſt of the field deuoureth it.
- 14 Turne thee agayne thou God of hoasles: I pray thee: loke downe from heauen, beholde and viſite this vine and vineyarde that thy ryght hande hath planted, and the young braunche which thou haſt fortified (c) for thy ſelfe.
- 15 It is brent with fire and cut downe: they ſhall periſhe at the rebuke of thy countenance.
- 16 Let thy (d) hande be vpon the man (e) of thy right hande: and vpon the ſonne of man whom thou haſt fortified for (f) thyne owne ſelfe.
- 17 And ſo we will not go backe from thee: thou ſhalt reuine vs, and we will call vpon thy name.
- 18 Turne vs agayne O God, Lorde of hoasles: ſhewe the light of thy countenance, and we ſhalbe ſaued.

(b) Euphrates.

(c) To the wyld.

(d) Succour.

(e) Man planted by thy.

(f) For thy wyld.

The argument of the.lxxxj. psalme.

The prophete exhorteth the ministers of the Church, and all other, to set forth Gods praises with all kinde of musicke, according to his ordinaunce geuen to the Israelites. God declareth his benefites to his people in deliuering them out of the thraldome of Egypt. He declareth also that they should easily haue subdued their enemies, and haue their groundes and fieldes very fructifull, if they had not ben disobedient vnto him.

To be song

To the chiefe musician vpon Gittith, O of Asaph.

- A** 1 Sing we meryly vnto the Lorde our strength: make a chearefull noyse vnto the Lorde of Jacob.
- 2 Take the ^(a) psalterie: byng hyther the tabret, the merie harpe, with the lute.
- 3 Blowe by the trumpet in the newe moone, euen in the time appointed: and vpon our solemne feast day.
- 4 For this was made a statute for Israel: and a lawe of the God of Jacob.
- 5 This he ordayned in Ioseph for a testimonie, when he came out of the lande of Egypt: [where] I ^(b) hearde a tongue [whiche] I kneiue not.
- 6 I ealed his shoulder from the burthen: and his handes ceased from making pottes.
- 7 Thou calledst vpon me in troubles, and I deliuered thee: I hearde thee out of the "middest of a thunder, I proued thee also at the waters of strife. Selah.
- 8 [When I sayd] heare O my people: and I wyll geue thee a charge O Israel in protesting vnto thee.
- 9 If thou wylt hearken vnto me, there shall be no straunge God in thee: neither shalt thou geue worship to any other Lorde beside me.
- 10 I am God thy Lorde which brought thee out of the land of Egypt: open thy mouth wyde, and I wyll fill it.
- 11 But my people woulde not heare my voyce: and Israel woulde not obey me.
- 12 So I gaue them by vnto the wicked cogitations of their owne heartes: and I did let them folowe their owne imaginations.
- 13 O that my people woulde haue hearkened vnto me: O that Israel had walked in my wayes.
- 14 I shoulde soone haue tamed their enemies: and turned myne hande against their aduersaries.
- 15 The haters of God shoulde haue ben founde ^(c) liers: and ^(d) their time shoulde haue endured for ever.
- 16 ^(e) He woulde haue fed them also with the finest wheate flowre: and I woulde haue satisfied thee with homie out of the stonie rocke.

as in instrumēt to sing psalmes.

for God heard the Israelites complaint of his owne good motion, and not of their deserts, being also vnto hym as other ben knowne.

Secretly, that is in a cloude, where secretly God was hid.

(a) To men
(b) To men
(c) To men
(d) To men
(e) To men

The argument of the.lxxxij. psalme.


The prophete admonisheth all iudges and magistrates of their duetie, saying that God sitteth in the midst of them. He reproveth them for vniust iudgements, and exhorteth them to do iustice, yea vnto the poore, vnto wydowes, and to the fatherlesse: for they must dye and make accompt of their doynges as well as other, howe great in authoritye fouer they be. Therefore considering the great iniquitie commonly of iudges and magistrates, he humbly desireth God him selfe to minister iustice here in earth.

To be song

A psalme O of Asaph.

(a) A congrega-
tion to iudge
of life & death,
is of God, and
the office of
God.
Euenyng
prayer.

(b) Stare
laure vnto.

- A** 1  standeth in the ^(a) congregation of God: he iudgeth in the midst of God.
- 2 How long wyll ye geue wrong iudgement: and ^(b) accept the persons of the vngodly? Selah.
- 3 Iudge ryght vnto the poore and fatherlesse: dispatch according to iustice suche as be afflicted and in necessitie.
- 4 Deliuer the poore and outcast: saue them from the hande of the vngodly.
- 5 They knowe nothyng, they vnderstande nothing: they walke on styll in darknesse. [wherefore] all the foundations of the earth be "out of course.
- 6 I haue sayde ye are gods: and ye all are chyldren of the most highest.
- 7 But ye shall dye lyke as a man ^(c) both: and princes them selues shall fall away lyke as other ^(d) do.
- 8 Arise O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Remoued

The

The argument of the. lxxxij. psalme.

The prophete in the name of the Church, moueth God not to suffer any longer the outrageousnes of a great number of enemies, whose endeuours be onely for to destroy the Church, and the name of the chyl dren of God: wherefore he wisheth iust punishment for them.

A song, the psalme of O Asaph.

1 **H**olde not thy tongue O Lorde: Kepe not thyll silence, refraine not thy selfe O Lorde.

2 For beholde, thyn enemies make an hyppore: and they that hate thee, haue lifted vp their head.

3 They haue deuised thre wde counsell against thy people: and they haue consulted against thyne, whom thou " defendest.

4 They haue said, come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembraunce.

5 For they haue conspired all in one minde: & are confederate against thee.

6 The pavilions of Edom and the Israelites: of Moab, and Hagerites,

7 Gebal, and Ammon, and Amalec: the Philistines with the inhabitants of Tyre.

8 "Assur also is ioyned vnto them: they were a great " ayde to the " chyl dren of Lot, Selah.

9 But do thou vnto them, as vnto Mi-

dian: as vnto Sisera, as vnto Iabin at the brooke Bishon.

10 Whiche perished at Ein Dor: and became as the downe of the earth.

11 Make them, their princes, [and] al their captaynes: lyke Dreb, and lyke Zeeb, and lyke Salmunna.

12 Whiche sayd, let vs take to our selues: the houses of God in possession.

13 O my Lorde, make them lyke vnto a wheele: and as chaffe before the winde.

14 Lyke as a fire that burneth by the wood: and as the flambe that consumeth the mountaynes.

15 Persecute them euen so with thy tempest: and make them astrayde with thy storme.

16 Make shame to appeare in their faces: that they may seeke thy name O God.

17 Let them be confounded and astonied with feare euer more & more: let them be put to shame, and perishe.

18 And let them knowe that thou in thy name " God eternall art only: O thou " Ichoua the most highest ouer all the earth.

The argument of the. lxxxiiij. psalme.

The prophete like a bertuous prince openeth the singular affection of his heart towarde the house of God, beyng for that he can not come thither through the trouble that he was oppressed. He affirmeth them to be most happy, who may be at the publique seruice in the Church for to praye God. He requireth Gods mercy and fauour, that he may be restored to Hierusalem for to set forth his praye: for he that putteth his trust in God is happy.

To the chiefe musician vpon Gittith, a psalme of the sonnes of Corach.

1 **H**ow amiable are thy dwellinges: thou God of hostes:

2 My soule hath a desire and a longing to enter into the courtes of God: my heart and my flesh leape with ioy for to go to the liuing Lorde.

3 Hea the sparowe hath founde her an house, and the swallowe a nest: where she may lay her young: euen thy altars O God of hostes, my king & my Lord.

4 Blessed are they that dwell in thy house: they wyll be alway prayng thee, Selah.

5 Blessed is that man whose strength is in thee: [the] wayes are in their heart.

6 They journeying through the vale * of " feares: (yea when every cesterne [at their name] is filled with water) do

accept it for a [saye] pleasant Well.

7 They wyll set forward fro a " fronte courage to a fronte courage: that the God of Gods may be seene of them in Sion.

8 O God Lorde of hostes heare my prayer: geue eare O God of Jacob. Selah.

9 Beholde O Lorde our shielde: and loke vpon the face of thyne annointed.

10 For one day in thy courtes, is better then a thousande [els where]: I had rather " be a doore keeper in the house of my God, then to dwell in [large] tabernacles of vngodlynes.

11 For God the Lorde is a sunne and a shielde: God geueth grace and worship, he withholdeth no good thyng from them that liue in any perfection.

D iij

12 O God

(b) They wyll not be fronte: but by going, they wyll haue more lust to go.

" Kepe the threhold.

12 O God of hostes: blessed is the man that putteth his trust in thee.

The argument of the. lxxxv. psalme.

¶ The prophete maketh a publique prayer vnto God, thanking hym and praying him for that he hath forgiven the people their sinnes. He prophesieth of the coming of Christe, by whom iustice, peace, glory, prosperitie, and saluation cometh, the fruites of them that be iustified by Christe.

¶ To the chiefe musician, a psalme of the sonnes of Corach.

1 O God, thou art become gracious vnto thy land: thou hast brought Jacob agayne home out of captiuitie.
2 Thou hast forgiven the wickednes of thy people: and couered all their sinnes. *Selah.*
3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.
4 Turne vs O God of our saluation: and let thine anger cease from vs.
5 Wilt thou be displeased at vs for ever: and wilt thou stretch out thy wrath from one generation to another,
6 wilt thou not turne agayne and reuie vs: that thy people may reioyce in thee?
7 Shew vs thy louing kindnes O God: and graunt vs thy saluation.

8 I will hearken what God the Lord saith: for he speaketh peace vnto his people & to his saintes, that they turne not agayne to ^(a) folly.
9 For truly his saluation is nye them that feare him: insonmuch that ^(b) glory dwelleth in our earth.
10 Merry and truely are met together: righteousness and peace haue kissed ^(c) each other.
11 Truely shall bud out of the earth: and ryghteousnes shall looke downe from heauen.
12 Pea, God shall geue all that is good: and our earth shall geue her increase.
13 [Every man] shall cause righteousness to go before him: and he shall direct his steppes in the way.

(a) To folly.

(b) Glory dwelleth in our earth.

The argument of the. lxxxvj. psalme.

¶ Dauid being sore afflicted, calleth earnestly to God for helpe, complaining of the mischeuous dealinges of his enemies. He praiseth God for his manifold goodnes and power aboue all gods of the heathen, prophesying that all nations shall worship hym. He desireth that he may be taught of God, and deliuered from his enemies, that he may glorifie God.

¶ A prayer of Dauid.

Morning prayer.

1 **B**ow downe thine eare O God, and heare me: for I am poore and in nuerie.
2 Preserue thou my soule, for I am holy: my God saue thy seruauent that putteth his trust in thee.
3 Be mercifull vnto me O God: for I do call dayly vpon thee.
4 Comfort the soule of thy seruauent: for vnto thee O Lord do I lift vp my soule.
5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.
6 Geue eare O God vnto my prayer: and be attentue vnto the voyce of my humble petitions.
7 I call vpon thee in the day of my trouble: for thou hearest me.

8 Among the gods there is none like vnto thee O Lord: there is not one that can do as thou doest.
9 All nations whom thou hast made, shall come and worship thee O Lord: and shall glorifie thy name.
10 For thou art great and doest wondrous things: thou art God alone.
11 Teache me thy way O God, and I will walke in thy truth: make my heart all one with thine, that it may feare thy name.
12 I will acknowledge thee O Lord my God with all my heart: and I will glorifie thy name for ever.
13 For great is thy mercy towards me: and thou hast deliuered my soule from the lowest [part of] hell.
14 O God, the proude are risen against me: a companie of outrageous naughtypackes haue sought after my soule, and haue not set thee before their eyes.
15 But

long of
77.

15. **W**ilt thou O Lord art a God full of compassion and mercy: long "per thou be angry, plentiful in goodnes and truely.
16. **T**urne thy face vnto me, and haue mercy vpon me: geue thy strength vnto thy seruant, and helpe the sonne of

thine hand mayde.

17. **S**helue some good token of thy fauour towarde me, that they which hate me may see it and be ashamed: because thou God hast helped me, and comforted me.

The argument of the lxxxvij. psalme.

The prophete commendeth Sion the citie of God, of the holy religion that is in it, of the situation, of the great loue that God beareth to it, of the noble actes done in it, and in a-
nouncing it aboue all the kingdomes of the earth.

A psalme, the song of the sonnes of Corach.

1. **G**od loueth the gates of Sion more then all the dwellynges of Jacob: [for] her foundations are vpon the holy hills.
2. **V**ery excellent thinges are spoken of thee: O thou citie of God. Selah.
3. **I** will make mention amongst those that knowe me, of " Egypt and Baby-
lon: behold also of Palestina and Tyre, with Ethiopia, [and it shalbe sayde] suche

a man is^(a) borne there.

4. **B**ut of Sion it shalbe reported, that very many be borne in her: and the most highest him selfe shall establishe her.
5. **G**od will number in the register of the people: " every one that is borne there. Selah.
6. **A**nd the fingers as well as the players of instrumentes: yea al my^(b) fountaines are in thee.

(a) There shalbe founde but fewe to be faced out of those places, but one or two in respect of the multitude that shalbe good people in Sion.
" He and he
" He is borne there
(b) All my cunning, wit, senses, and strength, are occupied in seeing lookeyng the people.

The argument of the lxxxviii. psalme.

The prophete after a most lamentable sort, desireth God to heare his prayers. He complayneth of his great calamities and extreme perilles, wherein he was wrapt by sickness, by leperdie of death, and by the losse of his frendes, as one forsaken of God, and without al comfort. He is loth to die, for that then he can not praye God with the saythful.

A song, the psalme of the sonnes of Corach, to the chiefe musician vpon Mahalath Leannoth, a wife instruction of Heman the Ezrahite.

1. **O** God the Lord of my saluation, I crye day and night before thee: let my prayer enter into thy presence, encline thine eare vnto my crying.
2. **F**or my soule is full of miserie: and my life toucheth the graue.
3. **I** am counted as one of them that go downe vnto the pit: and I am now become a man that hath no strength.
4. **I** am free among the dead: like such as beynghylled lye in a graue, whom thou remembrest no more, and are cut away from thy^(a) hande.
5. **T**hou hast layde me in the lowest pit: in darknes and in deepenes.
6. **T**hyne indignation sore presseth me: and thou hast vexed me with all thy stormes. Selah.
7. **T**hou hast put away myne acquaintance farre fro me, and made me to be abhorred of them: I am shut vp, I can not get forth.
8. **B**y sight sayeth through my affliction

on O God: I haue called dayly vpon thee, I haue stretchyd out mine handes vnto thee.

9. **W**ilt thou worke a miracle amongst the dead: or shal the dead rise vp againe [and]^(b) acknowledge thee: Selah.
10. **S**hall thy louing kindnes be talked of in the graue: or thy saythfulnes in destruction?
11. **S**hall thy wonderous workes be knowne in the darke: and thy righteousnes in the lande of^(c) forgetfulness?
12. **B**ut vnto thee do I crye O God: and my prayer commeth early in the morning before thee.
13. **O** God, why abhorrest thou my soule: and [why] hidest thou thy face from me?
14. **I** am in miserie, I labour euen from my youth with the panges of death: I haue suffered thy terrours, [and] I am still in doubt.
15. **T**hyne indignation hath gone ouer me: and thy terrours haue vndone me.
16. **T**hey

(b) Bapty-
sm: and geue
thee thanks.

(c) The graue,
for after men
be layde in it,
they be multi-
tude of
gotten in a
short tyme.

16 They came rounde about me dayly
lyke water: and compassed me altoget-
her on euery syde.

17 Thou hast put a way farre from me
my frende and neighbour: [thou hast hid]
mine acquaintaunce " out of sight.

" In dar-
nelle.

The argument of the. lxxxix. psalme.

The prophete prayeth the inspeakable goodnes of God, for the couenaunt made to him and
to the elect people of God for euer. He prayeth his great power, goodnes, and iustice.
He declareth what promise God hath made to hym of his kingdome and posteritie. He
complayneth of the great spoyling of his kingdome, and of his people. He desireth God for
his couenantes sake, to deliuer hym out of affliction, vpon the consideration that mang
life is very short.

A wyse instruction of Ethan the Ezrachite.

Euening
prayer.

A 1



Wyll sing allwayes of
the mercy of God:
with my mouth I
wyll make knowen
thy trueth from one
generatio to another.

" Be myl-
ded vp.

2

For I sayde, mercy
shall for euer " endure: thou hast esta-
blished thy trueth in the heauens.

3

I haue made a couenaunt with my
chosen: I haue sworne vnto Dauid my
seruaunt.

4

I wyll establishe thy seede for euer:
and bylde vp thy thron from genera-
tion to generation. *Selah.*

5

O God, the very heauens shall con-
fesse thy wonderous workes: and thy
trueth in the congregation of saintes.

6

For who is he in the cloudes that shal
matche God: [and who] is like vnto God
amongst the children gods:

B 7

God is very terrible in the assemble of
saintes: and to be feared aboue al them
that are about him.

8

O God, Lorde of hostes, who is like
vnto thee a most mightie Lorde: and
thy trueth is on euery side thee.

" The pride

9

Thou rulest the " ragyng of the sea:
when her waues aryse, thou delayest
them.

10

Thou hast brought Egypt in so bad a
case as if it were wounded: thou hast
scattered thyne enemies abroad with
thy mightie arme.

11

The heauens are thine, the earth also
is thine: thou hast layde the foundati-
on of the rounde worlde, and of all the
plentie that is therein.

C 12

Thou hast made the north and the
south: Tabor and Hermon do reioyce
in thy name.

13

Thou hast a mightie arme: thy hand
is strong, and thy right hand is exalted.

14

Iustice and indgement is the founda-
tion of thy thron: mercy and trueth
shall go before thy face.

15

Blessed is the people that knoweth a

(a) triumphat noyse: O God, they shal
walke in the light of thy countenance.

16 They shall make them selues merie
dayly in thy name: and in thy righte-
ousnes they shal exalt them selues.

17 For thou art the glory of their strength:
and in thy louing kindnes thou wyll (b)
lift vp our hornes.

18 For our shilde is of God: and our king
is of the most holy of Israel.

19 Thou hast spoken sometimes in visi-
ons vnto thy saintes: and hast sayde, I
haue added ayde vpon the nightie, I
haue exalted one chose out of the people.

20 I haue founde Dauid my seruaunt:
I haue annoynted him with myne ho-
ly oyle.

21 Therefore my (c) hande shalbe assured
vnto him: and mine arme shal streng-
then hym.

22 The enemye shal not be able to do him
violence: the sonne of wickednesse shal
not afflict hym.

23 I wyll breake into peeces his foes be-
fore his face: and ouerthrowe them
that hate hym.

24 My trueth also and my mercy shalbe
with hym: and in my name shal his
horne be exalted.

25 I wyll set also " his dominion in the
sea: and his right hande in the fluddes.

26 He shal make inuocation vnto me:
[saying] thou art my father O my God,
and my " fortreffe of saluation.

27 And I will make him my first borne:
in higher state then kinges of the earth.

28 My mercy wyll I kepe for hym euer: &
more: and my couenaunt shal stand fast
with hym.

29 His seede also wyll I make to endure
for euer: and his thron as the dayes of
heauen.

30 But if his chyldren forsake my lawe,
and walke not in my indgement: if they
breake my statutes, and kepe not my
commaundementes,

31 I will then visite their transgressions
with

(a) Drewe
neth the con-
trast of the
two wyes
of the
people
together. It
showe an app-
erent of the
trouthe and
grace of
God.
(b) Which he
supposes to
be a
out enemye.

(c) My
hande shalbe
assured
vnto hym.
D

" Hail

" Rocke.

42 Thou hast turned the harde edge of

51 Blessed be God for evermore : so be it,
and so be it.

¶ A prayer of Moyses the man of God.

4 For a thousande yeres in thy syght are

9 For all our dayes do passe in thine anger: We spende our yeres as [in speaking] a worde.

(5) If some-
thing hap-
pen, if all
our life be
swayed in ca-
lamities with-
out all con-
fess.

(g) The representatives of God's people, bound in Christ, whose stripes they follow.

a worde.

^a Pride.
 (b) So much
 felicitie in this
 life is without
 labour and
 disquietnesse
 of mynde, ne:
 are contented,
 but caryed
 with lutes,
 passions,
 cares, and
 sorowes.

- 10 The dayes of our yeres be in all thre:
 score yeres and tenne, and yf throug
 strength [of nature] men come to foure
 score yeres: yet is their^a solitic but^b la-
 bour and care, yea moxoner it passeth
 in haste from vs, and we flee from it.
 11 Who regardeth the force of thy wrath:
 for euen there after as a man feareth
 thee, so [feeleth he] thy displeasure.
 12 Make vs to knowe so our dayes, that
 we number them: and we wyl frame
 a heart [vnto] wisdomie.
 13 Turne agayne O God (what, for euer
 [wylt thou be angry?]) and be gracious vn-

to thy seruantes.

- 14 Replenishe vs early in the mornyng
 with thy mercie: and we wyl crye out
 for ioy, and be glad all the dayes of our
 lyfe.
 15 Make vs mery accordyng to the dayes
 that thou hast afflicted vs: and accordyng
 to the yeres wherein we haue
 "suffred aduersitie."
 16 Let thy worke appeare in thy ser-
 uantes: and thy glory in their chylzen.
 17 And let the glorious maiestie of the
 Lorde our God be vpon vs: and prosper
 thou the worke of our handes vpon vs,
 O prosper thou our handy worke.

^a See ec

The argument of the .xci. psalme.

¶ The prophete declareth the confidence, trust, safenelle, securitie, and contentation of
 mynde, that they haue who depende wholy of Gods gouernment & protection, they be
 without daunger in all aduersitie, no calamitie can hurt them, God mightily prefer-
 ueth them in all afflictions and temptations. He promisseth those that knowe hym,
 loue hym, and honour hym, in calling vpon hym for helpe in their neede, that they
 shalbe hearde, deliuered, brought to honour, they shall haue long lyfe in this worlde,
 and after this lyfe, they shalbe saued both body and soule.

- A 1 **W**ho soeuer sitteth vnder the couer
 of the most highest: he shal abide
 vnder the shadowe of the al-
 mighty.
 2 I wyl say vnto God, thou art my
 hope and my fortresse: my Lorde, in
 whom I wyl trust.
 3 For he wyl deliuer thee from the
 snare of the hunter: and from the noy-
 some pestilence.
 4 He wyl couer thee vnder his wynges,
 & thou shalt be safe vnder his fethers:
 his faythfulnesse shalbe thy shielde and
 buckler.
 5 Thou shalt not be afrayde of any ter-
 rour of the nyght: nor of any arrowe
 that flieth by day,
 6 Nor of any pestilence that walketh in
 the darknesse: nor of any deadly fyr that
 destroyeth at hygh noone.
 B 7 A thousande shall fall beside thee, and
 ten thousande at thy ryght hande: but
 it shal not come nygh thee.
 8 Thou only with thine eyes shalt be-
 holde: & see the rewarde of the vngodly.
 9 For thou O God art my hope: thou
 hast set thine habitation very hygh.
 10 There shall no euill lyght on thee:
 neither shall any plague come nye thy
 dwellyng.
 11 For he wyl gene his angels charge
 ouer thee: to kepe thee in all thy wayes.
 12 They wyl beare thee in [their] handes:
 that thou hurt not thy foote agaynst a
 stone.
 13 Thou shalt set thy foote vpon the
 Lion and Adder: the young Lion and
 the Dragon thou shalt treade vnder
 thy feete.
 14 Because he hath set greatly his loue
 vpon me, therfore wyl I deliuer hym: C
 I wyl set hym vp out of all daunger,
 because he hath knowen my name.
 15 He shall call vpon me, and I wyl
 heare hym: yea I am with hym in
 trouble, I wyl deliuer hym, and byng
 hym to honour.
 16 I wyl satisfie hym with a long lyfe:
 and I wyl cause hym to see my salua-
 tion.

The

¶ The argument of the xcij. Psalme.

¶ It seemeth that the prophete made this psalme to be song vnto the people vpon the Sabbath dayes, for to stirre them vp the better to knowe God, and to praye God in his workes. He commendeth the setting forth of Gods praye in musically instrumentes. He reioiceth much and wondereth at Gods workes. But the foole vnderstandeth not that the wicked, be they neuer so fortunate, shall come to a wretched ende, for the wicked shall be destroyed, and the godly shall prosper. The greatest felicitie that the iust hath in this lyfe, is to be planted in the house of God, there continually for to praye hym.

¶ A Psalme, the song for the sabbath day.

- 1 **I**s a good thyng to confesse vnto God: and to syng psalmes vnto thy name O thou most hyghest.
- 2 To set forth in wordes thy louyng kyndnesse early in the mornyng: and thy trueneth in the nyght season.
- 3 Vpon an instrument of ten stringes, and vpon the Lute: vpon the harpe with a solenne sounde.
- 4 For thou God hast made me glad thowtwe thy workes: I do reioyce in the workes of thy handes.
- 5 O God howe glorious are thy workes: thy thoughtes are very depe.
- 6 An vniuersall man doth not consider this: and a foole doth not vnderstande it.
- 7 wheras the vngodly do bud by greene as the grasse, and wheras all workers of iniquitie do flourish: that they withstandinge, shall be destroyed for euer and euer.
- 8 But thou O God: art the most hyghest for euer more.
- 9 For lo, thine enemies O God, lo thine enemies shall perishe: all the workers of wickednesse shall be destroyed.
- 10 But my house shall be exalted lyke the house of an vnicorne: for I am annoynted with excellent oyle.
- 11 And myne eye shall see those that lye in wayte for me: myne eare shall heare the malicious persons that rise vp agaynst me.
- 12 The ryghteous shall flourish lyke a paulme tree: and shall spread abroad like a Cedar in Libanus.
- 13 Such as be planted in the house of God: shall flourish in the courtes of our Lorde.
- 14 They shall styll byng forth fruite in their age: they shall be fat and flourishing.
- 15 For to set forth in wordes that God is vpright: he is my rocke, and no iniquitie is in hym.

¶ The argument of the xciii. psalme.

¶ The prophete prayseth the mightinesse of the maiestie of God, which is declared from the beginning of the world: partly by the wonderful continuance of creatures made in it, and partly by testifying his will, commaundementes, and holynesse to his people.

- 1 **W**hen thou O God, shalt be glorified with a glorious maiestie, God is clothed with strength: he hath girded hym selfe, he hath made the worlde so sure that it can not be moued.
- 2 Euer since the worlde began, thy throne hath ben set sure: thou art from euer-



lastyng.

- 3 The fluddes are risen O God, the fluddes haue lyft vp their noyle: the fluddes haue lyft vp their waues.
- 4 God which is on high, is more puissant then the noyle of many waters: then the mightie waues of the sea.
- 5 Thy testimonies are most certayne: holynesse is an ornament to thine house O God in all tymes.

¶ The argument of the xciiii. Psalme.

¶ The prophete calleth vpon God earnestly for to take avengeance of the wicked who do afflict the innocent without cause. He complayneth of their outragiousnesse and tyranny. He reproveth them of foolishnesse, in that they thinke and say that God seeth them not, for God knoweth their wickednesse, and seeth their priuie thoughtes. And in punishing them, he shall cause the good to lye vprightly, who synneth no waye agaynst the wicked but only God. For God fauoureth no iniquitie, it is he that will destroy all them that oppresse the innocent.

- 1 **O** God the Lord of all avengeance: the Lord of all avengeance shewe thy glorious maiestie.
- 2 Be exalted O thou iudge of the world: and rewarde the proude after their deseryng.

3 O God

- 3 O God howe long shall the vngodly :
howe long shall the vngodly triumph :
- 4 All such as be workers of iniquitie: they
babble, they prate stoutly, they make
boastes of them selues.
- 5 They oppresse thy people O God: and
they afflict thine heritage.
- 6 They murder the wyddowe and the
straunger: & put the fatherlesse to death.
- 25 7 And they say, tush the Lorde seeth it
not: neither doth the God of Jacob vn-
derstande it.
- 8 Understande ye vnderlyfe among the
people: O ye fooles, when wyll ye be
well aduised:
- 9 He that hath planted the eare, shall he
not heare: yf he shapeth the eye, shall
he not see:
- 10 He that chasteneth the heathen, shall
not he punishe: it is he that teacheth
man knowledge.
- 11 God knoweth the thoughtes of man:
that they are but vanitie.
- 12 Blessed is the man O Lorde, whom
thou wylt chasten: and whom thou
wylt instruct in thy lawe.
- 13 That thou mayest geue hym "patience
in tyme of aduersitie: vntyll the pyt be
digged by for the vngodly.
- 14 For God wyll not reiect his people: &
neither wil he forsake his inheritance.
- 15 For ^(a) iudgement shalbe reduced vnto
iustice: and after it shall all such as be
vpryght of heart [be iudged.]
- 16 Who will ryle by with me agaynst the
malicious: or who wyll take my part a-
gaynst workers of wickednesse:
- 17 If God had not ben an ayde vnto me:
it had not fayled much but my soule had
dwelled ^(b) in silence.
- 18 But when I sayde my foote hath
slipped: thy mercy O God helde me by.
- 19 In the multitude of my cogitations
from the bottome of my heart: thy com-
fortes byd recreate my soule.
- 20 Shall the seate of wickednesse haue
any thyng to do with thee: which [seate]
maketh "wryng to be enacted for a lawe.
- 21 They florke together agaynst the soule
of the ryghteous: and condemne the in-
nocent blood.
- 22 But God is to me a refuge: and my
Lorde is the rocke of my confidence.
- 23 And he wyll recompence them their
wickednesse, and destroy them in their
owne malice: God our Lorde wyll de-
stroy them.

^a Quiet
from euyl
dayes.

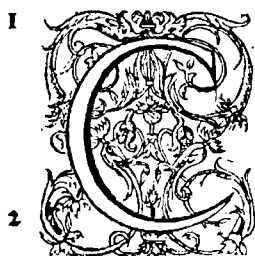
^(b) In the
great dym-
ness that is
the greue,
speake in
silence.

^a VVryng
laboure or
mischief.

The argument of the. xcv. psalme.

The prophete stirreth by mens heartes both to prayse God for that he is the mightiest
kyng, maker of this worlde: and also to worship God with all humblenesse, for that he
is our shephearde, and we be his sheepe. He also aduertiseth all men to geue eare to
Gods voyce, and without delay to be obedient vnto his wyll, lest after the example of
their disobedient fathers, they being destitute of Gods sauour, neuer come to eternall
ioy and rest.

M
Mornyng I
prayer.



- 1 Come let vs syng
vnto God: let vs
make an heartie
reioysyng with a
loude voyce vnto
the rocke of our
saluation.
- 2 Let vs make
speede to come be-
fore his face with a confession: let vs ex-
presse vnto hym outwardly a heartie
gladnesse with syngyng of psalmes.
- 3 For God is a great Lorde: and a great
kyng aboue all gods.
- 4 In his hande are all the deepe corners
of the earth: and the hygh toppes of
hilles be his also.
- 5 The sea is his, and he made it: and his
handes fashioned the drye lande.
- 6 Come, let vs worship and fall downe:
let vs kneele before the face of God our
maker.
- 7 For he is our Lorde: and we are the
people of his pasture, and the ^(a) sheepe
of his hande.
- 8 To day yf ye wyll heare his voyce
harden not your heartes as in the tyme
of "contention: as in the day of tempta-
tion in the wilderness.
- 9 Whē your fathers tempted me, proued
me: [yea after] they had seene my worke.
- 10 Fourtie yeres long was I greued
with that generation: and I sayde this
people erreth in heart, and they haue
not knowen my wayes.
- 11 Vnto whom I sware in my wrath: ^a "that they shoulde not enter at all into
my rest.

^(a) Sheepe
and govs
by his hande.

^a Merch
and Mith
Exod. 17.

^a I sayd
that they
shoulde not
enter at all
into my rest.

The

¶ The argument of the. xcvi. Psalme.

¶ The prophete most earnestly moueth not only the Israelites: but also all nations throughout the worlde, to praye God, to glorifie God, to worshyp God, and to set forth his workes. He prophetieth also of the tyme of Christs commyng, and of his kyngdome and gouernment.

- 1 **S**ing you vnto God a newe song: sing
ye vnto God all [that be in] the earth.
2 **S**ing ye vnto God and blesse his
name: let forth in wordes from day to
day his saluation.
3 **D**ecare his glory amongst the heathē:
and his wonderous actes amongst all
the people.
4 **F**or God is great and worthy of all
praye: he is moze to be feared then all
gods.
5 **A**s for all the gods of the heathen they
be but ^{idols} moles: and it is God that made
the heauens.
6 **H**onour and matelie be before hym: ^{idols}
powder and excellentnesse be in his sanc-
tuarie.
7 **G**eue vnto God ^{idols} O ye families of the
people: geue vnto God glorie & powder.
8 **G**eue vnto God glorie [due] vnto his

- name: byyng an offering, and come into
his courtes.
9 **W**orshyp you God in the maieste of
holynesse: be you in dread of his face all
[that be in] the earth.
10 **S**et it forth in wordes among the
heathen that God raigneth: and that
the worlde is set of a sure foundation, it
shall not be remoued, he wyll iudge the
people accordyng to equitie.
11 **T**he heauens shall reioyce, and the
earth be glad: the sea shall make a noyse
and all that is therein.
12 **T**he fielde shall be ioyfull and all that
is in it: then shall all the trees of the
wood reioyce before the face of God.
13 **F**or he commeth, for he commeth to
iudge the earth: he will iudge the world
accordyng to iustice, and the people ac-
cordyng to his trueth.

¶ The argument of the. xcviij. psalme.

¶ The prophete setteth forth the glorie of God, and his power agaynst the vngodly
Gentiles, who therby, as Gods people be comforted, so they be confounded beyng
worshippers of images. He also exhorteth such as loue God, to flee from sinne, to
praye God, and to be mery.

- 1 **G**od raigneth, the earth shall be
glad: the multitude of the fles
shall be glad [therof.]
2 **C**loundes and thicke darknesse are
rounde about hym: iustice and iudge-
ment are the habitation of his throne.
3 **T**herr goeth a fire before his face: and
burneth his enemies on euery syde.
4 **H**is lightnings gaue a lyght vnto the
worlde: the earth sawe it and trembled.
5 **T**he hylls melted lyke waxe at the
presence of God: at the presence of the
Lorde of the whole earth.
6 **T**he heauens haue declared his iustice:
and all the people haue scene his glorie.
7 **C**onfounded be all they that do seruice
vnto carued images: and that do glorie
in ^{idols} idols, but ^{idols} O gods, you all shall

- worshyp hym.
8 **S**ion hearde of it, and reioyced: and
the daughters of Iuda be glad, because
of thy iudgementes O God.
9 **F**or thou art a God hygher then all
[that are in] the earth: thou art exalted
farre about all gods.
10 **P**ou that loue God, hate the thyng
which is euyl: he preferueth the soules
of his saintes, he wyll deliuer them
from the hande of the vngodly.
11 **T**here is sowne a lyght for the ryght-
teous: and gladnesse for such as be vp-
ryght of heart.
12 **R**eioyce in God O ye ryghteous: and
praye [hym] at the remembraunce of
his holynesse.

¶ The argument of the .xcviij. Psalm.

¶ The prophete calleth vpon all men, and also vpon the earth & water, and vpon all that is in them, to praye God with songes, psalmes, & instrumentes of musike, expreſſyng all kinde of mirth for the singular benefices that he had bestowed vpon the Israelites.

¶ A psalme.

Euenyng prayer.

¶ He hath gaue hym.

¶ 1



ing vnto God a newe song: for he hath done marueylous thynges. With his owne right hande and with his holy arme: he hath gotten to hym selfe the

victorie.

3 God hath declared his saluation: he hath openly shewed his iustice in the syght of the heathen.

4 He hath remembred his mercie and truthe towarde the house of Israel: and all the endes of the worlde haue seene the saluation of our Lorde.

5 Shewe your selues ioyfull vnto God all ye ^(m) the earth: make a ioly noyse,

reioyce you chearfully, & syng psalmes.

6 Syng psalmes vnto God ^(p) playing vpon an harpe: vpon an harpe, and with the sounde of a ^(a) psalterie.

7 Shewe your selues ioyfull before the kyng: eternall: with trumpettes and the sounde of shalumes.

8 Let the sea make a noyse, and that is within it: the rounde worlde, and they that dwell therein.

9 Let the fluddes clappe their handes: and let the hylls be ioyfull altogether before the face of God.

10 For he commeth to iudge the earth: he wyll iudge the worlde accordyng to iustice, & the people accordyng to equite.

The argument of the .xcix. psalme.

¶ The prophete setteth forth the exceeding fauour of God towarde the Israelites, in that he raigned most mightily ouer them, defended them, dwelled amongst them, and most gently hearded them and their fathers calling vpon hym for helpe in their neede, to the great discouragement of their aduersaries. wherfore he wylleth all to praye God, and to worſhip God.

¶ 1

God raigneth, the people be in a grace: he sitteth ^(b) betwene the Cherubims, the earth quaketh.

2 God is great in Sion: and high aboue all people.

¶ Confesse.

3 They shall prayse thy name great & dreadfull: ^(f) for it is holy, and a kynges power ^(a) ^(c) loueth iudgement.

(a) Although he be a mightie kyng, yet he is not without meeknes.

4 Thou hast ordeyned ^(a) ^(c) all thynges accordyng to equite: thou hast caused iudgement and iustice to be in Jacob.

5 Magnifie God our Lorde: and kneele downe before his footstoole, for it is holy.

6 Moyses & Aaron among his priestes, and Samuel among such as call vpon his name: ^(c) ^(d) called vpon God, and he hearde them.

7 He spake vnto them out of the cloudy pyller: for they kept his testimonies, and the lawe ^(c) ^(d) he gaue them.

8 O God our Lorde thou heardest them, O Lorde thou didst forbeare them: and thou tokest auengement for their owne inuentions.

9 Magnifie God our Lorde, and kneele downe before his holy hyll: for God our Lorde is holy.

¶ The argument of the C. psalme.

¶ The prophete moueth all the people of God to frequent Gods temple, and to come thither chearfully with all kinde of ioy, seruyng, prayyng, and thankyng hym, for that he only is the God that hath made vs, and to gracious that we shalbe partakers of his benefices and goodnesse for euer.

¶ A psalme for to confess.

¶ That is, for to praye, and for to gaue thankes.

¶ 1

Be ye ioyfull in God all that be in the earth: serue God with gladnesse, and come before his face with a ioyfull noyse.

2 We ye sure that God is the Lorde, it is

he that hath made vs, and not we our selues: we are his people and the sheepe of his pasture.

3 Go your way into his gates with thankesgeuyng, and into his courtes ^(c) ^(d) with

With prayse: "be thankfull vnto hym
(and) blesse his name.
4 For God is gracious, his mercie is

eueralsting: and his trueth [endureth]
from generation to generation.

The argument of the. c. j. psalme.

David settynge forth the duetie of a good ruler: declareth that in his gouernment
aboue all thynges he wyll acknowledge Gods benefites & goodnesse. He wyll ludy to
lyue byrightly, to do no wrong, or euyll. nor to beare any malice at all in his heart:
but he wyll emploie hym selfe most zelouslie to confounde the wicked, and to promote
the godly and vertuous.

¶ A psalme of Dauid.

1 I will sing of mercie and iudgement: I
2 I will syng vnto thee O God psalmes.
3 I will endeouour my selfe to be fully
instructed in the way of perfectnesse:
when thou wilt^(a) come vnto me, I wil
go vp and dwelne in the midst of my
house in the perfectnesse of my heart.
4 I will neuer set before myne eyes any
deuillish thing: I will detest to do
the worke of transgressours, it shall
take no holde of me.
5 A frowarde heart shall depart from
me: I will not once knowe [any] euyll.
6 I will destroy him who prauily flaun-

dereth his neighbour: I will not suffer
hym who hath a proude loke and a
great stomacke.
7 Myne eyes shalbe vpon such in the lande
as haue a true meanyng, that they may
sit with me: he that leadeth a^(c) perfect
lyfe shall minister vnto me.
8 There shall no deceytfull person haue
any seate in my house: he that tellety
lyes shall not tary long in my syght.
9 I will euery morning destroy all the
vngodly in the lande: that I may roote
out from the cite of God all workers of
wickednesse.

(a) To be of
my counsaile,
and to beare
me company.
(c) A man of
good cons-
cience.

The argument of the. c. ii. Psalme.

The prophete desireth God to heare hym, bitering his godly affect and great grieve for
the calamities of the people of God & desolation of the cite of Sion. He setteth forth
the reproches and outrageous behaitours of the enemies, and his affliction of mynde
for it. He wisheth that the people may returne home agayne, and that Sion may be re-
edified, that Gods glorie may therein be set forth. And he considerynge the eternitie of
God, assureth hym selfe that God will perfourme his promises, in grauntynge that the
children of his people shall lyue for euer.

¶ A prayer of the afflicted when he was ouerwhelmed, and when he did
powre out his petition before the face of God.

1 **H**ear my prayer
O God: and let
my crying come in
vnto thee.
2 Hyde not thy face
from me in y day
of my distresse:
encline thine eare
vnto me, heare me
speedily in the day that I call.
3 For my dayes are consumed away like
smoke: and my bones are burnt vp as
though they were a firebrande.
4 My heart is smitten downe and my-
thered lyke grasse: because I did forget
to eate my bread.
5 Through the noyse of my gronyng:
my bones wyll scale cleaue to my fleshe.
6 I am become lyke a Bellicane of the
wildernesse, and like an Owle that is in
the desert: I watch, and am as it were

a sparrolve that sitteth alone vpon the
house toppe.

7 Myne enemies reule me all the day
long: and they that are in a rage against
me, make their oth by me.
8 For I haue eaten ashes as it were
bread, and mingled my drynke with
weepynge, because of thine indignation
and wrath: for thou hast set me vp, and
cast me downe.
9 My dayes fade away lyke a shadowe:
and I am withered lyke grasse.
10 But thou O God "endurest for euer:
and thy remembrance throughout all
generations.
11 Thou wilt aryse vp, thou wilt haue
compassion vpon Sion: for it is tyme
that thou haue mercie vpon her, for the
tyme appoynted is come.
12 For thy seruantes be well affected
towarde her stoncs: and it "pitieth
them

(a) Making
their oth thus:
I pray God
then that I
may be in as
euill case as
Dauid.
" From the
face.

" Sitteth.

" They pi-
tie her dull.

- them to see her in the dust.
- 13 And the heathen Wyl feare thy name
O God: and all the kynges of the earth
thy glorious maiestie.
- 14 For God Wyl buyde by Sion: to be
seene in his glorious maiestie.
- 15 He Wyl regarde the prayer of the
"Of a lowe
shrub.
"Humble destitute of all helpe: and he
Wyl not dispise their prayer.
- 16 This shalbe written for those that
come after: and the people which shalbe
borne, shall prayse the Lord.
- 17 For he hath looked downe from his
high sanctuarie: out of heauen did God
beholde the earth.
- 18 That he might heare the mourninges
of such as be "in captiuitie: and deliuer
the "children of death.
- 19 That they may declare þ name of God
in Sion: and his prayse at Hierusalem.

"Bounde.

(b) Appoynt-
ed to suffer
death.

- 20 When people were gathered together,
& kyngdomes to serue God: he afflicted
my strength in the way, he shortened
my dayes.
- 21 But I say, O my God take me not
away in the middelt of myne age: as
for thy yeres, they endure throughout
all generations.
- 22 Thou hast before tyme layde the foun-
dation of the earth: and the heauens
are the worke of thy handes.
- 23 They shall perishe, but thou Wylt re-
mayne still: they all shall waxe olde as
doth a garment, and as a vesture thou
Wylt chaunge them, and they shalbe
chaunged.
- 24 But thou art, and thy yeres can not
fayle: the children of thy seruantes
shal dwell, and their seede shalbe mayn-
teyned in thy syght.

¶ The argument of the .ciii. psalme.

The prophete stirreth by hym selfe and all that is within hym, to blesse God for such
benefites as both he hym selfe and all the Israelites haue at his handes receaued, in
that he pardoneth their sinne, redeemeth them from death, and maketh his holy will
known vnto them, beyng men miserable and of a short lyfe. finally, he calleth vpon
angels and all sortes of men with all their power to blesse God, who is kyng of
heauen and earth.

- A 1 Blesse God O my soule: and all that
is within me [praise] his holy name.
- 2 Blesse God O my soule: and forget
not all his benefites.
- 3 Who forgaueth all thy wickednesse:
and healeth all thine infirmities.
- 4 Who redeemeth thy lyfe from destruc-
tion: (and) crowneyth thee with mercie
and louyng kyndnesse.
- 5 Who satisfieth thy mouth with good
thynges: causyng thy youth lyke an "Eggle
to be renewed.
- 6 God executeth iustice and iudgement:
for all them that are oppressed with
wrong.
- 7 He made his wayes knowen vnto
Moyse: his workes vnto the children
of Israel.
- 8 God is full of compassion and pitie:
loth to be angry, and exceeding great
in mercie.
- 9 "He bleseth not to continue in chydpyng:
neither reserueth he [his anger] for euer.
- 10 He dealeth not with vs accordyng to
our sinnes: nor rewardeyth vs accordyng
to our wickednesse.
- 11 For accordyng to the hyghnesse of
heauen about the earth: his mercie pre-
uaileth to them that feare hym.
- 12 [Loke] howe farre disaunt the east is

(a) In Eggle
of all birds
spendeth a long
time without
all kinde of
feblenesse: bey-
ng neuer of
age, but of
faintne.
39 lin. lib. 10.
cap. 3.

"He chy-
deth not to
the ende.

- from the west: so farre a synnder setteth
he our sinnes from vs.
- 13 Dea lyke as a father pitteth [his owne]
children: euen so is God mercifull vnto
them that feare hym.
- 14 For he knoweth wherof we be made: &
he remembreth that we are but dust.
- 15 The dayes of man are as [the dayes]
of an hearbe: he flourisheth as a flowre
in the felde.
- 16 For the winde passeth ouer it, and it is
no more [seene]: and the place thereof "knoweth
it no more.
- 17 But the mercifull goodnesse of God
endureth for euer and euer, vpon them
that feare hym: and his righteousnesse
vpon childers children.
- 18 Euen vpon such as kepe his com-
maunt: and thinke vpon his commaun-
dementes to do them.
- 19 God hath prepared his seate in heauen:
and his kyngdome ruleth ouer all.
- 20 Blesse God O ye his angels mightie
in operation: who fulfyll his "worde in
hearkening vnto the voyce of his word.
- 21 Blesse God all ye his hoastes: you his
ministers that do his pleasure.
- 22 Blesse God all you his workes in all
places of his dominion: O my soule
blesse thou God.

(b) I en-
cuntre the
white &
green.

(c) I en-
cuntre the
green.

The

The prophete blesseth God the creatour and gouernour of all thinges, by whose prouidence man & beast hath the ble of the ayre, cloudes, angels, earth, hilles, balleys, byead, vynde, trees, sunne, moone, day, nyght, and sea.



My soule blesse thou
 God: O God my Lord
 thou art become excee-
 ding great, thou hast
 put on glory and ma-
 iestie.
 Who is decked with
 light as it were with a garment: sprea-
 dyng out the heauens like a curtayne.
 Who^(a) feelth his vpper chambers
 with waters: and maketh the cloudes
 his charriot, and walketh vpon the
 wynges of the wynde.
 He maketh his angels spirites: and
 his ministers a flaming fire.
 He hath layde the earth sure vpon her
 foundations: that it can neuer moue at
 any tyme.
 Thou coueredst it with the^(b) deepe,
 lyke as with a garment: the waters
 stande vpon the hilles.
 At thy rebuke they flee: at the noyse of
 thy thunder they bluster doleyn apart.
 The hilles mount aloft: and the val-
 leys settle doleyn beneath vnto the
 place where thou hast layde a foundati-
 on for them.
 Thou hast set them their boundes
 which they shall not passe: neither shall
 they retorne agayne to couer the earth.
 Who also causeth the springes which
 runne betwene the hilles: to flowe into
 the riuers.
 All beastes of the fielde drinke therof:
 and the wyde asses quench their thirst.
 The foules of the ayre haue their ha-
 bitation nigh vnto them: singing out of
 the midst of the bowes [of trees.]
 He watereth the hilles from aboue:
 the earth is replenished with the fruite
 of thy workes.
 He causeth grasse to growe for cattell:
 * and hearbes for the vse of man.
 That he may byng^(c) forth foode out
 of the earth: both wine that maketh
 glad the heart of man, and oyle to make
 hym haue a chearefull countenance, &
 * also bread to strengthen mans heart.
 The^(d) trees of God be satisfied: euen
 the Cedars of Libanus which he hath
 planted.
 Wherein the birdes make their nestes:

in the fyre trees the storkes buylderly.
 18 The high hilles are a refuge for goates:
 and so are the stonie rockes for conies.
 19 He hath made the moone for certayne
 seasons: and the sunne knoweth his go-
 yng downe.
 20 Thou makest darknes and it is night:
 wherein all the beastes of the forest do
 go abydde.
 21 The Lions do roare after a pray: and
 in seeking their meate of God.
 22 When the sunne ariseth, they recoyle
 backe: and lay them downe to rest in
 their denues.
 23 When goeth forth to his worke: and
 to do his seruice vntill the euening.
 24 O God holwe manyfolde are thy
 workes: thou hast made them al in wis-
 dome, the earth is ful of thy ryches.
 25 So is the sea it selfe large and^(e) wyde
 in compasse: wherein are thinges cree-
 ping innumerable, both small and great
 beastes.
 26 There go the shippes, and there is
 that^(f) Leviathan: Whom thou hast
 made to take his pasture therin.
 27 These wayte all vpon thee: that thou
 mayest geue them meate in^(g) due season.
 28 When thou geneest it them, they gather
 it: and when thou openest thyne hand,
 they are filled with that which is good.
 29 When thou hydest thy face, they are
 troubled: when thou takest away their
 spirite, they dye, and are turned agayne
 to their dust.
 30 When thou sendest out thy spirite, they
 be recreated: and thou reuiuest the face
 of the earth.
 31 The glorious maiestie of God shal en-
 dure for euer: God wyll reioyce in his
 workes.
 32 He beholdeth the earth, & it trembleth:
 he toucheth the hilles, and they smoke.
 33 I wyll syng vnto God as long as I
 liue: I will sing psalmes vnto my Lord
 so long as I shall be.
 34 My meditations of hym shalbe very
 pleasaunt: for all my ioy shalbe in God.
 35 As for sinners they shalbe consumed
 out of the earth: and the vngodly shall
 come to an ende, blesse thou God O my
 soule, [and] praye you the Lord.

^(e) VVide of
 handes.

^(d) I suppose
 of a balle, a
 beast that is
 king of the sea
 for his great-
 nesse and
 strength: he
 appeareth a-
 bove the top
 of the sea as
 bigge as an
 Islande, or a
 great huge
 mountayne,
 " Their
 times.
 E

The argument of the. cv. psalme.

The prophete exhorteth all men to acknowledge God, to call vpon God for helpe, to seeke God, and to praye God: but especially he moueth the Israelites to remember the promises that God made to their forefathers, Abraham, Isaac, & Jacob, and also the benefites that he had bestowed on them aboue all other nations. For God had such care of them being pilgrimes in forraine lands, that he would not suffer any once to touch them, yea he rebuked kinges for their sakes, and he preserved them in famine and other aduersitie, as Ioseph was solde into Egypt, but it had a good successe. The entring of the children of Israel into Egypt is set forth, and what happened vnto them whyles they were there. Likewise their ioyfull departing out of Egypt, their doying by the way in the wyldernesse, and at length their entring into the lande of promise where God placed them: that they should keepe his commaundementes, is most amply declared.

Morning prayer.

1



Onfesse you vnto God, call vpon his name: cause the people to vnderstande his deuises.

2

Sing vnto hym, sing psalmes vnto hym: talke you of all his wonderous workes.

3

Gloze ye in his holy name: let the heart of them reioyce that do seeke God.

4

Seeke God and his strength: seeke his face euermore.

5

Remember the meruaylous workes that he hath done: his wonders, and the iudgementes of his mouth.

6

Oye seede of Abraham his seruaunt, ye his chosen chyldren of Jacob: he is God our Lord, his iudgementes are in all the earth.

7

He hath ben mindfull allwayes of his couenaunt: for he promised a worde to a thousande generations: Ieuen of his couenaunt that he made with Abraham, and of his othe vnto Isaac.

8

And he appointed the same vnto Jacob for a law: and to Israel for an everlasting couenaunt.

9

Saying, vnto thee I wyll geue the lande of Canaan: the lot of your inheritance.

10

When they were a fewe men in number, and had ben straungers but a litle whyle in it: and when they went from one nation to another, from one kingdome to another people.

11

He suffered no man to do them wrong: yea he reproboued euen kynges for their sakes.

12

Touche not mine annoynted: and triumph not ouer my prophetes.

13

Whereouer he called for a famine vpon the lande: and he made all maner of foode to fayle.

14

But he had sent a man before them: euen Ioseph, who was solde to be a bonde seruaunt.

whose seete they dyd hurt in the stockes: the iron entred into his soule.

Untill the tyme came that his cause was knowen: the worde of the Lorde tryed hym.

The king sent and caused hym to be let go: yea the prince of the people opened a way forth for hym.

He made him Lorde of his house: and ruler of all his substance.

That he might enforme his princes according to his minde: and teache his senatours wysdome.

Israel also came into Egypt: & Jacob was a straunger in the lande of Cham.

And he increased his people exceedingly: and made them stronger then their enemies.

whose heart so turned that they hated his people: and dealt subtilly with his seruautes.

Then he sent Moyses his seruaunt, and Aaron whom he had chosen: they did their message, working his signes among them, and wonders in the lande of Cham.

He sent darknes, & it was darke: and they went not from his wordes.

He turned their waters into blood: and slue their fishe.

Their lande brought forth frogges: yea euen in their kinges chambers.

He spake the worde, and there came a swarme of all maner of flies: and of lyce in all their quarters.

He gaue them haylestones for rayne: and flames of fire in their lande.

He smote their vines also & figge trees: and he destroyed the trees that were in their coastes.

He spake the worde, and the grasshoppers came: & caterpillers innumerable.

And they did eate vp all the grasse in their lande: and deuoured the fruite of their grounde.

He smote al the first borne in their land: euen the first frutes of all their cupiscence.

(c) In his soule, that is, as he beleued, knew, and thought.

(b) The wordes of the Lorde.

(c) In his soule, that is, as he beleued, knew, and thought.

(d) Then.

(e) The wordes of the Lorde.

(f) And.

(g) The wordes of the Lorde.

(c) Inf hehah.
(d) Isacoh.

Kanaan.
"Corde,
wherewith
portions of
inheritances
were mea-
sured.

"Deceau
them.

"He broke
euery staffe
of bread.

- 33 he also brought them forth with silver and golde: there was not one feeble person in their tribes.
 34 Egypt was glad at their departing: for they were smitten with dread of them.
 35 He spied out a cloude to be a covering: and fire to geue light in the night season.
 36 The [people] required and he brought quayles: and he filled them with the bread of heaven.
 37 He opened the rocke of stone and the waters flowed out: so that streames

came in drye places.

- 38 For he remembred his holy worde: [spoken] vnto Abraham his seruant.
 39 And he brought forth his people with gladnes: [and] his chosen with a ioyfull noyse.
 40 And he gaue them the landes of the heathen, and they toke to inheritaunce the labours of the people.
 41 To the intent that they shoulde kepe his statutes: and obserue his lawes.
 Prayse ye the Lorde.

The argument of the.cvi.psalme

The prophete exhorteth all men to prayse God, and to do iustly. He maketh his prayer, acknowledging his owne sinnes, and the sinnes of the forefathers of the Israelites, who not considering the great benefites of God, rebelled against God at the red sea. Afterwarde in the wyldernes they did tempt God. Coze, Dathan, and Abiram conspiring against Moyses and Aaron, were swallowed bp of the earth. They worshipped a calfe made of golde. They murmured against them that blewed the land of promise, abhorring to heare of it. They sacrificed to Baal Deoz. They grudged at God for lacke of water. Finally, when they came to the holy lande, they committed idolatrie, and all kinde of wickednes of life, so that they were geuen vp vnto their enemies handes, but God most mercifully deliuered them for his promise sake.

¶ Prayse ye the Lorde.

1
2
3
4
5
6
7
8
9
10
11
12



Confesse you [c] vnto god, for he is gracious: and his mercy endureth for euer.

Who can expresse the ballaunt actes of God: who can publishe a-

bode all his prayse:

- 3 Blessed are they that kepe iudgement: and do iustice at all times.
 4 Remember me O God according to the fauour that thou bearest vnto thy people: O visite me with thy saluation.
 5 That I may see the felicitie of thy chosen, that I may reioyce at the gladnes of thy people: [and] that I may glorie with thine inheritaunce.
 6 We haue sinned with our fathers: we haue done amisse and dealt wickedly.
 7 Our fathers did not well consider thy wonders in Egypt, neither did they remember thy manifold great goodnes: but they rebelled at the sea, euen at the red sea.
 8 Neuerthelesse, he saued them for his names sake: that he myght make his power to be knowen.
 9 And he rebuked the red sea, and it was dryed vp: so he led them through the deepe, as through a wyldernesse.
 10 And he saued them from the hande of suche as hated them: & redeemed them from the hande of the enemie.
 11 As for their aduersaries the waters ouerwhelmed them: there was not one of them left remainning.
 12 Then beloued they his wordes: and

long "prayse vnto him.

- 13 But within a very short whyle they forgot his workes: they would not wayte for his counsell.
 14 And they were taken with a great lust in the wyldernesse: and they tempted God in the desert.
 15 And he gaue them their desire: and sent leannes withal into their soule.
 16 They enuid also at Moyses in the tentes: [and] at Aaron the saint of God.
 17 So the earth opened and swallowed vp Dathan: and couered the company of Abiram.
 18 And the fire was kindled in their company: the flambe brent vp the vngodly.
 19 They made a calfe in Horeb: and worshipped the moultin image.
 20 Thus they turned their glory: into the similitude of a calfe that eateth hay.
 21 They forgot God their sauiour, who had done so great thynges in Egypt: wonderful workes in the land of Chani, [and] terrible thinges at the red sea.
 22 Wherefore he appointed to destroy them had not Moyses his chosen stand in the breach before hym: to turne away his wrathful indignation, lest he should destroy them.
 23 Yea they thought some of the lande most to be desired: they gaue no credite vnto his worde.
 24 But they murmured in their tentes: they would not hearken vnto the voyce of God.
 25 Then lift he by his hand against them, to geue them an ouerthrowe in the wyldernesse:

"His praise

(a) They would not suffer God to rule them.

C

(b) As then in a confusion through euill humours, the more they ate, the more they consumed: so they not esteeming Manna from heaven, were not fed, but destroyed of the earth that they longed to cate of.

(c) To their lyue bodies.

(d) Their god, who was a glory and an ornament to them.

D

(e) Moyses stood before God in his anger, as men do stand in a breach of a towne wall battered, for defence of it.

¶ (y) dernefle:

- derneſſe: to geue their ſeede an ouer-
throwe amongſt the nations, and to
ſcatter them in ſundry landes.
- 26 They ioyned them ſelues vnto Baal
Deoz: they alſo did eate of the ſacrifices
of the dead.
- 27 And they prouoked the [Lorde] vnto
anger With their owne inuentions: and
a plague fell mightily amongſt them.
- 28 Then ſtoode by Phineches, he erect-
ed iuſtice: and ſo the plague ceaſed.
- 29 And that was imputed vnto hym for
righteouſneſſe: in generation and gene-
ration for euermore.
- 30 They alſo prouoked [God] at the Wa-
ters of "ſtrife: and all was not well
With Moyſes for their ſakes.
- 31 For they had cauſed "an alteration to
be of his ſpirite: ſo that he ſpake vnad-
uſedly With his lippes.
- 32 Moreover, they deſtroyed not the hea-
then: as God commaunded them.
- 33 But they were mingled amongſt the
heathen: and learned their workes.
- 34 Inſomuch that they dyd ſeruiſe vnto
their idols: whiche were to the a ſnare.
- 35 Yea they ſacrificed their ſonnes: and
their daughters vnto deuils.
- 36 And they ſhed innocent blood, euen
the blood of their ſonnes and of their
daughters: whom they ſacrificed vnto
the idols of Chanaan, and the lande
- was defiled With blood.
- 37 Thus were they ſlayned With their
owne workes: and went a whoring
With their owne inuentions.
- 38 Therefore was the Wrath of God kin-
ded againſt his people: inſomuch that
he abhorred his owne inheritance.
- 39 And he gaue them ouer into the hand
of the heathen: and they that dyd hate
them, were lordes ouer them.
- 40 Their enemies oppreſſed them: and
brought them into ſubiectiō vnder
their hande.
- 41 Many a time dyd [God] deliuer them,
but they " rebelled [againſt hym] With
their owne " inuentions: and were
brought downe for their wickednes.
- 42 Neuertheleſſe, he did beholde them in
their aduerſitie: in geuing care to their
complaint.
- 43 And he remembered his couenaut:
and " repented, according to the multi-
tude of his mercies.
- 44 Yea he made all thoſe that led them
away captiue: to pitie them.
- 45 Saue vs O God our Lorde, and ga-
ther vs from among the heathen: that
we may " geue thanks to thy holy
name, and glory of thy prayſe.
- 46 Blessed be God the Lord of Iſrael fro
world to world without end: and let all
people ſay, ſo be it. Prayſe ye the Lord.

(f) Of the
idols of the
Gobabites.

"Phineches
F

Meriba.

(g) Moyſes
threw by the
edge of y^e ſwor-
de, ſhewd
hym ſelfe not
to deliue goods
ſoodeſo cert-
tainly as he
was wont.

"Made ma-
nie altera-
tion.
"Cauſed.

(h) He is
led in triump,
ſheweth how
great he is
our right
Lorde.

"Confesse.

The argument of the .cvii. psalme.

The prophete exhorteth all men to prayſe God, and to thanke God, for it is he that helpeth
them in all diſtreſſes when they cry vnto him. He prouideth houſes and cities for them
that els would wander as bagabondes in wylderneſſe. He ſatiſfieth the hungry and the
thirſtie. He ſetteth at libertie priſoners and captiues. He healeth the ſicke and diſeaſed.
He comforteth and helpeth thoſe that be in ſceperdie of leaſ. He maketh a fruitfull lande
barren, & a barren grounde fruitfull. He bringeth priſces to lowe eſtate, & ſetteth by the
poore in honour. In theſe things the godly reioyſe, & the mouth of the wicked is ſtopped.

Mornyng
prayer.
"For.

- 1 **C**onfeſſe you [it]
vnto God: for he
is gracious, "and
his mercy endu-
reth for ever.
- 2 Let ſuch as God
did redeeme ſpeake:
Whom he hath re-
deemed from the
hande of the enemie.
- 3 And whom he gathered out of the
landes: from the eaſt and from the Weſt,
from the north and from the " ſouth.
- 4 They went aſtray out of the way in
folktarines: and in Wildernes, and found

"Sea, for it
was on the
ſouth part
of Iurie.

- 6 And he leadeth them forth by the
right way: that they might go to the
cite inhabited.
- 7 That men would confeſſe vnto God
his louyng kindneſſe: and his maney-
lous actes [done] to the chyldren of men.
- 8 For he ſatiſfieth the greedie ſoule: and
fillethe the hungry ſoule With goodnes.
- 9 Suche as ſit in darkneſſe and in the
ſhadowe of death: beyng faſt bounde in
miſerie and iron.
- 10 Becauſe they " went from the wordes
of the Lorde: and lightly regarded the
counſayle of the moſt high.
- 11 Therefore he humbled their heart tho-

"Diſobedi-
ently thou-
ghed.

- 13 For he bringeth them out of darknesse and out of the shadowe of death: and breaketh their bondes in sunder.
- 14 ¶ That men would confesse vnto God: his louing kindnes and his marueylous actes [done] to the chyldren of men.
- 15 For he breaketh the gates of brasle: & smytheth the barres of iron in sunder.
- 16 Foolish men are plagued for their mischeuous wayes: & for their wickednes.
- 17 Their soule abhorreth all maner of meate: and they be euen harde at deathes doore.
- 18 And they cry vnto God in their trouble: who deliucreth them out of their distresse.
- 19 He sendeth his worde & healeth them: and he maketh them to scape safe from their [corruptnes].
- 20 ¶ That men would confesse vnto God: his louing kindnes and his marueylous actes [done] to the chyldren of men.
- 21 And that they would offer [vnto him] sacrifices of thankes geuing: and set forth in wordes his workes with a ioyfull noyse.
- 22 Such as go downe to the sea in ships and soloue their busines in great waters: they see the workes of God, and his wonders in the deepe.
- 23 For he commaundeth and causeth a stormie winde to arise: and he lifteth vp on high his waues.
- 24 [When] they ascende vp to heauen, and come downe agayne to the deepe: so that their soule melteth alway through trouble.
- 25 They reele to and fro, and they do stagger like a drunken man: and their wyl-donne fayleth them.
- 26 And they cry vnto god in their trouble: who deliucreth the out of their distresse.
- 27 For he maketh the storme to ceasse: so that the waues thereof are still.
- 28 Then be they glad because they are at rest: and he bringeth them to the haven where they would be.
- 29 ¶ That men would confesse vnto god: his louing kindnes and meruaylous actes [done] to the chyldren of men.
- 30 And that they would exalt him in the congregation of the people: and prayse him in the consistorie of the aged.
- 31 He turneth [fluddes] into a wildernes: and watersprynges into a drye grounde.
- 32 He [maketh] a fruitfull grounde barren: for the wickednes of them that dwell therein.
- 33 [Contrary] He reduceth a wyldernes into a standing water: and a drye ground into water sprynges.
- 34 And he setteth there the hungry: and they buyde them a cite to dwell in.
- 35 And they solue their lande and plant vineyardes: and they yelde [vnto them] abundant store of fruites.
- 36 He blesseth them, so that they multiplie exceedingly: and he suffereth not their cattle to decrease.
- 37 But [when they do fall from God,] they are diminished & brought low: through oppression, calamitie, & griefe of minde.
- 38 He bringeth princes into contempt: & he maketh them to wander in a wildernes where there is no way at all.
- 39 Yet he exalteth the pooze out of miserie: and geueth him householdes equall to flockes of cattell.
- 40 The righteous will make [this] and reioyce: and the mouth of all wickednesse shalbe stopped.
- 41 Whosoever is wise, he will both obserue these thinges: and also well consider the louing kindnesse of God.

(b) sprynges and fruitfull groundes.

"Fruit of increase."

The argument of the. cviii. psalme

¶ Dauid declareth his redines to prayse God amongst all nations, not only with wordes, but also with muticall instrumentes, for this ende, that his glory may be set forth to the whole world, and his elect saued and deliuered from enemies. Part of this psalme is taken out of the. 57. psalme, and part out of the. 60.

¶ A song, the psalme of Dauid.

1 **M**y heart is redye
Lorde: I will sing &
prayse thee in singing
of psalmes, yea my
glory also is [redie.]
2 Besitte thee O lute
and harpe: I my selfe
will besitte me right early in the morning.
3 I will prayse thee O God among
the people: I will sing psalmes vnto

thee among the nations.

4 For the greatnes of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

5 Exalt thy selfe O Lorde above the heauens: and let thy glory [be] above all the earth.

6 That thy beloued may be deliuered: saue [me] with thy right hande, and heare thou me.

¶ (16)

7 The

- 25 7 The Lorde hath spoken this in his holynes (whereof I wyll reioyce:) I wyll deuide Sichem, and meASURE the valley of Succoth.
8 Gilead shalbe myne, and Manasses shalbe mine: Ephraim also shalbe the strength of my head, and Iuda my law gener.
9 Doab shalbe my washpot: ouer Edome I wyll cast my shoe, ^(b) vpon Phylistera I wyll triumph.

(b) He then gladd to frendship.

- 10 Who wyll leade me into the strong citie: who wyll bring me into Edom?
11 Hast not thou renoued vs from thence: and wilt not thou O Lorde go out with our hostes?
12 Gene vs ayde against trouble: for the sauing helpe of man is but vayne.
13 Throughe the Lorde wyll we do valiant actes: for he him selfe will treade downe our enemies.

^a Rather

The argument of the .cix. psalme.

David greuously complaineth before the face of God of his enemies malice and craft. He wylteth vnto them the horrible vengeance of God, vttering the cause why he so wylteth. He requireth Gods helpe in his great miserie, to this ende, that both his enemies might well perceauce that his helpe cometh from Gods hande, and also that he him selfe might prayse God therfore.

To the chiefe musician, a psalme of David.

- 21 **H**OLDE not thy tongue: O thou the Lorde of my prayse.
2 For the mouth of the vngodly and the mouth of the deceiptfull is opened vpon me: they haue spoken against me with a falsse tongue.
3 And they haue compassed me about with hatefull wordes: and fought against me without a cause.
4 For the loue that I bare vnto them, they are become mine aduersaries: but I ^(a) geue my selfe vnto prayer.
5 Thus haue they rewardeed me euill for good: and hatred for my good wyll.
6 Set thou an vngodly man to be ruler ouer him: and let Satan stande at his right hande.
23 7 When sentence is geuen vpon hym, let him be condemned: and let his prayer be turned into ^(b) sinne.
8 Let his dayes be fewe: and let another take his office.
9 Let his chyldren be fatherlesse: and his wyfe a wyuowe.
10 Let his chyldren be vagaboundes and go a begging: and let them seeke ^(c) out of their barren groundes.
11 Let the extortioner byng into his snare all that he hath: and let straungers spoyle his labour.
12 Let there be no man to shewe hym any gentlenes: nor to haue compassion vpon his fatherlesse chyldren.
13 Let his posteritie come to destruction: and in the next generation let his name be cleane put out.
14 Let the wickednes of his fathers be had in remembraunce in the sight of God: and let not the sinne of his mothers be wyped away.

(a) I praye for them.

(b) Let it be reuered as vnlawfull and aduocable.

(c) Wythes.

- 15 Let them be allway before God: that he may roote out the memorial of them from the earth.
16 Because that he remembred not to do good: but he persecuted the afflicted and poore man, and hym whose heart was broken with sorow, that he might take his life from hym.
17 His delight was in curling, and it shal happen vnto him: he loued not ^(d) blessing, therfore it hath ben farre fro him.
18 He clothed hym selfe with curling, as with his garnient: and it hath entered into his bowels like water, and like oyle into his bones.
19 Let it be vnto hym as the garment that he is wrapt in: and as the gyrdle that he is allway gyrded withall.
20 Let this ^(e) rewarde be from God vnto myne aduersaries: and vnto thys that speake euill against my soule.
21 But thou O God my Lorde, do vnto me according vnto thy name: for thy mercie is thy mercie.
22 Deliuer me, for truly I am afflicted: and I am poore, and my heart is wounded within me.
23 I passe alway like a bading shadowe: and I am dryuen from place to place lyke the grasshopper.
24 My knees are weake throughe fasting: my fleshe is ^(f) dreyed by for want of fatnesse.
25 I am become also a reproche vnto them: they gale vpon me [and] they shake their head.
26 Helpe me O my Lorde: O helpe me according to thy mercie.
27 And let the know how that this is thy hande: & that thou O God hast done it.
28 They

(d) He had as much that god forre his me as frome.

(e) worde.

(f) He had as much that god forre his me as frome.

- 28 They will curse, but thou wilt bless: they will rise up [against me] but let them be confounded, and thy seruant will reioyce.
- 29 Let mine aduersaries be clothed with shame: & let them couer the selues with their owne confusion, as with a garment.

- 30 As for me I will greatly prayse God with my mouth: and I will prayse hym among the multitude.
- 31 For he will stande at the right hande of the poore: to saue him from the iudges of his soule.

Contelle.

(a) To save his life from vnrighuous iudges.

The argument of the. cx. psalme.

Dauid prophesieth of Christe, describing most euidently both his natures, his priest hood, his kingdome and victorie ouer all his enemies.

A psalme of Dauid.

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God sayd vnto my Lorde: sit thou on my right hande, vntill I make thyne enemies thy foote- stooles.

God will sende the scepter of his powet out of Sion: rule thou in the midst of thyne enemies.

Thy people will be very wyllyng in the time [of shewing] thy most mighty powet with a beautifull holynes:

the deawbe of thy byrth is to thee from the wombe [as] from the morning.

God sware and he will not repent: thou art a priest for euer after the order of Melchisedec.

The Lorde at thy right hande: will wounde euen kinges in the day of his wrath.

He will iudge the heathen: he will filleuery place with dead bodyes, he will smyte the head of a great coun- trey.

He will drinke of the wyft running brooke in the way: therfore he will lift vp his head.

The argument of the. cx. psalme

The prophete prayseth God, he reheareth the wonderous workes that God (mindfull of his promise) dyd to the chyldren of Israel, brynging them out of Egypt to possesse the lande of promise for an inheritaunce. He declareth also that the high wysdome of man, is to feare God.

Prayse ye the Lorde.

I will prayse God with my whole heart: in the congregation and assen- blie of righteous men.

Great are the workes of God: sought out of all them that haue pleasure ther- in.

His worke is glory and maiestie: and his righteousnes endureth for euer.

The merciful and gracious God: hath so lest a remembraunce of his meruay- lous workes.

He hath geuen meate vnto them that feare him: he will euer be myndfull of his couenaunt.

He hath declared vnto his people the

force of his workes: in geuing them the inheritaunce of the heathen.

The workes of his handes are veri- tie and iudgement: all his commaunde- mentes are true.

They be set sure for euer and euer: they are done in tructh and equitie.

He did sende redemption vnto his peo- ple: he hath commaunded his coue- naunt [to be] for euer, holy and terrible is his name.

The beginning of wysdome is the feare of God: all they haue a good vn- derstanding that do his commaunde- mentes, the praise of it endureth for euer.

(b) Certaine and prynci- ples.

The argument of the. cxii. psalme

The prophete setteth forth the felicitie, rewarde, and properties of them that feare God and worship him: such the vngodly seeth with his great grieve.

Prayse ye the Lorde.

Blessed is the man that feareth God: he hath great delight in his com- maundementes.

His seede shall be mightie vpon the earth: the generation of them that dwell vprightly, shall be blessed.

Riches and plenteousnes shall be in his house: and his righteousnes endureth for euer.

There ariseth vprightly by light in the dark- nes: vnto them that deale vprightly he is merciful, and louing, and righteous.

(iii)

A good

(a) God hel- peth alwayes the good in their aduersi- ties.

- 5 A good man is mercifull and lendeth: he wyll guyde his wordes with discrecion.
- 6 For he shalbe neuer moued: and the righteous shall be had in an euerlasting remembraunce.
- 7 He wyll not be afraide of any euyl thinges: his heart is settled, he beleueth in God.
- 8 His heart is strengthened, he will not feare: vntyll he seeth [a mischief to fall] vpon his enemies.
- 9 He hath distributed abroad, he hath geuen to the poore: his righteousnes remaineth for euer, his^(a) horne shalbe exalted with glory.
- 10 The vngodly shall see it, and it wyll greeue hym, he wyll gnashe with his teethe and consume away: the desire of the vngodly shall perishe.

(a) his face, countenance, or dignite.

The argument of the .cxiiij. psalme.

The prophete exhorteth all men to prayse God in consideration of his prouidence in heauen and earth, who promoteth the poore man to honour, and maketh the barren woman a merie mother.

¶ Prayse ye the Lorde.


- A 1 Prayse God ye seruantes: prayse ye the name of God.
- 2 Blessed be the name of God: from this time forth for euermore.
- 3 The name of God is to be prayled: from the rising vp of the sunne, vnto the goyng downe of the same.
- 4 God is high above all heathen: and his glory aboute the heauens.
- 5 Who is like vnto God our Lord that dwelleth on hygh above all: and yet humbleth him selfe to beholde the thinges that are in heauen and in earth:
- 6 He rayleth vp the simple out of the dust: and lyfteth vp the poore from the dounghyll.
- 7 For to make him sit with the princes: euen with the princes of his people.
- 8 He maketh the barren woman to kepe house: and to be a ioyful mother of children. Prayse ye the Lorde.

The argument of the .cxiiiij. psalme.

The prophete declareth the comming and deliuerie of the chyldren of Israel out of Egypt, he declareth also the miracles worked for that purpose.

Euenyng prayer.

(a) The people hauing a strange tongue to the Iewes.

- A 1 hen Israel came out of Egypt: & the house of Jacob from among the^(a) barbarous people.
- 2 Juda was his holynesse: and Israel his dominion.
- 3 The sea sawe that and fled: Iordane was drien backe.
- 4 The mountaynes skyped lyke rammes: and the litle hilles like young lambes.
- 5 What ayleth thee O thou sea that thou fleddest: and thou Iordane that thou wast drien backe:
- 6 He mountaynes what [ayled] you that ye skyped lyke rammes: and ye litle hilles like young lambes:
- 7 Tremble thou earth at the presence of the Lorde: at the presence of the Lorde of Jacob.
- 8 Whiche turned the harde rocke into a standing water: and the flint stone into a springing well of waters.

The argument of the .cxv. psalme.

The prophete witeth all glory to be geuen vnto God, and not vnto man. He setteth forth the difference betwixt the liuing God and idols. He exhorteth al the people and priestes to put their whole trust in God, by that meanes they and theirs shalbe for euer blessed.

- A 1 Gue praise not vnto vs O God, not vnto vs, but vnto thy name: for thy louing mercy, and for thy truethe sake.
- 2 wherfore shal the heathen say: where is nowe their God:
- 3 Truly our Lorde is in heauen: he hath done whatsoeuer pleased him.
- 4 Their idols are siluer and gold: euen the workes of mens handes.
- 5 They haue a mouth and speake not: they haue eyes and see not.
- 6 They

- 6 They haue eares and heare not : they haue noses and smell not.
 7 They haue handes and handle not, they haue feete and walke not: and they utter no sounde out of their thyrotes.
 8 They that make them are lyke vnto them: every one that puttech his trust in them.
 9 But Israel trust thou in God : he is their ayde and their shielde.
 10 Ye house of Aaron trust you in God : he is their ayde and their shielde.
 11 Ye that feare God, trust ye in God: he is their ayde and their shielde.
 12 God hath ben myndfull of vs, he wyll blesse vs: he wyll blesse the house of Is-

- rael, he wyll blesse the house of Aaron.
 13 He wyll blesse those that feare God: the small with the great.
 14 God wyll encrease you more and more: both you and also your chyldezen.
 15 Ye are the blessed of God: which made heauen and earth.
 16 The ^(a) heauen, the heauen [I say] is Gods: and he hath geuen the earth vnto the chyldezen of men.
 17 The ^(b) dead prayse not thee O Lorde: neither all they that go downe into the [place] of silence.
 18 But we wyll prayse the Lorde: from this tyme forth for euermore. Prayse ye the Lorde.

(a) God dwelleth in heauen, and cometh not the earth for his blye.
 (b) The dead prayse not God for the benefites powred doun vpon the earth for them: as they that be alue do, or ought to do.

The argument of the cxvi. psalme.

The prophete sayth that he must nedes loue God, for that he heard hym and deliuered hym out of wonderfull extreme afflictions of death and hell. He acknowledgeth the benefites of God, and that he can geue no rewarde for them but bare thanks when he is in the congregation, and in worshipping hym all the dayes of his lyfe.

- 1 **I** haue loued : because God hath hearde my voyce [and] my prayers.
 2 Because he hath enclined his eare vnto me: therfore I wyll call vpon hym as long as I lyue.
 3 The snares of death compassed me rounde about: and the paynes of hell toke holde on me.
 4 I founde anguyshe and heauyneshe, but I called vpon the name of God: [saying] O God, I beseeche thee deliuer my soule
 5 Statious is God and righteous: our Lorde is mercifull.
 6 God gardeth the simple: I was brought to the extremite, and he preserued me.
 7 Returne O my soule vnto thy rest: for God hath rewarded thee.
 8 For [thou O Lorde] hast deliuered my soule from death: myne eyes from teares, and my feete from falling.

- 9 I wyll walke before the face of God: in the lande of the lyuyng.
 10 I ^(a) beleued, therfore I wyll speake: I was sore afflicted, insonmuch that I said in my rashnesse every man is a lyer.
 11 What rewarde shal I geue vnto God: for all the benefites that he hath done vnto me?
 12 I wyll take the ^(b) cuppe of saluation: and I wyll call vpon the name of God.
 13 I wyll pay my bowbes nowte vnto God: in the presence of all his people.
 14 The death of his saintes: is precious in the eyes of God.
 15 It is enen so O God, for I am thy seruaunt and the sonne of thy hande-mayde: thou hast loosed my bondes in sunder.
 16 I wyll offer vnto thee the sacrifice of thankesgeuyng: and I wyll call vpon the name of God.
 17 I wyll pay my bowbes vnto God in the sight of all his people: in the courtes of Gods house, euen in the myddest of thee O Hierusalem. Prayse ye the Lorde.

(a) That God hath ben-efitted me out of troublis.

(b) A cup, in token of my deliuerance.

The argument of the cxvij. psalme.

The prophete exhorteth the Gentiles to prayse God, for that he hath extended his mercie vpon them in Christe, as well as vpon the Jewes.

- 1 **O** prayse God all ye heathen: "prayse hym all ye" nations.
 2 For his mercifull kyndnesse is

euermore and more towarde vs: and the trouth of God endureth for euer. Prayse ye the Lorde.

The

¶ The argument of the. cxviii. Psalme.

David would haue God played and thanked, for that by his meanes only he was deliuered from extreme perilles, and made kynge of that people, who with their kynge had a litle before persecuted hym, reiect hym, and droue hym out of the realme. He wyll the priestes to sacrifice in remembraunce therof.

- A** 1 **O** Confesse you (it) vnto God, for he is gracious: "and his mercie endureth for euer.
- 2 Let Israel now be confesse: that his mercie endureth for euer.
- 3 Let the house of Aaron now be confesse: that his mercie endureth for euer.
- 4 Let them now be that feare God: confesse that his mercie endureth for euer.
- 5 I called vpon the Lorde beyng in distresse: and the Lorde hath hearde me at large.
- 6 God is with me: I wyll not feare what man can do vnto me.
- B** 7 God is with me amongst them that ayde me: [therefore] I shall see [my desire] vpon them that hate me.
- 8 It is better to trust in God: then to put any confidence in man.
- 9 It is better to trust in God: then to put any confidence in princes.
- 10 All nations compassed me rounde about: [but I trusted] in the name of God that I shoulde destroy them.
- 11 They kept me in on euery hyde, they kept me in I say on euery hyde: [but I trusted] in the name of God that I shoulde destroy them.
- 12 They swarmed about me lyke bees, and they be extinguisht as the fire [made] of thornes: [for I trusted] in the name of God that I shoulde destroy the.
- 13 Thou hast thrust sore at me, that I might fall: but God dyd ayde me
- C** 14 The Lorde is my strength and my song: and he is become my saluation.
- 15 The voyce of a ioyfull noyle & of saluation is in the dwellynges of the ryghteous: [saying] the ryght hande of God

- bryngeth mightie thynges to passe.
- 16 The ryght hande of God is on hygh: the right hande of God bryngeth mightie thynges to passe.
- 17 I shall not [as yet] dye, but I shall liue: and I wyll declare the workes of the Lorde.
- 18 The Lorde hath greatly chastened me: but he hath not geuen me ouer vnto death.
- 19 Open me the gates of ryghteousnesse, I wyll enter in by them: that I may "geue thanks vnto the Lorde. ^{" Confesse}
- 20 This is the gate of God: the ryghteous shall enter in by it.
- 21 I wyll "thanke thee for that thou hast heard me: and art become my saluation. ^{" Confesse}
- 22 The same stone which the buylders refused: is become the head stone of the corner.
- 23 This was the doyng of God: and it is marueylous in our eyes.
- 24 This is the day whiche God hath made: we wyll reioyce and be glad in it.
- 25 O God I pray thee now be saue [us]: O God I pray thee now be geue [us] prosperous successe.
- 26 Blessed be he that commeth in the name of God: we do blesse you out of the house of God.
- 27 It is the Lord God who hath geuen [us] lyght: bynde a sacrifice with cordes vnto the hornes of the altar.
- 28 Thou art my Lorde, and I wyll confesse it vnto thee: thou art my Lorde and I wyll magnifie thee.
- 29 O confesse you (it) vnto God, for he is gracious: "and his mercie endureth for euer. ^{" For}

¶ The argument of the. cxix. Psalme.

The prophete in this golden psalme, expreth his earnest mynde inflamed with a zelous desire of Gods lawe: for that it is the light of man & of all his doynges, it geueth also perfect wisdom and felicitie to such as obserue them. wherfore he desireth God to open the eyes of his heart, that he may knowe, vnderstande, learne, and in lyfe expresse his holy commaundementes. He uttereth his great grieve, in that he seeth them transgressed and condemned of the world sort of men.

Aleph.

- A** 1 **B**lessed are those that be perfect in the way: walkyng in the lawe of God.
- 2 Blessed are they that kepe his testimonies: they seke hym with

- their whole heart.
- 3 Truly they walke in his wayes: who do no wickednesse.
- 4 Thou hast geuen charge: that we shoulde diligently kepe thy commaundementes.
- 5 I wishe that my wayes were directed: for



Euenyng prayer.

for to kepe thy statutes.
 6 I shall take then no shame: when I
 haue regarde vnto all thy commaunde-
 mentes.
 7 I wyll confesse [it] vnto thee With an

Beth

1 **W**herby shall a young man re-
 fourme his way: euen in guiding
 it accordyng to thy worde.
 2 I haue sought thee With my whole
 heart: suffer me not to swaue from thy
 commaundementes.
 3 I haue hyd thy wordes Within my
 heart: for this ende, that I shoulde not
 lunc agaynst thee.
 4 Blessed art thou O God: teache me

upryght heart: when I shall haue
 learned the iudgementes of thy rygh-
 teousnesse.

8 I wyll kepe thy statutes: [wherefo:e]
 forsake me not for any long tyme.

thy statutes.

5 I haue declared With my lyppes: all
 the iudgementes of thy mouth.

6 I am delighted in the way of thy testi-
 monies: as in all maner of riches.

7 I wyll study thy commaundementes:
 and I wyll consider thy wayes.

8 My deylght shalbe in thy statutes: and
 I wyll not forget thy worde.

Gimel.

1 **R**euerde thy seruaunt, let me lyue:
 and I wyll kepe thy worde.
 2 Open thou myne eyes: and I will
 beholde the wonderous thynges of thy
 lawe.
 3 I am a straunger vpon earth: hyde
 not thy commaundementes from me.
 4 My soule sayneth: for the very seruent
 desire that it hath allwaye vnto thy
 iudgementes.
 5 Thou hast rebuked those that be

proude and cursed: who do erre from
 thy commaundementes.

6 Withdrowe from me reproche and con-
 tempt: for that I haue kept thy testi-
 monies.

7 Yea princes byd lye and speake agaynst
 me: but thy seruaunt did geue hym selfe
 to the meditation of thy statutes.

8 Yea thy testimonies are my deylght:
 and my counsaylers.

"Men of
 my coun-
 sayle.

Daleth

1 **M**y soule ^(a)cleaueth to the dust: re-
 muue thou me accordyng to thy
 worde.
 2 I haue made a declaration to thee of
 my wayes, and thou heardest me: O
 teache me thy statutes.
 3 Make me to vnderstande the way of
 thy commaundementes: and I wyll
 geue my selfe to the meditation of thy
 wonderous workes.
 4 My soule melteth away for very heauy-

nesse: comfort thou me accordyng to thy
 worde.

5 Take from me the way of falshood: &
 withsafe me worthy to haue thy lawe.

6 I haue cholen the way of truelyth: & I
 haue layde thy iudgementes before me.

7 I haue stuck fast vnto thy testimonies:
 O God confounde me not.

8 I wyll runne the way of thy com-
 maundementes: when thou shalt set
 my heart at libertie.

He

1 **T**each me O God
 the way of thy
 statutes: and I
 wyll kepe it vnto
 the ende.
 2 Geue me vnder-
 standing, & I wil
 kepe thy law: yea
 I wyll kepe it
 With my whole heart.
 3 Leade me in the path of thy comaun-
 dementes: for therein is my deylght.

4 Endline myne heart vnto thy testimo-
 nies: and not to couetousnesse.

5 Turne away myne eyes, lest they be-
 holde "vanitie: cause me to lyue in thy
 way.

6 Make thy worde more "euidet vnto
 thy seruaunt: who is geuen to thy feare.

7 Take away the reproche that I am
 afraide of: for thy iudgements are good.

8 Behold I haue coueted after thy com-
 maundementes: cause me to lyue in thy
 ryghteousnesse.

"Rashe
 doynges

"Towarde,

Vau

Vau

- A** 1 **L**et thy louing mercie also come vnto me O God: euen thy saluation, accordyng to thy worde.
- 2 And I shall aunswere to hym that layeth [thy] worde to me for a reproche: for in thy worde I haue put my trust.
- 3 Take not the worde of trueth bitterly out of my mouth: for my hope is in thy iudgementes.
- 4 And I wyll alway kepe thy lawe: yea

- for euer and euer.
- 5 And I wyll walke in a ^(c) large scope: for I seke thy commaundementes.
- 6 I wyll also speake of thy testimonies before kinges: & I will not be ashamed.
- 7 And my delyght shalbe in thy commaundementes: which I haue loued.
- 8 And I wyll lyst bp my handes vnto thy commaundementes which I haue loued: & my study shalbe in thy statutes.

B
(c) A large
scope of
science.

Zain

- A** 1 **B**e myndfull of thy promise made vnto thy seruant: wherin thou hast caused me to put my trust.
- 2 That same is my comfort in my affliction: for thy worde maketh me to lyue.
- 3 The proude haue had me exceedingly in derision: yet I haue not shynked from thy lawe.
- 4 [for] I called to remembraunce thy iudgementes from the begynnyng of the worlde O God: and so I comforted

- my selfe.
- 5 An extreme vnmaturall heat hath assayed me, because of the vngodly: who transgresse thy lawe.
- 6 Thy statutes haue ben [my] songes: in the house of my pilgrimages.
- 7 I haue thought vpon thy name O God in the nyght season: and I haue kept thy lawe.
- 8 This ^(c) came to passe for me: because I kept thy commaundementes.

B
(c) When
the godly
might say
alike.

Heth

- A** 1 **T**hou art my portion O God: I haue purposed to kepe thy lawe.
- 2 I made myne humble petition to thy face with my whole heart: be mercifull vnto me accordyng vnto thy word.
- 3 I haue considered mine owne wayes: and I haue turned my secte vnto thy testimonies.
- 4 I made haste and I made no delay: for to kepe thy commaundementes.
- 5 ^(c) The vngodly haue tangled me in

- their snares: but I haue not forgotten thy lawe.
- 6 I wyll ryle at midnight to confesse me vnto thee: because of thy ryghteous iudgementes.
- 7 I am a companion of all them that feare thee: and kepe thy commaundementes.
- 8 The earth O God is replenished with thy louyng kyndnesse: O teache me thy statutes.

(c) The
ropes of the
vngodly haue
caught me.

Teth.

- A** 1 **O** God thou hast dealt gratioflye with thy seruant: accordyng vnto thy worde.
- 2 Learne me the ^(c) good taste & running: for I haue beleued thy commaundementes.
- 3 Before I felt affliction I swarued out of the way: but nowe I kepe thy word.
- 4 Thou art good and beneficiall: teache me thy statutes.

- 5 The proude haue forged a false tale agaynst me: but I wyll kepe thy commaundementes with my whole heart.
- 6 Their heart is as fat as brydne: but my delyght hath ben in thy lawe.
- 7 It is good for me that I am brought into miserie: by that meanes I shall learne thy statutes.
- 8 The lawe of thy mouth is dearer vnto me: then thousandes of golde & silver.

B

(c) The true
sense.

Iod

- A** 1 **T**hy handes haue made me and fashioned me: geue me vnderstanding, and I will learne thy commaundementes.
- 2 They that feare thee, shall see me, & reioyce:

- because I haue geuen earnest attendance vnto thy worde.
- 3 I knowe O God that thy iudgementes are iustice: and that thou hast caused me "ryghtfully to be afflicted.
- 4 I beseeche thee let thy louyng kindnesse be a meanes to comfort me: accordyng to

B
I haue

Euenyng
prayer.



to thy worde (spoken) vnto thy seruant.
 5 Let thy pitifull mercies come vnto me,
 that I may lyue: for thy lawe is my
 delight.
 6 Let the proude be confounded, for they
 haue falsly reported me: but I wyll

study thy commaundementes.
 7 Let such as feare thee and knowe thy
 testimonies: returne vnto me.
 8 Let myne heart be perfectly set in thy
 statutes: that I be not ashamed.

Caph

1 My soule hath faynted after thy sal-
 uation: I geue earnest attēdaunce
 vnto thy worde.
 2 Myne eyes haue faynted after thy
 worde: whylest I say, when wilt thou
 comfort me.
 3 For I am become like a bottel [hanged]
 in the smoke: yet I do not forget thy
 statutes.
 4 Howe many are the dayes of thy ser-
 uant: when wilt thou geue iudgement
 agaynst them that persecute me:

5 The proude haue digged pitte: for me: 25
 which is [a thing] not [done] accordyng to
 thy lawe.
 6 All thy commaundementes are the
 trueth it selfe: they wrongfully per-
 secute me, & be thou my ayde.
 7 They had almost made an ende of me
 vpon the earth: but I forsoke not thy
 commaundementes.
 8 "Take me to lyne accordyng to thy
 pietie: and I wyll kepe the testimonies
 of thy mouth.

"Quicken
me.

Lamed

1 O God: thy worde endureth for euer
 in heauen.
 2 Thy trueth [appeareth] to every
 generation: thou hast layde the founda-
 tion of the earth, and it shall continue.
 3 [All thynges] continue this day accordyng
 to thine ordinaunce: for all thynges
 be thy seruantes.
 4 If my delight had not ben in thy lawe:
 I shoulde haue perished in myne afflic-
 tion.
 5 I wyll neuer forget thy commaunde-

mentes: for through them thou hast re-
 uined me.
 6 I am thine, saue me: for I haue di-
 ligently studied thy commaundemen-
 tes ouer.
 7 When the vngodly layde waite for me
 to destroy me: I endeouored my selfe
 to vnderstande thy testimonies.
 8 I see an ende of every thing be it neuer
 so perfect: but thy commaundement is
 exceeding large.

25
"Searched.

(a) Infinite.

Mem

1 Howe greatly do I loue thy lawe:
 my study is all the day long in it.
 2 Thou hast made me wyser then
 myne enemies through thy commaun-
 dementes: for they are euer with me.
 3 I am able to geue better instruction
 then all they that were my teachers: for
 thy testimonies are my study.
 4 I am made to vnderstande more then
 the aged can: because I kept thy com-
 maundementes.

5 I haue restrayned my feete from every
 euill way: that I may kepe thy worde. 25
 6 I haue not shynked from thy iudge-
 mentes: for thou didst teache me.
 7 Howe sweete are thy wordes vnto my
 throte: truly [they be sweeter] then hony
 is to my mouth.
 8 Through thy commaundementes I
 get vnderstandyng: therefore I hate all
 wayes of falshood.

Nun



thy worde is a
 candell vnto my
 feete: and a lyght
 vnto my pathes.
 I haue made an
 oath [which I wil
 ratifie] for to kepe
 thy iuste iudge-
 mentes.

3 I am troubled aboute measure: quicken
 me O God accordyng vnto thy worde.
 4 Let the freewyll offerynges of my
 mouth please thee O God: and teache
 me thy iudgementes.
 5 My soule is alway in my hande: yet
 I do not forget thy lawe.
 6 The vngodly haue layde a snare for
 me: but yet I swarued not from thy
 com-

(a) I am in
 company
 always
 of my life.

commaundementes.

7 I haue claymed thy testimonies as myne heritage for euer: for they are the very ioy of myne heart.

8 I haue applyed myne heart for to fulfill thy statutes: euen to the wordes ^(b) ende.

Samech

A 1 I hate hygh subtle deuices: and I do loue thy lawe.
2 Thou art my refuge and my shield: I geue earnest attendaunce vnto thy worde.
3 Anoyde from me ye malicious [persons:] and I wyll kepe the commaundementes of my Lorde.
4 Strengthen me in thy worde and I shall lyue: and make me not ashamed of my hope.

5 Holde thou me by and I shalbe safe: and I will loke gladly vpo thy statutes alwayes.
6 Thou hast troden vnder foote all them that go astray from thy statutes: for their crafty deuice is but falshood.
7 Thou hast dispatched out of the way all the vngodly of the earth lyke drosse: therfore I loue thy testimonies.
8 By the trembleth for feare of thee: and I am afrayde of thy iudgementes.

(b) It is hard to say how many of a foot, by which I mean as the word is used in the Bible.

"Thou hast made to waste."

Ain

A 1 I haue executed iudgement and iustice: [wherefore] leaue me not to such as do offer me wrong.
2 For thy owne goodnesse sake take thy seruaunt vnto thy protection: let not the proude oppresse me with wrong.
3 Myne eyes haue saynted with lokyng for thy saluation: and for the worde of thy [righteousnesse].
4 Deale with thy seruaunt accordyng vnto thy owne louyng kyndnesse: and teache me thy statutes.

5 I am thy seruaunt, graunt me vnderstanding: that I may knowe thy testimonies.
6 ^(a) It is tyme for [me] to do for Gods cause: for they haue brought thy lawe almost to nothyng.
7 Therfore I loue thy commaundementes: aboue golde and precious stone.
8 Therfore I take all thy commaundementes every one of them to be ryght: & I utterly hate all wayes of falshood.

B

(a) It is tyme for me to do for Gods cause.

Pe

A 1 Thy testimonies [contayne] wonderfull thinges: therfore doth my soule kepe them.
2 The first entering of thy wordes will illuminate: geuyng vnderstanding euen vnto the simple.
3 I opened my mouth and panted: for I bare a great affection to thy commaundementes.
4 Loke thou vpon me and be mercifull vnto me: as thou vnest to do vnto those that loue thy name.

5 Direct my steppes in thy worde: and so shall no wickednesse haue dominion ouer me.
6 Redeeme me from the fraudulent dealing of men: and I wyll kepe thy commaundementes.
7 Make the lyght of thy countenance shyne vpon thy seruaunt: and teache me thy statutes.
8 Ryuers of waters gush out of myne eyes: because men kepe not thy lawe.

"The doore"

Sade

A 1 O God: thou art iust and vpryght in thy iudgementes.
2 Thou hast commaunded the iustice and the veritie of thy testimonies: [to be obserued] very stragghly.
3 My zeale hath consumed me: because myne aduersaries haue forgotten thy wordes.
4 Thy worde is purified to the bittermost: and thy seruaunt loueth it.

5 I am small and of no reputation: yet I do not forget thy commaundementes.
6 Thy ryghteousnesse is an euerclastyng righteousness: & thy lawe is the trouth.
7 Trouble and griefe haue taken holde vpon me: yet thy commaundementes be my delyght.
8 The righteousness of thy testimonies is euerclastyng: make me to vnderstande [them] and I shall lyue.

B

Coph

Coph

I haue called with my whole heart, heare me O God: I wyll kepe thy statutes.
 I haue called vpon thee, saue me: and I wyll kepe thy testimonies.
 I haue prevented [other] in the dawnyng of the day, and I cryed vnto thee: for I geue earnest attendaunce vnto thy wordes.
 Myne eyes haue prevented the nyght

watches: that my study might be wholly in thy wordes.
 5 Heare my voyce accordyng to thy louyng kindnesse: make me to lyue O God after thy iudgementes.
 6 They that mynde to do an act of unchiefenesse, do drawe nye vnto me: they are farre from thy lawe.
 7 But thou art nye at hande O God: and all thy commaundementes be trueth.
 8 As concernyng thy testimonies: I haue knowen long since that thou hast made them to last for euer.

Refh

Behold myne affliction & deliuer me: for I haue not forgotten thy lawe.
 2 Defende thou my cause & redeeme me: make me to lyue accordyng vnto thy worde.
 3 Saluation is farre from the vngodly: for they study not thy statutes.
 4 Thy mercies be manifolde O God: make me to liue accordyng to thy iudgementes.
 5 There be many that do persecute me

and be myne aduersaries: yet I do not swaue from thy testimonies.
 6 I sawe transgressours, and I was greued at the heart: because they kept not thy lawe.
 7 Beholde howe I loue thy commaundementes: quicken me O God accordyng to thy louyng kindnesse.
 8 The beginning of thy word is trueth: and all the iudgementes of thy ryghteousnesse endure for euermore.

Shin

Princes haue persecuted me without a cause: but my heart hath stode in aide of thy wordes.
 2 I am as glad of thy worde: as he that fyndeth a great bootie.
 3 That which is false I hate and abhorre: but thy lawe I do loue.
 4 I do prayse thee seuen tymes every day: for loue of the iudgementes of thy iustice.
 5 They that loue thy lawe shall haue

great prosperitie: and nothyng shall offende them.
 6 Lorde, I haue wayted after thy saluation: and I haue done thy commaundementes.
 7 My soule hath kept thy testimonies: and I haue loued them excedyngly.
 8 I haue kept thy commaundementes and testimonies: for all my wayes are before thee.

"Peace.
 (b) No aduersitie or perturbation of mynde.
 25

(c) Thou knowest all that I do in this life.

Tau

Let my crye O God approche neare vnto thy face: make me to vnderstande [every thing] accordyng vnto thy worde.
 2 Let my supplication come before thee: deliuer me accordyng to thy worde.
 3 My lippes shall poure out [thy] prayse: when thou hast taught me thy statutes.
 4 My tongue shall syng of thy worde: for all thy commaundementes are ryghteousnesse.

5 Let thyne hande be redie for to ayde me: for I haue chosen thy commaundementes.
 6 I haue longed for thy saluation O God: and thy lawe is my whole delight
 7 Let my soule lyue, and it shall prayse thee: and thy iudgementes shalbe an ayde vnto me.
 8 I haue gone astray lyke a lost sheepe: oh seke out thy seruauant, for I haue not forgotten thy commaundementes.

¶ The argument of the.cxx. Psalme.

¶ The prophete requesteth God for to deliuer him from such as do maliciously slaunder him with false reportes. For by their meanes he esteemeth his life led with the Amacrites and with the barbarous people of Arabia, and not with Gods people.

¶ A song of high O degrees.

O Off the
meane to as-
cende vnto
high degrees
and dignities.
A
Mornyng
prayer.



1 **W**hen I was in
trouble I called
vpon God: and
he hearde me.
2 Deliuere my soule
O God from false
lyppes: & from a
deceitful tongue.
3 What both a de-
ceitfull tongue vnto thee: what good
bryngeth it thee:

4 [So much] as sharpe arrowes of a
strong man [in the tydes:] With Iumpet
coales [powred on thy head.]
5 No be vnto me that am constrainyd to
be conuertant in ^(a) Oselech: and to
dwell among the tentes of Cedar.
6 My soule hath dwelt long: With hym
that hateth peace.
7 I [am a man] of peace: but because I
do speake therof, they [prepare] them
selues to battayle.

(a) Betwixt
routes people of
the hillies of Arabia.

¶ The argument of the.cxxj. Psalme.

¶ The prophete listeth by his eyes vnto heauen, from whence he most certaynly looth for
apee at all tymes. He assureth all other that God careth, defendeth, gouerneth, and pro-
uideth for those that flee vnto the Lorde for succour in their necessitie.

¶ A song of high degrees.

A 1 I will lift by myne eyes vnto the hillies:
from whence my helpe shall come.
2 By helpe commeth from God: who
hath made heauen and earth.
3 He Wyl not suffer thy foote ^(a) to moue:
he Wyl not sleepe that kepeth thee.
4 Beholde, he that kepeth Israel: Wyl
neither slumber nor sleepe.
5 God hym selfe is thy keeper: God is thy

"defence vpon thy ryght hande.
6 The sunne shal not hurt thee by day:
neither the moone by nyght.
7 God Wyl preserue thee from all cull:
he Wyl preserue thy soule.
8 God Wyl preserue thy goyng out and
thy commyng in: from this tyme forth
for euer more.

" Shadow
" Smite.

(a) God wyl
not suffer thee
to go wher
thou shouldest
take thy hurt.

¶ The argument of the.cxxii. psalme.

¶ Dauid declareth the tope of the people goyng by to Hierusalem where true religion was
set forth, and iustice in courtes ministred: for which causes he wisheth great prospe-
rite to the cite.

¶ A song of high degrees of Dauid.

A 1 I was glad when they sayde vnto me:
We Wyl go into the house of God.
2 Our feete shall stande in thy gates:
O Hierusalem.
3 Hierusalem is builded: as a cite that is
well buited together in it selfe.
4 For the tribes do go by thyther, euen
the tribes of the Lorde: [which is] a testi-
monie vnto Israel for to prayse the
name of God.
5 For there is ordeyned the seate for

iudgement: euen the seate of the house
of Dauid.
6 Pray for the peace of Hierusalem: they
shall prosper that loue thee.
7 Peace be within thy walles: and plen-
teousnesse within thy palaces.
8 For my brethren and companions
sakes: I Wyl wyshe peace [to be] with-
in thee.
9 Bea because of the house of God our
Lorde: I Wyl procure to do thee good.

The argument of the.cxxiii. psalme.

¶ The prophete declareth that the godly despised of such as be riche, proude, and scornfull:
do loke for helpe only at Gods hande after a most humble sort.

¶ A song of high degrees.

A 1 I lyft by myne eyes vnto thee: who
dwellest in heauen.
2 Beholde, as the eyes of seruauntes
[loke] vnto the hande of their maisters,

and as the eyes of a mayden vnto the
hande of her maistresse: euen so our eyes
[wayte] vpon God our Lorde vntill he
haue mercie vpon vs.

3 Hanc

3 haue mercy vpon vs O God, haue mercy vpon vs: for we haue suffered enough of dispitte.

4 Our soule is filled with the scornfull reproofe of the wealthy: and with the dispittefulness of the proude.

¶ The argument of the.cxxiiij. Psalme.

¶ David acknowledgeth that he and his people had ben bitterly destroyed through the violence of enemies, if God had not ben on their side with his present ayde.

¶ A song of high degrees, of David.

1 If God him selfe had not ben of our side Israel may now say: if God him selfe had not ben of our side when men rose vp against vs.
2 Then they had swallowed vs by quick: when their wrath was so inflamed against vs.
3 Then the waters had drowned vs: the running stream had flowed ouer our soule.

4 Then the waters of the proude: had flowed ouer our soule.
5 But blessed be God, which hath not geuen vs ouer for a pray vnto their teeth.
6 Our soule is escaped, euen as a byrde out of the snare of the fowler: the snare is broken, and we be escaped.
7 Our helpe is in the name of God: who hath made heauen and earth.

The argument of the.cxxv. psalme.

¶ As Hierusalem is strongly defended with mountaynes, so God defendeth his people in all aduersities, and saueeth them from daungers: but they that turne them selues from godliness, shall runne headlong into all kinde of wickednes.

¶ A song of high degrees.

1 They that put their trust in God [be] as the mount Sion: [which] may not be remoued [but] must stande fast for euer.
2 As for Hierusalem, hills be rounde about it: and God is rounde about his people from this tynie forth for euer more.
3 For the ^(a) scepter of the bngodly shall

not rest vpon the lot of the righteous: lest the righteous put their handes vnto wickednes.
4 Be beneficiall O God: vnto those that be good and byright in their heart.
5 And such as do wander in their owne peruerfnes, those God will cause ^(b) to walke with the workers of wickednes: [to] peace [walke] vpon Israel.

^(a) Crookednesse.
^(b) God forgiueth in the hope: crises to be knowne as they be.

The argument of the.cxxvj. psalme.

¶ The prophete declareth that the deliuerance of the people of God out of captiuitie, shall be very ioyfull vnto them selues, and marueylous vnto all other nations, the prayeth God to continue his goodnes dayly more and more to his people.

¶ A song of high degrees.

1 When God shall cause them of Sion that were led into captiuitie for to returne: we shall be as men that ^(a) dreamed.
2 Then shall our mouth be filled with a laughter: and our tongue with a ioyfull noyse.
3 Then shall suche as be amongst the heathen say: God hath brought great thinges to passe, that he myght do for them.

4 God hath brought great thinges to passe for vs: we be made merie.
5 Make vs O God that be led into captiuitie: for to returne as ^(b) riuers into the south.
6 They that solwe in teares: shall reape in ioy.
7 He that goeth forth on his way, and wepyng beareth pretious seede: shall doubtesse returning, come againe with a ioyfull noyse, byngngng his sheaues with hym.

^(a) Let vs not come home by strete in iudicia, now: one and then one: but altogether as fast as we can, as to water runneth.

*Victory over the Gihon
The first of the Gihon*

The argument of the. cxxvii. psalme.

¶ The prophete affirmeth that all care, endeuour, and diligence of buylding, working, re-
seruing, and watching, is vayne, except withal God buyldeth, reserueth, and watcheth.
for God of his meere goodnes geueth chyldren to his welbeloued, he defendeth their ci-
ties, and prouideth vnto them victuals when they be fast a sleepe.

¶ A song of high degrees (made) for Solomon.

- A** 1 **I** F GOD Wylly not buylde the house,
they labour in vayne that buylde it:
if God kepe not the citie, the watch-
man waketh in vayne.
- 2 **[As]** it is a vayne thing for you that ye
make haste to ryle vp early, that ye
make delayes to take rest, eatyng the
bread of ^(a) sorowes: euen so he geueth
^(b) sleepe to his welbeloued.
- 3 **S**cholde, chyldren be the inheritance of
God: and the fruite of the wombe is a
rewarde.
- 4 **L**ike as arrowes be in the hande of **B**
the strong: euen so are the chyldren of
youth.
- 5 **H**appy is the man that hath filled his
quiver with them: they shall not be a-
shamed when they speake with their
enemies in the gate.

(a) Sorowes
spent with
much labour
and sorowe.
(b) God geueth
sleepe to his
chyldren, tak-
ing no more
care in their
labours, then
when they be
a sleepe. And so
God geueth
to his chyldren
such a felicitie
in slepe, as
other onely
desire of in
lyne slepe.

The argument of the cxxviii. psalme.

¶ They that feare God and walke in his wayes, be blessed and happy. Their wyfe, chyl-
dren, and familie shall prosper with all kinde of felicitie.

¶ A song of high degrees.

- A** 1 **H**e is blessed whatsoeuer he be that
feareth God: walking in his wayes.
- 2 **F**or thou shalt eate the labours
of thine handes: thou shalt be happy,
and (an) shall go well with thee.
- 3 **T**hy wyfe shall be as a fruitfull vine:
vpon the sides of thyne house.
- 4 **T**hy chyldren shall be like olive braun-
ches: rounde about thy table.
- 5 **S**cholde, for thus shall the man be **B**
blessed: that feareth God.
- 6 **G**od Wylly blesse thee out of Sion: and
thou shalt see Hierusalem in prosperitie
all the dayes of thy lyfe.
- 7 **P**ea thou shalt see thy chylders chyl-
dren: and peace vpon Israel.

The argument of the. cxxix. psalme.

¶ The prophete acknowledgeth that Israel may glory, in that through the helpe of God
their enemies enterpryses could not preuaile against them. The wicked shalbe sodain-
ly destroyed.

¶ A song of high degrees.

- A** 1 **I** Srael may now say: they haue trou-
bled me often from my youth vp.
- 2 **T**hey haue troubled me often from
my youth vp: but they haue not preuaile-
d against me.
- 3 **T**he plowmen plowed vpon my
backe: they made long sorowes.
- 4 **B**ut God who is iust: hath cut a pee-
ces the "snares of the vngodly.
- 5 **A**ll they that beare an euill Wylly to
Sion: shall be confounded, and be made
to turne backe from it.
- 6 **T**hey shall be as the graske growling **B**
vpon the house toppes: whiche wither-
eth afore that it be shot forth (to his
growth.)
- 7 **W**hereof the mother fylleth not his
hande: neither he that byndeth vp the
sheaves his armes full.
- 8 **A**nd they which go by, say not so much
as the blessing of God be vpon you: We
blesse you in the name of God.

"Cordes.

¶ The argument of the. cxxx. psalme.

¶ The prophete in extreme calamitie, calleth vpon God for remission of sinnes, and
for deliuerance. He exhorteth all people to trust in God, for that he is alwayes a
mercifull redeemer, and can easily deliuer from sinne, death, and hell.

¶ A song of high degrees.

- A** 1 **O** Ut of the deepe I haue called vnto
thee O God: O Lorde heare
my voyce.
- 2 **L**et thine eares be attentue: vnto the
voyce of my petition for grace.
- 3 **I**f

- 1 If thou O God wylt marke what is done amisse: O Lorde who can abide it:
 4 For there is pardon of sinne with thee: that thou mayest be feared.
 5 I haue wayted for God, my soule haue wayted for hym: and I haue reposed my trust in his worde.
 6 My soule (saith) more after God, then

Watchmen do after the morning: I say more then watchmen do after the morning.

- 7 Israel ought to trust in God, for there is mercy with God: and there is plentifulnes of redemption with him.
 8 And he wylt redeeme Israel: from all his sinnes.

The argument of the.cxxxj.psalme.

¶ David exhorteth the people by his example to modestie and humilitie, and to put their trust in God.

¶ A song of high degrees (made) of David.

- 1 O God I am not hygh mynded, I haue no proude lokes: I haue not bled to walke in greater & waighier matters then I ought to do.
 2 Nay I haue restrayned my soule, and

kept it lowe like a chyldre that is weaned from his mother: yea my soule is within me as a weaned chyldre.

- 3 O Israel repose thou thy trust in God: from this time forth for evermore.

The argument of the.cxxxij.psalme.

¶ The prophete desireth God to remember hym and his great affection towarde religion, and to buyde a temple for his arke. He saith it was declared vnto hym that Sion shoulde be the house of God. Dauids petition when he brought the arke thither. God promyseth how that Dauids seede shal raigne after him for euer if they kepe his lawes, and that he wylt blesse the cite of Sion, and the inhabitants thereof, with all kinde of felicitie.

¶ A song of high degrees.

1
2
3



God be mindfull of David: with all his affliction. who swore vnto God: who made a vowe vnto the most mightie [Lorde] of Jacob.

- 3 [Saying] I wylt not enter into the tabernacle of my house: nor get vp into my bed.
 4 I wylt not suffer myne eyes to slepe: nor myne eye liddes to slumber.
 5 Until I finde out a place for the temple of God: an habitation for the most mightie Lorde of Jacob.
 6 Beholde, we ^(b) heard it to be at Ephraïm: we founde it in the fieldes of the forest.
 7 We wylt go into his tabernacle: and fall downe on our knees before his footstool.
 8 Arise O God [to come] into thy resting place: thou and the arke of thy strength.

- 9 Let thy priestes be clothed with righteousness: and let thy saintes make a ioyfull noyse.

- 10 For thy seruauant Dauids sake: turne not away [from] the face of thyne anoynted.

- 11 God hath sworne for a trueth vnto David, and he wylt not go from it: I wylt place vpon thy throne some of the fruite of thy body.

- 12 If thy chyldren wylt kepe my covenauent and my testimonies whiche I wylt teache them: their chyldren also shall sit vpon thy throne for evermore.

- 13 For God hath chosen [to be in] Sion: he had a desire that it might be an habitation for hym.

- 14 This [is sayeth he] my rest for euer: heare I wylt dwell, for I haue a desire to it.

- 15 I wylt aboundantly poynt my blessings vpon her victuals: and I wylt satisfie her poore with bread.

- 16 I wylt clothe her priestes with ^(b) salvation: and her saintes shall make an exceeding ioyfull noyse.

¶ (i)

17 I wylt

(b) Good conseruation and doctrine, wherby they saue them selves and others.

17 I Will make there the home of David
to bud by: I WylI ordeyne a light for
mine annointed.

18 I WylI clothe his enemies with
shame: but his crowne shall flourish vpon
hym selfe.

¶ The argument of the.cxxxiii. Psalmc.

¶ David declareth howe acceptable a thing is brotherly loue and concord, both
to God and man.

¶ A song of high degrees (made) of David.

A 1 Beholde howe good and howe plea-
saunt a thing it is: that brethren dwel
together in vnitie.

2 [It is] lyke vnto a pretious oymnt
[powred] vpon the head, which runneth
downe vpon the beard, euen vpon Aa-
rons beard: which also runneth downe

vpon the skyrtes of his garmentes.

3 [It is also] lyke vnto the deaube of her:
mon: which falleth downe vpon the
hyll of Sion.

4 For God hath commaunded his bles-
sing: [and] life euerlasting [to be] where
is [suche] concord.

¶ The argument of the.cxxxiiii. psalme.

¶ The prophete exhorteth those that do wathe all night in the house of God, to lift vp
their handes, and to praye God. The Priestes and Levites of ductie watched all
night by courtie in the temple, as it appeareth. Leuit. viii.

¶ A song of high degrees.

A 1 Beholde, blesse God all ye the ser-
uautes of God: who in the nyght
tyme remaine in the house of God.

“Handes of
holynes.

2 Lyst by your “ holy handes: and

blesse God.

3 God who made heauen and earth:
blesse thee out of Sion.

The argument of the.cxxxv. psalme.

¶ The prophete exhorteth all them to praye God who come to the temple, for that God
hath chosen Jacob to be his inheritance, and also for that he is able to do what he
wylI in heauen, earth, and sea. He rehearseth the workes that God did, in deliuering
them out of Egypt, and in bringeng them into the lande of Chanaan. As for the
gods of the heathen, they be but golde and siluer.

A 1 Prayse ye the Lorde, prayse ye the
name of God: prayse it ye seruau-
tes of God.

2 We that stande in the house of God:
in the courtes of the house of our Lorde,

3 Prayse ye the Lorde, for God is grati-
ous: sing psalmes vnto his name, for it
is pleasaunt.

4 For the Lorde hath chosen Jacob vnto
hym selfe: and Israel for his owne
possession.

5 For I knowe that God is great: and
that our Lorde is aboue all gods.

6 God doth whatsoeuer pleaseth hym
in heauen and in earth: in the sea, and
in all deepe places.

7 He causeth cloudes to ascende from the
lowest part of the earth: he maketh it
to lighen when it rayneth, he bringeth
wyndes out of his treasure houses.

“From man
vnto beast.

8 He smote the first borne of Egypt: “as
well of beast as of man.

9 He sent tokens and wonders into the

myddst of thee O Egypt: against pha-
rao and all his seruantes.

10 He smote many nations: and slue
mightie kinges.

11 Sihon king of the Amorites, and Og
the king of Bashan: and all the king-
domes of Chanaan.

12 And he gaue their lande for an inhe-
ritance: euen for an heritaunce to Is-
rael his people.

13 Thy name O God endureth for euer:
there wil be a remembraunce of thee O
God, from one generation to another.

14 For God wylI iudge his people: and
he will be pacified [being displeased] with
his seruantes.

15 As for the idols of the heathen they
are but siluer and golde: the worke of
mens handes.

16 They haue a mouth and speake not:
they haue eyes but they see not.

17 They haue eares and they heare not:
yea there is no breath in their mouth.

18 They

- 13 They that make them are lyke vnto them: and euery one that putteth his trust in them.
19 Blesse God ye the house of Israel: blesse God ye the house of Aaron.

- 20 Blesse God ye the house of Levi: ye that feare God, blesse God.
21 Blessed be God out of Sion: who dwelleth at Hierusalem. Praise ye the Lorde.

The argument of the. cxxxvi. psalme.

The prophete exhorteth men to prayse God. as well for all thinges created by hym, as for his benefites pecularly bestowed vpon the chyldren of Israel, in deliuering them out of Egypt, and in bringing them into the lande of Chanaan. He doth minuate also, that God is not praysed worthily, except we acknowledge that all his benefites procede of his free and merre goodnes, and not of our desertes.

1
2
3
4
5
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10
11
12



Confesse you (it) vnto the Lorde, for he is gracious: and his mercie endureth for euer.

Confesse you (it) vnto the God of Gods: for his mercy endureth for euer.

Confesse you (it) vnto the Lorde of Lodes: for his mercy endureth for euer.

- 4 who onlpe doth great wonders: for his mercy endureth for euer.
5 who by his excellent wysdome made the heaucens: for his mercy endureth for euer.
6 who layde out the earth about the waters: for his mercy endureth for euer.
7 who hath made great lightes: for his mercy endureth for euer.
8 The sunne to rule in the day: for his mercy endureth for euer.
9 The moone & the starres to gouerne in the night: for his mercy endureth for euer.
10 who smote Egypt with their first borne: for his mercy endureth for euer.
11 And brought out Israel from among them: for his mercy endureth for euer.
12 with a mightie hande and a stretched out arme: for his mercy endureth for euer.

- 13 who deuinded the red sea in partes: for his mercy endureth for euer.
14 And made Israel to passe through the myddst of it: for his mercy endureth for euer.
15 He ouerthrew Pharao and his hoast in the red sea: for his mercy endureth for euer.
16 who led his people through the wilderness: for his mercy endureth for euer.
17 who smote great kinges: for his mercy endureth for euer.
18 And he slue mightie kynges: for his mercy endureth for euer.
19 Sihon king of the Amozites: for his mercy endureth for euer.
20 And Og the king of Bashan: for his mercy endureth for euer.
21 And he gaue away their lande for an heritage: for his mercy endureth for euer.
22 For an heritage vnto Israel his seruaunt: for his mercy endureth for euer.
23 who remembered vs when we were brought lolbe: for his mercy endureth for euer.
24 And he deliuered vs from our aduersaries: for his mercy endureth for euer.
25 who geueth foode vnto al creatures: for his mercy endureth for euer.
26 Confesse you (it) vnto the Lorde of heauen: for his mercy endureth for euer.

The argument of the. cxxxvij. psalme.

The prophete declareth the great griefe and lamentation of the chyldren of Israel, for that they (beyng led prisoners vnto Babylon) were prouoked to sing as they did to do at Sion. He protesteth that he can not forget Hierusalem. He prayeth God to remember the Iudmites, who maliciously incensed their enemies against them. He prophesieth of the destruction of Babylon.

1

By the waters of Babylon we set downe there: also we wept when we remembred Sion.

- 2 we hanged by our harpes on the Sallow trees: in the myddst of it.
3 For there they that led vs away captiue

(a) of Babylon.

F (ij)

tiue

true required of vs some matter of a song: and ^(for) our waylynges myztly, ^[saying] sing vs one of the songes of Sion.

- 4 ^[use auntwered] howe can we sing one of the songes of God: in another lande besides our owne:
- 5 If I forget thee O Hierusalem: let my right hande forget ^[bet cunning.]
- 6 Let my tongue cleaue to the roofof my mouth if I doe not remember thee:

yea if I preferre not thee O Hierusalem aboute my most myztly.

- 7 Remember the chyldren of Edom in the ^(a) day of Hierusalem: they sayde downe with it, downe with it, euen to the grounde.
- 8 O daughter of Babylon who must lye wasted: happy shall he be that rewardeth thee as thou hast serued vs.
- 9 Blessed shall he be: that takerh & throweth thy litle chyldren against the stone.

The argument of the, cxxxviii. psalme.

¶ David thanketh God for his goodnes towarde hym, in that he dyd heare hym in aduersitie, and deliuered hym from his enemies, whereby he trusteth in tyme to come in all distresses to be helped.

¶ Of David.

¶ Confesse.

(a) when in auerthousie, in whom a certayne image of God appeareth.

- 1 I wyll " geue thanks vnto thee O God with my whole heart: I wyll sing psalmes vnto thee before the ^(a) gods.
- 2 I wyll make my lowe obeysaunce towarde thy holy temple: and I wyll prayse thy holynam in respect of thy louing kindnes and trueth.
- 3 For thou hast magnified thy name: and thy worde aboute all thynges.
- 4 In the day ^[of myne aduersitie] I called vpon thee, and thou heardest me: thou enduedst my soule more and more with strength.
- 5 All the kynges of the earth will prayse thee O God: for they haue hearde the

wordes of thy mouth.

- 6 Hea they wyll sing of the wayes of God: for great is the glory of God.
- 7 For though God be on high: yet he will haue respect vnto the lowly, and he wyll knowe the proude a farre of.
- 8 If I shall walke in the mydd of trouble, thou wyll make me to lye: thou wyll stretche forth thyne hande vpon the furiousnes of mine enemies, and thy right hande shall saue me.
- 9 God wyll finishe that he hath begun by me: O God thy louing kindnes endureth for euer, thou wyll not forsake the workes of thyne owne haundes.

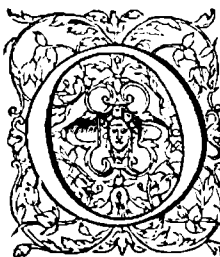
The argument of the, cxxxix. psalme.

¶ David falsly accused, calleth to witnesse of his innocencie God, who knoweth hym thoroughly, and vnto whom nothing is vnknown of that is sayd, done, or thought, out of whose handes he can not escape in any place. Finally, he pronounceth that he hateth the wicked, to the intent that he may declare that he hath nothing to do with them.

¶ To the chiefe musition, a psalme of David.

Morning prayer.

¶ 1



2

GOD thou hast searched me to the quicke: and thou hast knowen me.

Thou knowest my downe sitting & mine vprising: thou vnderstandest my thoughtes long before they be.

- 3 Thou compassst about my path, and my iourney into all coastes: and thou vblest all my wayes.
- 4 For there is not a word in my tongue: but beholde, thou O Lorde knowest it

altogether.

- 5 Thou hast fashioned me behinde and before: and layde thyne ^(a) hande vpon me.
- 6 The knowledge that ^[thou hast] of me is marueylous: it is so high that I can not ^[attayne] vnto it.
- 7 Whyther can I go from thy spirite: or whyther can I flee away from thy face?
- 8 If I ascende vp into heauen, thou art there: if I lay me downe in hell, thou art there also.
- 9 If I take ^(b) the wynges of the morning: and ^[go to] dwell in the bitermost part of the sea,

(a) I am the maker of the hande.

(b) I will be as the swift eagle.

- 10 Euen there also thy hande shall leade me: and thy ryght hande shal holde me.
- 11 And yf I say peradventure the darknesse shall couer me: and the night shall be day for me,
- 12 Truly the darknesse shall not darken any thing from thee, and the night shall be as lightsome as the day: darknesse and lyght to thee are both alike.
- 13 For thou hast my^(c) reynes in thy possession: thou didst couer me in my mothers wombe.
- 14 I wyll confesse it vnto thee, for that thy^(d) voyces are to be dreaded, I am made after a marueylous sort: thy workes be marueylous, and that my soule knoweth ryght well.
- 15 The substance of my^(e) body was not hyd from thee: when I was made in secreete and fashioned with distinct members in my mothers wombe.
- 16 Thyne eyes dyd see me^(f) when I was most imperfect: and in thy booke were written every day of them^(g) wherein the partes of my body were shaped, and no one of them were knowen vnto thee.

- 17 Howe precious be thy cogitations towardes me O God: holue greatly be the summe of them increased:
- 18 I go about to count them, I fynde that they are mo in number then the sande: and yet whyle I am wakyng I am styll with^(h) thee.
- 19 For truly thou wylt slay O Lord the wicked man: and the blood thirstie men [to whom I euer say] depart ye from me.
- 20 who do speake vnto thee in guylefull manner: (thou art O God) exalted in vayne to thyne enemies.
- 21 Do not I hate them O God that hate thee: and ani not I greened with those that ryle vp agaynst thee?
- 22 Yea I hate them from the bottom of myne heart: euen as though they were myne enemies.
- 23 Search me to the quicke O Lorde, and knowe thou myne heart: proue me and knowe thou my thoughtes.
- 24 And loke well yf there be any way of peruersenesse in me: and [then] leade me in the way⁽ⁱ⁾ of the worlde.

^(c) Companions. God is accompanied with nothing els save only with his wisdom, counsaile, and providence.

^(d) I thinke of thy workes, cogitations, & glorioues.

^(e) VVith a perfect hatred.

^(f) Cause me so dye: for the way of all men is to dye, euen from the begynnyng of the worlde.

¶ The argument of the cxl. psalme.

David prayeth God most earnestly to deliuer hym from his enemies, who with their slanderous tongues, false accusations, and craftie fetches, seeke all maner of wayes howe to destroy hym. wheras yet in deede they cannot put in execution their malice, but by Gods permission.

¶ To the chiefe musition, a psalme of David.

- 1 Deliuer me O God from the euill man: and preserue me from^(a) the outrageous man.
- 2 who in heart imagine mischiefes: and set forwarde to warre every day.
- 3 They haue sharpened their tongue like a serpent: Adders poyson is vnder their lippes. Selah.
- 4 Kepe me O God from the handes of the vngodly: preserue me from^(b) the outrageous man, who haue deuised to thrust my feete [from me.]
- 5 The proude haue layde a snare for me, and spread a net abroad with cordes in the hygh wayes: they haue set trappes for me. Selah.
- 6 I haue sayde vnto God, thou art my Lorde: heare the voyce of my prayers O God.
- 7 O Lorde God the strength of my saluation: thou hast couered my head in

- the day of battayle.
- 8 Graunt not vnto the vngodly^(c) [his] desires O God: byng not to passe his mischeuous imagination [lest] they shoulde be made to proude. Selah.
- 9 Let the labour of his owne lippe couer him: [who is] head of them that compass me about.
- 10 Let hotte coales be burnyng vpon them: he wyll cast them downe into the fire into deepe pittes, that they may neuer ryle vp agayne.
- 11 A man full of tongue can not prosper vpon the earth: euill shall hunt the outrageous person to ouerthrowe hym.
- 12 I am sure that God will dispatche the cause of the afflicted: and he wyll geue iudgement for the needy.
- 13 Truly the ryghteous wyll confesse it vnto thy name: they that deale vprightly shall dwell before thy face.

The argument of the cxlj. psalme

¶ David humbly desireth God that his prayer may be so acceptable vnto hym, as yt he had made a sacrifice in the temple. He prayeth God to preserue hym in worde and dede from all euill, that he fall into no snare of his enemies: for he had rather be reprobued of the godly, then to be honoured of the wicked.

¶ A psalme of Dauid.

- A** 1 **O** God I call vpon thee, haste thee vnto me: geue eare vnto my voyce whylest I crye vnto thee.
- 2 Let my prayer be directed before thy face ^(as) an incense: let the lifyng bp of myne handes ^(be) an euenyng sacrifice.
- 3 Set a watch ^o God before my mouth: and kepe the doore of my lyppes.
- 4 Incline not myne heart to any euill thyng, wherby I myght commit any ^u bngodly act with men that be workers of iniquite: and ^(s) let me not eate of their delicates.
- 5 I wyll the that the ryghteous woulde smite me and reproue me: for it is louing kyndnesse.
- 6 But let not pretious baulmes breake myne head: for as yet euen my prayer is

“VVorkes of wickednesse.
(s) Let me not be reprobued by prosperitie they be.

agaynst their wickednesse.

- 7 Let their indges be thrust downe headlong from ^a a rocke: then they wyll heare my wordes, for they be swete.
- 8 Our bones lye scattered vpon the graues mouth: lyke as when one breaketh and helweth ^{wood} vpon the earth.
- 9 For myne eyes loke vnto thee ^o God the Lorde: in thee is my trust, cast not my soule out ^(of me.)
- 10 Kepe me from the ^u snare which they haue layde forth for me: and from the trappes of them that be workers of iniquite.
- 11 Let the bngodly fall together into their owne nettes: but let me in the meane season allwayes escape ^(them.)

25
“ The handes of a rocke.

“ The handes of a snare.

The argument of the cxliij. psalme.

¶ David expresseth the prayer that he made to God when he lay byd in the caue. 1. Samuel. 24. He bittereth his great anguyshe that he was in, so that he had trust in nothing els saue in God who is all his inheritance.

¶ The wise instruction of Dauid, a prayer when he was in the caue.

Euenyng prayer.

- A** 1 **I** cryed vnto God with my voyce: euen vnto God I dyd make my supplication.
- 2 I polvred out before his face my cogitations: and I made a declaration of my trouble before his face.
- 3 When my spirite was ouerwhelmed within me, thou knewest my path: in the way wherin I walked they haue priuily layde a snare for me.
- 4 When I looked vpon my ryght hande and salbe ^(rounde about me) there was no



man that woulde knowe me: I had no place to flee vnto, and no man cared for my soule.

- 5 I cryed vnto thee ^o God, and sayde: thou art my hope and my porton in the lande of the luyng.
- 6 Consider my complaynt, for I am brought very lowe: deliuer me from my persecutours, for they are to strong for me.
- 7 Bryng my soule out of prison, that I may prayse thy name: the ryghteous shal compasse me rounde about, because thou hast ^(thus) rewarded me.

25

The argument of the cxliiii. psalme.

¶ David desireth God to heare his prayer for his mercie and goodnesse sake, because no man can be founde ryghteous before hym. He bittereth his sorowe, & requyreth to be deliuered from his enemies, agaynst whom he maketh his prayer.

¶ A psalme of Dauid.

- A** 1 **H**ear my prayer ^o God, geue eare vnto my desire: hearken vnto me for thy tructh sake, for thy ryghteousnesse sake.
- 2 And enter not into iudgement with thy seruauit: for in thy syght no man

luyng can be iustified.

- 3 For the enemy hath persecuted my soule, he hath smitten my lyfe downe to the grounde: he hath layde me in darkness as men that haue ben long dead.
- 4 And my spirite is ouerwhelmed with

in

- in me: and my heart is desolate in the midst of me.
- 5 I call to remembrance the tyme long past: I muse vpon every act of thine, I exerce my study on the worke of thy handes.
- 6 I stretche forth myne handes vnto thee: my soule as a thirstie lande [gaspeth] vnto thee. *Selah.*
- 7 Make speede, hearken vnto me O God, my spirite wareth faynt: hyde not thy face from me, for I am lyke vnto them that go downe into the pyt.
- 8 Cause me to heare of thy louyng kindnesse betymes in the mornyng: for in thee is my trust.
- 9 Make me to knowe the way that I

- shoulde walke in: for I lyst vp my soule vnto thee.
- 10 Delyuer me O God from myne enemies: I hyde my selfe with thee.
- 11 Teache me to do the thyng that pleaseth thee, for thou art my Lorde: let thy good spirite leade me forth vnto the lande of ryghteousnesse.
- 12 For thy names sake O God thou wilt cause me to lye: and for thy rightousnesse sake thou wilt bring my soule out of trouble.
- 13 And of thy goodnesse thou wilt strayne myne enemies: and destroy all them that be aduersaries to my soule, for I am thy seruant.

¶ The argument of the cxliij. Psalme.

¶ Dauid acknowledgeth it to proceede only of God that he hath overcome his enemies, and hath his subiectes obedient vnto hym. He marueyleth that God is so beneficiall vnto hym, a man to be esteemed of no balure. He desireth God utterly to banquish his aduersaries, and that his people may florish with all kynde of felicitie.

¶ Of Dauid.

- 1 **B**lessed be God my rocke: who teacheth my handes to warre, and my fingers to fyght.
- 2 My holynesse and my fortresse, my refuge, and my only deliuerer: my buckler, in hym I haue put my trust, who subdueth my people vnder me.
- 3 O God, what is man that thou doest knowe hym: what is the sonne of man that thou doest thynke of hym?
- 4 Man is lyke a thyng of naught: his dayes be lyke a shadowe that passeth away.
- 5 Bolue thy heauens O God and come downe: touche the mountaynes and they shall smoke.
- 6 Cast out terrible lightnings and feare them: shoote out thyne arrowes and consume them.
- 7 Sende downe thine hand from aboue: deliuer me and take me out of the great waters, from the hande of the children of an other deuotion then I am.
- 8 Whose mouth vttereth vanitie: and their ryght hande is a ryght hande of

falshood.

- 9 O Lorde I wyll syng a newe song vnto thee: and I wyll syng psalmes vnto thee vpon a Lute, [and vpon] an instrument of ten stringes.
- 10 Who geueth victorie vnto kynges: C who redeemeth Dauid his seruant *Saluation.* from perill of the sword.
- 11 Redeeme me and deliuer me from the hande of the children of an other deuotion then I am: whose mouth vttereth vanitie, and their ryght hande is a ryght hande of falshood.
- 12 That our sonnes may growe vp in their youth as young plantes: that our daughters may be as corners [stones] grauen after the fashyon as a palace is.
- 13 That the corners of our houses may be fylled, peeldyng forth all maner of stoor: that our cattell may bring forth thousandes, [yea] ten thousandes in our streates.
- 14 That our oren may be strong [to labour] that there be no decay: no leadyng into captiuitie, and no complaynyng in our streates.
- 15 Happy are the people that be in such a case: blessed is the people who haue God for their Lorde.

The

The argument of the cxlv. psalme.

David setteth forth to be talked and song of all ages the wonderous workes of God, wherein is declared his goodnesse, mercifulnesse, power, and prouidence. God raignerh for ever, he abedeth the oppressed and afflicted. He feedeth all creatures. He is iust and mercifull in all his workes. He is present with those that call vpon him and feare him: such he heareth and saucth, whereas he destroyeth the wicked.

¶ The prayse of David.

¶ 3 psalms
concernyng
the prayse of
God, made by
David.

- A** 1 I will magnifie thee O Lord my king:
and I wyll blesse thy name for euer
and euer.
- 2 I wyll blesse thee every day: and I
wyll prayse thy name for euer and euer.
- 3 Great is God and most worthy to be
prayed: and his greatnesse can not be
searched out.
- 4 One generation shal praise thy workes
vnto another: and they shall declare
thy mightie power.
- 5 I wyll set forth in wordes the glo-
rious maiestie of thy excellentnesse: and
thy wonderous workes.
- 6 I wyll also declare thy greatnesse: so
that men shall speake of the force of thy
terrible actes.
- 26** 7 They shall utter out of their mouth a
memoziall of thyne aboundant kynd-
nesse: and they shall syng of thy rygh-
teousnesse.
- 8 God is gracious and mercifull: loth to
be angry, and great in louing kindnesse.
- 9 God is good vnto euery man: and his
mercie is ouer all his workes.
- 10 All thy workes shall confesse it vnto
thee O God: and thy saintes shall blesse
thee.
- 11 They shal shewe the glorie of thy king-
dome: and talke of thy power.
- 12 That they may make knowen to the
chyl dren of men his manifolde power:
& the glorious maiestie of his kingdome.
- 13 Thy kingdome is an euerlasting king-
dome: and thy dominion endureth
throughout all ages.
- 14 God vpholdeth all such as fall: and
lyfeth vp all those that be bowying
downeward.
- 15 The eyes of all wayte vpon thee: and
thou geuest them their meate in "one
season." "In their
tyme."
- 16 Thou openest thynne hande: and thou
satisfiest the desire of euery thing liuing.
- 17 God is righteous in all his wayes: and
holy in all his workes.
- 18 God is nye vnto all them that call vpon
him: vnto all such as call vpon him
in ^(a) truth. (a) blishe
merry, with
out hypocrisy
- 19 He wyll fulfill the desire of them that
feare hym: he will also heare their crye,
and he wyll saue them.
- 20 God preferueth all those that loue hym:
but he wyll bring to nothyng such as be
vngodly.
- 21 My mouth shall speake the prayse of
God: and all fleshe shall blesse his holy
name for euer and euer.

The argument of the cxlvi. psalme.

The prophete bitereh his great desire to prayse God, he withdraueth men from putting their trust in princes, pronouncyng that man to be happy who trusteth in God the creatour of all thinges, the geuer of ryght to those that suffer wrong, the feeder of the hungry, the deliuerer of prisoners out of captiuitie, and the defendour of straungers, fatherlesse, and widdowes.

- A** 1 Praise ye the Lord, prayse thou God
O my soule, whylest I lyue I wyll
prayse God: I wyll syng psalmes
vnto my Lorde so long as I shalbe.
- 2 Put not your trust in princes ^(no) in
the sonne of man: in whom there is no
saluation.
- 3 His spirit shall depart out of hym, he
shall turne agayne to his earth: at that
day all his thoughtes shall perishe.
- 4 Blessed is he vnto whom the God of
Jacob is an ayde: his trust is in God
his Lorde.
- 5 Who made heauen and earth, the sea
and all that therein is: who mainteyneth
the truth for euer.
- 6 Who executeth iudgement for those
that are oppressed with wrong: who
geueth foode to the hungry.
- 7 God looseth those that be bounde: God
geueth syght to the blynde.
- 8 God rayseth them vp that are "falling":
God loueth the ryghteous. "Cried"
- 9 God taketh straungers into his custodie,
he releueth the fatherlesse and the
widdowe: as for the way of the vngod-
lye he turneth it vpsyde downe.
- 10 God thy Lorde shall raigne O Sion,
to the worldes ende: throughout all ge-
nerations. Praise ye the Lorde. The

The argument of the cxlvij. psalme.

The prophete exhorteth the children of Israel to prayse God, for that by hym they were brought home out of captiuitie. He declareth Gods great power, wisdom, and goodness, which appeareth in all his workes and benefites, but especially in that he had set forth by Moyses his lawe and commaundementes.

- P**raise ye the Lord, for it is a good thyng: sing psalmes vnto our Lord, for it is a pleasant thing, [his] praise is to be desired.
- God buildeth vp Hierusalem: he wyll gather together the Israelites that were banished.
- He healeth those that are broken in heart: he wrappeth vp their sorowes.
- He counteth the number of the starres: he geueth vnto them all names.
- Great is our Lord, and great is his power: his vnderstandyng is infinite.
- God setteth vp the meeke: he bringeth the vngodly downe to the ground.
- Syng ye vnto God with a confession: syng psalmes vpon the harpe vnto our Lord.
- Who couereth the heauē with cloudes: who prepareth rayne for the earth, who maketh grasse to growe vppon the mountaynes.
- He geueth vnto cattell their foode: [euē] vnto Rauens which call for it.
- He hath no pleasure in the strength of

an horse: he delighteth not in the legges of a man.

- God delyghteth in them that feare him: [and] in them that put their trust in his mercie.
- Praise God O Hierusalem: praise thy Lord O Sion.
- For he maketh fast the barres of thy gates: he blesteth thy children within thee.
- He maketh peace in thy borders: he fylleth thee with good corne.
- He sendeth forth his commaundement vpon the earth: his word runneth very swiftly.
- He geueth snowe [to whete] as wooll: he scattereth the hoare frost like ashes.
- He casteth forth his yse lyke fragmentes: who is able to abide his frost?
- He sendeth forth his word and melteth them: he bloweth with his winde, and the waters flowe.
- He declareth his word vnto Jacob: his statutes & ordinaunces vnto Israel.
- He hath not dealt so with euery nation: neither haue they the knowledge of his iudgementes. Praise ye the Lord.

“The fat”

The argument of the cxlvij. psalme.

The prophete calleth vpon all creatures which be in heauen or earth to prayse God: but especially vpon the people of God, who haue greater cause geuen them for to do it then of her.

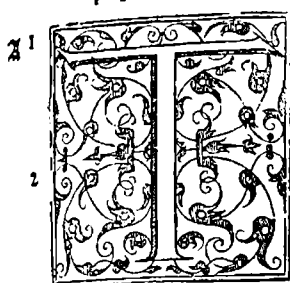
- P**raise ye the Lord, praise ye God out of heauen: praise ye hym on hygh aboue.
- Praise hym all ye his angels: praise hym all ye his hoast.
- Praise ye hym sunne and moone: praise hym all ye starres [that geue] lyght.
- Praise ye hym all ye heauens: and ye waters that be aboute the heauens.
- Euē they shoulde prayse the name of God: for he commaunded, and they were created.
- He hath set them sure for euē and euer: he hath geuen them a lawe which shall not be broken.
- Praise ye God from the earth: ye dragons and all deepes,

- Fire and hayle, snowe and vapours: stormie wynde fulfilling his word.
- Mountaynes and all hylles: fruitfull trees and all Cedars.
- Beastes and all cattell: wormes and feathered fowles.
- Kynges of the earth and all people: princes and all iudges of the earth.
- Young men and maydens, olde men with children, shoulde prayse the name of God: for his name only is most excellent, and his maiestie aboue earth and heauen.
- He hath exalted the home of his people: the prayse of all his saintes, euē of the children of Israel, a people that is most nye vnto hym. Praise ye the Lord.

The proverbes of Solomon.

The first Chapter.

1 The power and ble of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 We may not consent to the inuicings of sinners. 20 Wylsdomme complayneth that she is contemned. 14 The punishment of them that contemne her.



The proverbes of Solomon the sonne of David, king of Israel:
To learne wisdomme and instruction, & to perreue the wordes of

understanding,

3 To reueale the instruction of wylsdomme, iustice, iudgement, and equitie:

4 To geue wyt vnto the simple, & that the young men might haue knowledge and vnderstanding.

5 The wyse man wyll geue care, and wyll come by more wylsdomme, and he that is endued with vnderstanding, shall attayne vnto [wyse] counselles.

6 To vnderstande a parable, and the interpretation thereof, the wordes of the wyse, and their darke speeches.

7 The feare of the Lorde is the beginning of knowledge: but fooles dispise wylsdomme and instruction.

8 My sonne, heare thy fathers doctrine, & forsake not the lawe of thy mother:

9 For they shalbe as: encrease of grace vnto thy head, and as a chayne about thy necke.

10 My sonne, if sinners entice thee, consent not vnto them.

11 If they say, come with vs, let vs lay wayte for blood, and lurke priuily for the innocent without a cause,

12 Let vs swallowe them by lyke the grane quicke and whole, as those that go downe into the pit:

13 So shall we finde all maner of costly riches, and fill our houses with spoyle:

14 Cast in thy lot among vs, and let vs all haue one purse.

15 My sonne, walke not thou with them, restryne thy foote from their wayes.

16 For their feete runne to euill, and are haddie to shed blood.

17 Wnt as in bayne, the nette is layde

foorth before the byrdes eyes:

18 So these lay wayte for the blood of them, and lye priuily for their liues.

19 Suche [are] the wayes of every one that is greedy of gayne, who taketh away the lyfe of the owne therof.

20 Wylsdomme cryeth without, and putteth foorth her voyce in the streates: Pro. viii. 2

21 She calleth before the congregation in the open gates, and sheweth her wordes thowolue the cite, saying:

22 O ye chyldren, howe long wyll ye loue chyldishnes: howe long wyll the scorner delite in scorning, and the vnwyse hate knowledge:

23 O turne you at my correction: lo I wyll expresse my minde vnto you, and make you vnderstande my wordes.

24 Because I haue called, and ye refused, I haue stretched out my hand, and no man regarded: Esay. lxx. 1. Iere. vii. 2.

25 But all my counsels haue ye despised, and set my correction at naught:

26 Therefore wyll I also laugh at your destruction and mocke you, when the thing that ye feare cometh vpon you,

27 Euen when the thing that ye be affraide of, falleth in sodenly like a storme, and your miserie lyke a tempest, yea when trouble and heauines cometh vpon you.

28 Then shall they call vpon me, but I wyll not aunswere: they shall seeke me early, but they shall not finde me:

29 And that because they hated knowledge, and did not chose the feare of the Lorde,

30 They would none of my counsaile, but despised all my correction.

31 Therfore shall they eate of the fruite of their owne way, and be filled with their owne inuentions.

32 For the turning away of the vnwyse shall slay them, and the prosperitie of fooles shall destroy them.

33 Wnt whoso hearkeneth vnto me, shall dwell safely, and be sure from any feare of euill. Pro. li. 1

¶ The. ii. Chapter.

1 wysdome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is ge-
uen of God. 10 She preserveth from wickednes.

- A** 1 **M** Sonne, if thou wilt
reccane my wordes,
and laye by my con-
maundementes with-
in thee,
2 That thou wilt en-
cline thyne eares vnto
Wysdome, applye thyne heart then to
vnderstanding.
3 For if thou cryest after Wysdome, and
cryest for knowledg:
4 If thou seekest for her as for silver,
and searchest for her as for treasures:
5 Then shalt thou vnderstand the feare
of the Lorde, and finde the knowledge
of God.
6 * For the Lorde giveth Wysdome, out
of his mouth commeth knowledg and
vnderstanding.
7 He directeth by health for the righte-
ous: and defendeth them that walke
by rightly,
8 That they may kepe the right path:
and he preserveth the way of such as
do serue hym with godlynesse.
9 Then shalt thou vnderstande righte-
ousnesse, and iudgement, and equitie,
yea and euery good path.
10 When Wysdome entreteth into thyne
heart, and thy soule deliteth in know-
ledg:
11 Then shall counsell preserue thee, and
vnderstanding shall kepe thee,
12 That thou mayest be deliuered from
the euill way, and from the man that
speaketh frowarde thinges:
13 From such as leaue the wayes of righte-
ousnesse, to walke in the wayes of
darknesse:
14 Whiche reioyce in doyng naught, and
delite in the wickednesse of the euill.
15 Whose wayes are crooked, and they
frowarde in their pathes.
16 That thou mayest be deliuered also
from the straunge woman, and from
her that is not thyne owne, whiche ge-
ueth sweete wordes,
17 Forsaketh the husbande of her youth,
& forgetteth the couenaunt of her God.
18 For her house is enclined vnto death,
and her pathes vnto hell.
19 All they that go in vnto her, come not
agayne, neither take they holde of the
way of life.
20 Therefore walke thou in the way of
such as be vertuous, & kepe the pathes
of the righteous.
21 For the iust shall dwell in the lande, &
they that be perfect, shall remaine in it.
22 But the vngodly shall be cut of from
the earth: and the wicked doers shall be
rooted out of it.

Jacob. i. a.
Eccle. i. a.
and vii. c.
iii. Reg. iii. b
and, iii. d.

Prov. vi.
and, vii. a.

The. iii. Chapter.

1 The worde of God giveth life. 5 Trust in God. 7 feare hym. 9 Honour hym.
11 Suffer his correction. 22 To them that folowe the worde of God, all thinges
shall succede well.

- A** 1 **M** Sonne, * forget not
thou my lawe, but see
that thyne heart kepe
my commaundemen-
tes:
2 For they shal prolong
the dayes and yeres of
thy life, and bying thee peace.
3 Let mercy and faythfulnes neuer go
from thee: binde them about thy necke,
and wyte them in the tables of thyne
heart:
4 So shalt thou finde fauour and good
vnderstanding in the sight of God and
men.
5 But thy trust in God with all thyne
heart: & leane not vnto thyne owne wit.
6 In all thy wayes acknowledge hym,
and he shall order thy goynges.
7 * Be not wyfe in thyne owne conceit:
but feare the Lorde, and depart from
euill:
8 So shall thy ⁽¹⁾ nauell be whole, and
thy bones strong.
9 * Honour the Lorde with thy sub-
staunce, and with the firstlinges of all
thyne increase:
10 So shall thy barnes be filled with
plenteousnes, and thy presses shall flow
ouer with sweete wine.


Deut. xii. a.

3
Eccle. vi.
Rom. xii.
(1) ⁽¹⁾ ⁽¹⁾
Tobi. i.
Deut. x.
Mal. i. i.
Eccl. i. i.
Eccl. i. i.

- 11 My sonne refuse not the chastening of the Lorde, neither saynt when thou art corrected of hym:
- 12 ^{Eccl. i. d.} For whom the Lorde loueth, him he chasteneth, and yet deliuereth him, euen as a father in his owne sonne.
- 13 Well is hym that findeth wysdome, and getteth vnderstandyng:
- 14 ^C For the marchaundise of it, is better then the marchaundise of siluer, and the gayne therof ^(is better) then golde.
- 15 ^{Eccl. i. d.} She is more worth then pretious stones: and all the thynges that thou canst desire, are not to be compared vnto her.
- 16 In her right hande is long life, and in her left hande riches and honour.
- 17 Her wayes are pleasaunt wayes, and all her pathes are peaceable.
- 18 She is a ^{Eccl. i. d.} tree of lyfe to them that lay holde vpon her: and blessed is he that keepeth her fast.
- 19 With wysdome hath the Lorde layde the foundation of the earth, and thorow vnderstanding hath he stablished the heauens.
- 20 Thorow his knowledge the deapthes are broken vp, and the cloudes droppe downe the deawe.
- 21 ^D My sonne, let not these thynges depart from thyne eyes: but kepe wysdome and vnderstanding:
- 22 So they shall be lyfe vnto thy soule, and grace vnto thy mouth.
- 23 Then shalt thou walke safely in thy way, and thy foote shall not stumble.
- 24 ^{Prou. i. d.} If thou sleepest, thou shalt not be afraid: but shalt take thy rest, and sleepe sweetely.
- 25 Thou shalt not be afrade of any soe ^{Eccl. i. d.} feare, neither for the violent rushing in of the vngodly when it cometh.
- 26 For the Lorde shall stande by thy side, & kepe thy foote that thou be not taken.
- 27 Withdraw no good thyng from them that haue neede, so long as thyne hande is able to do it.
- 28 Say not vnto thy neyghbour, go thy way and come agayne, and to morowe wyll I geue thee: where as thou hast nolue to geue hym.
- 29 Intende no hurt against thy neyghbour, seing he hopeth to dwell in rest by thee.
- 30 Striue not with any man without a cause, where as he hath done thee no harme.
- 31 ^{Prou. i. d.} Folowe not a wicked man, and chole none of his wayes:
- 32 For the Lord abhorreth the froward: but his ^{Eccl. i. d.} counsaile is among the righteous.
- 33 The curse of the Lord is in the house of the vngodly: but he blesteth the dwellinges of the righteous.
- 34 As for the scornfull, doth he not laugh them to scorne: but he geueth grace vnto the lowly.
- 35 The wyse shall haue honour in possession: but shame is the promotion that fooles shall haue.

The. iij. Chapter.

1 wysdome and her frutes ought to be searched. 14 The way of the wicked must be refused. 20 By the worde of God, the heart, eyes, and course of life must be guarded.

- 1  Care O ye chyldren a fatherly instruction, & take good heed, that ye may learne vnderstanding.
- 2 For I haue geuen you a good doctrine, forsake not ye my lawe.
- 3 For when I my selfe was my fathets deare sonne, and tenderly beloued of my mother:
- 4 He taught me also and sayde vnto me, let thyne heart receaue my wordes, kepe my commaundementes and thou shalt liue.

- 5 Get thee wysdome, and get thee vnderstanding: forget not the wordes of my mouth, and shynke not from them.
- 6 Forsake her not, and she shall preserue thee, loue her, and she shall kepe thee.
- 7 The chiefe poynt of wysdome, is to possesse wysdome: and before all thy goodes to get thee vnderstanding.
- 8 ^{Deu. xxv} Make much of her, and she shall promote thee, yea if thou embrace her, she shall byng thee vnto honour:
- 9 She shall beautifie thy head with manyfolde graces, and garnishe thee with a crowne of glory.

10 heare my sonne, and receaue my wordes, and the yeres of thy life shalbe many.
 11 I haue shewed thee the way of wysdom, & led thee into the right pathes.
 12 So that if thou goest in them, there shall no straitnesse hinder thee: & when thou runnest, thou shalt not fall.
 13 Take fast holde of doctrine, and let her not go: kepe her, for she is thy life.
 14 *Come not in the pathe of the vngodlye, and walke not in the way of the Wicked:
 15 Abhorre it and go not therein, depart aside, and passe ouer by it.
 16 For they sleepe not except they haue done mischiefe: and sleepe is taken from them, vntill they haue done harme.
 17 For they cate the bread of wickednes, and drinke the wine of robberie.
 18 The path of the righteous shineth, as the light that is ener byghter and byghter vnto the perfect day.

Psalm.
and.xxviii.

19 But the way of the vngodly is as the darkenesse, they knowe not where they fall.
 20 * My sonne marke my wordes, and encline thyne eare vnto my saynges:
 21 Let them not depart from thine eyes, but kepe them euen in the myddest of thyne heart:
 22 For they are life vnto those that finde them, and health vnto all their bodyes.
 23 Kepe thyne heart with all diligence, for out of it issueth lyfe.
 24 Put away from thee a frowarde mouth, and let the lippes of flaunder be farre from thee.
 25 Let thyne eyes beholde that thyng that is right, and let thyne eye liddes loke straight before thee.
 26 Ponder the path of thy feete, and let all thy wayes be ordered aright.
 27 *Turne not aside, neither to the right hande nor to the left: but withholde thy foote from euyl.

Deut.
and.xii.

Deut.vd.
and.xxi.

The .v. Chapter.

10 howe some forbidden. 9 and prodigallitie. 15 he willeth a man to lyue on his labour, and to helpe others. 18 To loue his wyfe, 22 The wicked taken in their owne wickednes.

A 1 **M**y sonne geue heede vnto my wysdome, and bowe thyne eare vnto my prudence:
 2 That thou mayest regarde good counsell, and that thy lippes may kepe knowledg.
 3 *For the lippes of a straunge woman are a dropping honny combe, and her throte is more glistering then oyle:
 4 But at the laste she is as bitter as wormewood, and as sharpe as a ribbedged sworde.
 5 Her feete go downe vnto death, and her steppes pearce thowowe vnto hell.
 6 Perchaunce thou wilt ponder the path of her lyfe: so vntedfast are her wayes that thou canst not know them.
 7 Heare me now therefore O ye chyl-
 8 dren, and depart not from the wordes of my mouth.
 9 Kepe thy way farre from her, & come not nigh the doores of her house.
 10 That thou geue not thy honour vnto other, and thy yeres to the cruell:
 11 That other men be not filled with thy

Or, knowe
ledge.

Prou ii.b.
and.vi.a.

vertues, and that thy labours come not in a straunge house.
 11 Psea, that thou mourne not at the last, when thou hast spent thy bodye and lustic youth, and then say:
 12 Alas, why hated I nurture: why did my heart dispuise correction:
 13 Wherefore was not I obedient vnto the voyce of my teachers, and hearkened not vnto them that enfornced me:
 14 I was come almost into all misfortune, in the myddest of the multitude and congregation.
 15 *^(a)Drinke of the water of thyne owne well, and of the criers that runne out of thyne owne spring.
 16 Let thy welles flowe out abrode, that there may be riuers of waters in the streetes:
 17 But let them be onely thyne owne, and not strangers with thee.
 18 Let thy well be blessed, and be glad with the wyfe of thy youth.
 19 Let her be as the lonyng hynde and pleasaunt Roe: let her breastes alwaye satisfie thee, and holde thee sure content with her loue.

(a) Content
thy selfe with
thyne owne
spring, and be
sure not to stray.

20 Why wyll thou my soune haue pleasure in a straunge woman, and embrace the bosome of a stranger?
21 For euery mans wayes are open in the sight of the Lord, and he pondereth all their goynges.

22 The wickednes of the vngodly shall catche him selfe, and with the snares of his owne sinne shall he be trapped.
23 He shall dye without amendement, and for his great foolishnes he shall go astray.

12. He
Instruction.

The. vi. Chapter.

1 Instruction for secreties. 6 The slothfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The thinges that God hateth. 20 To obserue the worde of God. 24 To flee adulterie.

A sonne * if thou be secretie for thy neyghbour, and hast fastened thyne hande for another man:
Thou art bounde with thine owne wordes, and taken with thine owne speech.
Therefore my sonne do this, and thou shalt be discharged: when thou art come into thy neyghbours daunger, go thy wayes then soone, humble thy selfe, and with thy frendes intreate [the "cre- ditour."
4 Let not thyne eyes sleepe, nor thyne eye liddes slumber.
5 Save thy self as a Doe from the hand of the [hunter] and as a byrde from the hande of the fowler.
6 Go to the eunnet thou sluggarde, consider her wayes, and learne to be wyle:
7 She hath no guyde, nor ouerseer, nor ruler,
8 Yet in the sommer she proudereth her meate, and gathereth her foode together in the harvest.
9 How long wyll thou sleepe thou sluggish man: when wyll thou aryse out of thy sleepe?
10 Yea, sleepe on still a litle, slumber a litle, folde thyne handes together yet a litle that thou mayest sleepe:
11 So shall pouertie come vnto thee as one that trauaileth by the way, and necessitie like a weaponed man.
12 An vngodly person, a wicked man, goeth with a frowarde mouth,
13 He winketh with his eyes, he tokeneth with his feete, he teacheth with his fingers.
14 He is euer imaginynge mischief and frowardnes in his heart, and causeth disorde.
15 Therefore shall his destruction come

hastily vpon hym, sodainly shall he be all to broken, and not be healed.

16 * These sixe thinges doth the Lord hate, and the seuenth he vtterly abhorreth:

Prou.xii.c.

17 A proude loke, a lying tongue, handes that shed innocent blood,

18 An heart that goeth about wicked imaginations, * feete that be swift in running to mischief,

Psal.xiii.a.
Prou.i.a.

19 A false witnesse that bringeth by lyes, and hym that soweth disorde among brethren.

20 My sonne, kepe thy fathers commaundement, and forsake not the lawe of thy mother:

21 Eye them continually in thyne heart, and bynde them about thy necke.

22 That shall leade thee when thou goest, preserue thee when thou art asleepe, and when thou awakest talke with thee.

23 * For the commaundement is a lanterne, and the lawe a light: yea chastening and nurture is the way of life:

Psal.cix.d

24 That they may kepe thee from * the euyl woman, and from the flattering tongne of the straunge woman.

Prou.v.a.
and.vi.a.

25 Lust not after her beuutie in thyne heart, lest thou be taken with her fayre lokes.

26 By an harlot [a man is brought] to beg his bread, and a woman wyll hunte for the pretious life of man.

27 May a man take fire in his bosome, and his clothes not be brent?

28 Or can one go vpon hotte coales, and his feete not be brent?

29 Euen so, whosoever goeth in to his neyghbours wife and toucheth her, can not be vngiltie.

30 * When do not vterly despise a thiefe that stealeth to satisfie his soule, when he is hungrie:

Sap.xxii.a.

The Prouerbes

- 31 But if he may be gotten, he restoreth
agayne seven tymes as muche, or els
he maketh recompence with all the
good of his house.
- 32 But whoso committeth adultrie with
a woman, lacketh vnderstanding: and
he that doth it, destroyeth his owne
soule.

- 33 He getteth him selfe a plague and dis-
honour, and his reproche shall neuer be
put out:
- 34 For the ielousie and wrath of the man
wyl not be entreated,
- 35 So though thou wouldest offer hym
great gyftes to make amendes, he wyl
not receaue them.

¶ The. vij. Chapter.

1 In exhortation to wysdome, and to the worde of God. 5 whiche wyl preserue
vs from the harlot. 6 whose maners are discribed.

Deut. vi. b.
and. xi. a.

¶ 1



¶ some * kepe my
wordes, and lay vp my
commaundements by
thee.

2

Kepe my commaun-
dementes & my lawe,
even as the apple of
thyne eye, and thou shalt liue.

3

Binde them vpon thy fingers, and
wryte them in the table of thyne heart.

4

Say vnto wysdome, thou art my si-
ster: and call vnderstanding thy kinse-
woman:

Prov. ii. b.
and. xi. a.

5

That they may kepe thee from the
straunge woman, and from the forraine
woman which geueth sweete wordes.

6

For at the windowe of my house I
looked through the windowe,

23 7

And behelde among the simple peo-
ple and among the chyldren a young
man boyde of wyte,

8

Goyng ouer the streete by the corner
in the way towarde her house

9

In the twilight of the euening, when
it began now to be night and darke:

10

And behold there met hym a woman
* with open tokens of an harlot, onely
her heart was hid:

Eccle. ix. a.

11

She was full of loude wordes and re-
poye to dallie, whose fecte coulde not a-
bide in the house:

12

Nowe is she without, nowe in the
streates, and lyeth in wayte at euery
corner.

13

She caught hym and kissed hym, and
was not ashamed, saying:

14

I had a vowe of peace offeringes to
pay, and this day I perfourme it:

15 Therefore came I forth to mee-
thee, that I might seeke thy face, and so
haue I founde thee.

16

I haue deckt my bed with coueringes
of tapestrie, and clothes of Egypt.

17

My bed haue I made to smell of
Syre, Aloes, and Cinamon.

18

Come let vs take our fill of lone vn-
till the morning, and let vs solace our
selues with the pleasures of loue.

19

For the good man is not at home, he
is gone farre of.

20

He hath taken the bagge of money
with hym, and wyl returne at the ap-
pointed solempne feast.

21

Thus with many sweete wordes she
ouertraue him, and with her flattering
lippes she entised hym.

22

Sodainly he folowed her, as it were
an oxe led to the slaughter, and lyke as
it were a foole [that laugheth] when he
goeth to the stocks to be punished,

23

So long till she had wounded his ly-
uer with her dart: lyke as if a byrde ha-
sted to the snare, not knowing that the
perill of his life lieth ther vpon.

24

Heare me now therfore O my chyldre,
and marke the wordes of my mouth:

25

Let not thyne heart wander in her
wayes, and be not thou decceined in her
pathes.

26

For many one hath she wounded and
cast downe, yea many a strong man
hath ben slaine by the meanes of her.

27

Her house is the way vnto hell, and
bryng men downe into the chamber
of death.

The

1 Wysdome declareth her excellencie. 11 Riches. 15 Power. 22 Eternitie.
2 She exhorteeth all to loue and folowe her.

A 1 **D**oth not * Wysdome
crye: doth not vnder-
standing put forth her
boyce:
2 She standeth in the
top of high places, by
the way in the place of
the pathes:
3 She cryeth at the gates of the cite, at
the entree of the doores:
4 It is you O ye men [saith she] whom
I call, vnto the chyldren of men do I
lyft vp my boyce.
5 Take heede vnto knowledge O ye ig-
norant, be ye wise in heart O ye fooles.
6 Geue eare, for I wyll speake of great
matters, and open my lippes to tell
thynges that be right:
7 For my mouth shall be talking of the
trueth, and my lippes abhorre vngod-
lyneste.
8 All the wordes of my mouth are right-
eous, there is no frowardnes nor false-
hood in them.
9 They are all playne to suche as wyll
vnderstande, and right to them that
finde knowledge.
10 Receaue my doctrine and not siluer,
and knowledge rather then fine golde:
11 * For Wysdome is more worth then
precious stones, yea all thynges that
thou canst desire, may not be compared
vnto it.
12 I Wysdome dwell with counsell, and
finde out knowledge and vnderstan-
ding.
13 The feare of the Lorde abhorreth
wickednes, pryde, disdayne, and the euil
way, and a mouth that speaketh wic-
ked thynges I utterly abhorre.
14 Counsell is mine, and direction, I am
vnderstanding, and I haue strength.
15 * Through me kinges raigne, and prin-
ces make iust lawes.
16 By me princes beare rule, and noble
men do iudge the earth.
17 I am louing vnto those that loue me:
and * they that seeke me early, shall
finde me.
18 Riches and honour are with me, yea
durable riches and righteousnes.
19 My fruite is better then golde and

pretious stones, and mine increase more
worth then fine siluer.

20 I wyll guyde thee in the way of right-
eousnes, and in the midst of the pathes
of iudgement:

21 That I maye stablishe the inhe-
ritance of them that loue me, and in-
crease their treasure.

22 * The Lorde him selfe had me in pos-
session in the beginning of his wayes, or
euer he began his workes afozetime.

23 * I haue ben ordayned from cuerla-
sting, and from the beginning or euer
the earth was made.

24 When I was borne there were nei-
ther depthes nor springes of water.

25 Before the foundations of the moun-
taines were layde: yea before all hilles,
was I borne:

26 The earth, and all that is vpon the
earth was not yet made, no not the
dust it selfe.

27 * For when he made the heauens, I
was present, when he compassed the
deapthes about:

28 When he hanged the cloudes about,
when he fastened the springes of the
deepe:

29 When he shut the sea within * certaine
boundes, that the waters should not go
ouer their markes that he commaun-
ded: when he layde the foundations of
the earth,

30 I was with him * ordyng all thynges,
delighting dayly and reioysyng allway be-
foze hym.

31 As for the rounde compasse of this
worlde I make it toyfull: for my delite
is to be among the chyldren of men.

32 Therefore hearken vnto me: O ye
chyldren, blessed are they that kepe my
wayes.

33 O geue eare vnto nurture, be wyse,
and refuse it not: Blessed is the man
that heareth me, watching dayly at my
gates, and geuing attendaunce at the
postes of my doores.

34 For whoso findeth me, findeth life, and
shall obtaine fauour of the Lorde.

35 But whoso offendeth against me, hur-
teth his owne soule: and they that hate
me, are the louers of death.

Sap. ix. b.

Eccle. 14. b.

Sap. ix. b.

E

Gen. i. d.
Job xxxvi. a.
and 37 a.
Psal. ciii. b.

"O. 45" a
number.

The Prouerbes

The. ix. Chapter.

2 wysdome calleth all to her feast. 7 The scooner wyll not be corrected. 10 The feare of God. 13 The conditions of an harlot.

- A** 1 **W**ysdome hath buydded her house, and helven out seven pillars:
 2 She hath kylled her victuals, powred out her wine, and prepared her table:
 3 She hath sent forth her maydens to crye vpon the highest place of the cite,
 4 who so is without knowledge, let him come hither: And to the vnwise she said,
 5 Come on your way, eate my bread, and drinke my wine (whiche) I haue powred out for you.
 6 Forake foolishnes, and ye shall lyue: and see that ye go in the way of vnderstanding.
 7 Whoso reproveth a scoonefull person, getteth him selfe dishonour: and he that rebuketh the vngodly, stayneth hym selfe.
 8 Reproue not a scooner, lest he owe thee euyl will: but rebuke a wise man, and he wyll loue thee.
 9 Geue a discrete man but an occasion, and he wyll be the wysler: teache a right-

teous man, and he wyll encrease in knowledge.

- 10 *The feare of the Lorde is the beginning of wysdome: and the knowledge of holy thynges, is vnderstanding.

Iohu
Psal
Prou
Eccle

- 11 For thou owe me thy dayes shalbe prolonged, and the yeres of thy life shalbe many.

- 12 If thou be wise, thy wysdome shal do thy selfe good: but if thou thinkest scoone therof, it shalbe thine owne harme.

- 13 A foolishhe rechelesse woman full of wordes, and such a one as hath no knowledge,

- 14 sitteth at the doore of her house, and in the hye places of the cite,

- 15 To call such as go by, and that walke straight in their wayes.

- 16 Who so is ignorant (sayeth he) let hym come hyther: and to the vnwise she saith,

- 17 Stolen waters are swete, & the bread that is pryuely eaten, hath a good taste.

- 18 And he doth not consider that they are but dead whiche be there, and that her ghestes are in the deepe of hell.

The. x. Chapter.

In this chapter and all that folowe vnto the thirteeth, the wise man exhorteth by diuers sentences, which he calleth parables, to folowe vertue & flee vice, and sheweth al so what profite cometh of wysdome, and what hinderance proceedeth of foolishnes.

- A** 1 **A** wise * some maketh a glad father: but an vndiscrete some is an heavinesse vnto his mother.
 2 * Treasures that are wickedly gotten, profite nothing: but rightconscience deliuereth from death.
 3 * The Lorde wyll not let the soule of the righteous suffer hunger: but he taketh alway the richest of the vngodly.
 4 An idle hande maketh poore: but a quick labouring hande maketh riche.
 5 Who so gathereth in summer is wise: but he that is sluggish in haruest, bringeth hym selfe to confusion.
 6 Blessinges are vpon the head of the righteous: and the mouth of the vngodly kepeth mischiefe in secreete.
 7 * The memoriall of the iust shal haue

a good report: but the name of the vngodly shal stynke.

- 8 A wise man wyll reccae warning: but a prating foole shalbe punished.

- 9 * He that walketh by righte, walketh surely: but who so goeth a wrong way, shalbe knowen.

- 10 * He that winketh with his eye, wyll cause sorowe: but he that hath a foolishhe mouth, shalbe beaten.

- 11 The mouth of a righteous man is a well of life: but the mouth of the vngodly kepeth mischiefe in secreete.

- 12 Hatred stirreth by strifes: but loue couereth the multitude of sinnes.

- 13 In the lippes of him that hath vnderstanding, a man shal finde wysdome: but the rod belongeth to the backe of the foolishhe.

- 14 Wise men lay by knowledge: but the mouth of the foolishhe is nye destruction.

15 The

Prou. xv. c.

Prou. xia.
Eccle. v. b.

Psal. 34. b.

Psal. xia.

Eccl
Psal

Eccl

i. Pe
i. Co

- 15 The riche mans goodes are his strong holde: but their owne pouertie feareth the poore.
- 16 The labour of the righteous tendeth to lyfe: but the frutes of the vngodly, to shame.
- 17 Nurture kepeth the way of lyfe: but he that refuseth to be nurtured, decea- ueth hym selfe.
- 18 * He that hyedeth hatred with lying lippes, and he that speaketh slander, is a foole.
- 19 Where much babbling is, there must needes be offence: and he that refray- neth his lippes, is wyse.
- 20 The tongue of the iust man is as tried siluer: but the heart of the vngodly is a thyng of naught.
- 21 The lippes of the ryghteous feede a whole multitude: but fooles shall dye in their owne follie.
- 22 The blessing of the Lorde maketh rich: and byngeth no sorowe of heart with it.
- 23 A foole doth wickedly, and maketh but a sport of it: but wisdom ruleth the man that hath vnderstandyng.
- 24 The thyng that the vngodly is afraid


- of, shall come vpon hym: but the rygh- teous shall haue their desire.
- 25 As the tempest, so passeth away the vngodly and is not: but the ryghteous remaineth sure for ever.
- 26 As vineger is to the teeth, & as smoke is vnto the eyes: euen so is a sluggishe person to them that sendeth him forth.
- 27 The feare of the Lorde maketh a long lyfe: but the yerres of the vngodly shalbe shortned.
- 28 The patient abydyng of the righteous shalbe turned to gladness: but the hope of the vngodly shall perishe.
- 29 The way of the Lorde geueth courage vnto the godly: but it is a feare for wicked doers.
- 30 * The ryghteous shall neuer be over- throwen: but the vngodly shall not re- mayne in the lande.
- 31 * The mouth of the iust wyll be talking of wisdom: but the tongue of the fro- warde shall be cut out.
- 32 The lippes of the ryghteous utter that which is acceptable: but the mouth of the vngodly [speaketh] frowarde thynges.

Psal. cxv. a

Psal. 37. c.

" Wt. perishe

The .xi. Chapter.

- 1  False ballaunce is an abomination vnto the Lorde: but a true wayght pleaseth him.
- 2 Where pryde is, there is shame also and con- fusion: but wheras is lowlinesse, there is wisdom.
- 3 The innocent dealyng of the iust shall leade them: but the wickednesse of the offendours shalbe their owne destruc- tion.
- 4 Riches helpe not in the day of ven- geance: but ryghteousnesse deliuereth from death.
- 5 The ryghteousnesse of the innocent ordereth his way: but the vngodly shall fall in his owne wickednesse.
- 6 The righteousnesse of the iust shall de- liuer them: but the wicked shalbe taken in their owne vngodlynesse.
- 7 * When an vngodly man dyeth, his hope is gone: the confidence of riches shall perishe.
- 8 The ryghteous shalbe deliuered out of trouble: and the vngodly shall come in his steade.

- 9 The disssembler with his mouth hur- teth his neighbour: but through know- ledge shall the iust be deliuered.
- 10 * When it goeth well with the ryghte- ous the cite is mercy: and when the vn- godly perishe there is gladness.
- 11 In the blessing of the ryghteous the cite is exalted: but it is overthrowen by the mouth of the wicked.
- 12 A foole slandereth his neyghbour: but a wise man holdeth his peace.
- 13 * A dissemblyng person wyll discouer priue thynges: but he that is of a sayth- full heart wyll kepe counsaile.
- 14 * Where no counsaile is, there the peo- ple decay: but wheras many are that can geue counsaile, there is wealth.
- 15 * He that is suretie for a straunger shall smart for it: and he that hateth sureti- shyp is sure.
- 16 A gracious woman getteth honour: but the strong men attayne riches.
- 17 * He that is mercifull, doth hym selfe a benefite: but who so hurteth his neygh- bour, is a tyrant.
- 18 The vngodly worketh deceiptfull workes: but he that solveth righteous- nesse

Prou. 14. d.

Prou. x. c.

2 Reg. 12. a.

" Wt. foll.

Prou. vi. a.

(a) That is, such as be of a stout courage and can abide labour.

Psal. 37. e.

The Prouerbes

nesse shall receaue a sure rewarde.

19 Lyke as ryghteousnesse bringeth lyfe: euen so to cleaue vnto euyl, bringeth death.

20 The Lorde abhorreth them that be of a corrupt heart: but he hath pleasure in them that are of an vndefiled conuersation.

D 21 ^{(b) Although they agree & sue in felowship together to withstande punishment: yet they shall not escape.} Though hand be ioyned in hande, yet the wicked shall not escape: but the seede of the ryghteous shall be preserued.

22 A faire woman without discrete manners, is lyke a ring of golde in a swines snout.

23 ^{"D", in al: together good} The desire of the ryghteous is acceptable: but the hope of the vngodly is indignation.

24 Some man getteth out his goodes and is the richer: but the niggarde hauyng enough, wyll depart from nothyng, and yet is euer in pouertie.

^{u. Corin. ii.} 25 He that is liberall in geuyng, shall

haue plentie: and he that watereth, shall be watered also hym selfe.

26 Who so hoordeth vp his come, shall be cursed among the people: but blessing shall lyght vpon his head that geneth foode.

27 He that searcheth for good thynges fyndeth fauour: but who so seeketh after mischief, it shall happen vnto hym.

28 He that trusteth in his riches shall haue a fall: but the ryghteous shall flourish as the greene lease.

29 Who so maketh disquietnesse in his owne house, he shall haue wind for his heritage: and the foole shall be seruaunt to the wife.

30 The fruite of the ryghteous is a tree of life: and he that winneth mens soules is wise.

31 If the ryghteous be recompensed vpon earth: howe much more then the vngodly and the sinner?

The .xij. Chapter.

A 1  ho so loueth correction loneth knowledge: but he that hateth to be re-
proued is a foole.

2 A good man is acceptable vnto the Lorde: but the wicked maligner wyll he condemn.

3 A man can not endure in vngodlinesse: but the roote of the ryghteous shall not be moued.

^{"D", btr: tuoug.} 4 A hufwisely woman is a crobne vnto her husbande: but she that behaueth her selfe vnhonestly, is as corruption in his bones.

^{"D", conns: sapica.} 5 The thoughtes of the ryghteous are ryght: but the imaginations of the vngodly are deceptfull.

6 The talkyng of the vngodly is howe they may lay wayte for blood: but the mouth of the righteous will deliuer the.

^{Psal. 77. c.} 7 God ouerturneth the [estate of the] wicked, and they stande not: but the house of the ryghteous shall stande.

8 A man shall be commended for his wisdom: but a foole shall be dispised.

^{Eccle. x. d.} 9 ^{(a) Sober: haue they that other men may rather playe there, then thou thy selfe.} He that is dispised and is yet his owne man, is better then the glorious that lacketh bread.

^{Eccle. xx. d.} 10 A ryghteous man regardeth the lyfe of his cattell: but the vngodly haue cruell heartes.

11 He that sylleth his lande, shall haue

plenteousnesse of bread: but he that foloweth idlenesse is a very foole.

12 The desire of the vngodly is a net of euyls: but the roote of the ryghteous bringeth forth fruite.

13 The wicked falleth into the snare thorow the malice of his owne mouth: but the iust shall escape out of all perill.

14 Man shall be satisfied with good thinges: by the fruite of his mouth, and after the workes of his handes shall he be rewarded.

15 The way of a foole is strayght in his owne eyes: but he that hearkeneth vnto counsaile is wise.

16 A foole uttereth his wrath in all the haste: but a discrete man couereth his owne shame.

17 A iust man wyll tell the tructh and shewe the thyng that is ryght: but a false witness deceaucth.

18 A slanderous person pricketh lyke a sworde: but a wife mans tongue is wholsome.

19 The lippe of tructh shall be stable for euer: but a dissembling tongue is soone chaunged.

20 Deceit is in the heart of them that imagine euyl: but to the counsailers of peace shall be ioy.

21 There shall no aduersitie happen vnto the iust: but the vngodly shall be fylled with miserie.

22 The

- 22 *The Lorde abhorreth lying lippes:
but they that deale truly please hym.
23 A discrete man doth hyde knowledge:
but the heart of fooles blabbeth out
foolishnesse.
24 A diligent hande shall beare rule: but
the idle shall be vnder tribute.
25 *Heauinesse discourageth the heart of
man: but a good worde maketh it glad

The .xij. Chapter.

- 1 **A** wise sonne (wil hearken)
to his fathers warnyng: but he that is
scorneful wil not heare
when he is reprovied.
2 Of the fruite of a wife
mans mouth shall eche
man eate good thynges: but the wicked
shall eate of the fruite of the transgres-
sours.
3 He that kepeth his mouth, kepeth his
lyfe: but who so rashlye openeth his
lippes, destroyeth hym selfe.
4 The sluggarde woulde fayne haue
and can not get [his desire:] but the soule
of the diligent shall haue plentie.
5 A ryghteous man abhorreth lyes: but
the vngodly shameth hym selfe, and is
put to silence.
6 Ryghteousnesse kepeth the innocent
in the way: but vngodlinesse doth ouer-
throwe the sinner.
7 *Some men make them selues riche
though they haue nothyng: agayne,
some make them selues poore hauyng
great riches.
8 With goodes a man redeemeth his
life: and the poore wyll not be reprovied.
9 The lyght of the ryghteous maketh
topfull: but *the candell of the vngodly
shall be put out.
10 Among the proude there is euer strife:
but with the well aduised is wisdom.
11 Vainly gotten goodes are soone spent:
but they that be gathered together
with the hande, shall encrease.
12 Hope deferred greueneth the heart: but
when the desire cometh, it is a tree of life.

The .xiiij. Chapter.

- 1 **W**ise women bpholde
their house: but a foo-
lish wyfe plucketh it
downe.
2 He that walketh by
ryghte, feareth the
Lorde: but he that

agayne.

- 26 The ryghteous excelleth his neygh-
bour: but the way of the vngodly wyll
deceane them selues.
27 The deceiptfull man shall not roste
that he toke in huntynge: *but the riches
of the iust man is of great value.
28 In the way of ryghteousnesse there is
life: & in the same way there is no death.

i Tim. vi. 17.
Hebr. xii. 2.

- 13 Who so dispiseth the worde, shall pe-
rishe for the same: but he that feareth
the commaundement, shall haue the
rewarde.
14 The lawe of the wise is a well of life, &
to auoyde from the snarcs of death.
15 Good vnderstandyng geueth fauour:
but harde is the way of the dispisers.
16 A wise man doth all thynges with
discretion: but a foole wyll declare his
follye.
17 An vngodly messenger falleth into
mischiefe: but a faythfull embassadour
is as health.
18 He that thinketh scorne to be resour-
med, cometh to pouertie and shame:
but who so regardeth correction, shall
come to honour.
19 When a desire is brought to passe, it
delitereth the soule: but fooles count it
abhomination to depart from euyll.
20 He that goeth in the companie of wise
men, shall be wise: but who so is a com-
panion of fooles, shall be afflicted.
21 Mischiefe foloweth vpon sinners: but
the righteous shall haue a good rewarde.
22 He that is vertuous leaueth au heri-
taunce vnto his childers children, & *the
riches of a sinner is layde vp for the iust.
23 There is plentifousnesse of fooode in
the fieldes of the ^(b)poore: but the felde
not well ordered, is without fruite.
24 *He that spareth the rodde, hateth his
sonne: but who so loueth hym, chasten-
eth hym becometh.
25 *The righteous eateth and is satisfied:
but the belly of the vngodly hath neuer
enough.

Iob. xxvii. c

(b) Because
they haue little
grounde, and
bestow labour
to till it well.
Eccle. xxx. a
Heb. xii. b.

psal. 34. b.

turneth hym selfe from his wayes,
dispiseth hym.

- 3 In the mouth of the foolish is the
rodde of pryde: but the lippes of the
wyse wyll preserve them.
4 Where no ozen are, there the cribbe is
emptie: but much encrease cometh by
the

(a) He beareth
and woundeth
all men with
his shinde-
tour tongue,
sparyng nei-
ther friende
nor kinman.

The Prouerbes

- the toyle of the ore.
- 5 A faithfull witnesse will not dissemble:
but a false recorde wyll make a lye.
- 6 A scornfull body seeketh wisdom, and
syndeth it not: but knowledge is easie
vnto hym that wyll vnderstande.
- 7 ¶ Set thee from a foolishe man, when
thou perceauest not in hym the lippes
of knowledge.
- 8 The wisdom of the circumspect man,
is to vnderstande his way: but the foo-
lishnesse of the vnwise, deceaueth.
- 9 ¶ Fooles make but a sport of sinne: but
there is a fauourable loue among the
ryghteous.
- 10 The heart knoweth his owne soules
bitternesse: and the straunger shall not
be partaker of his ioy.
- 11 The house of the vngodly shall be ouer-
throwen: but the tabernacle of the righ-
teous shall flourish.
- 12 ¶ There is a way which seemeth right
vnto a man: but the ende therof are the
wayes of death.
- 13 The heart is sorrowfull euen in laugh-
ter, and the ende of myrrh is heauynesse.
- 14 ¶ A backe slydyng heart shall be fylled
with his owne wayes: but a good man
shall depart from hym.
- 15 An ignorant body belueth every
worde: but who so hath vnderstanding,
looketh well to his goynges.
- 16 A wise man feareth, and departeth
from euyl: but the foole is angry, and
committeth hym selfe sure.
- 17 An vnpatient man dealeth foolishly:
but he that is well aduised, is hated
[of the foole.]
- 18 The ignorant haue foolishnesse in
possession: but the wise are crowned
with knowledge.
- 19 The euyl shall bowe them selues be-
fore the good: and the vngodly shall
wayte at the gates of the ryghteous.
- 20 The poore is hated euen of his owne
neighbour: but the riche hath many
frendes.
- 21 Who so dispiseth his neighbour, sinneth:
but * blessed is he that hath pitie of the
poore.
- 22 Without doubte they erre that worke
wickednesse: but they that muse vpon
good thynges, vnto such shall happen
mercie and truely.
- 23 In every labour there is some profit:
but vayne wordes bring forth onely
penurie.
- 24 Riches are as a crowne vnto the wise
but the ignorance of fooles is very
foolishnesse.
- 25 A faithfull witnesse deliuereth soules:
but a deceytfull witnesse bringeth
forth lyes.
- 26 In the feare of the Lord is assured
strength: and his chylzen are vnder a
sure defence.
- 27 The feare of the Lord is a well of
lyfe, to auoyde the snares of death.
- 28 In the multitude of people is the
kynges honour: but the decay of the
people is the confusion of the prince.
- 29 He that is patient hath much vnder-
standing: but he that is soone displeased,
exalteth foolishnesse.
- 30 A merry heart is the lyfe of the body:
but enuie consumeth away the bones.
- 31 ¶ He that doth a poore man wrong,
blasphemeth his maker: but who so
honoureth him, hath pitie on the poore.
- 32 The vngodly is cast away for his
iniquitie: but the ryghteous hath a
good hope, euen in death.
- 33 Wisdom resteth in the heart of hym
that hath vnderstanding, and it shall be
known among them that are * vn-
learned.
- 34 ¶ Righteousnesse setteth by the people:
but * the sacrifice of the heathen is
sinnefull.
- 35 A discrete seruant is a pleasure vnto
the kyng: but his wrath is agaynst hym
that doth * dishonour hym.

The .xv. Chapter.

A 1
Prou. xv. 1.



2

* Soft answer appeareth wrath: but
rough wordes stirre
up anger.
The tongue of such as
be wise vbleth knowe-
ledge aright: as for a
foolish mouth it babbleth out nothyng
but foolishnesse.

- 3 The eyes of the Lord in every place,
beholdeth both the good and the bad.
- 4 A wholesome tongue is a tree of lyfe:
but the fro wardnesse therof doth make
sad the spirite.
- 5 A foole dispiseth his fathers correction:
but he that taketh heede when he is re-
proued, shall haue the more vnder-
standing.

6 The

- 6 The house of the ryghteous is full of riches: but in the " fruites of the vngodly there is " trouble.
- 7 The lippes of the wise do so lve knowl-
ledge: but the heart of the foolish do
not so.
- 8 The Lorde abhorreth the sacrifice of
the vngodly: but the prayer of the righ-
teous is acceptable vnto hym.
- 9 The way of the vngodly is an abho-
mination vnto the Lorde: but who so
foloweth righteounesse, hym he loueth.
- 10 Correction is greenous vnto hym that
forsaketh the way: and who so hateth
correction shall dye.
- 11 Hell and destruction " are before the
Lorde: howe much more then the
heartes of the children of men:
- 12 " A scornfull body loueth not one that
rebuketh hym: neither wyll he come
vnto the wyse.
- 13 " A merry heart maketh a chearfull
countenance: but by the sorowe of the
heart the mynde is heauy.
- 14 The heart of hym that hath vnder-
standyng doth seke knowledge: but the
mouth of fooles is fed with foolish-
nesse.
- 15 All the dayes of the pooze are " mis-
erable: but a " quiet heart is a continuall
feast.
- 16 " Better is a litle with the feare of the
Lorde: then great treasure, and trouble
therewith.
- 17 Better is a dynner of hearbes with
loue, then a fat ore with euyll wyll.
- 18 " An angry man stirreth vp strife: but
he that is patient " syllet" discorde.
- 19 The way of a slouthfull man is as an
hedge of thornes: but the way of the
ryghteous is playne.

- 20 A wyse sonne maketh a glad father:
but a foolishhe man dispiseth his mother.
- 21 Foolishnesse is toy to him that is desti-
tute of knowledge: but a man of vnder-
standyng walketh bprightly.
- 22 Thoughtes without counsayle shall
come to naught: but wheras men are
that can geue good counsayle, there is
stedfastnesse.
- 23 " A ioyfull thing it is to a man whē his
counsayle is folowed: and howe good
is a worde spoken in season.
- 24 The way of lyfe " is on hygh to the
wyse, that a man shoulde beware of hell
beneath.
- 25 The Lorde wyll breake downe the
house of the proude: but he shall make
fast the borders of the wydowe.
- 26 The Lorde abhorreth the imaginati-
ons of the wicked: but the wordes of
the pure are pleasaunt.
- 27 The greedy couetous man rooteth vp
his owne house: but who so hateth re-
wardes shall lyue.
- 28 The heart of the ryghteous studyeth
his aunswere afore: but the wicked
mans mouth spueh out mischief.
- 29 The Lorde is farre from the vngodly:
but he heareth the prayer of the rygh-
teous.
- 30 The cleernes of the eye " reioyseth the
heart, & a good name feedeth the bones.
- 31 The care that hearkeneth to the re-
fourmation of lyfe, shall dwell among
the wyse.
- 32 He that refuseth to be reformed, dis-
piseth his owne soule: but he that sub-
mitteth him selfe to correction, is wyse.
- 33 The feare of the Lorde is the ryght
science of wisdom, and lowlynesse
goeth before honour.

" D¹, 109 is
to a man in the
aunswere of
his mouth.

" D², leadeth
vnto heauen.

(a) The chear-
fulness of the
countenance
gladdeth other
men.

The .xvj. Chapter.

- 1 **A**n man may wel purpose
a thyng in his heart:
but the aunswere of
the tongue cometh
of the Lorde.
- 2 " A man thynketh all
his wayes to be cleane:
but it is the Lorde that " indgeth the
myndes.
- 3 " Commit thy workes vnto the Lorde:
and what thou deuicest it shall prosper.
- 4 The Lorde hath made all thynges for
his owne sake: yea, the vngodly for the
day of wrath.

- 5 The Lorde abhorreth all such as be of
a proude heart: and though hande be
ioyned in hande, yet they shall not be
vnpunished.
- 6 With mercie and faythfulnesse sinnes
be forgiven: and by the feare of the
Lorde euyll is eschewed.
- 7 When a mans wayes please the Lord,
he maketh his very enemies to be his
freundes.
- 8 Better it is to haue a litle with rygh-
teounesse, then great rentes wrong-
fully gotten.
- 9 " A man deuiceth a way in his heart: but

Prou. xix. c.

but it is the Lorde that ordereth his goynges.

10 When the prophete is in the lippes of the kyng, his mouth shall not go wrong in iudgement.

Prou. xii. 11 "A true wayght and ballaunce are the Lordes iudgement: all the wayghtes of the bagge are his worke.

12 "Wicked doers are an abhominacion to the kyng, for a kynges seate shoulde be holden by with ryghteousnesse.

13 Ryghteous lippes are pleasaunt vnto kynges; and them that speaketh the trueth shall he loue.

14 The kynges displeasure is a messenger of death: but a wise man wyll pacifie hym.

15 The chearfull countenance of the kyng is life: and his lounyng fauour is as a cloude of the latter rayne.

Prou. viii. a. 16 "To haue wisdom in possession, is better then to haue golde: and to get vnderstandyng, is rather to be chosen then to haue siluer.

17 The path of the ryghteous is to eschewe euyll, and who so loketh well to his wayes, kepeyth his owne soule.

18 Wyde goeth before destruction, and an hygh mynde before the fall.

19 Better it is to be of humble mynde with the lowly, the to deuide the spoyles with the proude.

20 He that handleth a matter wisely obteyneth good: and "blessed is he that putteth his trust in the Lorde.

21 Who so is wise in heart, shalbe called prudent: and the sweetnesse of his lippes increaseth learnyng.

22 Understandyng is a well of lyfe vnto hym that hath it: as for the chastyng of fooles it is but foolisshnesse.

23 A wise heart ordereth his mouth wisely, and ministrerth learnyng vnto his lippes.

24 Fawte wordes are an hony combe, a refresshyng of the mynde, and health of the bones.

25 "There is a way that men thynke to be ryght: but the ende therof leadeth vnto death.

26 "A troublous soule disquieteth her selfe, for her owne mouth hath brought her therto.

27 An vngodly person stirreth by euyll, and in his lippes he is as an hotte burning fyre.

28 A frowarde body causeth strife: and he that is a blabbe of his tongue maketh deuision among princes.

29 A wicked man begyleth his neyghbour, and leadeth hym into the way that is not good:

30 He shutteth his eyes to deuise mischief: and moueth his lippes to byng euyll to passe.

31 Age is a crowne of wylshyp, yf it be founde in the way of ryghteousnesse.

32 A patient man is better the one strong: and he that can rule hym selfe, is more worth then he that wynneth a cite.

33 The lottes are cast into the lappe: but the orderyng therof standeth all in the Lorde.

The .xvij. Chapter.

1 **B**etter is a dye morzell with quietnesse, then a house full of fat offering with strife.

2 "A discrete seruaunt shall haue rule ouer a lewde sonne, and "shal haue heritage with the brethren.

3 "As siluer is tryed in the fire, and golde in the furnace: so doth the Lorde proue the heartes.

4 A wicked body geneth heede to false lippes, and a lyer geneth eare to a deceiptfull tongue.

5 "Who so scorneth the poore, blasphemeth his maker: and he that is glad at [another mans] hurt, shall not be unpunished.

6 Childers children are a crowne of the aged, and the fathers are the honour of the children.

7 Speache of auctoritie becommeth not a foole, much lesse a lying mouth then bescometh a prince.

8 A gyft is as a precious stone vnto hym that hath it: but vnto whom soeuer it turneth, it maketh hym vnwise.

9 Who so couereth a fault, procureth loue: but he that discloseth it, demereth very frendes.

10 One reproofe more feareth a wise man, then an hundred stripes doth a foole.

11 "A seditious person seeketh mischief, and a cruell messenger shalbe sent agaynst hym.

12 It were better to meete a shee beare robbed

"Wicked doers are an abhominacion to the kyng, for a kynges seate shoulde be holden by with ryghteousnesse.

"Wicked doers are an abhominacion to the kyng, for a kynges seate shoulde be holden by with ryghteousnesse.

Prou. xii. a. Ecl. i. b.

"Wicked doers are an abhominacion to the kyng, for a kynges seate shoulde be holden by with ryghteousnesse.

Ecl. x. d.

"Wicked doers are an abhominacion to the kyng, for a kynges seate shoulde be holden by with ryghteousnesse.

Prou. xii. d. Eccl. xxx. c.

"Wicked doers are an abhominacion to the kyng, for a kynges seate shoulde be holden by with ryghteousnesse.

"Wicked doers are an abhominacion to the kyng, for a kynges seate shoulde be holden by with ryghteousnesse.

- robbed of her whelpes, then a foole
[trading] in his foolishnesse.
- 13 Who so rewardeth euill for good, euill
shall not depart from his house.
- 14 The begynnyng of strife is, as when a
man maketh an issue for water: there-
fore leaue of before the contention be
medled with.
- 15 The Lorde hateth as well hym that
iustifieth the vngodly: as hym that con-
demneth the innocent.
- 16 Wherto hath a foole treasure in his
hande to bye wisdom, seying he hath
no mynde thereto?
- 17 He is a frende that alway loueth, and
in aduersitie a man shall knowe who is
his brother.
- 18 Who so promyseth by the hande and
is suretie for his neighbour, he is a foole.
- 19 He that delighteth in sinne, loueth strife:
and who so setteth his doore to hye,
seeketh destruction.
- 20 Who so hath a frowarde heart, obtey-
neth no good: and he that hath a double

- tongue, shall fall into mischief.
- 21 He that begetteth a foole, begetteth
his sorowe: and the father of a foole
can haue no ioy.
- 22 A merry heart make a lustie age: but
a sorowfull mynde dyeth by the bones.
- 23 The vngodly taketh gyftes out of the
bosome, to wrest the wayes of iudge-
ment.
- 24 Wisdom [wyneth] in the face of hym
that hath vnderstandyng: but the eyes
of foolles wander throughout all landes.
- 25 An indiscrete soune is a griefe vnto
his father: and an heauinesse vnto his
mother.
- 26 Certaynly to condemne the iust is not
good: nor to strike the gouernours
which iudge ryghtly.
- 27 A wyse man bleth selve wordes, and
a man of vnderstandyng is of a patient
sprite.
- 28 Peca, a very foole when he holdeth
his tongue is counted wyse: and he that
stoppeth his lippes is esteemed prudent.

Prou. xlii. d.
" D, causeth
good health.

(a) That is,
prouide.

Eccle. i. c.

Prou. xix. b.]
" D, a bit-
ternesse to lyre
that bare him.

Iacob. i. b.
" D, colic.

Iob. xlii. a.

The .xviiij. Chapter.

- Who so hath an earnest
desire [to wisdom] he
will sequester him selfe
to seke it, and occupie
him selfe in all stedfast-
nesse & sounde doctrine
- A foole hath no de-
lyght in vnderstandyng: but only to br-
ter the fantasies of his owne heart.
- When the vngodly commeth, then
commeth also disloyaie: and with the
dishonest person commeth shame and
dishonour.
- The wordes of a [wise] mans mouth
are lyke deepe waters: and the well of
wisdom is lyke a full streame.
- It is not good to regarde the person
of the vngodly, to overthrowe the rygh-
teous in iudgement.
- A foolles lippes come with brabbling,
and his mouth prouoketh vnto stripes.
- A foolles mouth is his owne destruc-
tion, and his lippes are the snare for his
owne soule.
- The wordes of a slanderer are very
woundes, and go through vnto the in-
nermost partes of the body.
- Who so is slothfull in his labour, is
the brother of hym that is a waster.
- The name of the Lorde is a strong
castell, the ryghteous runneth vnto it,

- and is in safegarde.
- The riche mans goodes are his strong
citie, and as an hygh wall in his owne
concept.
- Before destruction the heart of a man
is proude: and before honour goeth
humilitie.
- He that geueth sentence in a matter
before he heare it, the same to hym is
follic and shame.
- A good stomacke beareth out sickness:
but the mynde beyng sicke, who shall
heale it?
- A wyse heart possesseth knowledge,
& a prudent eare seeketh vnderstanding.
- A mans gyft maketh an open way, to
bryng hym before great men.
- The ryghteous declareth his owne
cause first hym selfe, and his neyghbour
commeth, and tryeth hym.
- The lot causeth variaunce to cease:
and parteth the mightie a sinder.
- Brethren beyng at variaunce are
harder to be wonne then a strong citie,
and their contentions are like the barre
of a castell.
- A mans belly shalbe satisfied with the
fruite of his owne mouth, and with the
encrease of his lippes shall he be fylled.
- Death and lyfe are in the instrument
of the tongue, and they that loue it, shall
eate

Eccle. xi. b.

C

" D, power.

The Prouerbes

cate the fruite therof.

- Pro. xxiii. c 22 *Who so synbeth a wyfe, synbeth a good thyng: and receaueth fauour of the Lorde.
23 The poore prayeth meekely: but the

riche getteth a rough aunswere.

- 24 A man that wyl haue frendes, must shewe hym selfe frendly: and there is a frende which is nearer then a brother.

The .xix. Chapter.

Pro. i. 1. a.

A 1



etter * is the poore that lucth godly, then he that abuseh his lippes, and is a foole.

- 2 The desire without discretion is not good: but (as) a man which hasteth with his fecte offendeth.

- 3 The foolishnesse of man partureth his way: and his heart fretteth agaynste the Lorde.

- 4 Riches maketh many frendes: but the poore is separated from his neighbour.

Deu. xix. 2.

- 5 A false witnesse shall not be unpunished: and he that speaketh lyes shall not escape.

* Or, libellous men shal be as the same as liars.

- 6 The multitude hangeth vpon great men: and euery man fauoureth hym that getteth rewardes.

- 7 All the brethren of the poore do hate hym, yea his owne frendes withdraiue them selues from hym: and he that getteth credence to wordes, getteth no thyng.

- 8 He that is wise loueth his owne soule, and kepeth vnderstanding, that he may prosper.

- 9 A false witnesse shall not be unpunished: and he that speaketh lyes shall perishe.

- 10 Pleasure is not seemely for a foole: much lesse for a bondman to haue rule of princes.

Pro. i. 5. d.

Psal. c. 3. a.

- 11 A wise man can put of displeasure, and it is his honour to let some fautes passe.

- 12 *The lynges displeasure is lyke the roaryng of a Lion: *but his fauour is lyke the deaue vpon the grasse.

Pro. xvi. d.

Pro. xvii. b.

- 13 *An indiscrete sonne is the heauinesse of his father, *and a brauelyng wyfe is lyke the top of an house wherthrough it is ener droppynge.

Pro. xviii. d.

- 14 House and riches may a man haue by the heritage of his elders: but *a discrete woman is the gyft of the Lorde.

- 15 Slouthfulnesse byngeth sleepe, and a soule accustomed with craft, shall suffer hunger.

- 16 Who so kepeth the commaundement, kepeth his owne soule: but he that regardeth not his wayes, shall dye.

- 17 He that hath pitie vpon the poore, lendeth vnto the Lorde: and loke what he layeth out, it shalbe payde hym agayne.

* Or, for he getteth.

- 18 Chasten thy sonne while there is hope: and let not thy soule spare for his crying.

- 19 A man of great wrath shall suffer punishment: and though thou (once) deliuer hym, thou must do it agayne.

- 20 Geue eare vnto good counsaile, and be content to be reformed, that thou mayest be wise in the latter dayes.

D Pro. x.

- 21 *There are many deuises in a mans heart: neuerthelesse, the counsaile of the Lorde shall stande.

- 22 It is a mans worshyp to do good: and a poore man is better then a lyer.

- 23 The feare of the Lord bringeth a man to lyfe: and he shall rest the whole night in plenteousnesse without visitation of any plague.

* Or, D Pro. i.

- 24 *A slouthfull man shutteth his hande into his bosome, and wyl not take payne to put it to his mouth.

- 25 *If thou smyttest a scornfull person, the ignorant shall take better herde: and yf thou reproveest one that hath vnderstanding, he wyl be the wylser.

Pro. i.

- 26 He that hurteth his father or shutteth out his mother, is a shamefull and an vnworthye sonne.

* Or, D

- 27 My sonne heare no more the doctrine that leadech thee vnto errors from the wordes of vnderstanding.

- 28 A wicked witnesse mocketh iudgement: and the mouth of the bugobly deuoureth wickednesse.

* Or, D

- 29 Iudgements are ordeyned for the scornfull, and stripes for foolcs backes.

The

The .xx. Chapter.

31



Wise maketh a man to be scornfull, & strong drinke causeth a man to be bruiſed: who ſo delighteth therein ſhall not be wiſe.

The feare of the king is as the roaring of a Lion, who ſo provokeh him into anger, offendeth againſt his owne ſoule.

It is a mans honour to kepe him ſelfe from ſtriſe: but every foole wyll be meddling.

A ſlouthfull body wyll not go to plow for colde of the winter: therefore ſhall he begge in ſommer, and have nothing.

Counſaile in the heart of man is lyke deepe water: but a man of vnderſtanding wyll drawe it out.

Many there be that woulde be called good doers: but where ſhall one finde a faythfull man?

The chyldren of the iuſt man which walketh vprightly, ſhall be bleſſed after him.

A kyng that ſitteth in the throne of iudgment, chaſeth away all euyl with his looke.

Who can ſay, I haue made my heart cleane, I am pure from [my] ſinne:

Two manner of wayghtes or two manner of meaſures, both theſe are abhominacion vnto the Lorde.

A chyldre is knowen by his conuerſacion, whether his workes be pure and right.

The eare to heare, the eye to ſee: the Lorde hath made them both.

Loue not ſleepe, leſt thou come vnto pouertie: but open thine eyes, that thou mayeſt haue bread enough.

It is naught, it is naught (ſaith he that byeth): but when he cometh to his owne houſe, then he boaſteth [of his peny worth.]

There is golde, and a multitude of

precious ſtones: but the lippes of knowledge are a precious iewel.

Take his garment that is ſuretye for a ſtraunger: and take a pledge of hym for the vnknoſen ſake.

Pro. ix. 4. and. xxvii. 6.

A man liketh the bread that is gotten with deceipt: but at the laſt his mouth ſhall be filled with grauell.

Thou ſhalt be counſaile, the thinges that men deuile are made ſtrong: and with good aduiſe take warre in hande.

The craftie deceiptfull bewrayeth ſecret counſaile: therefore meddle not with hym that flattereth with his lips.

Who ſo curſeth his father and mother, his light ſhall be put out in the depth of darkneſſe.

Exod. xxi. c. Leui. xx. b.

The heritage that conuictly haſtylye at the fiſt, ſhall not be bleſſed at the ende.

Deut. 37. c. ii. Reg. xv. a.

Say not thou, I wyll recompence euyl: but put thy truſt in the Lorde, and he ſhall deliuer thee.

Math. v. e. Rom. xii. c.

Diuers waighes are an abhominacion vnto the Lorde, and a falſe balancce is not good.

Pro. xxiii. d.

The Lorde ordereth every mans goings: how can a man then vnderſtand his owne way?

Iere. x. d.

It is a ſnare for a man to deuour that which is holy, and after the volue to make inquirie.

A wiſe kyng diſperſeth the vngodly, and bringeth the wheele over them.

i. Reg. xv. c.

The lanterne of the Lorde is the breath of man, ſearching all the inward partes of the body.

Decey and trueth preſerueth the king, and with louing kindnes his ſeate is holden vp.

Pro. xix. b.

The ſtrength of young men is their worſhip, and a gray head is an honour vnto the aged.

Bleſſe woundes dyne away euyl, and ſtripes in the inward partes of the body.

The Prouerbes

¶ The. xxj. Chapter.

in Reg. i. c.

¶ 1



he kynges heart is in the hand of the Lord, lyke as are the riuers of water, he maye turne it whither soeuer he wyll.

2 Every mans way seemeth right in his owne eyes: but the Lord pondereth the heart.

Mich vi. b.

3 To do righteousnes and iudgement, is more acceptable to the Lord then sacrifice.

Dr. and the light of the wicked, or the wicked of the vngodly.

4 An high looke, a proude heart, and the plowing of the vngodly is sime.

5 The deuises of one that is diligent, bring plenteousnesse: but he that is vnadvised, commeth vnto pouertie.

6 To hooorde by riches with a deceitfull tongue, is vanitie tossed to and fro of them that seeke death.

7 The robberies of the vngodly shalbe their owne destruction: for they wyll not do the thing that is right.

¶ 8

The way of the vngodly is frowarde and straunge: but of the pure man his worke is right.

Pro. xxv. d.

9 It is better to dwell in a corner on the house toppe, then with a brawling woman in a wide house.

10 The soule of the vngodly wissheth euyll, and his neighbour findeth no fauour in his eyes.

Pro. xix. d.

11 When the scornerfull is punished, the ignorant take the better heede: and when the wise is instructed, he wyll receaue vnderstanding.

12 The righteous man wysely considereth the house of the wicked, and for their wickednesse [God] ouerthroweth the vngodly.

Mat. xvi. d.

13 Who so stoppeth his eares at the crying of the poore, he shall crye hym selfe and not be hearde.

14 A priue rewarde pacifieth displeasure: and a gyft in the bosome [killeth] furiousnesse.

15 The iust delighteth in doing the thing that is right: but destruction shalbe to the workers of wickednesse.

16 The man that wandereth out of the way of wysdomie, shall remaine in the congregation of the dead.

17 He that hath pleasure in bankettes shalbe a poore man: and whose delight is in wine and delicates, shall not be riche.

18 The vngodly shalbe a raunsome for the righteous: and the wicked for the iust.

19 It is better to dwell in the wyldernes, then with a chydying and an angrye woman.

20 In a wise mans house there is a great treasure and oyle: but a foolish body spendeth by all.

21 Who so foloweth righteousnesse and mercy, findeth both life, righteousnesse, and honour.

22 A wise man shaleth the cite of the nightie, & ouerthroweth the strength wherein they trusted.

23 Who so kepeth his mouth and his tongue, the same kepeth his soule from troubles.

24 He that is proude and arrogant, is called a scorner, whiche in his wrath worketh presumptuously.

25 The desire of the slothfull kylleth him: for his handes wyll not labour.

26 He coueteth greedily all day long: but the righteous getteth and spareth not.

27 The sacrifice of the vngodly is abomination: howe muche more when they offer the thing that is gotten with wickednesse.

28 A false witnesse shall perishe: but a good man speaketh constantly what he hath hearde.

29 An vngodly man hardeneth his face: but the iust reformeth his owne way.

30 There is no wysdomie, there is no vnderstanding, there is no counsaile against the Lord.

31 The horse is prepared against the day of battayle: but the Lord geueth victorie.

The

¶ The.xxii: Chapter.

- A** 1 Good name is more to be desired then great riches: and louing fauour [is better] then siluer and golde.
- 2 The riche and poore meete together: the **L**orde is the maker of them all.
- 3 A wyse man seeth the plague, and hydeyth hym selfe: but the foolishhe go on still, and are punished.
- 4 By humilitie and the feare of the **L**orde, [commeth] riches, honour, and life.
- 5 Thornes and snares are in the way of the frowarde: but he that doth kepe his soule, wyll flee farre from them.
- 6 Teache a chyld what way he shoulde go: he shall not leaue it when he is olde.
- 7 The ryche ruleth the poore, and the borrower is seruaunt to the lender.
- 8 He that soweth wickednes, shall reape wickednes: and the rodde of his anger shall sayle.
- 9 **H**e that hath a bountifull eye, shall be blessed: for he geueth of his bread to the poore.
- 10 Cast out the scorneful man, and so shall strife go out with hym: yea variaunce and scaunder shall caste.
- 11 Who so loneth cleannes of heart, for the grace of his lippes the kyng shall be his frende.
- 12 The eyes of the **L**ord preserue knowledge: and he ouerthroweth the wordes of the transgressours.
- 13 The slouthfull body saith there is a **L**ion without: I might be slaine in the streete.
- 14 **T**he mouth of straunge women is a deepe pit: wherein he falleth that the **L**orde is angrie withall.
- 15 Foolishnes is bounde in the heart of

- the chyld: and the rodde of correction shall driue it away.
- 16 Who so doth a poore man wrong, to increase his owne [riches] and geueth vnto the ryche, at the last commeth to pouertie hym selfe.
- 17 So we doo vnto thyne eare, and heare the wordes of the wise: applie thy mind vnto my doctrine:
- 18 For it is a pleasaunt thing if thou kepe them in thyne heart, and order them in thy lippes:
- 19 That thou mayest put thy trust in the **L**orde, I haue sheewed thee this day the thing that thou knowest.
- 20 Haue not I warned thee very oft with counsaile and learning,
- 21 That I might make thee knowe the trueth, that thou with the veritie mightest aunswere them that sende vnto thee:
- 22 Rob not the poore, because he is poore: and oppresse not the simple in iudgement:
- 23 For the **L**orde him selfe wyll defende their cause, and do violence vnto them that haue vnto violence.
- 24 Make no friendship with an angrie wyllfull man, and walke not with the furious:
- 25 Lest thou learne his wayes, and receaue hurt to thy soule.
- 26 **B**e not thou one of them that binde their hande vpon promise, and are suretie for waightie causes:
- 27 For if thou hast nothing to pay, they shall take away thy bed from vnder thee.
- 28 **T**hou shalt not remoue the auncient lande marke, whiche thy forefathers haue set.
- 29 Seest thou not that they which be diligent in their businesse stande before kinges, & not among the simple people:

^a Or, thou therefore take heed.

^b Or, thee thyne.

^a Prou. vi. a.] and. xii. b. xxxvii. c.

^b Or, detest

^c Or, why couldest thou hym to take.

^a Pro. xxiii. a. Deut. 17. c.

The .xxiiij. Chapter.

- W**hen thou sittest to eate with a noble man, consider diligently what is set before thee.
- 2 Measure thyne appetite if it be greedily

- set.
- 3 Be not desirous of his dainty meates, for meate begyleth and deceaureth.
- 4 Take not ouer great traiayle to be riche, beware of suche a purpose.

^a Iere. xvii. b. Eccle. 27. a.

The Prouerbes

1. Tim. vi. 6.
"Or, is not
thyng.

(e) Menius
the enuious
and couetous
men.

Prou. xii. d.
Deut. 27. c.

Prou. xiii. d.
Eccle. 30. a.

(b) From
destruction.

Prou. 14. a. c.

Prou. xx. c.

Pro. xxiii. d.
and. xxii. c.

5 * Wylt thou set thyne eye vpon the
thing which "sodently banisheth away:
For riches make them selues wynges,
and take their flight lyke an Eagle into
the ayre.

6 Eate thou not the bread of hym that
hath an^(e) enyill eye: neither desire thou
his dautie meate.

25 7 For as though he thought it in his
heart, he saith, eate and drinke: where
as his heart is not with thee.

8 The morsels that thou hast eaten
shalt thou parbreake, and loose those
swete wordes.

9 Tell nothing into the eares of a foole:
for he wyll despise the wysdome of thy
wordes.

10 * Remoue not the olde lande marke,
and come not within the fiede of the
fatherlesse:

11 For their redeemer is mightie, euen
he shall defend their cause against thee.

12 Applye thyne heart vnto correction,
and thyne eare to the wordes of knowl-
ledge.

13 * Withholde not correction from the
chylde: for if thou beatest hym with the
rodde, he shall not dye thereof:

14 ¶ If thou smyte hym with the rodde,
thou shalt deliuer his soule from^(b) hell.

15 Thy soule if thy heart receaue wys-
dome, my heart also shall reioyce:

16 Psea my raynes shalbe very glad, if
thylippes speake the thing that is right.

17 * Let not thyne heart be ielous to so-
loue sinners, but kepe thee styl in the
feare of the Lorde all the day long:

18 For verily there is an ende, and thy
patient abiding shall not be cut of.

19 Thy soule geue care and be wysse, and
set straight thyne heart in the way [of
the Lorde.]

20 * Kepe not company with wine bib-
bers, and riotous eaters of fleshe:

21. For suche as be drunkardes and rio-
tours shall come to pouertie: and he
that is geuen to muche sleepe, shall go
with a ragged coate.

22 Geue care vnto thy father that begat
thee, and despise not thy mother when
she is olde.

23 Purchase tructh, wysdome, nurture,
and vnderstanding, and sell them not.

24 The father of the righteous shall
greatly reioyce: and he that begetteth
a wysse chylde, shall haue ioy of hym.

25 [Do to that] thy father and mother
may be glad of thee, and that she that
bare thee may reioyce.

26 Thy soule geue me thyne heart, and
let thyne eyes haue pleasure in my
wayes:

27 * For an whoze is a deepe graue, and a
straunge woman is a narrowe pit.

28 She lyeth in wayte as for a pray, and
increaseth the transgressours amongst
men.

29 Who hath wo: who hath sorrow: who
hath strife: who hath "braubling: and
who hath woundes without a cause:

30 O: who hath red eyes: euen they
that be euer at the wine, & seeke excess.

31 Looke not thou vpon the wine howe
red it is, and what a colour it geueth in
the glasse:

32 It goeth downe sweetely, but at the
last it byteth like a serpent, and stingeth
lyke an adder.

33 Thyne eyes shall beholde "straunge
women, and thyne heart shall bitter
lewdde thynges:

34 Psea thou shalt be as though thou lay-
est in the myddest of the sea, or sleepest vpon
the top of the masse of a ship.

35 They haue beaten me [Wale thou say]
and I was not sicke, they haue stricken
me, and I felt it not: when I am well
wakened, I wil go to the drinke again.

¶ The. xxiiij. Chapter.

A I



* not thou enuious
to folow wicked men,
and desire not to be a-
mong them:

2 For their heart ima-
gineth to do hurt, and
their lippes talke mis-
chiefe.

3 Thowolwe wysdome is an house buyt-

ded, & with vnderstanding is it "set vp.

4 Thowolwe discretion shall the chaun-
bers be filled with all costly and plea-
saunt riches.

5 A wise man is geuer strong: yea a man
of vnderstanding increaseth strength.

6 For with discretion must warres be
taken in hand: and where as are many
that can geue counsaile, there is health.

7 wysdome

- 13 7 Wylsome is to hye a thyng for a fool:
fo: he dare not open his mouth in the
gate.
- 8 He that imagineth mischiefe, maye
well be called an vngacious person.
- 9 The wicked thought of the foolishhe
is lyme: and the scornfull is an abho-
mination vnto men.
- 10 ¶ If thou be saynt in the day of aduer-
sitye, thy strength is small.
- 11 Deliuere them that are drawen vnto
death, and cease not to preserue them
that are led to be slayne:
- 12 If thou wilt say, beholde I kene
not of it: doth not he that pondereth
the heart consider it: And he that ke-
peth thy soule, knoweth he it not:
Shall not he also recompence every
man according to his workes:
- 13 My sonne, eate thou hony because it
is good, and the hony combe, for it is
swete vnto thy mouth:
- 14 ¶ So swete shall the knowledge of wyl-
some be vnto thy soule when thou hast
found it: and there shall be hope, and thy
hope shall not be cut of.
- 15 Laye no pryue wayte (¶ Wicked
man) against the house of the righte-
ous, and spoyle not his resting place.
- 16 ¶ For a iust man falleth seuen tymes,
and ryseth vp agayne: but the vngod-
ly fall into mischiefe.
- 17 Reioyce not thou at the fall of thyne
enemie, and let not thyne heart be glad
when he stumbleth:
- 18 Lest the Lorde when he seeth it be
angry, and turne his wrath from hym
[vnto thee.]
- 19 Fret not thy selfe because of the mali-
tious, neither be enuious at the wic-
ked:
- 20 For the wicked shall haue no " poste-
ritie, and " the candle of the vngodly
shall be put out.
- 21 ¶ My sonne, feare thou the Lorde and
the kyng, and kepe no company with
them that slide backe [from his feare:]
- 22 For their destruction shall rise sodain-
lye: and who knoweth the aduersitie
that may come " from them both:
- ¶ These are also the sayings of the wyse.
- 23 ¶ It is not good to haue respect of any
person in iudgement.
- 24 He that saith to the vngodly thou art
righteous, hym shall the people curse,
yca the communalitie shall abhorre him:
- 25 But they that rebuke [the vngodly] in
them doth God delight, and a rych bles-
sing shall come vpon them.
- 26 Every man shall kisse his lippes that
geueth a good answer.
- 27 Make redie thy worke that is with-
out, and looke well vnto that whiche
thou hast in the felde: and then buylde
thyne house.
- 28 Be not a false witnesse against thy
neighbour, and speake no falsehood
with thy lippes.
- 29 Say not, I will handle hym euen as
he hath dealt with me: and will re-
warde " every man according to his
deedes.
- 30 I went by the felde of the slouthfull,
and by the vineyarde of the foolishhe
man:
- 31 And lo, it was all couered with net-
tles, and stode full of thornes, and the
stone wall was broken downe.
- 32 ¶ This I sawe, and considered it well:
I looked vpon it, and toke it for a war-
ning.
- 33 ¶ Ica sleepe on styll [I say] a litle, sum-
ber a litle, folde thy handes together
yet a litle:
- 34 So shall pouertie come vnto thee as
one that trauayleth by the way, and
necessitie lyke a weaponed man.

Pro. xx. d.

" of, of
them both.

Pro. xviii. b.

¶ of, the
man.

Pro. xii. b.

Pro. vi. a.

The xxv. Chapter.

¶ These are also parables of Solomon, which the
men of Ezekia king of Iuda copied out.

1 **I**s the glory of God
to kepe a thing secrete:
but the kynges ho-
nour is to searche out
a thing.

2 The heauen is hye,

the earth is deepe: and the kynges heart
is vnsearcheable.

3 Take the dross from the siluer, and
there shall be a vessell for the finer.

4 Take away the vngodly from the
kyng: and his seate shall be stablished
with righteousness.

¶ (iii)

5 Put

¹ Or, Rande
not in.
Luk. xiii. b.

5 But not forth thy selfe in the presence
of the king, and ² preasse not into the
place of great men:

6 For ³ better is it, that it be sayde vnto
thee, come bp hyther: then thou to be
put lowe in the presence of the prince
whom thou seest with thyne eyes.

28
Eccle. viii. b.
Math. v. c.
⁴ Or, benot
hastie to
arise.

7 ⁵ Be not ⁶ hastie to go to lawe: lest hap-
lye thou knowest not what to do when
thy neighbour hath confounded thee.

8 Handle thy matter with thy neigh-
bour himselfe, and discouer not thy se-
crete to another:

9 Lest he that heareth it put thee to
shame, and thy infamie do not cease.

10 A worde spoken in due season, is lyke
apples of golde in a graued worke of sil-
uer.

11 Who so reproveth a wyse man that
hath an obedient eare, is as a golden
carring, and an ornament of fine golde.

12 As the colde of snowe in the tyme of
haruest: so is a faythfull messenger to
them that sende hym, for he refresheth
his maisters mynde.

⁷ Or, of false
in becalme.

13 Whoso maketh great boasts ⁸ and
getteth nothing, is lyke cloudes and
winde without rayne.

⁹ Or, bones
etc.
Prou. xv. a.
Eccl. xiii. a.
1 Re. xxv. c.

14 With patience is a prince pacified, and
with a softe tongue is ¹⁰ rigorousnesse
broken.

15 If thou findest honie, eate so muche
as is sufficient for thee: lest thou be over
full, and perbreake it out agayne.

16 Withdrowe thy foote from thy neigh-

bours house: lest he be werie of thee, and
so hate thee.

17 Whoso beareth false witnesse against
his neighbour, he is ¹¹ a very club, a
sworde, and a sharpe arrowe.

¹² Or,
mark.

18 The confidence that is put in an vn-
faythfull man in tyme of trouble, is like
a broken tooth, and a sliding foote.

19 Who so taketh away a mans gar-
ment in the colde weather, is ¹³ like vine-
ger vpon lime, or lyke hym that singeth
longues to an heauie heart.

¹⁴ Or, let
him sing
him.

20 If thyn enemy hunger, feede hym,
if he thirst, geue him drinke:

Rom. xii. c.
1 Re. xxi. b.

21 For so shalt thou heape coles of fire
vpon his head, and the Lorde shall re-
warde thee.

D

22 The northwinde dryueth away the
rayne: euen so doth an angry coun-
saunce a backbiters tongue.

23 It is better to sit in a corner vpon the
house toppe, then with a bawling wo-
man in a wide house.

Prou. xxi. b.

24 Good newes from a straunge coun-
trei, are as colde water to a thirstie
soule.

25 A righteous man falling downe be-
fore the vngodly, is like a troubled wel,
and a spring that is corrupted.

26 As it is not good to eate to muche ho-
nye, so curiously to searche the glory of
heauenly thynges, is not commendable.

27 He that can not rule ¹⁵ him selfe, is like
a citie whiche is broken downe and
hath no walles.

¹⁶ Or, he
spare.

¶ The. xxvj. Chapter.

A 1 **L**Ike as snowe is [not
meete] in sommer and
rayne in haruest: euen
so is worship vnseem-
ly for a foole.

2 As the byrde and the
snalowe take their
flight and flee here and there: so the
curse that is geuen in wayne, shall not
light vpon a man.

Pf. xxxiii. b

3 ¹⁷ Vnto the horse belongeth a whip, to
the asse a byrdle: and a rod to the foolles
backe.

4 Geue not the foole an aunswere after

his foolishnes, lest thou become like vn-
to him.

5 But make the foole an aunswere to
his foolishnesse, lest he be wyse in his
owne conceipt.

6 [As he that] cutteth of [his messengers]
feete endamageth himselfe: so doth he
that committeth a message to a foole.

7 Like as in a lame man his legges are
not equall: euen so is a parable in a
fooles mouth.

8 He that setteth a foole in hye dignitie,
that is euen as if a man would bynde a
stone in a sling.

9 As

¹⁸ Or, wyl
him a
can be
in his
eye.

- 9 As is a thorne in the hande of a dun-
kard: so is a parable in a fooles mouth.
10 The mightie that fourmed al thinges,
rewardeth the fooler & transgressours.
11 Like as the dogge turneth agayne
to his owne vomite: euen so a foole be-
ginneeth his foolishnes agayne afre the.
12 If thou seest a man that is wise in his
owne conceipt: there is more hope in a
foole, then in hym.
13 The slouthfull saith, there is a lion
in the way, and a lion in the nuddest of
the streates.
14 Like as the doore turneth about vpon
the hinges: euen so doth the slouthfull
walter him selfe in his bed.
15 The slouthfull body " thrusteth his
hande into his bosome, and it greeneeth
hym to put it agayne to his mouth.
16 The sluggarde thinketh him selfe wi-
ser then seuen men " that sit and teache.
17 who so goeth by and medleth with
other mens strife: he is like one that ta-
keth a dogge by the eares.
18 As he that sayneth him selfe mad, ca-
steth firebrandes, deadly arrowes and
dartes:
19 So doth a dissembler with his neigh-

- bour, and saith, am not I in spoite.
20 Where no wood is, there the fire go-
eth out: euen so where the talebearer
is taken away, there the strife ceaseth.
21 As coles kindle heate, and wood the
fire: euen so doth " a bawling felowe
stirre vp variaunce.
22 A talebearers wordes are lyke " men
that strike with hammers, and they
pearle the inwarde partes of the body.
23 Burning lippes and a wicked heart,
are like a potsharde couered with silver
drosse.
24 An enemye wyll dissemble with his
lippes, and layeth vp deceipt in his
heart.
25 But when he speaketh fayre, belue
hym not: for there are " seuen abhomi-
nations in his heart.
26 Hatred maye be couered by deceipt:
but the malice therof shalbe shewed be-
fore the whole congregation.
27 Who so diggeth vp a pit, shal fall ther-
in: and he that rolleth vp a stone, it wyll
returne vpon hym.
28 A lying tongue hateth the afflicted:
and a flattering mouth worketh mis-
chiefe.

Ecd. xxiii. b
" Wj, a cen-
sorious.
" Wj, as flate-
terings.

" Wj, many.

Ecd. x. b.
Ecd. xxvii. b

The. xxvii. Chapter.

- 1 **M**ake not thy boast of
might: " for thou
wilt not what a
it may bring forth.
2 Let another man
ayle thee, and not
thyne owne mouth,
yea other folkcs, and not thyne owne
lippes.
3 The stone is heauie, and the sande
wayghie: but a foolers wrath is heau-
ier then theye both.
4 Wrath is a cruell thing, and furio-
usnesse is a very tempest: but who is able
to abide enue:
5 Open rebuke, is better then secre-
te loue.
6 Faithfull are the woundes of a louer:
but the kysse of an enemye are " cruell.
7 He that is full, abhorreth an honye
combe: but vnto hym that is hungrye,
euery " soide thing is swete.
8 He that oft times sitteth, is like a byrd
that forsaketh her nest.
9 Sautme and swete incense make the

- heart merie: so swete is that frende
that geueth counsell from the heart.
10 Thyne owne frende and thy fathers
frende see thou forsake not, and go not
into thy brothers house in tyme of thy
trouble: for better is a " frende at hand,
then a brother farre of.
11 Wy sonne be wyse, and make me a
glad heart, that I may make aunswere
vnto my rebukers.
12 A wyse man seing the plague, wyll
hide hym selfe: as for foolcs they go on
styll and suffer harme.
13 Take his garment that is suretie for
a straunger, and take a pledge of hym
for the vnknowen sake.
14 He that is to hastie to praise his neigh-
bour aboue measure, shalbe taken as
one that geueth hym an euill report.
15 A bawling woman and the roose of
the house dropping in a raynie day, may
well be compared together.
16 He that smilleth her, smilleth the winde,
and stoppeth the smell of the oymment
in his hande.

" Wj, neygh-
bour.

Prou. xxii.

Prou. x. c.

" Wj, he that
waspeth his
frende with a
loude voyce /
riling enue in
the meane: it
shalbe coun-
ted to hym as
a dyspasse.
Prou. xix. b
xxi. xxv.

The Prouerbes

¹⁷ Dr. Thorpe
the counce-
lance of
another.

Eccle. i. a.
Eccle. xiii. a
and xvii. c.

D

Leui. xxv. e

¹⁷ Dr. men.

¹⁷ Dr. foode.

i. Cor. ii. d.

Pro. xix. a.

²³ Dr. feedeth
gluttons.

Pro. i. b.

- 17 Like as one iron whetteth another,
so doth one man comfort another.
- 18 Whoso keepeth his figge tree, shall eate
the fruites thereof: so he that wayteth
vpon his maister, shall come to honour.
- 19 Like as in one Water there appeare
diuers faces: euen so diuers men haue
diuers heartes.
- 20 Hell and destruction are neuer full:
euen so * the eyes of men can neuer be
satisfied.
- 21 As is the fining pot for the siluer, and
the furnace for golde: so is a man tryed
by the mouth of him that prayseth him.
- 22 Though thou shouldest buy a foole
With a pestel in a morter like furmentie

come: yet wyll not his foolishnes go
from hym.

- 23 Be thou diligent to knowe the state
of thy cattell thy selfe, and loke well to
thy flockes.
- 24 For riches abyneth not alway, and the
crowne endureth not for euer.
- 25 The hay groweth, the grasle com-
meth vp, and hearbes are gathered in
the mountaynes.
- 26 The lambs shall clothe thee, and for
the goates thou shalt haue money to
thy husbandry.
- 27 Thou shalt haue goates milke enough
to feede thee, to byholde thy housholde,
and to sustayne thy maydens.

¶ The. xxvii. Chapter.

A



AN vn godly fleeth
when no man pursu-
eth him: but the righ-
teous are bolde as a
Lion.

For the wickednes of
the lande, the prince is
oft chaunged: but thowbe a man of
vnderstanding and wysdome, a realme
endureth long.

One pooze man oppressing another
by violence, is like a raging rayne that
destroyeth the fruite.

They that forsake the lawe, prayse
the vngodly: but such as kepe the lawe
are greened at them.

* Wicked men vnderstande not iudge-
ment: but they that seeke the Lord, vn-
derstande all thinges.

* Better is he that walketh in his by-
rightness: then he that peruerteth his
wayes, and is riche.

Whoso keepeth the lawe, is a chylde of
vnderstanding: but he that is a com-
panion of riotous men, shameth his fa-
ther.

He that by furle and vntrust gaynes
gathereth riches: he shall lay them in
store for a man that will pitie the pooze.

* He that turneth away his eare from
hearing the lawe, his prayer shall be ab-
hominable.

Whoso causeth the righteous to go a-
stray by an euill way, shall fall into his
owne pit: but the iust shall haue the
good in possession.

The riche man shyneth hym selfe to

be wise: but the pooze that hath vnder-
standing can perceaue hym well
enough.

When righteous men do reioyce, there
is great glory: but when the wicked
come vp, the man is tryed.

He that hydeeth his sinnes, shall not
prosper: but whoso knowledgeth them
and forsaketh them, shall haue mercy.

Well is hym that standeth alway in
awe: as for hym that hardeneth his
heart, he shall fall into mischief.

As a roaring Lion and an hungrye
Beare, so is an vngodly prince ouer the
pooze people.

Where the prince is without vnder-
standing, there is great oppression and
wrong: but if he hateeth couetousnes, he
shall long raigne.

He that by violence sheddeth any mans
blood, shall be a runnagate vnto his
grave, and no man shall be able to sue
for hym.

Whoso leadeeth an innocent life, shall
be saued: but he that goeth frowarde
wayes, shall once haue a fall.

He that tylleth his lande shall haue
plenteousnes of bread: but he that fo-
loweth idle persons, shall haue pouer-
tie enough.

A faythfull man shall be fylled with
blessinges, and he * that maketh haste
to be riche, shall not be vngyltic.

To haue respect of persons [in iudge-
ment] is not good, for that man wyll do
wrong, yea euen for a peece of bread.

He that wyll be riche all to soone, shall

¹⁷ Dr.
by. h.

Eccle.
Pro. u.

Job. xi.
Psal. t.
i. ioh.

Gen.

Pro. u.

Pro.
Eccle.

i. Tir.
Pro.

- an euill eye : and considereth not that
pouertie shall come vpon hym.
- 23 He that folowynge my preceptes rebu-
keth a man, shall fynde more fauour at
the last then he that flattereth hym.
- 24 *who so robbeth his father and mo-
ther, and sayth it is no synne : the same
is the companion of a destroyer.
- 25 He that is of a proude stomacke stirreth
vp strife : but he that putteth his trust

- in the Lorde shalbe well fed.
- 26 He that trusteth in his owne heart is
a foole : but he that dealeth wisely shal-
be safe.
- 27 *He that getteth vnto the poore shall
not lacke : but he that hydeth his eyes
from them, shall haue many a curse.
- 28 *When the vngodly are come vp, men
are fayne to hyde them selues: but when
they perishe, the ryghteous encrease.

ii. Cor. ix. b.

Prou. x. b.

The .xxix. Chapter.

- E** that is stifnecked
and wyll not be resour-
med, shall soonly be
destroyed. Without
any helpe.
- 2 *When the ryghteous
are in authoritie the
people do reioyce: but when the wicked
beare rule, the people mourne.
- 3 who so loueth wisdom, maketh his
father a glad man: *but he that kepeth
companye with harlottes, spendeth
away that he hath.
- 4 With true iudgement the kyng sta-
blissheth the lande: but yf he be a man
that oppresse the people with gathe-
rynges, he turneth it vpside downe.
- 5 who so flattereth his neighbour, layeth
a net for his feete.
- 6 The synne of the wicked is his owne
snare: but the ryghteous doth syng and
reioyce.
- 7 The righteous considereth the cause of
the poore: but the vngodly regardeth
no vnderstandynge.
- 8 Somefull men byng a title into a
snare: but wise men turne away wrath.
- 9 If a wise man contendeth with a foole:
whether he be angry or laugh, there is
no rest.
- 10 The bloodthirstie hate the righteous:
but the iust^(s) seeke his soule.
- 11 A foole vttereth all his mynde at once:
but a wyse man kepeth it in tyll after
warde.
- 12 If a prince delight in lyes, all his ser-
uaunts are vngodly.
- 13 The poore and the lender meete to-
gether, and the Lorde lyghateneth both
their eyes.
- 14 The seate of the kyng that faithfully

- iudgeth the poore, shall continue sure
for euermore.
- 15 The rodde and correction getteth wis-
dome: but a thynge left to his owne will,
bryngeth his mother to shame.
- 16 When the vngodly are multiplied,
wickednesse encreaseth: but the rygh-
teous shall see their fall.
- 17 Nurture thy sonne with correction,
and thou shalt be at rest: yea, he shall do
thee good at thine heart.
- 18 When the worde of God is not prea-
ched, the people perishe: but well is hym
that kepeth the lawe.
- 19 A [subbourne] seruaunt wyll not be the
better for wordes: for though he vnder-
stande, yet will he not regarde them.
- 20 Seest thou a man that is hastie to
speake vnadvisedly: there is more hope
in a foole then in hym.
- 21 He that delicately bryngeth vp his ser-
uaunt from a chyld, shall make hym
his maister at length.
- 22 An angry man stirreth vp strife, and
he that beareth euill will in his mynde
doth much euill.
- 23 After pryde cometh a fall: but a
lowly spirite bryngeth great worshyp.
- 24 who so is partner with a thiefe,
hateth his owne soule: he heareth
blasphemie and telleth it not forth.
- 25 He that feareth men shall haue a fall:
but who so putteth his trust in the
Lorde, is without danger.
- 26 Many there be that seeke the princes
fauour: but euery mans iudgement
cometh from the Lorde.
- 27 The righteous abhorreth the vngod-
lye: and the wicked hateth hym that is
in the ryght way.

"Dy. his
sonne.

"Dy. a man
wyse shall
byng hym
to mor.

"Dy. cursing

"Dy. shalbe
exalted.

The .xxx. Chapter.

¶ The purenesse of the woꝛde of God, and what we ought to require of God, with certayne wonderfull thynges that are in this woꝛlde.

¶ THE woꝛdes of Agur, the sonne of Iake:

¶ And the prophetic that the same man spake vnto Ithiel, euen vnto Ithiel and Uthal.



¶ Surely I am more foolish than any man, and haue no mans vnderstandyng.

I neuer learned wisdom, nor had knowledge of holy thynges.

¶ Who hath clymmed vp into heauen, and come downe from thence: Who hath holden the wynde fast in his hande: Who hath gathered together the waters in a garment: Who hath established all the endes of the woꝛlde: What is his name, and what is his sonnes name, yf thou canst tell:

¶ Every woꝛde of God is pure: he is a shield vnto all them that put their trust in hym.

¶ Put thou nothyng vnto his woꝛdes, lest he reprove thee, and thou be founde a lyar.

¶ Two thynges haue I requyred of thee, O God: denie me them not before I dye:

¶ Remoue farre fro me vanitie and lyes, geue me neither pouertie nor riches, only graunt me a necessary lyuyng:

¶ Lest peradventure I beying full, shoulde denie thee, and say, who is the Lorde: or beying oppressed with pouertie fall to stealyng, and foꝛswere the name of my God.

¶ Accuse not a seruaunt vnto his maister, lest he speake euyl of thee, and thou be hurt.

¶ There is a generation that curseth their father, and doth not blesse their mother.

¶ There is a generation that thynke them selues cleane, and yet is not cleansed from their filthinesse.

¶ There is a generation that hath a proude loke, and doth cast vp their eye lyddes.

¶ There is a generation whose teeth are as swordes, and their chauires as knyues, to deuour the poore from of the earth, & the needy from among men.

¶ The horse leache hath two daughters

cryyng: byyng hyther, byyng hyther. There be three thynges that are neuer satisfied, yea foure thynges sayth neuer hoe:

¶ The graue, the barren wombe, and the earth that hath neuer water enough: as foꝛ fire it sayth neuer hoe.

¶ Who so laugheth his father to scorne, and setteth his mothers commaundement at naught, the rauens of the balley picke out his eyes, and deuoured be he of the young Egles.

¶ There be three thynges whiche are wonderfull to me, yea foure whiche passe my vnderstandyng:

¶ The way of an Eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the middelt of the sea, and the way of a man with a young woman:

¶ Such is the way also of a wyfe that breaketh wedlocke, which wyppeth her mouth [lyke as] when she hath eaten, and sayth, as foꝛ me I haue done no wickednesse.

¶ Foꝛ three thynges the earth is disquieted, and the fourth may it not abyde.

¶ A seruaunt that beareth rule, a foole that is full fedde,

¶ A spiteful woman when she is married, and an handmayde that is heire to her maistresse.

¶ These be foure thynges in the earth, the whiche are very litle, but in wisdom they excede the wyfe:

¶ The eimnets are [but] a weakie people, which yet gather their meate in the sonner:

¶ The comies are but a feeble folke, yet make their boroughes among the rocks:

¶ The grasshoppers haue not a guide, yet go they foorth together by heapes:

¶ The spyder labourereth with her handes, and is in kynges palaces.

¶ There be three thynges that go well, yea foure are comely in goyng.

¶ A lion whiche is strongest among beastes, and thynneth not at the syght of any:

¶ A grayhounde strong in the hynder partes, a rammie also, and a king against whom no man aryseth vp.

¶ If thou hast done foolishly when thou wast

¶ Do thou me with food convenient for me.

Exod. v. 1.
Deut. viii. 1.
Job. xx. 1.

¶ Do thou me with food convenient for me.

Exod. v. 1.
Deut. viii. 1.
Job. xx. 1.

Provia.

Deut. viii. 1.

Job. xx. 1.

Wast in hye estate, or pf thou hast taken
enyll counsaile, then lay thine hande
vpon thy mouth.

33 Who so chireth mylke bringeth forth

butter, and he that rubbeth his nose,
maketh it bleede: Euen so he that for-
geth wrath, bringeth forth strife.

The .xxxj. Chapter.

9 He exhorteth to chastite and iustice, 10 And sheweth the condicions of a wise
and worthy woman.

THE wordes of king ^(*)Lamuel, and the lesson
that his mother taught him.



What my sonne: What
the sonne of my body:
and what O my deare
beloued sonne:

Geue not ouer thy
strength & wayes vnto
women, which are the
destruction euen of kynges.

4 O Lamuel, it is not for kynges, it is
not [I say] for kynges to drynke wine,
nor princes strong drynke.

5 Lest they by drynkyng forget the
lawe and peruert the iudgement of all
poore mens children.

6 Geue strong drynke vnto such as are
redy to perishe, and wine vnto those
that mourne:

7 That they may drynke it, and forget
their miserie and aduersitie.

8 Be thou an aduocate for the dumbe,
[to speake] in the cause of all such as be
succourlesse in this transitorie worlde.

9 Open thy mouth, defende the thyng
that is lawfull and ryght, and the cause
of the poore and helpelesse.

10 Who so synneth an honest faythfull
woman, she is much more worth then
pearles.

11 The heart of her husbände may safely
trust in her, so that he shall fall into no
pouertie.

12 She wyll do hym good, and not euill,
all the dayes of her lyfe.

13 She occupieth wooll and flaxe, and
laboureth gladly with her handes.

14 She is like a marchauntes ship, that
bryngeth her "bittayles" from a farre.

15 She is vp in the nyght season, to pro-
uide meate for her houtholde, and foode
for her maydens.

16 She considereth lande, and buyeth it:
and with the fruite of her handes she

planteth a vineyarde.

17 She girdeth her loynes with strength,
and fortifieth her armes.

18 And pf she perceaue that her huswife-
rie doth good, her candell goeth not out
by nyght.

19 She layeth her fingers to the spindle,
& her hande taketh holde of the distaffe.

20 She openeth her hande to the poore,
yea she stretcheth forth her handes to
such as haue neede.

21 She feareth not that the colde of
wynter shall hurt her houtholde, for all
her houtholde folkes are clothed with
scarlet.

22 She maketh her selfe faire ornaments,
her clothyng is white silke and purple.

23 Her husbände is "much set by in the
gates, when he sitteth among the rulers
of the lande.

24 She maketh cloth of silke, and selleth
it: and deliuereth girdles vnto the mar-
chaunt.

25 Strength and honour is her clothyng,
and in the latter day she shall reioyce.

26 She openeth her mouth with wis-
dome, and in her tongue is the lawe of
grace.

27 She loketh well to the wayes of her
houtholde: and catcheth not her bread
with idlenesse.

28 Her children arise vp & call her blessed:
and her husbände shall "make much of
her.

29 Many daughters [there be that] gather
riches together: but thou goest aboue
them all.

30 As for fauour it is deceiptfull, & beautie
is a wayne thyng: but a woman that
feareth the Lorde, shall be praysed.

31 Geue her of the fruite of her handes:
and let her owne workes prayse her in
the gates.

A. P. C.

The ende of the prouerbes of Solomon.

Ecclesiastes.

The booke of the preacher, otherwise called Ecclesiastes, which is Solomon the king.

For Solomon is called in scripture by three sundry names. The one, Solomon, that is, the maker of peace. The seconde, Joida, that is, beloued of God. The thirde Ecclesiastes, that is, a preacher, teaching that true and eternall felicitie consisteth not in any worldly wisdom, or aboundaunce of riches, or in carnall pleasure, which all be but bayne and transitory: but he proueth that true felicitie consisteth in a whole loyning our selues to God by pure religion, that is, with a sincere faith and the feare of God, obseruyng his commandementes.

The first Chapter.

All thynges in this worlde are full of vanitie and of none indurance. All manys wisdom is but follie and griefe.

A



The wordes of the preacher, sonne of Dauid kyng of Iherusalem.

All is but most bayne vanitie, saith the preacher, & all is most bayne [I say] and

but playne vanitie.

For what els hath a man of all the labour that he taketh vnder the sunne:

One generation passeth away, another cometh: but the earth abideth still.

The sunne ariseth, the sunne goeth downe, and returneth to his place, that he may there ryle by agayne.

The wynde goeth towarde the south, and turneth vnto the north, fetcheth his compasse, whirleth about, and goeth forth, and returneth agayne to his circuites from whence he dyd come.

All fluddes runne into the sea, and yet is the sea it selfe not fylled: For loke vnto what place the waters runne, thence they come to flowe agayne.

All thynges are so harde to be knowen, that no man can expresse them: The eye is not satisfied with sight, the eare is not fylled with hearyng.

The thyng that hath ben, cometh to passe agayne, and the thyng that hath ben done, shalbe done agayne: There is no newe thyng vnder the sunne.

Is there any thyng wherof it may be sayde, lo this is newe: for it was long

ago in the tymes that haue ben before vs.

The thyng that is past is out of remembraunce: euen so the thynges that are for to come, shal no more be thought vpon among them that come after.

I my selfe the preacher was kyng of Israel at Iherusalem,

And dyd applie my mynde to seke out & searche for knowledge of all thynges that are done vnder heauen: Such trauayle and labour hath God geuen vnto the children of men, to exercise them selues therin.

Thus haue I considered all these thynges that come to passe vnder the sunne: and lo, they are all but vanitie and vexation of mynde.

The crooked can not be made straight, nor the imperfection of thynges can be numbred.

I communed with myne owne heart, saying: lo I am come to great estate, and haue gotten more wisdom then all they that haue ben before me in Iherusalem.

Yea, my heart had great experience of wisdom & knowledge: for ther vnto I applied my mynde, that I myght knowe what were wisdom and vnderstandyng, what were errour and foolishnesse: and I perceaued that this was also but a vexation of mynde.

For where much wisdom is, there is also great trauayle and disquietnesse: and the more knowledge a man hath, the more is his care.

(a) The both not condempne the creature and aspect of Gods curre: but the carefull seeking of them, and the pride & vaite that man hath in worldly thynges.

(b) The inward reason is, that nothing can be attained in this life without labour & care.

(c) The inward reason is, that though the earth it selfe continueth for a longer time, yet it cometh to an end at the last.

(d) Whether any other science, in persueing knowledge in this life.

(e) The inward reason is, that though the earth it selfe continueth for a longer time, yet it cometh to an end at the last.

(f) The inward reason is, that though the earth it selfe continueth for a longer time, yet it cometh to an end at the last.

(g) The inward reason is, that though the earth it selfe continueth for a longer time, yet it cometh to an end at the last.

(h) The inward reason is, that though the earth it selfe continueth for a longer time, yet it cometh to an end at the last.

(i) The inward reason is, that though the earth it selfe continueth for a longer time, yet it cometh to an end at the last.

pleasures, sumptuous buildynges, riches, and possessions, are but vanitie. 14 The wife and the foole haue both one ende touchyng the bodyly death.



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Then sayde I thus in my heart: Forbe go to, I will take myne ease, and haue good dayes: But lo, that is vanitie also.

Insonmuch that I saide vnto the man geuen to laughter, thou art mad: and to mirth, what doest thou?

So I thought in my heart to geue my fleshe vnto wine, and agayne to apply my mynde vnto wisdom, and to comprehend foolishnesse: but yll the tyme that among all the thynges which are vnder the sunne, I myght see what were best for men to do so long as they liue vnder heauen.

I made gorgeous faire workes: I builded my houses, and planted vineyardes.

I made me orchardes and gardens of pleasure, and planted trees in them of all manner of fruites.

I made pooles of water, to water the greene and fruitfull trees withall.

I bought seruauntes and maydens, and had a great housholde: As for cattel and sheepe, I had more substance of them then all they that were before me in Iherusalem.

I gathered together siluer and golde, and the chiefe treasures of kynges and landes: I haue provided me men singgers and women singgers, and the delites of the sonnes of men, as a woman taken captiue, and women taken captiues.

And I was greater and in more worship then all my predecessours in Iherusalem: For wisdom remained with me.

And loke whatsoeuer myne eyes desired, I let them haue it: and wherein soeuer my heart delighted, or had any pleasure, I withheld it not from it: Thus my heart reioyced in all that I did, and this was my portion of all my trauayle.

But when I considered all the workes that my handes had wrought, and all the labour that I had taken therein: lo all was but vanitie and vexation of

mynde, and nothing of any value vnder the sunne.

Then turned I int to consider wisdom, errour, and foolishnesse (for what is he among men that myght be compared to me the kyng in such workes?)

And I sawe that wisdom excellently foolishnesse, as farre as light doth darkness.

For a wise man hath his eyes in his head, but the foole goeth in darkness: I perceaued also that they both had one ende.

Then thought I in my mynde, yf it happen vnto the foole as it doth vnto me, what needeth me then to labour any more for wisdom? So I confessed within my heart that this also was but vanitie.

For the wise are euer as litle in remembrance as the foolish: for the dayes shall come when all shall be forgotten: yea the wise man dyeth as well as the foole.

Thus began I to be weery of my life, insonmuch that I coulde away with nothing that is done vnder the sunne: for all was but vanitie and vexation of mynde.

Yea I was weery of my labour which I had taken vnder the sunne, because I shoulde be fayne to leaue them vnto another man that cometh after me:

And who knoweth whether he shall be a wise man or a foole? And yet shall he be lord of all my laboures which I with such wisdom haue taken vnder the sunne: This is also a vayne thyng.

So I turned me to refrayne my mynde from all such trauayle as I toke vnder the sunne,

For insonmuch as a man shoulde weery hym selfe with wisdom, with vnderstandyng and oportunitie, and yet be fayne to leaue his laboures vnto another that neuer shal beate for them: This is also a vayne thyng, and great miserie.

For what getteth a man of all the labour and trauayle of his mynde that he taketh vnder the sunne?

But heauinesse, sorrowe, and disquietnesse all the dayes of his life: Insonmuch that

(c) God hath appointed that man should be content to geue reason, not his kyng: and not to be leaue richly content, affection.

(f) When both suffer like adversity in this so: or as touching the corruption of the body, they dye both alike.

(g) Remem- in this so: or.

(h) That he myght seeke the true felicity which is in God.

(i) The rebuketh men that maketh carefulty prouidence to enrich their heres by vniuersalment to their owne dampnation, not knowinge whye or what they shalbe, eyther good or euill.

20

(h) Is it to
be blessing
of God to ob-
tain riches
honestly? so is
it no less ble-
sing to refresh
himself with
the fruites
thereof in inno-
cence. As both
which ble-
singes Solo-
mon commendeth
him self to
have tasted
largely, and
yet not happy
thereby.

25 For who myll cate or go moze lustyly
to his worke then I:

The .iij. Chapter.

A (o) Although true science is not to be put in any specific thing: yet God hath appointed all necessary things to be done in due time, order, and measure.



God hath
appointed þ
euerie man
shoulde dile
gently tra
uayle & take
paynes in his
vocation, to
the ende he
woulde haue
hym humble
& feare God.

22 wherfore I perceaue that there is no-
thyng better for a man then to be ioy-
full in his labour, for that is his portion:
But who wyll bring hym to see the
thyng that shall come after hym? The

6

Ecclejd

(c) There is no difference between a man and a beast touching the body, which of form: both breath; but the soul of man liveth temporally, and the body of man resteth by a sign by the mighty power of the spirit of God.

(d) The temperature of the soul is not broken by curtain sen: feel; but by the force and spirit of God.

(e) Of the nature of man.

The

¹ The innocent are oppressed. ⁴ Mens labours are full of abuse and vanitie. ⁹ Mans societie is necessarie. ¹³ A young man poore and wise, is to be preferred before an olde kynge that is a foole.

1



S I turned me, and considered all the violent wrong that is done vnder the sunne: and behold the teares of such as were oppressed, and there was no

man to comfort them, or that woulde deliuer and defende them from the violence of their oppressours.

2

² Wherefore I indged those that are dead, to be more happy then those that be alyue:

3

³ Better hym that is yet vnborne, to be better at ease then they both: because he seeth not the miserable workes that are done vnder the sunne.

4

⁴ Agayne, I sawe that all trauayle and diligence of labour that euery man taketh in hande, was done of enuie agaynst his neyghbour: This is also a payne thing, and a vexation of mynde.

5

⁵ The foole foldeth his handes together, and eateth vp his owne fleshe.

6

⁶ One handfull (sayth he) is better with rest, then both the handes full with labour and trauayle of mynde.

7

⁷ Moreover I turned me, and beholde yet another vanitie vnder the sunne:

8

⁸ There is one man, no mo but hym selfe alone, haupng neither childe nor brother, yet is there no ende of his careful trauayle, his eyes can not be satisfied with riches: [yet sayth he not] for whom do I take such trauayle: For whose pleasure do I thus consume alway my life: This is also a payne and miserable

thyng.

⁹ Therefore two are better then one, for they may well enioy the profite of their labour: For yf one of them fall, his companion helpeth hym by agayne.

¹⁰ But two is hym that is alone: for yf he fall, he hath not another to helpe him vp.

¹¹ Agayne when two sleepe together they are warme: but howe can a body be warme alone:

¹² One may be overconie, but two may make resistance: A three folde gable is not lightly broken.

¹³ A poore childe beyng wise, is better then an olde king that doteth, and can not belware in tyme to come.

¹⁴ Some one commeth out of prison, and is made a kyng: and another which is borne in the kyngdome, commeth vnto pouertie.

¹⁵ And I perceaued that all men lyuyng vnder the sunne go with the seconde childe that shall stande by in the steade of the other.

¹⁶ As for the people that haue ben before hym, and that come after hym, they are innumerable, and they that come after hym shall not reioyce of hym: This is also a payne thyng, and vexation of mynde.

¹⁷ When thou comest into the house of God, kepe thy foote and drawe nye, that God which is at hande may heare that thou geue not thy offerynges of foolles: for they knowe naught but to do euyll.

(b) Officiaries societie is to be commended by a manly life.

"D. and will more accurate administration.
Gen. xii. b.
1. Reg. i. c.

(c) When he rather to please and to come in to fauour with hym that shall succede into the place of honoure, then with him that both occupie the present estate.
(d) The people will not be long pleased with hym that occupie the place of honoure.

(e) we must direct our faith, prayer, and worship, by the voyce of God: and not by a blinde or wicked intent.

¹ Not to speake lightly, chiefly in Gods matters. ⁹ The couetous can neuer haue enough. ¹¹ The labourers sleepe is swete. ¹⁴ Man when he dyeth taketh nothing with hym. ¹⁸ To lye softly and with a contented mynde, is the gift of God.

1



B not hasty with thy mouth, and let not thine heart speake any thyng rashly before God: For God is in heauen, and thou vpon earth, therefore let thy wordes be fewe.

2

² For where much carefulnesse is, there are many dreames: and where many

wordes are, there men may heare foolles.

³ If thou make a vowe vnto God, be not slacke to performe it: As for foolish vowes he hath no pleasure in them: yf thou promise any thyng, pay it.

⁴ For better is it that thou make no vowe, then that thou shouldest promise and not pay.

⁵ Suffer not thy mouth to cause thy fleshe

Deu. xx. ii. c.
Baruc. vi. c.

(b) we ought to make those things for which we wish to be the glory of God, which are in our power to performe.

The booke

1) In pro-
sing that
rich than
not able to
reioyce.
2) by uncer-
te carrying a
pnyng, or
saying that
a sinners not
sinners.
3) making
us the same
our of iune.
4) because
not to be
riches: but
ob us to be
rich.

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5) Camp-
at 200 will
beate these
yngers, and
erose we
all aspen-
den hym.
6) The deap
hundred
the deap
the princ.

1) Plague
the roes:
and mail.

fleshe for to sinne, neither say thou be-
fore the angell that it is thy ignorance:
for then God Wyl be angry at thy
voyce, and destroy all the worke of
thyne handes.

6 And why: wheras are many dreames
and many wordes, there are also diuers
banities: but loke that thou feare God.

7 If thou seest the poore to be oppressed,
and wrongfully dealt withall, so that
equitie and right of the lawe is wrested
in the lande, marueyle not thou at such
a thyng: for he that is hygher then the
hyghest regardeth, and there be hygher
then they.

8 The increase of the earth bpholdeth
all thyng: yea the kyng hym selfe is
maynteyned by husbandry.

9 He that loneth money, Wyl neuer be
satisfied with money: and he that loneth
riches, shalbe without the fruite thereof:
This is also a bayne thyng.

10 wheras much riches is, there are many
also that spende them away: And what
pleasure more hath he that possesseth
them, sauyng that he may loke vpon
them with his eyes:

11 A labouryng man sleepeeth sweetly
whether it be litle or much that he ea-
teth: but the aboundaunce of the riche
Wyl not suffer hym to sleepe.

12 Yet is there a soze plague which I

haue seene vnder the sunne [namely]
riches kept to the hurt of him that hath
them in possession:

13 For oft tymes they perishe with his
great miserie and trouble: and yf he
haue a childe, it getteth nothyng.

14 Lyke as he came naked out of his
mothers wombe, so goeth he thither
agayne, and carryeth nothyng away
with hym of all his labour.

15 This is a miserable plague, that he
shall go euen as he came away: what
helpeth it hym then that he hath la-
boured in the wynde:

16 All the dayes of his lyfe also he dyd
eate in the darke, with great careful-
nesse, sicknesse, and sorowe.

17 Therfore me thynke it a better and a
fairer thyng, a man to eate and drynke,
and to be refreshed of all his labour
that he taketh vnder the sunne, all the
dayes of his lyfe which God geueth
hym: for this is his portion.

18 For vnto whom soeuer God geueth
riches, goodes, and power, he geueth it
hym to enioy it, to take it for his portion,
and to be refreshed of his labour: this
is the gyft of God.

19 For he thinketh not much howe long
he shall lyue, forasmuch as God fylleth
his heart with gladnesse.

The .vj. Chapter.

The miserable estate of hym to whom God hath geuen riches, and not the grace
to vse them.

A 1



Here is yet a plague
vnder the sunne, and it
is a generall thyng a-
mong men: When God
geueth a man riches,
goodes, and honour, so
that he wanteth no-
thyng of all that his heart can desire,
and yet God geueth hym not leaue to
enioy the same, but another man spend-
eth them: This is a bayne thyng and
a miserable plague.

2 If a man beget a hundred children,
and lyue many yeres, so that his dayes
are many in number, and yet can not
enioy his good, neither be buryed: as
for hym I say, that vntymely birth is
better then he.

3 For he cometh to naught, & spendeth
his tyme in darknesse, and his name is

forgotten.

4 Whereoner he seeth not the sunne, and
knoweth not of it: and yet hath he more
rest then the other.

5 Yea, though he lyued two thousande
yeres, yet hath he no good lyfe: Come
not all to one place:

6 All the labour that a man taketh is
for hym selfe, and yet his desire is neuer
fylled after his mynde.

7 For what hath the wise more then
the foole? what helpeth it the poore
that he knoweth to walke with fooles
before the lyuyng:

8 The cleare syght of the eye is better
then that the soule shoulde walke after
desires of the lust: howbeit, this is also
a bayne thyng, and a disquietnesse of
mynde.

9 The thyng that hath ben, is named
alreby,

(n) The rich-
kes conuise
man by many
brandes of
loue: mon-
teeth & honore
of a christan
man: vntill
either by mur-
dering hym
selfe, or by such
other kynde
offence.

lobid
i. i. i.

(b) What is
to beget, and
what is to be
get.

(c) What is
to beget, and
what is to be
get.

(b) What is
to beget, and
what is to be
get.

alredy, and knowen that it is euen man
hym selfe: neither may he go to lawe
with him ⁽¹⁾ that is mightier then he.
10 Many thinges there be that encrease
vanitie, and what hath a man els?

11 For who knoweth what is good for
man liuing in the dayes of his dayne
life, whiche is but a shadowe: Or who
wyl tell a man what shall happen after
hym vnder the sunne:

The. vij. Chapter.

Diuers preceptes to folowe that whiche is good, and to auoide the contrary.

1 **A** Good name is more
worth then precious
oyntment: ⁽¹⁾ & the day
of death, is better then
the day of byrth.
2 ⁽²⁾ It is better to go
into an house of mour-
ning, then into a banquetting house: For
there is the ende of all men, and he that
is liuing taketh it to heart.
3 ⁽³⁾ Grauitie is better then to laugh: for
when the countenaunce is heauie, the
heart is reformed.
4 The heart of the wise is in the mour-
ning house: but the heart of the foolishhe
is in the house of myrth.
5 ⁽⁴⁾ It is better to geue care to the chaste-
ning of a wyse man, then to heare the
longue of fooles:
6 For the laughyng of fooles is like the
cracking of thornes vnder a pot: and
that is but a dayne thing.
7 The wyse man hateth wrong dea-
ling, and abhorreth the heart that coue-
teth rewarde.
8 Better is it to consider the ende of a
thing then the beginning: The patient
of spirite, is better then the hye minded.
9 Be not hastily angrie in thy minde:
for wrath resteth in the bosome of
fooles.
10 ⁽⁵⁾ Say not thou, what is the cause
that the dayes of the old time were bet-
ter then they that be now: for that
were no wyse question.
11 Wysdome with inheritaunce is good,
yet better is it with them that without
care may beholde the sunne:
12 For wysdome defendeth aswell as
money, and the excellent knowledge &
wysdome geueth lyfe vnto hym that
hath it in possession.
13 Consider the worke of God, how that
no man can make the thing ⁽⁶⁾ straight,
whiche he maketh crooked.

14 Use well the tyme of prosperitie, and
remember the tyme of misfortune: for
God doth so temper the one and the o-
ther, that a man ⁽⁷⁾ can finde nothing
els.
15 All thinges haue I considered in the
tyme of my vanitie: that the ⁽⁸⁾ iust man
perissheth for his righteousnesse sake, &
the vngodly liueth in his wickednesse.
16 ⁽⁹⁾ Therefore be thou neither to righte-
ous ⁽¹⁰⁾ nor ouer wyse, that thou perishe
not.
17 ⁽¹¹⁾ Be neither to vnrighteous also nor
to foolishhe, lest thou die before thy tyme.
18 It is good for thee to ⁽¹²⁾ take holde of
this, and not to let that go out of thy
hande: For he that feareth God, com-
meth forth with them all.
19 Wysdome geneth more courage vnto
the wyse, then ten mightie men of the
cite.
20 ⁽¹³⁾ For there is not one iust vpon earth
that doth good, and sinneth not.
21 Take no heed vnto euery word that
is spoken, lest thou heare thy seruaunt
curse thee: for thyne owne heart know-
eth that thou thy self also hast oftentimes
spoken euill by other men.
22 All these thinges haue I proued in
wysdome, for I thought to be wyse,
*but she went farther fro me then she
was before: yea and so deepe, that I
might not reache vnto her.
23 I applied my minde also vnto know-
ledge, and to seeke and searche out sci-
ence, wysdome, and vnderstanding, to
knowe the foolishnesse of the vngodly,
and the errour of dotting fooles.
24 And I founde that *a woman is bit-
terer then death, the whiche hath cast
abrode her heart as a net that men fish
with, and her handes are chaynes:
⁽¹⁴⁾ who so pleaseeth God shall escape
from her, but the sinner wyl be taken
with her.

⁽¹⁾ That no
man can finde
fruit fully
Gods bountie

⁽²⁾ Meaning
that the cruel
circumstances
of the innocent
death, spare
the wicked.

⁽³⁾ Follow not
the good in-
firm in those
things which
be contrary to
Gods com-
mandement,
as punisheth
euery light
fault with ex-
communication.

⁽⁴⁾ Be not
wyse in thine
owne conceits

⁽⁵⁾ Depart
quickly from
that that is
wicked.

⁽⁶⁾ Take
heed of these
abominations.
iii. Re. viii. c.
ii. Par. vi. g.
Prou. xx. d.
i. Iohn. i. d.

Iob. xxviii. c

Prou. viii. d

⁽¹⁴⁾ The
woman is es-
caped only by
the grace of
God.

The booke

25 Beholde (saith the preacher) this haue I diligently searched out and proued: One thing must be considered with another, that a man may come by knowledge, which as yet I seeke, and finde it not.

^(a) Or, my soule seeketh.

26 Among a thousande men I haue founde one: but ^(c) not one woman among all.

27 Lo this onely haue I founde, that ^{*} God made man iust and right: ^(c) but they sought many inuentions.

^(c) In many a thinge, I haue founde one man that had pers. facultye. ^(d) And in many cases of men, women becomen iust.

The.viii. Chapter.

2 To obey princes and magistrates. 17 The workes of God passe mans knowledge.

A 1 Who is wise: who hath knowledge to make an aunswere: **A** ^(a) mans wysdome maketh his face to shine: but ^(b) vnthamefastnes putteth it out of fauour.

^(a) That is, pricteth to him inward.

^(b) Or, strength.



2 Kepe the kynges commaundement, namely for the oth that thou hast made vnto God for the same.

^(b) Withdraw not thy selfe lightly from the kynges obedience.

3 ^(b) Be not hastie to go out of his sight, and see thou continue in no euill thing: for whatsoeuer it pleaseth hym, that doth he.

Iob.xi.b.

Leu.xviii.a.

4 Like as when a king geueth a charge, his commaundement is mightie: Euen so, ^{*} Who may say vnto him, What doest thou?

5 ^{*} Who so kepeth the commaundement, shall seele no harme: but a wyse mans heart discerneth the tyme and iudgement.

6 For euery thing wyll haue oportunitie and iudgment: and this is the thing that maketh men full of carefulnesse and sorowe.

B 7 And why: a man knoweth not what is for to come: for who can tell hym when it shalbe:

8 Neither is there any man that hath power ouer the spirite to kepe styl the spirite, nor to haue any power in the tyme of death, nor that can make an ende of the battayle, neither may vngodlynesse deliuer them that meddle withall.

9 All these thinges haue I considered, and applied my mynde vnto euery worke that is vnder the sunne, howe one man hath lordship vpon another to ^(c) his owne harme.

^(c) In some much often tyme to tyrannies and wicked rulers. ^(d) That is, the vngodly hath ben persecuted after their buriall.

10 For I haue seene often the vngodly brought to their graues, ^(b) and yet they haue returned into the cite agayne: and

^(c) came from the place of holy men, whiche in the cite were growen out of memoire, as were those also that liued well: This is also a bayne thing.

^(c) That is, they shal not after they be dead, geue me of example.

11 ^(c) Because nowhe that euill workes are not hastily punished, the heart of man geueth hym selfe ouer vnto wickednesse.

^(d) When I haue seen the wayes, they haue no end.

12 Because an euill person offendeth an hundred tymes, and God deferreth, getting hym long life, therefore am I sure that it shall go well with them that feare God, whiche haue hym before their eyes.

13 Againe, as for the vngodly it shall not be well with him, neither shall he prolong his dayes: but euen as a shadowe, so shall he be that feareth not God.

14 Yet is there a vanitie vpon earth: **C** There be iust men vnto whom it happeneth as though they had the workes of the vngodly: Againe, there be vngodly, with whom it goeth as though they had the workes of the righteous: This haue I called also a bayne thing.

15 Therefore I commend gladnesse, because a man hath no better thing vnder the sunne, then to eate and drinke, and to be merie: ^(b) for that shall he haue of his labour, at the dayes of his life which God geueth hym vnder the sunne.

^(d) That is, the vngodly person of a carnall man.

16 And so I applied my mynde to learne wysdome, and to knowe the trauaile that is in the worlde, and that of suche a fashion, that I suffred not mine eyes to sleepe neither day nor night.

17 I vnderstoode of all the workes of God, but it is not possible for a man to attayne vnto the workes that are done vnder the sunne: and though he bestowe his labour to seeke them out, yet can he not reach vnto them: yea though a wyse man would undertake to knowe them, yet shall he not finde them.

The

¶ The. ix. Chapter,

By no outward thing can man know whom God loueth or hateth. ¶ No man knoweth his ende. ¶ Wylsdomes excellen strength.

1



Of all these things purposed I in my mynde to seeke out: The righteous & Wile, yea & their seruantes also are in the hand of

God, ^(a) and there is no man that knoweth eyther loue or hate, but all things are before them.

It happeneth vnto one as vnto another, it goeth with the righteous as with the vngodly, ^(b) with the good and cleane, as with the vncleane, with hym that offereth, as with hym that offereth not: like as it goeth with the vertuous, so goeth it also with the sinner: as it happeneth vnto the paryured, so happeneth it also to hym that is afrayde to be forsworne.

Among all things that come to passe vnder the sunne, this is a miserie, that it happeneth vnto all alike: This is the cause also that the heartes of men are full of wickednesse, and madde foolishnesse is in their heartes as long as they liue, vntill they dye.

And why: as long as a man liueth, he hath an hope: for a quicke ^(c) dogge [say they] is better then a dead lion.

For they that be liuing knowe that they shall dye: but they ^(d) that be dead knowe nothing, neither deserue they any more, for their memoiall is forgotten.

Also their loue, and their hatred, and their enuie is now perished, neither haue they any more part in the worlde in all that is done vnder the sunne.

Go thou thy way then, eate thy bread with ioy, & drinke thy wine with a glad heart, for thy workes please god: Let thy garments be all wayes white, and let thy head lacke no oymment.

Use thy selfe to liue ioyfully with thy wife whom thou louest all the dayes of thy life whiche is but dayne, that God

genereth thee vnder the sunne all the dayes of thy vanitie: for that is thy portion in this life of al thy labour and travail that thou takest vnder the sunne.

Whatsoeuer thou takest in hande to do, that do with al thy power: for in the graue that thou goest ^(e) vnto, there is neither worke, counsayle, knowledge, nor wylsdomes.

So I turned me vnto other things vnder the sunne, & I sawe that in running it helpeth not to be swift, in battell it helpeth not to be strong, to seeding it helpeth not to be wile, to riches it helpeth not to be a man of muche vnderstanding, to be had in fauour it helpeth not to be cunning: ^(f) but that all lieth in tyme and fortune.

For a man knoweth not his tyme: but like as the fishes are taken with the angle, and as the byrdes are caught with the snare: euen so are men taken in the perillous tyme, when it cometh sodaynly vpon them.

This wylsdomes haue I seene also vnder the sunne, and me thought it a great thing:

There was a litle cite and a few men within it: so there came a great kyng and besieged it, and made great bulwarkes against it.

And in the cite there was founde a poore man, but he was wyle, whiche with his wylsdomes deliuered the cite, yet was there nobody that had any respect to such a simple man.

Then sayd I, wylsdomes is better then strength: neuerthelesse, a simple mans wylsdomes is despised, and his wordes are not heard.

A wyle mans counsayle that is folowed in silence, is farre aboute the crying of a captaine among fooles.

For wylsdomes is better then hardnesse: but one sinner alone destroyeth muche goodnesse.

I (i)

¶ The

(d) There is no tyme of working, or experience after this life.

(e) Thus the wicked worldlings are deceived, attributing to fortune that which is ordered by the secrettye providence of god, for that the reward of god is not in this life, but chiefly in the life to come.

(f) A people of wile men.

* Or, heare.

Sapi. vi. a.
i. Reg. xviii.
ii. Re. xxii. c.

The .x. Chapter.

1 The difference of foolishnes and wysdome. 10 A sclanderer is like a serpent that can not be charmed. 15 Of foolish hynges and riotous princes. 16 And of good hynges and princes.

A 1



Dead flye doth corrupt
Sweete oymntment, and
maketh it to stinke:
Euen so oft tymes he
that hath ben had in
estimation for wys-
dome and honour, is
abhorred because of a litle foolishnesse.

(a) A wyse
man both
thynges aply-
eth with good
consideration:
but a foole
both contemp-
teth, and be-
yng a foole
him self, este-
meth all other
men as foolcs,
Rom. xii. b.

2 (a) A wyse mans heart is vpon his right hande, but a foolcs heart vpon his left.

3 A foole wyll shewe him selfe when he goeth by the way, yet thinketh he that euery man doth as foolishly as him self.

4 If a principall spirite be geuen thee to beare rule, * be not negligent then in thine office: for he that can take cure of him selfe, auoydeth great offences.

5 Another plague is there whiche I haue seene vnder the sunne, namely, the ignoraunce that is commonly among princes: in that a foole sitteth in great dignitie, and the (b) riche are set downe beneath.

(b) Wishe in
sopdome and
vertue.
* O, the
earth.

6 I haue seene seruauntes ride vpon horses, and princes goyng vpon their feete as it were seruauntes.

25
Pro. xxvi. d.
Ecc. xxvii. d

7 * But he that diggeth vp a pitte, shall fall therein hym selfe: and who so breakech downe the hedge, a serpent shall bite hym.

8 Who so remoueth stones, shall haue trauaile withall: and he that heweth wood, shall be hurt therewith.

(c) Wile hel-
peth nature.

9 When an iron is blunt and the poynt not sharpened, (c) it must be whet a-

gayne, and that with might: Euen so doth wisdom folowe diligence.

10 A backbiter is no better then a serpent that stingeth without hissing.

11 The wordes out of a wyse mans mouth are gracious: but the lippes of a foole wyll destroy him selfe.

12 The beginning of his talking is foolishnesse: & the last worde of his mouth is starke madnesse.

13 A foole is full of wordes, and a man can not tell what shall come to passe: who wyll then warne hym of it that shall folowe after hym?

14 The labour of the (b) foolishhe is gre-
uous vnto them, whyle they know not
holwe to go into the cite.

(b) The
like sayd
the high
and
the low
the same
dare.

15 No be vnto thee O thou lande, whose kyng (c) is but a chylde, and whose prin-
ces are early at their bankettes.

(c) I saye
in iudice
and maner,
and both of
great reuer-
ence

16 But well is thee O thou lande, whose kyng is come of nobles, and whose prin-
ces eate in due season for necessitie, and not for lust.

17 Thowolde slouthfulnesse the balkes fall downe, and thowolde idle handes it rayneth in at the house.

18 Deceate maketh men to laugh, and wine maketh them merie: but vnto money are all thynges obedient.

Pro. xxi.

19 (d) Wishe the king no euil in thy thought, and speake no hurt of the riche in thy priue chaumber: for a byrde of the ayre shall betray thy voyce, and with her feathers shall she bewray thy wordes.

(d) The
can not be
thought to
be true, but
the same

The .xj. Chapter.

1 To be liberall to the poore. 4 Not to doubt of Gods providence. 8 All worldly prosperitie is but vanitie. 9 God wyll iudge all.

A 1



As (a) thy bread vpon
wette faces, and so
shalt thou finde it after
many dayes.

(a) Se he
call to the
poore, though
it seeme to be
cast into the
sea, yet it shall
prospere there at
the last.

2 (b) Geue part seuē dayes,
& also vpon the eyght:
for thou knowest not
what miserie shall come vpon earth.

(b) Distribute
thy almes to
one that haue
need, without
respect of pre-
sent.

3 When the cloudes are full, they powre out raine vpon the earth. (c) And when the tree falleth, whether it be toward

the south or north, in what place soeuer it fall, there it lieth.

4 He that regardeth the winde, shall not sowe: and he that hath respect vnto the cloudes, shall not reape.

5 Nowe like as thou knowest not the way of the spirite, nor holwe the bones do growe in the wombe of her that is with chylde: Euen so thou knowest not the workes of God, which is the workmaster of all.

6 Cresse

- 6 Craffe not thou therefore with thy handes to solve thy seede, whether it be in the morning or in the evening: for thou knowest not whether this or that shall prosper, and if they both take, it is the better.
- 7 The light is sweete, and a pleasant thing is it for the eyes to looke vpon the sunne.
- 8 If a man lyue many yeres, and be glad in them all, let hym remember the

dayes of darknesse whiche shalbe manye, and that foloweth: All thinges shalbe but vanitie.

9 Be glad then (O thou young man) in thy yowth, and let thy heart be merie in thy young dayes, folowe the wayes of thyne owne heart, and the lust of thyne eyes, ^(c)but be thou sure that God shall bring thee into iudgement for all these thinges.

(c) So be-
haue thy selfe
in all thy doings
as thy remem-
ber alwayes
the counte
that thou
must make to
God for the
same at the
day of iudge-
ment.

¶ The. xij. Chapter.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 12 Wisdome is the gift of God, and consisteth in fearing hym, and keeping his commaundementes.

1 **D**Ut away displeasure out of thine heart, and remoue cuill from thy body: for chyldhood and youth is but vanitie.

2 Remember thy maker the sooner in thy yowth, or euer the dayes of aduersitie come, and or the yeres shalbe nye when thou shalt say, I haue not pleasure in them:

3 Before the sunne, the light, the moone, and starres be darkened, and or the cloudes turne agayne after the rayne:

4 ^(a)When the keepers of the house shall tremble, and when the ^(b)strong men shall bowe them selues, when the ^(c)milners stand still because they be so fewe, and when the ^(d)sight of the windowes shall ware dimme:

5 When the ^(e)doores in the streetes shalbe shut, and when the ^(f)voyce of the milner shalbe layde downe, when men shall ryle vp at the voyce of ^(g)the byrde, and when all the ^(h)daughters of nuptialke shalbe brought lowe:

6 When men shall feare ⁽ⁱ⁾in hye places, and be afraide ^(j)in the streetes, when the ^(k)Almonde tree shall flourish and be laden with the ^(l)grashopper, and when all lust shal passe: because man goeth to his ^(m)long home, and the mourners go

about the ⁽ⁿ⁾streetes.

7 ^(o)Or euer the siluer lace be taken away, and or the ^(p)golden well be broken: ^(q)Or the ^(r)pot be broken at the ^(s)well, and the ^(t)wheele broken vpon the ^(u)resterne.

8 Then shall the dust be turned agayne vnto earth from whence it came, and the spirite shall returne vnto God who gaue it.

9 *All is but vanitie (saith the preacher) all is but playne vanitie.

10 The preacher was yet more wyle, and taught the people knowledge, he gaue good hcedde, sought out the ground, and let forth many parables: his diligence was to finde out acceptable wordes, right scripture, & the wordes of truely.

11 For the wordes of the wyle are like prickes and nayles that go thorow, of the ^(v)ancoures of gatheringes [which] are geuen of one shepheard.

12 Therefore beware my sonne of that doctrine that is beside this: for to make many booke, it is an endlesse worke, and to muche studie wearieth the body.

13 Let vs heare the conclusion of all thinges, Feare God, and kepe his commaundementes: for that toucheth all men. For God shall iudge all workes and secrete thinges, whether they be good or euill.

(a) Lamen-
ing the eard.
(b) The mas-
sons in the
backe bone.
(c) Theye
lowe skinn
that conerth
the diapne.
(d) The two
great baptes.
(e) The luer.
(f) The head.
(g) The heart

25

Eccle. i. a.

Hebraic. c.

(v) The
sources of ga-
theringes he
callith wile
men, because
they gather
the saynges
of the wisest
foze of men in
their booke.

I (ii)

¶ The ende of the booke of the preacher, otherwise called Ecclesiastes.

The songue

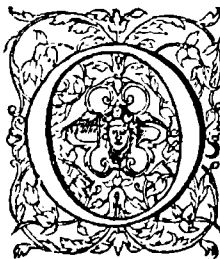
The Ballet of Ballettes of Solomon,

called in Latin, *Canticum Canticorum.*

The first Chapter.

The familiar talke and misticall communication of the spirituall loue betweene Iesus Christe and his Church. The domestick enemies that persecute the Church.

A 1 (a) The Church desireth to rest under the shadowe of Christe.



That he would kisse me with the kisses of his mouth: for thy loue is more pleasant then wine, and that because of the good and pleasant sauer of thy most precious baulmes.

(b) Christe mercifully foorth by preaching.
(c) The maydens, that is, they that are pure in heart.

(d) Solist chamber, that is, his secret and misteries.

(e) Blacke, sheweth the spotted of some and persecution.
(f) Fayre, sheweth sayth in the blood of Christe.

2 (b) Thy name is a sweet smelling oymment when it is shed forth, therefore do the (c) maydens loue thee.

3 Drawe thou me [vnto thee] We wyll runne after thee. The kyng hath brought me into his (b) priue chambers: we wyll be glad and reioyce in thee, we thinke more of thy loue then of wine: they that be righteous loue thee.

4 (f) I am blacke (d) ye daughters of Hierusalem) but yet (e) fayre and well fauoured, like as the tentes of the Cedarenes, and as the hanginges of Solomon.

5 Harueyle not at me that I am so blacke, for why: the sunne hath shined vpon me: my mothers chyldren haue euill wyll at me, they made me the keeper of the vineyardes, but mine owne vineyarde haue I not kept.

6 Tell me O thou whom my soule loueth, where thou feedest the sheepe, where thou makest them rest at the noone day: for why shall I be like hym that goeth wyng about the flockes of thy companions:

7 If thou knowe not thy selfe (d) thou sayest among women) then go thy way forth after the (b) footsteppes of the sheepe, and feede thy goates besyde the shepherdes tentes.

8 Vnto the hoast of Pharaos charets haue I compared thee, O my loue.

9 Thy cheekes and thy necke is beautifull as the turtles, and hanged with spanges and goodly iewels, a neckband of golde wyll we make thee, with siluer buttons.

10 (b) When the king sitteth at the table, he shall smell my Sardus: a bundell of myrrer is my loue vnto me, he wyll lye betwixt my brestes: a cluster of Camphire in the vineyardes of Engaddi is my loue vnto me.

11 Oh howe fayre art thou my loue, Oh howe fayre art thou: thou hast dones eyes. O howe fayre art thou my beloued, howe well fauoured art thou:

12 Our bed is deckt with flowres, the ceilinges of our house are of Cedar tree, and our crosse toyntes of Cipresse.

(g) After the manner of the Apostles.

Exo. xiii.

(h) Solist chamber, that is, his secret and misteries.

Cant. i.

The. ij. Chapter.

The Church desireth to rest vnder the shadowe of Christe. She heareth his voyce. She is compared to the doue. And the enemies to the fores.

A 1 (a) Christe among his members.



Am the rose of the fiede, and lillie of the valleys;

(b) As the lillie among the thornes: so is my loue among the daughters.

(c) The loue of the Church towards Christe.

2 (b) Like as the apple tree among the trees of the wood: so is my beloued among the sonnes.

4 My delight is to sit vnder his shadowe, for his fruite is sweete vnto my throte.

5 He bringeth me into his wine seller, his barmes spread ouer me, whiche is his loue.

6 Set about me cuppes of wine, comfort me with apples, for I am sicke of loue.

7 His left hande lyeth vnder my head, and his right hande shall embrace me.

8 I charge

(d) Christe, that is, his fruite.

Cant. ii.

8 ⁽¹⁾ I charge you O ye daughters of Hierusalem by the roes and hindes of the fiede, that ye wake not vp my loue, nor touche her, tyll she be content her selfe.

9 He thinke I heare the voyce of my beloued: lo, there commeth he hopping vpon the mountaines, and leaping ouer the litle hilles.

10 My beloued is lyke a roe or a young hart: beholde he standeth behinde ⁽²⁾ at the winder wall, he looketh in ⁽³⁾ at the winder dowe, and peepeth thorow the grate.

11 My beloued answered and sayd vnto me: O stande by my loue, my beautifull, and go to thyne owne: ⁽⁴⁾ for lo the winter is now past, the rayne is alway and gone.

12 ⁽⁵⁾ The flowres are come vp in the field, the tyme of the byrdes singing is come, and the ⁽⁶⁾ voyce of the turtle doue is

hearde in our lande.

13 The figge tree byngeth forth her figges, and the vines beare blossomes and haue a good smell.

14 O stande by then and come my loue my beautifull, [and come I say] O my done, out of the caues of the rockes, out of the holes of the wall, O let me see thy countenance and heare thy voyce: for swete is thy voyce, and fayre is thy face.

15 Get vs ⁽⁷⁾ the foxes, yea the litle foxes that hurt the vines: for our vines beare blossomes.

16 ⁽⁸⁾ My loue is mine, & I am his, whiche feedeth among the lillies vntill the day breake, and till the shadowes be gone:

17 ⁽⁹⁾ Come agayne O my beloued, and be lyke as a roe or a young hart vpon the wyde mountaines.

⁽¹⁾ Suppose the herenken at the beginning, when they see the false doctrine.

⁽²⁾ The Church prayeth Chyche to be a yclef help alway in tyme of neede.

¶ The.iiij. Chapter.

The Church desireth to be ioyned inseparably to Chyche her husbnde. & her desireth liueraunce out of the wyldernesse.

1 **B** ⁽¹⁾ night in my bed I sought hym whom my soule loneth: yea diligently sought I him, but I found him not.

2 I will get by thought

3 I ⁽²⁾ go about the cite, in the wayes in all the streates wyll I seeke hym whom my soule loneth: but when I sought him I founde him not.

4 The watchmen also that go about the cite, founde me [to whom I sayde] Salve ye not hym whom my soule loneth:

5 So when I was a litle past them, I founde him whom my soule loneth: I haue gotten holde vpon hym, and wyll not let him go, but tyll I byng him into my mothers house, and into her chamber that bare me.

6 I charge you O ye daughters of Hierusalem by the roes and hyndes of the fiede, that ye wake not vp my loue, nor touche her, till she be content her selfe.

6 Who is this that commeth by out ⁽³⁾ of the wyldernesse like vapours of smoke, as it were a smell of myrr, frankensence, and all maner spices of the Apothecarie:

7 Beholde, about ⁽⁴⁾ Solomons bedsteepe there stande thre score valiaunt, of the most mightie in Israel: They holde swordes euery one, and are expert in warre.

8 ⁽⁵⁾ Every man also hath his sworde vpon his thigh, because of feare in the night.

9 King Solomon had made him selfe a pallace of the wood of Libanus, the pillers are of siluer, the couering of golde, the seate of purple, the ground is pleasantly paved with loue for the daughters of Hierusalem.

10 Go forth ⁽⁶⁾ O ye daughters of Sion and beholde king Solomon in the crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

⁽¹⁾ By this is understood the church which is the body of Christ, which in the wyldernesse had no lawe.

⁽²⁾ By Solomons bedsteepe, is understood the temple of Solomon the which is descended by the sword, that is by the sword.

⁽³⁾ Every man must have the sword of God, by the which he shall be saved in the time of temptation.

⁽⁴⁾ Some read, the pavement of golde, the covering of purple.

⁽⁵⁾ yea that he of the number of the saythful

The songue

The. iiii. Chapter.

1 The prayes of the Church. 7 She is without blemish in his sight. 9 The loue of Christe towards her.

A 1

(a) Christe prayeth his Church, wherein he hath great delight. (b) A simple, faith and sincere. (c) The friends of a true laye.



Howe^(a) sayre art thou my loue, howe sayre art thou: thou hast^(b) dones eyes, beside that which lyeth hid with- in: Thy heere lockes are lyke the wooll of

a flocke of goates that be shorne vpon mount Selead.

(b) By the teeth is figured sapth, by the which she are all made the sonnes of God equalig.

2 Thy teeth are like a flocke [of sheepe] of the same bignesse whiche went by from the washing place, Where every one beareth two twinnes, and not one vnfruitfull among them.

3 Thy lippes are lyke a rose coloured ribande, thy wordes are lovely, thy cheekes are like a peece of a pomegrate within thyne heeres.

(c) By the necke are figured the ptechers.

4 Thy necke is like the towre of David builded with costly stones, lying out on the sides wherevpon there hange a thousande sheldes: yea all the weapons of the gaintes.

(d) The two breasts figured the two testaments.

5 Thy two breastes are lyke two twinnes of young Roes, whiche feede among roses.

6 That I might go to the mountaine of myrr, and to the hil of frankincense, til the day breake, and til the shadowes be past away.

7 Thou art all sayre (O my loue) and no spot is there in thee.

8 Come to me from Libanus (O my spouse) come to me from Libanus:

looke from the top of Amara, from the top of Sanit and Hermon, from the lions dennes, and from the mountaines of the leoparades.

9 Thou hast [with loue] bewitched my heart O my sister my spouse, thou hast³ bewitched my heart with one of thyne eyes, and with one chayne of thy necke.

10 O howe sayre are thy breastes, my sister, my spouse: Thy breastes are moze pleasaunt then wine, and the smell of thyne oymntmentes passeth all spices.

11 Thy lippes, O my spouse, drop as the hony combe, yea mylke and hony is vnder thy tongue, and the smell of thy garments is like the smell of Libanus.

(e) The eyes are figured as the eyes of a dove, which are full of grace.

12 A garden Well locked is my sister, my spouse: a garden Well locked, and a sealed Well.

(f) The garden is figured as the Church, which is locked and sealed.

13 The fruites that are planted in thee, are lyke a very paradise of pomegrates with swete fruites, as Camphire, Cardus, & Saffron, Calamus, Sinamoni, With all swete smellingng trees, Myrr, Aloes, and all the best spyces, a Well of gardens, a Well of liuing waters which runne downe from Libanus.

14 Up thou north Winde, come thou south Winde and blowe vpon my garden, that the smell thereof may be carryed on euery side: yea that my beloued may come into his garden, and eate of the swete fruites [that growe therein.]

(g) The north wind is figured as the Holy Spirit, which comes to the Church.

The. v. Chapter.

1 Christe calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 6 She confelleth her nakednes. 10 She prayeth Christe her husbnde.

A 1

(a) The garden signifieth the Church of God, in the which Christe be- draweth his singulie bene- fices.



Am^(a) come into my garden, O my sister, my spouse, I haue gathered my Myrr with my spice: I haue eate hony with my hony combe, I haue drinke my wine with my milke: Eate O ye frendes, drinke and be merie O ye beloued.

2 I am a sleepe, but my heart is wa-

king: I heare the voyce of my beloued when he knocketh, saying, Open to me O my sister, my loue, my doue, my dear- ling: for my head is full of deaw, and the lockes of my heere are full of the nyght doppes.

3 I haue put of my coate, howe can I do it on agayne: I haue washed my feete, howe shall I fyle them agayne:

4 O ye loue put in his hande at the hole, and my heart was moued within me.

5 I stood

5 I stood vp to open vnto my beloued,
and my handes droppd with Myre,
& the Myre ranne downe my fingers
vpon the locke.

6 I opened vnto my beloued, but he
was departed and gone his way: How
why he spake, my heart was gone: (b) I
sought him, but I could not finde him:
I cryed vpon hym, neuerthelesse he
gane me no answer.

7 So the watchmen that went about
the citie, founde me, smote me, and
wounded me: yea they that kept the
walles toke away my kerchaffe from
me.

8 I charge you therefore O ye daugh-
ters of Hierusalem, yf ye fynde my be-
loued, that ye tell hym howe that I am
sicke for loue.

9 What maner of man is thy loue
aboue other louers, O thou fairest a-
mong women: O what can thy loue
do more then other louers, that thou
chargest vs so straitly?

10 As for my loue, he is whyte and red
coloured, a goodly person among tenne

thoufande.

11 His head is as the most fine golde, the
lockes of his heere are bushed, & blacke
as a crowe.

12 His eyes are as the eyes of dones by
the water brookes as though they
were washed with mylic, and are set
lyke pearles in golde.

13 His cheekes are lyke a garden bed,
wherin the Apothecaries plant all
maner of sweete thynges.

14 His lippes are lyke lilies that droppe
sweete smellng Myre: his handes are
lyke golde rynges, hauing inclosed the
precious stone of Charlis.

15 His body is as the pure iuorie, deck-
ouer with Saphires: his legges are as
the pillars of Marble set vpon sockettes
of golde.

16 His face is as Libanus: and as the
beautie of the Cedar trees.

17 The wordes of his mouth are sweete:
yea he is altogether louely: Such a one
is my loue O ye daughters of Hieru-
salem, such a one is my loue.

(a) Some
reade, and re-
mayne by the
full belly.

C

The .vi. Chapter.

2 The Church assureth her selfe of the loue of Christ. 3 The prayles of the Church.
8 She is but one and indefiled.

1 **W**hyther is thy loue
gone then O thou
fairest among women:
whyther is thy loue
departed, and we wyll
seke hym with thee:

2 (a) My loue is gone
downe into his garden vnto the sweete
smellng beddes, that he may refreshe
hym selfe in the garden, & gather lilies.

3 My loue is myne, and I am his, which
feedeth among the lilies.

4 Thou art beautifull O my loue as is
the place: Thirza, thou art faire as Hieru-
salem, fearefull as an armie of men
with their banners.

5 Turne away thine eyes from me, for
they haue set me on fire: Thy heery
lockes are lyke a flocke of goates shorne
vpon the mount of Gilead.

6 Thy teeth are lyke a flocke of shorne
sheepe which go out of the washng
place, where euery one beareth
swimmes, and not one vnfruitfull
among them.

7 Thy cheekes are like a peece of a pome-
granate within thy lockes of heere.

granate within thy lockes of heere.

8 (b) There are threescore queenes, foure-
score viues, and damselles without
number.

9 (c) One is my done, one is my dearyng:
She is the only beloued of her mother,
and deare vnto her that bare her: When
the daughters salve her, they sayde she
was blessed, yea the queenes & viues
prayed her.

10 What is she this that loketh forth as
the moonyng, faire as the moone, cleare
as the sunne, and fearefull as an armie
of men with their banners?

11 I went downe into the nut garden
to see what grewe by the brookes, and
to loke yf the vineyarde flourishd, or yf
the pomegranates were not forth.

12 I knewe not that my soule had made
me the charyot of the people that be
vnder tribute.

13 Turne agayne turne agayne O thou
perfect one, turne agayne turne agayne
and we wyll loke vpon thee: What will
ye see in the (d) Sulamite: She is lyke
men of warre singing in a companie.

(b) There be
made in the
Church of
God, a diuers
order and
hierarchy ther-
in.
(c) Which
represente
Churches
dispensed,
namely one
catholike
Church.

(d) Christe
loke vpon
his Church
subiect to af-
fection, what
seeth he
wyngeth.

(e) Sulamite,
that is, Hieru-
salem, the
which was
Sulam, thus
signifieth
peace.

The

The tongue

The .vij. Chapter.

1 The beaultie of the Church in all her members. 10 She is assured of Chyffes loue towarde her.

21



holwe pleasaunt are thy treadynges with thy shoes, thou princes daughter: the ioyntes of thy thighes are like a faire ieuell, which is wrought by a cunnyng

workemaister.

2 Thy nauell is lyke a rounde goblet, which is neuer without drynke.

3 Thy wombe is like a heape of wheate that is set about with lilies.

4 Thy two breastes are lyke two winnes of young roes.

5 Thy necke is as it were a towre of ioye: thine eyes also are lyke the water pooles that are in Hesebon, beside the port of Bathrabbini, thy nose is lyke the towre of Libanus, which loketh towarde Damascus.

6 That head that standeth vpon thee is lyke Carmel: and the heere of thy head is like purple, and like a kyng dwellyng among many water conduites.

7 O holwe faire and louely art thou my dearilyng in pleasures:

8 Thy stature is lyke a paulme tree, and

thy breastes lyke the grapes.

9 I sayde, I wyll climbe vp into the paulme tree, and take holde of his hye braunches.

10 Thy breastes also shalbe as the wine clusters, the smell of thy nosethyldes like as the smell of apples.

11 And thy rooffe of thy mouth lyke the best wine, which is meete for my best beloued, pleasaunt for his lippes, and for his teeth to chawc.

12 I am my beloueds, and he shall turne hym vnto me.

13 Come on my loue, we wyll go forth into the fiede, and take our lodgyng in the billages.

14 In the moornyng wyll we go see the vineyarde, we wyll see yf the vine be sprong forth, yf the grapes be growen, and yf the pomegranates be shot out.

15 There will I geue thee my brestes: the Mandagozas geue their sweete smell, and besyde our doores are all maner of pleasaunt frutes both newe and olde, which I haue kept for thee O my beloued.

(a) Thy nauell is like a rounde goblet with the rich honye of Gods word, which is the only desired. (b) The Church is full of spiritual treasures. (c) The two testaments cometh from God, and they be of equal authority. (d) The pleasures ought to be pure. (e) The magnificence must be well instructed in the word of God. (f) Thy lodgyngs of good and euill. (g) The ymages that are in the world stande betwixt, lyke a watchman to defend the doore. (h) The Church hath encrease, the more it is persecuted, and persecuted.

(a) The Church is full of spiritual treasures, which are the word of God.

(a) The Church is full of spiritual treasures, which are the word of God.

The .viij. Chapter.

2 The Church wyll be taught by Chyffe. 7 She is vpholden by hym. 6 The beherment loue wherewith Chyffe loueth her. 11 She is the vine that bringeth forth fruite to the spiritual Solomon, which is Iesus Chyffe.

21



That I might finde thee without and kisse thee, whom I loue as my brother whiche suckt my mothers brestes, and that thou shalt not be dispised,

2 I wyll leade thee and bring thee into my mothers house, that thou myghtest teache me, and that I myght geue thee drynke of the spiced wine, and of the sweete saype of my pomegranates.

3 His left hande shalbe vnder my head, and his ryght hande shall embrace me.

4 I charge you O ye daughters of Iherusalem that ye wake not by my loue, nor touche her, tyll she be content her selfe.

5 What is she this that cometh vp from

the wilderness, and leaneth vpon her loue: I wake thee by among the apple trees where thy mother conceaued thee, where thy mother [I say] brought thee into the worlde.

6 O set me as a seale vpon thine heart, and as a seale vpon thine arme: for loue is myghtie as the death, and getoulie as the hell.

7 Her coales are coales of fire, and a very beherment flambe [of the Lorde]: so that many waters are not able to quench the loue, neither may the streames drowne it: yea yf a man woulde geue all the good of his house for loue, he shoulde count it nothyng.

8 Our syster is but young and hath no brestes: what shall we do for our syster when she shalbe spoken for?

9 If

(a) The faith of the old testament belongeth to the new testament.

Cant. ii. 1. (b) His grace is as a strong picture me from destruction in aduersite, and for punishment in prosperite.

(a) The Church is full of spiritual treasures, which are the word of God.

(a) The Church is full of spiritual treasures, which are the word of God.

- 9 ¶ If she be a wall, we shall bulde a silver bulbarthe therupon: yf she be a dooze, we shall fasten her with boordes of Cedar tree.
- 10 I am a wall, and my brestes lyke towres, then was I as one that hath founde fauour in his syght.
- 11 Solomon hath a vineparde at Baalhamon: and this vineparde deliuered he vnto the keepers, that euery one for the fruite therof shoulde geue hym a

- thoulande peeces of silver.
- 12 My vineparde which is myne, is in my syght: thou (O Solomon) must haue a⁽¹⁾ thoulande, and the keepers tivo hundred, which kepe the fruite.
- 13 Thou that dwellest in the gardens, ¶ let me heare thy voyce, that my companions may hearken to the same.
- 14 ¶ I get thee away my loue, and be as a roe or a young hart vpon the sweete smellyng mountaynes.

A. P. E.

The ende of the ballet of ballettes of Solomon, called in latine *Canticum Canticorum*.

(1) By this thousand is signified the greatest multitude, which is his eternall king, which is obtained by the grace of God, & not by our merits.

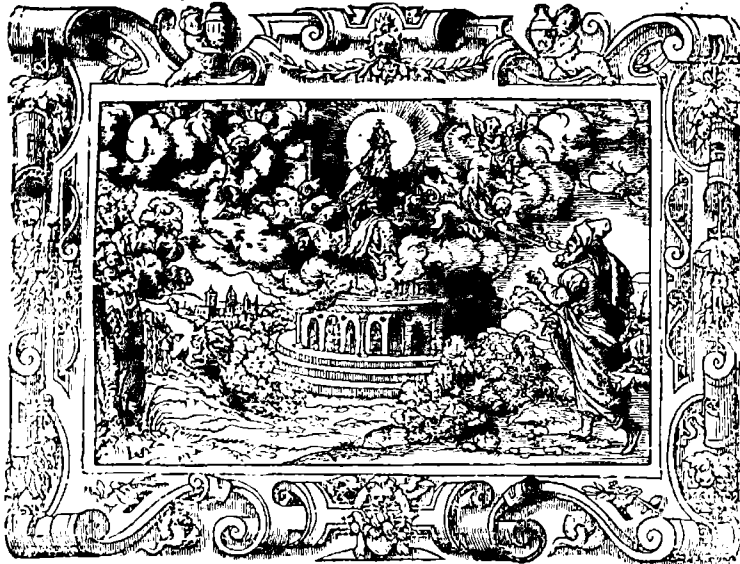
(2) Christ dwelleth in his Church, and his Church beare his voyce.

(3) The Church doth pray that Christ departing wold his body be preserved, he would assist her in all kinde of necessities with the grace of his heavenly spirit.

✠ The booke of the prophete Eſai.

The firſt Chapter.

2 The prophete accuſeth the ſinnes of the people : namely of ingratefulneſſe, ſubburneſſe,
11 faithleſſe ſeruiſe of God, 24 and ſheweth Gods terrible iudgement agaynſt them
vntille they repent.



21
(a) The reuelation
of the prophet.



The vision of Eſai
ſonne of Amos,
which he ſaue
vpon Iuda and
Hieruſalem, in the
dayes of Azia &
Ioathan, Ahaz
and Iehereſchiah,
kings of Iuda.

- 2 Heare O heauens, and hearken O
earth: for the Lorde hath ſpoken, I
haue nourished and brought vp children,
and they haue done vnfaiſhfully agaynſt
me.
- 3 The ore hath knowen his owner, and
the aſſe his maſters cribbe: (but) Iſrael
hath not knowen, my people hath
geuen no heede.
- 4 Ah ſumecfull nation, a people laden with
iniquitie, a ſeede of the wicked, corrupt
children: they haue forſaken the Lorde,
they haue prouoked the holy one of Iſ-
rael vnto anger, they are gone back-
warde.
- 5 Why ſhoulde ye be ſtricken any more:

- (for) ye are euer falling away: every
head is diſeaſed, and every heart heavy:
- 6 From the ſole of the foote vnto the
head there is nothing ſounde in it: (but)
woundes, blaynes, and putrifying ſore:
they haue not ben ſaued, neither wrap-
ped vp, neither moiſtified with the oyle-
ment.
- 7 Your lande is waſted, your cities are
burnt vp, ſtraungers deuour your
lande before your face, and it is made
deſolate, as it were the deſtruction of
enemies [in the tyme of warre.]
- 8 And the daughter of Sion ſhal be left
as a cotage in a vineyarde, lyke a lodge
in a garden of Cucumbers, lyke a be-
ſieged citie.
- 9 Except the Lorde of hoaſtes had left
vs a ſmall remnant, we ſhoulde haue
ben as Sodoma, & lyke vnto Gomorra.
- 10 Heare the worde of the Lorde ye lordes
of Sodoma, and hearken vnto the ſaue
of our God thou people of Gomorra.
- 11 Why offer ye ſo many ſacrifices to me,
whyll the Lorde ſay: I am full of the
burnt

- burnt offerings of weathers, & of the fatteſſe of fed beaſtes, ⁶ I haue no pleaſure in the blood of bullockes, lambes, and goates.
- 12 When ye come to appeare before me ſtanding in my courtes, who hath required this at your handes:
- 13 Offer me no mo oblations, for it is but loſt labour: incenſe is an abhominable thyng vnto me, I may not alway with your newe moones, your ſabbathes & ſolempne meetynges, your ſolempne aſſemblies are wicked.
- 14 I hate your newe moones and appointed feaſtes euen from my very heart, they make me weery, I can not abyde them.
- 15 When you holde out your handes, I wyll turne myne eyes from you: and though ye make many prayers, yet I wyll heare nothyng at all, ſeyng your handes are full of blood.
- 16 Waſhe you, make you cleane, put away your euyl thoughtes out of my ſyght: ceaſe from doyng of euyl,
- 17 Learne to do well, applie your ſelues to equitie, deliuer the oppreſſed, helpe the fatherleſſe to his ryght, let the widowes complaynt come before you:
- 18 And then go to, ſaith the Lorde, let vs talke together: though your ſinnes be as red as ſcarlet, they ſhalbe as whyte as ſnowe: and though they were lyke purple, they ſhalbe as whyte as wooll.
- 19 If ye be wylling and obedient, ye ſhal eate the good of the lande:
- 20 But yf ye be obſtinate and rebellious, ye ſhalbe deuoured with the ſworde: for the mouth of the Lorde hath ſpoken [it.]
- 21 Howe happeneth it then that the righteous cite which was full of equitie, is become vnfaythfull as a whore: Righteouſneſſe dwelt in it, but nowe murderers.
- 22 Thy ſiluer is turned to drolle, and thy wine mixt with water.
- 23 Thy princes are wicked, and companions of theecues: they lone gyftes altogether, and gape for rewarde: As for the fatherleſſe they helpe hym not to his ryght, neither wyll they let the widowes cauſes come before them.
- 24 Therefore ſaith the Lorde God of hoaſtes, the nightie one of Iſrael: Ah I muſt eaſe me of mine enemies, and auenge me of mine aduerſaries:
- 25 And I ſhall lay my hande vpon thee, and purely purge away thy drolle, and take away all thy tyme:
- 26 And let thy iudges agayne as they were ſometime, and thy ſenatours as they were from the begynnyng: and then thou ſhalt be called the righteous cite, the faythfull cite.
- 27 Sion ſhalbe redeemed with equitie, and her conuerter with righteouſneſſe.
- 28 But the tranſgreſſours, and the vngodly, and ſuch as forſake the Lorde, ſhall altogether be utterly deſtroyed.
- 29 For ye ſhalbe confounded for the trees which ye haue deſired: and ye ſhalbe aſhamed of the gardens that ye haue choſen.
- 30 For ye ſhalbe as a tree whoſe leaues are fallen away, and as a garden that hath no moſtneſſe.
- 31 And the very ſtrong one [of your idols] ſhalbe as towre, and the maker of it as a ſparke [of fire] and they ſhal both burne together, and no man quenche them.

The .ij. Chapter.

¹ I prophecie of Chriſte and his kyngdome. ¹² Pryde, couetouſneſſe, ſuperſtition, and idolatrye are reprobued. ¹⁷ Gods terrible iudgement agaynſt theſe.

- 1 **I**n the ſelfe ſame worde that Chai the ſonne of Amos ſaue vpon Iuda and Hieruſalem.
- 2 And [this] ſhall come to paſſe in the latter dayes: the hyll of the Lordes houſe ſhalbe prepared in the heygth of the mountaynes, and ſhalbe hygher then the hylls, and all nations ſhall preaſte vnto hym.
- 3 And a multitude of people ſhall go,

ſpeakyng [thus one to another] come, let vs aſcende to the hyll of the Lorde, to the houſe of the God of Iacob, and he wyll inſtruct vs of his wayes, and we wyll walke in his pathes: for out of Sion ſhall come a lawe, and the worde of the Lorde from Hieruſalem:

- 4 And ſhall geue ſentence among the heathen, and ſhall reſourne the multitude of people: they ſhall breake their ſwordes alſo into mattocks, and their ſpeares to make ſithes: And one people ſhall

(b) The cause why God forsaketh his people is, for their sin, for their iniquities, for their unbelief, for their disobedience, and for their unfaithfulness.

25

- shall not lyft by a weapon agaynst another, neither shall they learne to fyght from thenceforth.
- 5 Come ye O house of Jacob, and let vs walke in the lycht of the Lorde:
- 6 For thou hast forsaken thy people the house of Jacob, ^(b) because they be replenished [with euils] from the east, and with sorcerers lyke the Philistines, and in straunge children they thynke themselves to haue enough.
- 7 Their lande is full of siluer and golde, neither is there any ende of their treasure: their lande is also full of hoxes, and no ende is there of their charrettes.
- 8 Their lande also is full of bayne gods, and befoze the worke of their owne handes they haue bowbed them selues, yea euen befoze the thyng that their owne fingers haue made.
- 9 There kneeleth the man, there falleth the man downe [befoze them:] therfoze forgoeth them not.
- 10 Get thee into the rocke, and hyde thee in the grounde for feare of the Lorde, and for the glorie of his maiestie.
- 11 The high lookes of man shalbe brought lowe, and the hautynesse of men shalbe bowbed downe: and the Lorde alone shalbe exalted in that day.
- 12 For the day of the Lorde of hostes [shalbe] vpon all the proude, loftie, and vpon all that is exalted, and he shalbe brought lowe:

- 13 And vpon all high and stout Cedar trees of Libanus, and vpon all the oaks of Basan,
- 14 And vpon all the high mountaynes, and vpon all the high hilles,
- 15 And vpon euery high towre, and vpon euery fenced wall,
- 16 And vpon all the shippes of Tharsis, and vpon all pictures of pleasure.
- 17 And the pride of man shalbe brought downe, and the loftynesse of men shalbe made lowe, and the Lorde alone shalbe exalted in that day:
- 18 As for the idols he shall utterly abolish:
- 19 And they shall creepe into holes of stone, and into caues of the earth for feare of the Lorde, and for the glorie of his maiestie, when he ariseth to destroy [the wicked ones of] the earth.
- 20 In the selfe same day shall man cast away his gods of siluer, and his gods of golde, into the holes of howles and Backes, which he neuerthelesse had made to hym selfe to honour them.
- 21 And they shall creepe into the distes of the rockes, and into the toppes of the harde stones for feare of the Lorde, and for the glorie of his maiestie, when he ariseth to destroy [the wicked ones of] the earth.
- 22 Ceasse therfoze from man in whose nosethilles there is breath: for wherun is he to be accounted of?

The .iiij. Chapter.

1 The mischietes that God sendeth on common weales for the contempe of his worde.
 14 The courtousnesse of rulers repproued. 15 The proude nicenesse of women punished to their shame.

26

- 1 **H**Or lo, the Lorde God of hostes doth take away from Hierusalem and Juda all maner of stay, all stay of meate and drynke,
- 2 The captayne and the souldiour, the iudge and the prophete, the prudent and the aged man,
- 3 The captayne of hie & the honorable, the senatour, the cunning artificer, and the eloquent oratour.
- 4 And I shall geue children to be their princes, and babes shall rule ouer them.
- 5 And the people shall eche one of them violently oppresse another, and euery one agaynst his neyghbour: The boy

(a) The proude, that is, such as can lye by thre ynnuence thynge to come.

shall presume agaynst the elder, and the person of lowe degre agaynst the honorable.

- 6 Yea one shall take a frende of his owne kinrede by the bosome, and say: thou hast clothynge, thou shalt be our head, and stay this ruine with thy hande.
- 7 Then shall he sweare and say, I can not helpe you: there is neither meate nor clothynge in my house, make me no ruler of the people.
- 8 For Hierusalem and Juda must decay: because that both their wordes and counsailes are agaynst the Lorde to prouoke the presence of his maiestie to anger.
- 9 Their

- 9 Their very countenance bewrayeth the, yea they declare their owne sinnes [themselves] as Sodomie, they hide it not: no be to their owne soules, for they haue rewarded euill vnto them selues.
- 10 Say to the ryghteous that it shall go well with them: for they shall eate the fruite of their owne studies.
- 11 [But] no be vnto the wicked, for it shall be euill with hym: for he shall be rewarded after his owne workes.
- 12 Children are extortioners of my people, and women rule ouer them: O my people, thy leaders deceaue thee, and corrupt the way of thy footsteppes.
- 13 The Lorde is here to conuinue of the matter, & standeth to iudge the people.
- 14 The Lorde shall enter into iudgement with the elders and princes of his people, [and shall say to them:] It is ye that haue burnt by my vineyarde, the spoyle of the poore is in your houses.
- 15 What meane ye that ye Bray [as in a mortar] my people, and grinde the faces of the poore: saith the Lorde God of hostes.
- 16 Forsooner the Lord hath said, seing the daughters of Sion are wahren pronde, & walke with stretched fourth neckes, and wanton lokes, goyng and trippynge nicely, and tinkelcynge with their feete:
- 17 Therefore shall the Lorde shawe the heades of the daughters of Sion, and shall discouer their fithynesse.
- 18 In that day shall the Lord take away the gorgeousnesse of the attire about their feete, & the caules, and the rounde tires [after the fashion of the moone.]
- 19 The sweete perfumes, and the brace-lettes, and the muffers,
- 20 The bonnettes, and the floppes, and the head bandes, and the tablettes, and the carynges,
- 21 And rynges, and nose icewels:
- 22 The costly apparell, and the bayles, and the wimples, & the crispyng pinnes,
- 23 And the glasses, and the fine linnen, and the hoodes, and the lawnes,
- 24 And in steade of good smell there shall be stynke, and in steade of their girdle a rent, and for well set heere there shall be baldnesse, in steade of a stomacher a sacke cloth, & [summe] burnyng for beautie.
- 25 Thy men shall perishe with the sword, and thy balaunt souldiours in the battayle [O Hierusalem.]
- 26 And her gates shall mourne and bewaile: and she beyng desolate, shall syt vpon the grounde.

The .iiij. Chapter.

1 The miserie of the Subburne. 3 A promise of Gods saueur to the residue.

1 **I**n that day, seuen women shall take holde of one man, saying: We wyl finde our selues meate and apparell: only let vs be called by thy name, to take our shamefull reproofe [from vs.]

2 In that day shall the budde of the Lorde be beautifull and glorious, and the fruite of the earth shall be excellent and pleasaunt, for them that are escaped of Israel.

3 Then shall the remnaunt in Sion and the remnaunt at Hierusalem be called holy: [namely] all such as are written

among the luyng in Hierusalem,

4 After that the Lorde hath washt away the fithynesse of the daughters of Sion, and hath purged the blood out from Hierusalem in the spirite of iudgement and in the spirite of fire.

5 And vpon all the dwellynges of the hylls of Sion, and vpon her congregations, the Lord shall create a cloude and smoke by day, and the shynnyng of a flaming fire by night: for all the glorie shall be preferred.

6 And there shall be a tabernacle for a shadowe in the day time from the heat, & a safe place and refuge from weather and rayne.

(b) They are saued whose sinnes are remitted and sought away with the blood of Christ.

(c) Christ wyl preserve and defende the glorie that is, the faithfull in all troubles & temptations

of Eſai.

The .v. Chapter.

1 Of Chiſſe and his vineyarde, 8 with an execration of ſauetouſneſſe,
11 drunkenneſſe, 19 and contempt of Gods worde.

A 1



Nowe wyll I ſyng my beloued friende, a ſong of my friende touching his vineyarde: My beloued friende hath a vineyarde in a very fruiteful plenteous grounde.

2 This he hedged, and gathered out the ſtones from it, and planted it with the choyleſt vine: In the myddelt of it buid- ded he a towre, alſo made a wine preſſe therin: ^(a)and he looked that it ſhoulde bring him grapes, and it brought forth wyld grapes.

3 Nowe I citezen of Hieruſalem, and man of Iuda, iudge I pray thee be- ſwyt me and my vineyarde:

4 What more coulde haue ben done for it, that I haue not done: wherefore then hath it geuen wyld grapes, where I looked to haue had grapes of it:

5 Well, nowe I ſhall tell you howe I will do with my vineyarde: I will take the hedge from it, that it may periſhe, and breake downe the wall therof, that it may be troden vnder foote.

6 I wyll lay it waſte, it ſhall neither be digged nor cut, but beare thornes and briers: I wyll alſo forbidd the cloudes that they ſhall not rayne vpon it.

25 7 As for the vineyarde of the Lorde of hoarſtes, it is the houſe of Iſrael: and the man of Iuda, the plant of his plea- ſure: Of theſe he looked for equitie, but ſee there is oppreſſion for ryghteouſ- neſſe, and lo it is a crying.

8 Wo vnto them that ioyne one houſe to another, and bring one lande ſo nigh vnto another, that there is no more place: wyll ye be placed alone in the myddelt of the earth:

9 Theſe thynges are in the eares of the Lorde of hoarſtes: of a tructh great and faire houſes ſhalbe without any dwel- ler in them.

10 And ſeuene acres of vines ſhall geue but a quart, and thirtie buſhels of ſeede ſhall geue but an Epha.

11 Wo be vnto them that riſe by early to folow drunkenneſſe, continuing vntyll nyght, tyll they be ſet on fire with wine.

12 In their feaſtes are harpes and lutes,

tabrettes and pipes, and wine: but they regarde not the worke of the Lorde, and conſider not the operatio of his handes.

13 Therefore commeth my folke into cap- titutie, becauſe they haue no vnderſtan- dyng: ^(b)Their glozie is ſaniſhed with hunger, and their multitude dyled by with thirſt.

14 Therefore gapeth hell and openeth her mouth marueilous wyde, that their glozie, multitude, and wealth, with ſuch as reioyce in her, may deſcende into it.

15 Thus hath man a fall and is brought lowe, and the hygh loke of the proude ſhalbe layde downe.

16 But the Lorde of hoarſtes ſhalbe exal- ted in iudgement, and God that is holy is ſanctified in ryghteouſneſſe.

17 Then ſhall the ſheepe eate as they were wont, and the riche mens landes that were layde waſte ſhall ſtraungers deuour.

18 Wo be vnto them that drawe wicked- neſſe with cordes of vanitie, and ſinne as it were with a cart rope.

19 Which ble to ſpeake on this maner, Let hym make ſpeeche and haſten his worke, that we may ſee it: let the coun- ſayle of the holy one of Iſrael come and drawe nye, that we may knowe it.

20 Wo be vnto them that call euyl good, and good euyl, which make darkneſſe lyght, and lyght darkneſſe, that make ſolbre ſweete, and ſweete ſolbre.

21 Wo be vnto them that are wiſe in their owne ſyght, and thynke them ſelues to haue vnderſtandynge.

22 Wo be vnto them that are ſtrong to ſuppe out wine, and expert men to ſet by drunkenneſſe.

23 Wo be vnto them that geue ſentence with the vngodly for rewarde, but con- dempne the iuſt cauſe of the ryghteous.

24 Therefore, lyke as fire licketh by the ſtraw, and as the flambe conſumeth the ſtubble: euen ſo their roote ſhalbe as corruption, and their bloſſome ſhall baniſhe alway lyke duſt: for they haue caſt away the lawe of the Lorde of hoarſtes, and deſpiſed the worde of the holy one of Iſrael.

25 Therefore is the wrath of the Lorde kindled

(a) God
looketh to re-
ceiue of his
people the
thankful
fruits of
ſapth, and not
the vnpheafine
workes of
capthiſſe in
gratitude.

(b) The
place, for
which as he
rejoiceth in
the
city.

D

kindled against his people, and hath stretched forth his hand upon them, yea he hath smitten them: and the hills dyd tremble, and their carcases dyd lye tome in the open streetes: and in al this the wrath of God hath not ceased, but his hande stretched out styll.

26 And he shall geue a token to a people of a farre countrey, and shall hisse vnto them from the ende of the earth: and beholde, they shall come hastily with speede.

27 There shall not be one faynt nor feeble among them, no not a sluggish nor sleepe person: there shall not one of them put of his gyddle from his loynes,

nor loose the latcher of his shoe.

28 His arrowes are sharpe, and all his bowes bent: his horse hooves are as flint, and his cart wheelles like a whyrle winde.

29 His crye is as it were of a Lion, and he roareth lyke Lions whelpes: they shall roare and hantche vpon the pray, and no man shall recover it, nor get it from them.

30 In that day he shall be so fierce vpon him as the raging of the sea: then one shall beholde the lande, and lo darke- nesse and sorow, and the light is darke- ned in the heauens therof.

(c) The land of Iuda shall be overrun with the terrible affliction.

The. vj. Chapter.

1 Esai sawe the glory of the Lorde. 9 And was sent to prophesie the desolation of Iurie.

1



In the yere that kynge Oziah dyed, I sawe also the Lorde sitting vpon an high and glorious seate, and his trayne filled the temple.

2 And about hym stode Seraphims, whereof one had sixe winges, with twayne eche couered his face, with twayne his feete, and with twayne did he see.

3 They cryed also eche one to another on this maner, Holy, holy, holy is the Lorde of hostes: the whole earth is full of his glory.

4 And the lintels of the doore cheekes moued at his crying, and the house was full of smoke.

5 Then sayd I, woe is me, for I am lost, in as much as I am a man of vncleane lippes, and dwell among people that hath vncleane lippes also: for mine eyes haue seene the kynge the Lorde of hostes.

6 Then sawe one of the Seraphims vnto me, hauing a hote cole in his hand, whiche he had taken from the altier with the tongues,

7 And layde it vpon my mouth, and

sayde: Lo, [this] hath touched thy lippes, and thine vnrightheousnesse shall be taken away, and thy sinne forgotten.

8 Also I hearde the voyce of the Lorde on this maner: Whom shall I sende, and who wyll be our messenger: Then I sayde, here am I, sende me.

9 And he sayd, Go and tell this people: heare in derde, yet vnderstande not, ye shall playnely see, and yet perceaue not.

10 Harden the heart of this people, stop their eares, and shut their eyes: lest they see with their eyes, heare with their eares, and vnderstande with their heartes, and conuert and be healed.

11 Then spake I, Lord, howe long: he aunswered, vntill the cities be viterly wasted without inhabiteurs, and the houses without men, and tyll the lande be also viterly desolate.

12 For the Lorde shall put the men farre away, and [there shall be] great waste in the myddest of the lande.

13 Yet in it shall succede ten kinges, and it shall retorne and be afterwarde wasted: [but] as the Teyle tree and the Oke in the fall of their leaues haue yet the sappe remayning in them, [even so] the holy seede shall be the stay therof.

(a) Gods commandments are not bare signes, but with the light of the myghte of the word, as is written in the saychfull.

25

The prophecie

The. vij. Chapter.

1 The Syrians moue battayle against Hierusalem. 14 A virgin shall beare a chylde.

- A** 1 It happened in the tyme of Ahaz y sonne of Iotham, whiche was the sonne of Asa king of Iuda, that Rasin the kyng of Syria, and Bechah the sonne of Romeliah kyng of Israel, went by towarde Hierusalem to besiege it: but Rasin was not able to winne it.
- 2 Nowe when the^(a) house of Dauid hearde worde thereof, that Syria and Ephraim was confederate together, his heart quaked, yea and the heartes also of his people, lyke as when the trees of the wood are moued with the winde.
- 3 Then sayd God vnto Elai: Go meete Ahaz thou and thy sonne Sear Jashub, at the head of the ouer poole in the footepath by the fullers grounde,
- 4 And say vnto him: Take herde to thy selfe and be still, feare not, neither be fayne hearted, for these twotayles, that is, for these two smoking firebrandes, the wrath and furionnesse of Rasin the Syrian, and Romelies sonne:
- 5 Because that the Syrian, Ephraim, and Romelies sonne haue wickedly conspired against thee,
- 6 Saying, We wyll go by against Iuda, bere them, and bryng them vnder vs, and set a kyng there, euen the sonne of Tabe:
- 7 Thus saith the Lorde God thereto, It shal not so go forth, neither so come to passe.
- 8 For the head titte of the Syrians is Damascus, but the head of Damascus is Rasin: And after thisescore and five yeres shal Ephraim be no more a people.
- 9 And the head of Ephraim is Samaria, but the head of Samaria is Romelies sonne: if ye beleue not, surely ye shal not be established.
- 10 Moreover, God spake agayne vnto Ahaz, saying:
- 11 Require to thy selfe a token of the Lorde thy God, whether it be towarde the depth beneath, or towarde the height above.
- 12 Then said Ahaz, I will require none, neither wyll I tempt the Lorde.

(a) Dauid's house, that is Ahaz.

- 13 The prophete answered, Then heare ye of the house of Dauid: Is it not enough for you that ye be greuous vnto me, but ye must greene my God also?
- 14 Therefore the Lorde hym selfe shall geue you a token: Beholde, a virgin shall conceaue and beare a sonne, and shall call his nanie Emmanuel.
- 15 Butter and honye shall he eate, vntill he knowe to refuse the cypyl and choole the good.
- 16 For ouer the chylde come to knowledge to eschewe the euil and choole the good, the lande that thou so abhorrest shalbe desolate of both her kynges.
- 17 The Lorde also shall sende a tyme bypon thee, vpon thy people, and vpon thy fathers house, such as neuer came since the tyme that Ephraim departed from Iuda, namely thowhe the kyng of the Assyrians.
- 18 For at the same tyme shall the Lorde hysse for the flies that are about the water of Egypt, and for the bees in the Assyrians lande:
- 19 These shall come and shall light all in the desolate valleys, in the holes of stones, and vpon all thorne and busshie places.
- 20 At the same time shal the Lorde shau the^(b) heere of the head, and the fecte, and the bearde cleane of, with the case that he shall hye beyonde the waters: namely with the kyng of the Assyrians.
- 21 At the same tyme shal a man nurtyll a young colbe, and two sheepe.
- 22 Then because of the aboundaunce of mylke that they geue he shall eate butter: so that every one which remaineth in the lande shall eate butter and hony.
- 23 At the same tyme at vineyardes wher in there shalbe a thousand vines worth a thousande silverlinges, shalbe turned to byers and thornes:
- 24 They shall come into the lande with arrolles and bowes, because all the lande shall become byers and thornes.
- As for all hilles that shalbe digged with the mattocke, there shal not come vpon them any feare of byers and thornes: but the cattell shalbe dumen thither, and the sheepe shal feede there.

C

D

(b) Shalbe of the head, and the fecte, and the bearde cleane of, with the case that he shall hye beyonde the waters: namely with the kyng of the Assyrians.

The. viij. Chapter.

^s The deliuerance of the lande by Emmanuel. 14 The stone of offence, at whiche many shall stumble.

- A** 1 **M**reouer the Lorde sayde vnto me, Take thee a great roule, and wyte in it as men do with a pen: make hastie speede to rob, and haste to the spoye.
- 2 And I called vnto me faythfull witnessnes to recorde, Uriah the priest, and Zachariah the sonne of Barachiah.
- 3 After that went I vnto the prophettise, and the conceaued & bare a sonne: Then sayde the Lorde to me, Seue him his name, a speedie robber, an hastie spoyler.
- 4 For why, or euer the chyldre shall haue knowledge to crye my father and mother, shall the riches of Damascus and the spoye of Samaria be taken away before the kyng of the Assyrians.
- 5 The Lorde spake also vnto me agayne, saying:
- 6 Forsomuche as this people refuseth the still running water of Silo, and put their delight in Bazin and Ronelies sonne:
- 7 Beholde, the Lord shall byng myghtie and great fluddes of water vpon them, namely the kyng of the Assyrians with all his power, whiche shall clumbe vpon all his fluddes, and runne ouer all his bankes,
- 8 And shall breake in vpon Iuda, he shall flowe and passe thowre, tyll he come by to the necke thereof: he shall fill also the widenesse of thy lande with his wynges ^D Emmanuel.
- 9 Breake downe ^D ye people, ^(a) and ye shall be broken downe, hearken to all ye of farre countreys: muster you, and you shall be broken downe, prepare you, and you shall be tome in peeces.
- 10 Take your counsell together, yet shall your counsell come to naught: determine the matter, yet shall it not prosper: for God is with vs.
- 11 For the Lorde spake thus to me in a myghtie prophesie, ^(b) and warned me that I should not walke in the way of this people, saying:

- 12 We shall not speake [wordes] of conspiracie in all thinges, when this people shall say conspiracie: feare them not, neither be afrayde of them.
- 13 But sanctifie the Lorde of hostes, let him be your feare and dread.
- 14 For he shall be the holy place to flee to, ^(c) and stone to stumble at, the rocke to fall vpon, a snare and net to both the houses of Israel, and the inhabitours of Iherusalem:
- 15 And many among them shall stumble, and fall, and be broken, yea they shall be snared and taken.
- 16 Winde by the testimonie, scale the law in my disciples.
- 17 ^(d) And I wyll wayte vpon the Lorde that hyderh his face from the house of Jacob, and I wyll loke for him.
- 18 But lo, as for me and the chyldren whiche the Lorde hath geuen me, we are to be a token and a wonder in Israel from the Lorde of hostes, whiche dwelleth vpon the hill of Sion.
- 19 And if they say vnto you, Aske counsaile at the Soothsayers, wittches, Charmers, and Coniurers: [then make them this aunswere,] Is there a people any where that asketh not counsaile at his God: shoulde men runne vnto the dead for the liuing?
- 20 Get thee to the lawe, ^(e) and the testimonie: and if they speake not after this word, there is no light in them.
- 21 And they shall wander thowre this lande hardly bestede and hungry, and when they suffer hunger, they wyll be out of patience, and curse their king and their God, and shall loke vpwarde and downewarde to the earth,
- 22 And beholde there is trouble and darknesse, dynnesse is rounde about him, & he shall be daunen into darknesse.
- 23 Herethelesse, the darknesse shall not be suche as was in her veration, when at the first he lightly afflicted the lande Zabulon, and the lande of Nephthali; and afterwarde byd more greuously afflict her by the way of the sea beyond Iordane in Galilee of the heathen.

The prophecie

The. ix. Chapter.

of the prophecies of Christes natiuitie and dominion.

A 1 **T**he people that walked in darknesse, haue seene a great light: As for them that dwell in the lande of the shadowe of death, vpon them hath the light shined.

2 Thou hast multiplied the people, and not increased their ioy: they reioyce before thee, euen as men make merie in haruest, and they be ioyfull as men that do deuide the spoyle [after the victorie.]

3 For thou hast broken the yoke of his burthen, the staffe of his shoulder, and the rod of his oppressour, as in the day of Hadrian.

4 And truly euery battayle that the warriour maketh, is done with confused noyse: and defiling their garmentes with blood [but this battayle] shalbe with burning and consuming of fire.

5 For vnto vs a ^(a) chylde is bozne, and vnto vs a sonne is geuen, vpon his shoulder doth the rule lye, and he is called with his owne name wonderfull, the gener of counsell, the mightie God, the euerlasting father, the prince of peace.

6 He shall make no ende to encrease the rule & peace, and shall sit vpon the seate of Dauid, and in his kingdome, to order the same, and to stablish it with equitie and righteousnesse from hence forth for euermore: This shall the zeale of the Lorde of hostes bring to passe.

B 7 The Lorde sent a worde into Jacob, the same is come into Israel.

8 And all the people of Ephraim shall knowe, and they that dwell in Samaria that say with pryde and high stomackes [on this manner,]

9 The tyte worke is fallen downe, but we wyll buylde it with squared stones: the Sulberie timber is broken, but we shall set it by agayne with Cedar.

10 But the Lorde shall strengthen the enemies of Bazin, and ioyne his aduer-

saries together against him.

11 The Syrians before, and the Philistines behinde, and shall denour Israel with open mouth: After all this is not the wrath of the Lorde ceased, but yet his hande stretched out still.

12 For the people turneth not vnto hym that chastiseth them, neither do they seeke the Lorde of hostes.

13 Therefore hath the Lorde rooted out of Israel both head and tayle, bough and reede in one day.

14 By the head, is vnderstande the senatour and honourable man, and by the tayle, the prophete that preached lyes.

15 For the guides of this people are deceauers, and those that be gouerned are bitterly lost.

16 Therefore shall the Lorde haue no pleasure in their young men, neither haue pitie of their fatherlesse and wyddowes: for they are altogether hypocrites and wicked, and al their mouthes speake folly: After all this is not the Lordes wrath ceased, but yet his hand is stretched out still.

17 For vngodlynesse burneth as a fire, and shall denour byers and thornes, and it shall burne as in the thicket of a wood, and [the wicked] aduance them selues, as the smoke is caryed vp.

18 Thoroowe the wrath of the Lorde of hostes is the lande full of darknesse, and the people be consumed as it were with fire: no man doth spare his brother.

19 But he robbereth on the right hande, and doth famishe, he eateth on the left hande, and he shall not haue enough: euery man shall eate the fleshe of his owne arme.

20 Manasses [shall eate] Ephraim, and Ephraim Manasses, and they both together shall eate Juda: After all this is not the Lordes wrath ceased, but yet his hande stretched out still.

(a) Christe
his kingdome
and his
maner.

¶ The. x. Chapter.

1 He threatneth the opprellours of the poore. 2 And prophesieth against Sennacherib.

- 21 **W**he vnto them that make vnrightheous lawes, and that causeth their actuaries to wyte greuousnesse, where thozowe the poore are put from their right, and myr scellie people robbed of iudgement, that wyddowes may be their pray, and that they may rob the fatherlesse.
- 22 What wyll ye do in the tyme of visitation, and when destruction shall come from farre: to Whom wyll ye runne for helpe: and where wyll you leaue your glory?
- 23 That when I withdraue my hand, ye come not among the pylsoners, nor lye among the dead: After all this doth not the wrath of the Lorde cease, but yet is his hande stretched out still.
- 24 O Assur whiche art the staffe of my wrath, in whose hand is the rod of mine indignation.
- 25 I wyll sende hym among those hypocritische people: among the people that haue deserued my disfaueur wyll I sende hym, that he vtterly rob them, spoyle them, and treade them downe lyke the myze in the streete.
- 26 Howbeit, his meaning is not so, neither thinketh his heart on this fashion: But he imagineth howe he may roote out and destroy muche people.
- 27 For he saith, Are not my princes all kynges?
- 28 Is not Chathmo as easie to winne, as Charchanis: Is it harder to conquer Hamath, then Arphad: or is it lighter to ouercome Damascus, then Samaria?
- 29 [As who say] I were able to winne the kyngdomes of the idolaters and their gods, but not Hierusalem and Samaria.
- 30 Shall I not do vnto Hierusalem and her images, as I dyd vnto Samaria and her idols?
- 31 Wherefore it shall come to passe, that

as soone as the Lorde hath performed his whole worke vpon the hill of Sion and Hierusalem, then wyll I visite the fruite of the stout heart of the kyng of Assyria with his proude lookes.

- 32 For he standeth thus in his owne conceit, This do I thozowe the power of myne owne hande, & thozowe my wyddome: for I am wyse, I am he that remoue the landes of the people, I rob their treasure, and haue pulled downe the inhabitauntes like a valiaunt man.
- 33 My hand hath found out the strength of the people as it were a nest: and like as egges that were layde here and there, are gathered together, so do I gather all countreys, and there was none [so bolde] as to moue the wyng, that dare open his mouth, or once whisper.
- 34 Shall the ace boast it selfe against him that he weth therewith: or shall the sawe make any bragging against hym that ruleth it: That were euen lyke as if the rod did exalt it selfe against him that beareth it, or as though the staffe should magnifie it selfe [as who say] it were no wood.
- 35 Therefore shall the Lorde the God of hostes sende among his fastinges leanness, and burne vp his glory as it were with a fire.
- 36 And the light of Israel shall be that fire, and his holy one shall be the flambe: and it shall kinde and burne vp his thornes and byers in one day.
- 37 Yea all the glory of his wooddes and fieldes shall be consumed with body and soule, and they shall be as an host of men, whose standard bearer sayeth.
- 38 The trees also of his wood whiche remaine shall be of such a number that a chyld may tell them.
- 39 After that day shall the remnant of Israel, and suche as are escaped out of the house of Jacob, seeke no more comfort at him that smote them: but vnfeignedly shall they trust vnto the Lorde, the holy one of Israel.

The prophecie

- 21** The remnaunt, euen the posteritie of Jacob, shall conuert vnto God the nightie one.
- 22** For though thy people O Israel be as the sande of the sea, yet shal the remnaunt of them conuert vnto him: The decreed consumption ouerfloweth with rightcoulnesse.
- 23** And therefore the Lorde of hostes shall perfectly fulfill the thing that he hath determined in the middest of the whole worlde.
- 24** Therefore thus saith the Lorde God of hostes: Thou my people that dweldest in Sion, be not afraide for the king of the Assirians: he shall smyte thee with a rod, and shall lyft vp his staffe against thee, as the Egyptians dyd sometime.
- 25** But very soone after shall my wrath and indignation be fulfilled in the destruction of them:
- 26** Moreover, the Lorde of hostes shall smite vp a scourge for him, like as was the slaughter of Hadrian vpon the rocke Dreb, and as the destruction of the Egyptians when he lyfted vp his rod vpon the sea.
- 27** Then shal his burthen be taken from thy shoulders, and his yoke from thy necke, yea the same yoke shalbe destroyed because of the vnction.
- 28** He shal come to Aiath, and go thorow towarde Migron, at Bethmas shall he lay vp his harness.
- 29** They shall go ouer the foorde, Geba shalbe their resting place, Rhama shalbe afraide, Gibeon Saul shall flee away.
- 30** Lift vp thy voyce O daughter Galim, geue eare to Laia thou poore Anathoth.
- 31** Madmena shall tremble for feare, but the citizens of Gabim are manly.
- 32** Yet shall he remaine at Rob that day: after that shall he lyft vp his hande against the mount of the daughter Sion the hyll of Hierusalem.
- 33** But see, the Lord God of hostes shall breake downe the bough with feare, he shall helpe downe the proude, and fell the high minded.
- 34** The thickets also of the wood shall he roote out with iron, and Libanus shall haue a fall thorow the nightie.

The. xj. Chapter.

1 The prophetie of the natiuitie of Christe, and of his people. 6 Of the remnaunt of Israel. 10 And of the sayth of the heathen or gentiles.

(a) Christe
that be borne
of the seede of
Esa.



- 1** And there shall come a sprig forth of the (a) stemie of Esa, and a young shoote shall growe out of his roote.
- 2** The spiritte of the Lorde shall rest vpon him, the spiritte of wysdome and vnderstanding, the spiritte of counsaile and strength, the spiritte of knowledge and of the feare of the Lorde,
- 3** And shall make hym of deepe iudgement in the feare of God: For he shall not geue sentence after the thing that shalbe brought before his eyes, neither reproue after the hearing of his eares:
- 4** But with rightcoulnesse shal he reioyce the poore, and with equitie shall he refovrne the simple of the worlde, and he shall smyte the worlde with the rod

of his (b) mouth, and with the breath of his mouth shall he slay the vngodly.

- 5** Rightcoulnesse shalbe the gyrdle of his loynes, and saythfulnesse the gyrding vp of his raynes.
- 6** The wolfe shall dwell with the Lambe, and the Leopard shall lye downe by the Goate: Bullockes, Lions, and cattell, shall kepe company together, so that a litle chyld shall leade them.
- 7** The Cowe and the Beare shall feede together, and their yong ones shall lye together: the Lion shall eate strawe, lyke the Oxe or the Cowe.
- 8** The chyld whyle he sucketh shall haue a desire to the serpentes nest, and when he is weaned, he shall put his hande into the Cockatrice denne.
- 9** No man shall do euill vnto another, no man shall destroy another in all the

(b) The
mouth of
Christe and of
his people

13

hyll

hyll of my holynes: for the earth shal be full of the knowledge of the Lorde: euen as the sea floweth ouer with water.

10 And in that day shall the gentiles enquire after the roote of Jesse, whiche shalbe set vp for a token vnto the people, and his rest shalbe glorious.

11 At the same time shall the Lorde take in hande agayne to recouer the remnant of his people, whiche shalbe left aloue from the Assirians, Egyptians, Arabians, Morians, Elamites, Chaldees, Antiochians, & from the Ilandes of the sea,

12 And he shall set vp a token among the gentiles, and gather together the dispersed of Israel, yea and the outcastes of Iuda from the foure corners of the worlde.

13 The hatred of Ephraim also and en-

mies of Iuda shalbe cleane rooted out: Ephraim shall beare none euill wyll to Iuda, & Iuda shall not beere Ephraim.

14 But they both together shall flee vpon the shoulers of the Philistines towarde the west, and spoyle them together that dwell towarde the east: The Idumites and the Moabites shal come vnder their handes, and the Amonites shalbe obedient vnto them.

15 The Lorde also shal cleaue the tongues ^{(c) of the Egyptians sea,} and with his mightie winde shall he lyft vp his hand ouer Nilus, and shall drye his seven streames, and make men go ouer drye shod.

(c) The tongue, that is, the arme of the sea that hindereth the passage.

16 And thus shall there be a way for his people that remayneth from the Assirians, lyke as it happened to the Israelites what tyme they departed out of the lande of Egypt.

The. xij. Chapter.

4 The song of the Church for the obtaining of the victorie and overcoming of the worlde.

1 **A**ND in that day thou shalt say, O Lorde I wyll prayle thee, for thou wast displeased at me: but refrayne thou from thy wrath, and comfort me.

2 Beholde, God is my saluation, in whō I wyll trust and not be afraid: for the Lorde God is my strength and [me] long, he also is become my saluation.

3 Therefore with ioy shall ye drinke wa-

ter out of the welles of saluation:

4 And then shall ye say: Geue thanks vnto the Lorde, call vpon his name, declare his workes among the people, kepe them in remembraunce, for his name is excellent.

5 O sing prayles vnto the Lorde, for he hath done great thinges, as it is known in all the worlde.

6 Crye out, and sing thou that dwellest in Sion: for great is the holy one of Israel in the nuddest of thee.

The. xiiij. Chapter.

1 He prophesieth the destruction of Babylon, the captiuitie and the coming agayne of the people.

1 **T**HIS is the burthen of Babylon, whiche Esai the sonne of Amos did see.

Lift vp the banner vpon the high hyll, call vnto the, wagge your hande, that they may go into the gates of the princes.

3 I haue commaunded my sanctified, I

haue also called my valiaunt ones, ioying in my honour to execute my wrath.

4 There is a noyse of a multitude in the mountaynes, lyke as of a great people, a rushing as though the kingdomes of the nations came together: the Lorde of hostes mustreth his armie to battayle.

5 They come out of a farre countrey from the ende of the heauen, euen the

B (iii)

Lorde

The prophecie

- 6 **L**orde hym selfe with the ministers of
 his wrath, to destroy the whole lande.
 7 **H**ourne ye, for the day of the Lord is
 at hande, and shall come as a destroyer
 from the almighty.
 8 **T**herefore shall all handes be letten
 downe, and all mens heartes shall melt
 away.
 9 **T**hey shall stande in feare, carefullnes
 and sorrowe shall come vpon them, and
 they shall haue payne, as a woman that
 trauallyeth with chylde: One shall be a-
 bashed of another, and their faces shall
 burne like the flame of fire.
 10 **S**cholde, the day of the Lord shall
 come terribly and full of indignation,
 furie & wrath, to make the lande waste,
 and to roote out the sinners therof.
 11 **F**or the starres and planettes of hea-
 uen shall not geue their light, the sunne
 shall be darkened in the rising, and the
 moone shall not shine with her light.
 12 **A**nd I wyll visite the wickednesse of
 the worlde, and the sinnes of the vngod-
 ly. The high stomakes of the proude
 wyll I take away, and will lay downe
 the boasting of the tyrant.
 13 **I** wyll make a man dearer then fine
 gold, and a man to be more worth then
 a golden wedge of Ophir.
 14 **T**herefore I wyll shake the heauens,
 and the earth shall remoue out of her
 place in the wrath of the Lord of
 hostes, and in the day of his fearefull
 indignation.
 15 **A**nd [Babylon] shall be as an hunted
 or chased Doe, and as a sheepe that no
 man taketh vp: Euery man shall turne
 to his owne people, and flee eche one in-
 to his owne lande.
 16 **W**hoso is founde shall be shot thorow:
 and whoso taketh their part, shall be de-
 stroyed with the sword.
 17 **T**heir chyldezen shall be slayne before
 their eyes: their house spoyled, and their
 wyues rauished.
 18 **F**or lo, I shall bring vp the Medes a-
 gainst them, whiche shall not regarde
 siluer, nor be desirous of golde:
 19 **W**ith bowes shall they destroy the
 yong men, and haue no pitie on wo-
 men with chylde, and their fates shall
 not spare the chyldezen.
 20 **A**nd Babylon that glory of kingdomes,
 and beautie of the Chaldees honour
 shall be destroyed, euen as God destroy-
 ed Sodomie and Gomor.
 21 **I**t shall not endure for euer, neither
 shall there be any more dwelling there
 from generation to generation: The
 Arabians shall pitche no tentes there,
 neither shall the shepherdes make
 their foldes there any more.
 22 **B**ut fearefull wyld beasts shall lye
 there, and the houses shall be ful of great
 owles, Estriches shall dwell there,
 and Apes shall daunce there.
 23 **W**ylde cattes shall crye in the palaces,
 and dragons shall be in the pleasaunt
 houses: And as for Babylons tynie it
 is at hande, and her dayes shall not be
 prolonged.

The. xiiij. Chapter.

1 The returne of the people from captiuitie, the prosperitie of the people of God, and
 affliction of their enemies. 2 The pyrde of Babylon.

- 1 **A**t the Lord wyll be
 mercyfull vnto Ja-
 cob, and will yet chose
 Israel againe, and set
 them in their owne
 land, strangers shall
 cleaue and get them
 to the house of Jacob.
 2 **T**he people shall take them and carry
 them home to their owne land: and the
 house of Israel shall possesse them in
 the lande of the Lord, that they may be
 seruants and handmaydes: and they
 shall take those pyloners whose cap-

tues they had ben before, and rule those
 that had oppressed them.

- 3 **W**hen the Lord nothe shall bring
 thee to rest from thy traualle, feare,
 and harde bondage, that thou wast la-
 den withall:
 4 **T**hen shalt thou vse this mockage
 vpon the kyng of Babylon, and say:
 howe happeneth it that the oppressour
 leaueth of: Is the golden tribute come
 to an ende?
 5 **T**he Lord hath broken the scepter
 of the vngodly, and the rod of the lorde-
 lye,

6 whiche


- 6 Which when he is wroth, smiteth the people with continuall strokes, and in wrath raigneth ouer the heathen, who he persecuteth without compassion.
- 7 And therefore the whole worlde is now at rest and quietnesse; and men sing for ioy.
- 8 Hea cuen the Firre trees and Cedars of Libanus reioyce at thy fall, saying: Holbe that thou art layde downe, there come no mo bp to helpe downe vs.
- 9 Hell also beneath trembleth to meete thee at thy commyng, and for thy sake hath rayled his dead, all mightie men and princes of the earth, all kynges of the earth stande bpfront their seates,
- 10 That they may all aunswere and speake vnto thee, Art thou become weake also as we: Art thou become lyke vnto vs?
- 11 Thy pompe and thy pryde is layde downe into the pit, and so is the melodie of thy instrumentes. Wormes be layde vnder thee, & wormes be thy coueryng.
- 12 Holbe art thou fallen from heauen O Lucifer, thou faire moornyng chyld: Holbe hast thou gotten a fall even to the grounde, which didst weaken the nations:
- 13 For thou saydest in thine heart, I wyll clymbe bp into heauen, and exalt my throne aboue the starres of God, I wyll sit also vpon the mount of the congregation towarde the North.
- 14 I wyll clymbe bp aboue the cloudes, and wyll be lyke the hyghest of all.
- 15 Yet thou shalt be brought downe to the deepe of hell, to the sides of the lake.
- 16 They that see thee shall narrowly loke vpon thee, and thinke in them selues, [saying:] Is this the man that brought all landes in feare, and made the kyngdomes afraide?
- 17 [Is this he] that made the worlde in a manner waste, and layde the cities to the grounde, which let not his prisoners go out:
- 18 The kynges of the nations lye euery one in his owne house with worship.
- 19 And thou art cast out of thy graue like a fylthy abhominable bzaunche, like as dead mens rayment that are shot thorowe with the sworde, and go downe to the stones of the deepe, as a dead carse that is troden vnder feete.
- 20 Thou art not buried with them: euen

- because that thou hast wasted thy lande & destroyed thy people: The generation of the wicked shalbe out of memoerie for euer.
- 21 Let there a way be sought to destroy their chylzen that be in their fathers wickednesse, that they come not bp agayne to possesse the lande, and fyll the worlde full of enemies.
- 22 I wyll stande bp agaynst them saith the Lorde of hostes, and roote out the name and remnaunt, sonne and somes sonne of Babylon saith the Lorde.
- 23 I wyll geue it to the Otters, and wyll make water puddels of it, and I wyll sweepe them out with the besome of destruction saith the Lorde of hostes.
- 24 The Lorde of hostes hath sworne an othe, saying: It shall come to passe as I haue determined, and shalbe fulfilled as I haue deuised,
- 25 So that Assyria shall I destroy in my lande, and vpon my mountaynes wil I treade hym vnder foote, wherthroughe his yoke shall come from them, and his burthen shalbe takein from their shoulder.
- 26 This deuise hath God taken throughe the whole worlde, and this is his hande stretched out ouer all people.
- 27 For yf the Lord of hostes determine a thyng, who is able to disannull it: And if he stretch forth his hande, who may returne it agayne:
- 28 The same yere that kyng Ahaz dyed, was this burthen:
- 29 Reioyce not thou whole Palestina, because the rod of him that beatech thee is broken: for out of the serpent's roote there shall come an Adder, and his fruite shalbe fierie sleepyng worme.
- 30 But the first borne of the poore shalbe fed, and the simple shall dwell in safetie: Thy roote also wyll I destroy with hunger, and it shall slay the remnaunt.
- 31 Mourne thou porte, weepe thou citie, for, O whole lande of Palestina, thou art layd waste: for there shal come from the north a smoke, that not one alone may abide at home in his times.
- 32 What shall one then aunswere the messengers of the Gentiles: For the Lorde hath stablished Sion, and the poore of his people that be therein shall put their trust in it.

The prophecie

The.xv. Chapter.

A prophecie agaynst Moab.


- A** 1  This is the burthen vpon Moab: Ar of Moab was destroyed & ouerthrowen in the nyght season, Ar also in Moab was destroyed and perished in the nyght.
- 2 Moab went vp to the idols house, euen to Dibon to the hygh places to weepe: for Neba and Moab shall mourne for Medba, All their heades were balde, and all their beardes shauen.
- 3 In her streetes are they girded about with sackcloth: In all the toppes of her houses and streetes shalbe nothyng but mournyng and weepynge.
- 4 Hesbon and Eleale shall crye, that their voyce shalbe hearde vnto Jahaz: and therfore the armed souldiours also of Moab shall bleate out and crye for very sorowe of their myndes.
- 5 Noo shall my heart be for Moabs sake,

they shall flee vnto the cite of Zoar, which is lyke a faire young bullocke of thre yere olde, for they shall all go vp to Luith weepynge: euen so by the way towarde Horonaim they shall make lamentation for their bitter destruction.

- 6 For the waters of Nimrim shalbe dyed bp, by reason wherof the grasse is withered, the hearbes destroyed, and the greene thynges gone.
- 7 Therfore the goodes that remayneth in Moab, and the riches therof, they shall cary to the brooke of Wyllowes.
- 8 For the crye went ouer the whole lande of Moab, vnto Eglaim and vnto Beer Elim was there nothyng but mournyng.
- 9 Because the waters of Dimon were full of blood, I wyll adde more vpon Dimon: and lions vpon the remnaunt of the lande, and on them that are escaped from Moab.

The .xvj. Chapter.

The destruction of Moab.

- A** 1  Ende the lord of the worlde a lambe from the rocke that lyeth towarde the desert, vnto the hyl of the daughter Sion.
- 2 For as for the daughters of Moab they shalbe as a trembling birde that is put out of her neste: for they shall cary them vnto Arnon.
- 3 Gather your counsell, come together in iudgement, couer vs with your shadowe in the midday as the nyght doth hyde the chaled, and belvray not them that are fled.
- 4 Let my persecuted people dwell among you, Moab be thou their refuge against the destroyer: for the aduersarie is brought to naught, the robber is vndone, the ticaunt is wasted out of the lande.
- 5 And in mercie shall the seate be prepared, and he shall sit vpon it in the trueth in the tabernacle of Danid, iudging and sekynge iudgement, and makynge haste vnto ryghteousnesse.
- 6 We haue hearde of the pryde of Moab, he is very proude, presumptuous, ar-

rogant, and full of indignation, and bayne are his eyes.

- 7 Therfore shall Moab make lamentation because of the Moabites [that shalbe dayne] yea they shall wayle altogether: because of the foundations of the cite that is made of bricke shall ye complayne, euen ye laune people that are left only behynde.
- 8 For the vines of Hesbon are cut downe: as for the vine of Sibma, the lordes of the heathen haue broken downe her principall braunches, they are come euen vnto Jazer, they went on wandering vnto the wilderness, her goodly braunches were throwen downe as they went ouer the sea.
- 9 Therfore wyll I mourne for Jazer, and for the vine of Sibma, I wyll poure my teares vpon thee O Hesbon and Eleale: for the crye of thyne enemies is fallen vpon thy sommer frutes, and vpon thy harvest.
- 10 The mirth and cheare is taken away out of the plentifulle fildes, and in the vineyardes there shalbe no ioy nor gladnesse: The treader shall treade out no wine in their presses, the song of their mery

(a) The careless and obdurate busynesse of somelie presumptuous moved by the preaching of good word, shall repent when it is too late.


11 my heart haue I layde downe.
wherefore my bowels shall rumble
like an harpe for Moabs sake, & mine
inwarde partes for the cities sake that
is made of bricke.
12 And it shall come to passe, that when it
is seene that Moab shall be made weery
of his hyll chappelles, he shall come to
his temple to pray, ^(b) but he shall not be
able.

13 So then this is the saying that the
Lorde hath spoken concernyng Moab
since that tyme.

14 But now the Lorde hath spoken,
saying: In thre yeres, which shall be as
the yeres of an hired seruaunt, shall the
glorie of Moab be turned into contempt
throughtout all his multitude, which is
very great: and that which remayneth
shall be very small and feeble.

¶ The. xvij. Chapter.

A prophetic agaynst Damascus.

1 his is the burthen by-
on Damascus: Be-
holde Damascus is
taken away to be no
more a citie, but shall be
an heape of broken
stones.

2 The waste cities of Aroer shall be foldes
for cattell which shall lye there, and
there shall be none to fray them away.

3 Ephraim also shall no more be strong,
and Damascus shall no longer be a
kingdome, and the remmaunt of Syria
shall be as the glorie of the children of
Israel, saith the Lorde of hostes.

4 And in that day it shall come to passe,
that the glorie of Jacob shall be made
very thinne, and the fatnesse of his
fleshe shall ware leane.

5 And he shall be as one that gathereth
by come in haruest, euen lyke hym
whose arme reapeth the eares of come:
he shall be also lyke hym that gathereth
eares of come in the valley of Rephaim.

6 Some gatheryng in deepe shall there
be left in it, euen as in the shakynge of an
Olive tree there remayne two or thre
berries in the toppe of the vppermost
bowle, and foure or fyue in the brode
fruitfull braunches thereof, saith the
Lorde God of Israel.

7 Then shall man turne agayne to his
maker, and his eyes shall haue respect
to the holy one of Israel.

8 As for the alters which are his owne

handy worke he shall not regarde them,
and the thynges that his fingers hath
made, as groues and images, those shall
he not cast his eye vnto.

9 In that day shall their strong cities be
as the forsaken shubbes & braunches,
which they left because of the chylde of
Israel, and the lande shall be desolate.

10 Because thou hast forgotten the God
of thy saluation, and hast not ben mynd-
full of thy strong rocke: therefore shalt
thou set pleasaunt plantes, and shalt
grasse the braunche of another mans
vine.

11 In that day shalt thou make thy plant
to growe, and early in the mornynge
shalt thou make thy seede to flourish:
The haruest shall be gone in the day of
inheritaunce, and there shall be sorowe
without hope of comfort.

12 Who shall be to the multitude of much
people, which shall make a sounde lyke
to the noyse of the sea, and the violence
of the nations which shall rage lyke the
rushyng in of many waters.

13 Euen lyke many waters shall the po-
ple rage: God shall rebuke hym, and he
shall flee farre of, he shall be chaled away
lyke as dye strawe vpon the moun-
taynes before the wynde, and lyke a
thyng that turneth before the storme.

14 At euen beholde there is trouble, and
or euer it be mornynge lo it is gone: This
is the portion of them that oppresse vs,
and the lot of them that robbe vs.

21



That lande that trusteth vnder the shadow of wynges, [that lande] which is beyonde the waters of Ethiopia, Sendyng messengers

by the sea, euen in vessels of reedes ouer the water, Get you hence ye speedy messengers to a nation that is scattered abroad, and robbed of that they had, a fearefull people from their begynnyng hitherto, a nation troden downe by litle and litle, whose lande the fluddes haue spoyled.

3 All the inhabitours of the worlde, and indwellers of the earth, loke by whiche setteth vp a token in the mountaynes, and hearken when he bloweth with the trump.

4 For so the Lorde sayde vnto me [as for me] I wyll take my rest, and loke vpon the matter in my habitation, lyke a faire heate after the rayne, and lyke a

cloude of deawe in the heate of harvest. 5 For afore the harvest whiche the braunch is growen, there shall come ripe fruite of the floure: and he shall cut downe the increase with sickes, and the braunches shall he take away with hookes.

6 Thus shall they be left together vnto the soules of the mountaynes, and to the beastes of the earth: for in sommer the birdes shall remayne vpon it, and euery beast of the lande shall be vpon it in wynter.

7 In that tyme shall there a present be brought vnto the Lord of hostes, euen a people that is scattered abroad and robbed of that they had, that same people which haue ben fearefull from their begynnyng hitherto, a nation troden downe by litle and litle, whose lande the fluddes haue spoyled, to the place of the name of the Lorde of hostes, euen to the mount Sion.

The .xix. Chapter.

1 He prophecteth agaynst Egypt, 18 and the vocation of the Gentiles to Chryste.

21



The burthen of Egypt. Beholde, the Lorde rideth vpon a swift cloude, and shall come into Egypt, and the idols of Egypt shall

tremble at the presence of hym, and the heart of Egypt shall quake in the midst of her.

2 And I wyll set the Egyptians one agaynst another, so that one brother shall fyght agaynst another, and one neighbour against another, citie against citie, and realme against realme.

3 The nynde also of Egypt shall be cleane without counsaile within it selfe, and the deuice that they take wil I destroy: and they shall seeke counsaile at idols and at soxerers, at workers with spirittes, and at soothsayers.

4 And the Egyptians wyll I geue ouer into the hande of a maruailous cruell lorde, and a mightie kyng shall haue dominion ouer them, saith the Lorde God of hostes.

5 The waters of the sea shall fayle, and the riuer shall decrease and be dyed vp.

6 The waters shall be drawen out, the riuers of Egypt shall be emptied & dyed vp, the reedes and flagges shall be cut downe.

7 The grasse in the riuer and by the ryuers bancke, and all that groweth by the riuer, shall wither away, and be brought to naught.

8 The fishers also shall mourne, and all they that cast angle into the water shall make lamentation: and they that lay sooth their net beside the waters shall be rooted out.

9 Moreouer, they that worke in flaxe and make fine workes shall be confounded, and so shall they that weane open workes.

10 For their open workes shall euen be destroyed, and all they that make pouders and dyes for fische shall come to naught.

11 But you foolish princes of Zoan, ye wise counsayers of Pharao, whose wit is turned to foolishnesse, howe say ye vnto

unto Pharao, I am come of wise men
and of auncient kinges:

12 Where are thy wise men? Let them
tell thee yf they can, what the Lorde of
hostes hath deuised vpon Egypt.

13 The princes of Zoan are become
fooles, the princes of Noph are de-
ceaued, they haue deceaued Egypt, euen
they that were taken for the chiefe stay
therof.

14 In the midst of it hath the Lorde
pouised the spirite of wickednesse: and
they haue deceaued Egypt in euery
worke therof, euen as a drunken man
staggereth in his bonite.

15 Neither shall the ^(a) head of tayle, the
brumche of reede, be able to do any
worke in Egypt.

16 In that day shall Egypt be lyke vnto
women: It shall be afrayde and stande
in feare at the motion of the hande of
the Lorde of hostes which he shaketh
ouer it.

17 And Egypt shall be afraide of the lande
of Iuda: so that euery one that maketh
mention of it shall be afraide therat, be-
cause of the counsaile of the Lorde of
hostes which he deuised for it.

18 In that day shall five cities in the
lande of Egypt speake the language of
Chanaan, and sweare by the Lorde of
hostes: the cite of desolation shall be
called one of them.

19 In that day shall the autler of the

Lorde be in the midst of the lande of
Egypt, and this title beside it vnto the
Lorde.

20 And it shall be a token and a witnesse
vnto the Lorde of hostes in the lande of
Egypt: For they shall cry vnto the Lord
because of such as trouble them, and he
shall sende them a sauour and a great
man to deliuer them.

21 And the Lorde shall be knowen in E-
gypt, and the Egyptians shall knowe
the Lorde in that day, and do sacrifice
and oblation: yea they shall bowe a
bowe vnto the Lord, and persourne it.

22 The Lorde also shall smite Egypt
soze, and heale them agayne: and they
shall be conuerted vnto the Lorde, and
he shall be intreated of them, and shall
heale them.

23 In that day shall there be a common
way out of Egypt into Assyria, and
Assyria shall come into Egypt, & Egypt
into Assyria: so that the Egyptians and
the Assyrians shall serue the Lorde
together.

24 In that day shall the nation of Israel
be the thirde with Egypt and Assyria:
and they shall be blessed in the midst
of the lande,

25 which lande the Lorde of hostes
hath blessed, saying: blessed is my peo-
ple of Egypt, Assur also is the worke of
my handes, and Israel is mine inhe-
ritance.

The.xx.Chapter.

Agaynst Egypt and Ethiopia.

A



1 In the yere that Thar-
than came vnto Aldod
when Sargon the
kyng of Assyria had
sent hym, and had
fought agaynst Aldod,
and taken it:

2 At the same tyme spake the Lorde by
the hande of Esai the sonne of Amos,
saying: Go and take of the sackcloth
from thy loynes, and put of thy shoe
from thy foote. And he dyd so, walkyng
naked and barefoote.

3 And the Lorde sayde, Lyke as my ser-
uaunt Esai hath walked naked and
barefoote for a signe and wonder thre

yeres vpon Egypt and Ethiopia:

4 Euen so shall the kyng of Assyria take
away out of Egypt and Ethiopia, chil-
dren and olde men naked and bare-
foote, with their loynes vncouered, to
the great shame of Egypt.

5 They shall be brought in feare also, and
be ashamed of Ethiopia their hope, & of
Egypt wherein they are wont to glorie.

6 And they that dwell in the same yle
shall say in that day, Beholde such is
our hope, whyther shall we flee for
helpe, that we may be deliuered from
the kyng of Assyria: And howe shall
we escape:

The prophecie

¶ The. xxj. Chapter.

Agaynst Babylon, Idumea, and Arabia.

(a) The wolke
set is Babel,
bpylon or
Chalde.

A 1



The burthen of the
(a) waste sea. Euen as
the stormie weather
passeth throughe at the
noone day from the
wildernesse, so shall it
come from the terrible

lande.

2 A greuous vision was shewed vnto
me: let one deceiptfull offendour come
agaynst another, and one destroyer a-
gaynst another: Up Elam, lay siege
thou of Media, all their gronyng haue
I layde downe.

3 Therfore are my loynes fylled with
sorowe, heauynesse hath taken holde
vpon me as the panges of a woman
that is trauelyng: it made me stoupe
when I heard it, and it vexed me when
I sawe it.

4 My heart panted, fearefulnesse came
vpon me: the nyght of my voluptuous-
nesse hath he turned agaynst me into
feare.

5 Whyle they garnished the table, the
watchman looked: and whyle I was
eatyng and drynkyng, it was sayde, by
ye captaynes, take you to your shilde.

6 For thus hath the Lorde sayde vnto
me: Go and set a watchman to tel what
he seeth.

7 And he sawe a charret which two
horsesmen sat vpon, with the cariage of
an Asse, and the cariage of a Camel: So
he looked, and toke diligent heede.

8 And he cryed, a lion, my Lorde I
stande continually vpon the watche
towre in the day tyme, and am appoynt-
ed to kepe my watch every nyght.

9 And beholde here cometh a charret
of men, with two horsesmen, and he
answered and sayd, Babylon is fallen,
it is fallen, and all the images of her
gods hath he smitten downe vnto the
grounde.

10 Thou art he whom I must thershe,
and thou belongest to my corne floure:
This that I hearde of the Lorde of
hoastes the God of Israel, haue I
shewed vnto you.

11 The burthen of Duma. He calleth to
me out of Seir: watchman what hast
thou espied by nyght: watchman what
hast thou espied by nyght:

12 The watchman sayde, The mornynge
cometh, and so doth the nyght: If ye
wyl ask me any question, then aske it:
returne and come agayne.

13 The burthen concernyng Arabia. In
the wooddes of Arabia shall ye tary all
nyght, euen in the streetes of Dedanim.

14 The inhabitours of the lande of
Thema brought forth water to hym
that was thirstie, they preuented hym
that was fled away with their bread.

15 For because of swordes they are be-
come fugitiue, Euen for the drawen
sword, and for the bent bowe, and be-
cause of the greuousnesse of warre.

16 For thus hath the Lorde sayde vnto
me: There is yet a yere, accordyng to the
yeres of an hired seruaunt, and all the
glorie of Cedar shall fayle.

17 And the number of them that shall
escape from the bowes, shalbe diminished
by the mightie children of Cedar: for the
Lorde God of Israel hath spoken it.

The. xxij. Chapter.

A prophecie agaynst Iherusalem.

(a) Iherusa-
lem is meant
by the valley
of vision.

A 1



The burthen of the
(a) valley of vision. What
hast thou to do here,
that thou clymbest to
the house toppes:

2 Thou that art full of
tumultuousnes, thou
troublesome and proude cite: Thy
slayne men are neither put to death

with the sword, nor dead in battayle.
3 All thy captaynes are fugitiue to-
gether, the archers haue taken them pri-
soners: All they I say that are founde
in thee are in captiuitie together, and
they also that fled farre of.

4 Therfore sayde I, Let me alone, and
* I wyl make lamentation: Ye shall
not be able to comfort me because of the
destruction
Lament.
Ierem.

destruction of the daughter of my people.

5 For this is a day of trouble, of ruine, and of destruction, that the Lorde the God of hostes wyll bring to passe in the valley of vision, breakyng downe the citie, and cryyng vnto mountaynes.

6 Elani bare the quinner with a charret of footmen and horsemen, and the citie of Bit shelded the shielde open.

7 Thy chiefe valley also was full of charrettes, and the horsemen set their faces directly towarde the gate.

8 And in that day dyd the enemye take away the couer of Iuda, and then didst thou loke towarde the^(b) armour of the house of the forest.

9 Ye haue scene also the broken places of the citie of Dauid, holbe that they are many, and ye gathered together the waters of the lower poole.

10 As for the houses of Hierusalem ye haue numbred them, and the houses haue ye broken downe, to make the wall strong.

11 A pit also haue ye made betweene the two walles for the waters of the olde poole, ^(c) ye haue not regarded the maker thereof, neither had respect vnto hym that fashioned it long ago.

12 And in that day dyd the Lorde God of hostes call men vnto weeping and mournyng, to baldnesse and gyrdyng about with sackcloth.

13 And beholde they haue ioy and gladnesse, slaying oxen, and kylling sheepe, eatyng fleshe, and drynkyng wine: Let vs eate and drynke, for to morowe we shall dye.

14 And it came to the eares of the Lorde of hostes, This iniquitie shall not be purged from you tyll ye dye, saith the Lorde God of hostes.

15 Thus saith the Lord God of hostes: Set ye vnto ponder treasurer, euen vnto

*Sebna, which is the ruler of the house.

Esai 36. 21.

16 What hast thou to do here: and whom hast thou here: that thou shouldest here be we thee out a sepulchree, as it were one that he weth hym out a sepulchree on hye, or that graueh an habitation for hym selfe on an harde rocke?

17 Beholde O thou man, the Lorde shall cary thee alway into captiuitie, and shall surely couer thee with confusion.

18 The Lorde shall turne thee ouer like a ball with his handes [and shall sende thee] into a farre cuntry: there shalt thou dye, and there in steade of the charrets of thy pompe, shall the house of the Lorde haue confusion.

19 I wyll drive thee from thy place, and out of thy dwelling shall he ouerthrowe thee.

20 And in that day shall I call my seruauant Eliakim the sonne of Helkia:

21 And with thy garmentes wyll I clothe hym, and with thy girdle wyll I strength hym: thy powber also wyll I commit into his hande, and he shall be a father of such as dwell in Hierusalem, and in the house of Iuda.

22 *And the key of the house of Dauid wyll I lay vpon his shoulder: so that he shall open and no man shut, he shall shut and no man open.

Iob. xii. b.
Apoc. i. 9.

23 And I wyll fasten hym as a nayle in a sure place, and he shall be the glorious seate of his fathers house.

24 Moreover, all generations and posterities shall hang vpon him all the glorie of their fathers house, all vessels both great and small, and all instrumentes of measure and musike.

25 In that day saith the Lord of hostes, shall the nayle that is fastened in the sure place, depart and be broken, and fall: and the burthen that was vpon it shall be pluckt away, for so the Lorde hath spoken.

The. xxiiij. Chapter.

1 A propheticke agaynst Tyrys, 17 and a promise that it shall be restored agayne.

21



shall be no traffike out of the lande of

He burthen of Tyre. Mourne ye shippes of Charis, for there cometh such destruction, that ye shall not haue an house to enter into: and that there

Cittim, they haue knowledge of this plague.

2 We styll ye that dwell in the Isle, the marchauntes of Zidon, & such as passe ouer the sea haue made thee plenteous.

3 The corne that groweth by the great waters of Euphrates, and the frutes of the riuer were her vittayles, so that it became

The prophecie

(a) By the sea and the strength of the sea, is meant Tyre.

(b) That crowneth her selfe, that is, which boasted her selfe to be as it were the centre of all things on the sea coast.

- became a common mart of the nations.
- 4 **W**he ashamed thou Zidon: for the sea, euen the strength of the sea hath spoken saying, I haue not trauayled nor brought forth children, nor nourished by young men, or brought by virgins.
- 5 When tidings cometh to the Egyptians, they shalbe sorry for the ruinour of Tyre.
- 6 Get you to Tharlis, mourne you that dwell in the Isle.
- 7 **I**s not this that glorious title of yours which hath ben of olde antiquite: her owne feete shall cary her forth to be a sojurner into a farre countrey.
- 8 Who hath deuised this agaynst Tyre that crowneth her selfe: whose marchauntes are princes, & whose factours are honorable in the worlde.
- 9 Euen the Lord of hostes hath deuised this, to put downe the pride of all such as be glorious, and to minishe all them that be proude vpon the earth.
- 10 Get thee out of thy lande like a fludde vnto the daughter of Tharlis, for thou hast no more strength.
- 11 He that smote the kyngdomes together, holdeth out his hande ouer the sea: euen the Lord him selfe hath geuen a commaundement agaynst the same common place of marchaundise, that they shall utterly destroy the myght therof.
- 12 And he sayde: Make no more thy boast O virgin thou daughter Zidon, thou shalt be brought downe: Up, get thee ouer vnto Cittim, where neuertheless thou shalt haue no rest.
- 13 Beholde, this people came not of the Chaldees, but Assur made them strong with great shippes: They set by the strong holdes therof, and destroyed his palaces: and he brought it in decay.
- 14 Mourne ye shippes of Tharlis, for your strength is brought downe.
- 15 And in that day shal Tyre be forgotten seuentie yerres, accordyng to the yerres of one king: & after the ende of the seuentie yerres shall Tyre sing as doth an harlot.
- 16 Take an harpe and go about the cite thou harlot that hast ben forgotten, make sweete melodie, sing no songes, that thou mayest be had in remembrance.
- 17 And after the ende of the seuentie yerres shall the Lord visite Tyre, and she shall conuert vnto her rewarde, and shall commit fornication with all the kyngdomes of the earth that are in the worlde.
- 18 Their occupying also & their rewarde shalbe holy vnto the Lord: their gaynes shall not be layde by nor kept in store, but it shalbe theirs that dwell before the Lord, that they may eate inough, and haue clothyng sufficient.

The.xxiiij.Chapter.

A prophecie of tribulation to come vpon the worlde because of sinne.

- 1 **B**ehold, the Lord maketh the earth waste and empty, he turneth it vpside downe, and scattereth abode the inhabitours therof.
- 2 And the priest shalbe as the people, and the maister as the seruaunt, the mistresse lyke the mayde, the seller lyke the byer, he that lendeth vpon vsurie, like him that borroweth vpon vsurie, the creditor as the dettour.
- 3 The lande shalbe cleane wasted and bitterly spoyled: for so the Lord hath spoken.
- 4 The earth is sorry and consumeth away, the worlde is feeble & perissheth, the proude people of the earth are come to naught.
- 5 The earth also is become vnprofitable vnder the inhabitours therof, which haue transgressed the lawes, chaunged the ordinaunce, broken the euerlastyng couenaunt.
- 6 Therefore hath the curse consumed the earth, and they that dwell therein are fallen into trespass: wherefore the inhabitours of the earth are perished with drought, and fewe men are left behinde.
- 7 The wine fayleth, the vine hath no myght, all they that haue ben merry of heart are come to mourning.
- 8 The myrth of tabrettes is layde downe, the noyse of such as haue made mery is ceased, the ioy at the harpe is at an ende.
- 9 They shall drynke no more wine with mirth, strong drynke shalbe bytter to them

them that drinke it.

10 The cite of vanitie is broken downe, every house is shut vp, that no man may come in.

11 In the streetes is there a crying because of wine, all cheare is vanished away, the myrth of the lande is gone.

12 In the cite is left desolation, and the gate is smitten with destruction.

13 For in the middes of the lande, euen among the people, it shall come to passe as at the shaking of olives, and as the grapes are when the wine haruest is done.

14 They shall lift vp their voyce, and make a merie noyse: and in magnifying of the Lorde shall they crye out of the West.

15 Wherefore prayse ye the Lorde in the valleys, euen the name of the Lorde God of Israel in the Isles of the sea.

16 From the uttermost part of the earth haue we hearde prayles and myrth, because of the righteous: And I sayde, I knowe a thing in secreete, I knowe a thing in secreete, wo is me: the transgressours haue offended, the transgressours haue greenously offended.

17 Fearefulnesse, the pit, and the snare are vpon thee, O thou that dwellest on

the earth.

18 It wyll come to passe, that whoso- euer escapeth the fearefull noyse, shall fall into the pit, and he that cometh vp out of the pit, shall be taken with the snare: for the windowes from on high are open, and the foundations of the earth are moued.

19 The earth is utterly broken downe, the earth hath a sore ruine, the earth quaketh exceedingly:

20 The earth shall reele to and fro like a drunkarde, and shall be remoued lyke a tent, and the iniquitie thereof shall be heauie vpon it, it shall fall, and not rise vp agayne.

21 And in that day shall the Lorde visite the hoast aboute that is on hye, and the kynge of the worlde that are vpon the earth.

22 And they shall be gathered together as they that be in pysson, and they shall be synnt vp in warde, and after many dayes shall they be visited.

23 The moone shall be abashed, and the sunne ashamed, when the Lorde of hostes shall raigne in mount Sion and in Hierusalem with worship, and in the sight of suche as shall be of his counsell.

Luk. xxi. c.

The. xxv. Chapter.

I thankes geuing to God for his workes.

1 **T**hou art my Lorde my God, I wyll magnifie thee, I will geue thankes vnto thy name, for thou hast brought wonderfull thinges to passe, according to

thyne olde counsels truly & faythfully.

2 Thou hast made a cite a heape of stones, and brought a strong towne into decay: the habitation of straungers hast thou made to be no cite, neither shall it be buylded any moze.

3 Therefore shall the nightie people geue glory vnto thee, the cite of the bailliant heathen shall feare thee.

4 For thou hast ben a strength vnto the poore, and a succour for the needie in his trouble, a refuge against euill weather, a shadow against the heate: for the blast of raging men is like a storme that ca-

steth downe a wall.

5 Like as the heate in a drye place wasteth all thinges: so shalt thou suppress the noyse of aliantes, the heate [is abated] with the shadowe of the cloude, [euen so shall God] allwage the noyse of the cruel tirauntes.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of plenteous and delicate thinges, euen of most pleasaunt and daintie dishes.

7 And in this mountaine shall the Lord destroy the couering that all people are wrapped in, and the hanging that is spread vpon all nations.

8 As for death he hath destroyed it for euer, and the Lorde God shall wype away teares from all faces, and the rebuke of his people shall he take away out of all the earth, for so the Lorde hath sayde.

Ofce. xiii. e.
Apoc. vii. c. j
and. xxi. c.
i. Cor. xv. f.

L (1)

9 And

The prophēcie

- 9 And in that day it shalbe sayde, lo this is our God, we haue wayted for hym, *and he shall saue vs, this is the Lorde in Whom we haue hoped, we wyll be merie and reioyce in the saluation [that commeth] of hym.
- 10 For in this mountaine shall the hande of the Lorde reasse, and Hoab shalbe thyshed vnder hym, euen as strawe is troden to dounge on the dounghill.

Eph.ii.a.

- 11 And he shall stretch out his hande in the middes of them, as he that swimmeth casteth out his hands to swimme: and with the strength of his handes shall he bring downe their pryde.
- 12 The strong holde also and defence of thy walles hath he ouerthrowne and cast downe, and brought them to the grounde, euen vnto dust.

The. xxvi. Chapter.

A song of deliuerance of the people.

- 1 **I**n that day shall this song be song in the land of Iuda, we haue a strong citie, saluation shal God appoint in steede of walles and bulwarke.
- 2 *Open ye the gates, that the righteous people whiche kepeth the trueth may enter in.
- 3 *By an assured purpose wyll thou preserve perfect *peace, because they put their trust in thee.
- 4 Put ye your trust allway in the Lorde: for in the Lorde God there is strength for euermore.
- 5 *For he hath brought downe the high minded citizens: as for the proude citie he hath brought it lowe, euen to the ground shall he cast it downe, and bring it vnto dust.
- 6 The foote, euen the foote of the poore, and the steppes of such as be in necessitie shall trade it downe.
- 7 The path of equitie wyll thou graunt vnto the iust [O thou most righteous] *thou shalt order the path of hym that is righteous.
- 8 *Ben in the way of thy iudgements, O Lorde, haue we put our trust in thee: thy name also and the remembraunce of thee, is the thing that our soule longeth for.
- 9 *My soule hath longed for thee all the night, and with my spirite whiche is within me wyll I seeke thee early in the morning: For when thy iudgements are in the earth, the inhabiteurs of the worlde shall learne righteousness.
- 10 Shall the vngodly man be fauoured, which hath not learned righteousness,

Pro.xviii.c.
Zadu.ii.a.

Psa.cxviii.b

Rom.v.a.

Esa.xxv.a.

Prou.vi.a.
Iere.x.d.

Psal.xciii.a.
and.cxlvi.a.

- but doth wickedly in the earth, where nothing ought to be done but that which is righteous: he shall not see the glory of the Lorde.

- 11 Lorde, when thy hande is lyft vp to strike, they see it not: but they shall see it, and be confounded with the scale of the people, and the fire that consumeth thynne enemies shall deuour them.

- 12 Lorde vnto vs thou shalt proude peace: *for thou also hast wrought all our workes in vs.

- 13 O Lorde our God, other lordes beside thee hath subdued vs: but we wyll be myndfull only of thee and of thy name.

- 14 The dead wyll not liue, they that be out of life will not ryle agayne, therfore hast thou visited and rooted them out, and destroyed all the memoire of them.

- 15 Thou hast increased the people, O Lorde, thou hast increased the people, thou art glorious, thou hast sent them farre of vnto all the coastes of the earth.

- 16 *Lorde, in trouble haue they visited thee, they powred out their prayer why thy chastening was vpon them.

- 17 *Like as a woman with chyldre that draweth hie towards her tranayle is sore and cryeth in her paynes: euen so haue we ben in thy sight O Lorde.

- 18 *We haue ben with chyldre and suffred paine, as though we had brought forth winde: for there is no saluation in the earth, neither do the inhabiteurs of the worlde submit them selues.

- 19 *Thy dead men shall liue, euen as my body shall they rise againe: Awake and sing ye that dwell in dust, for thy deawle is euen as the deawle of hearbes, and the earth shall cast out them that be vnder her.

Phil.ii.a.

Leu.xxvii

Iohn.xvii.c

Rom.viii.d

i. Cor. vii

20 Come my people, *enter thou into thy chambers, and shut thy doores about thee, *hide thy seife for a litle whyle, vntill the indignation be ouerpast.
21 *For beholde, the Lorde is comming

out of his place, to visite the wickednesse of suche as dwell vpon earth: the earth also shall disclose her bloods, and shall no moze hide them that are slayne in her.

¶ The. xxvij. Chapter.

¶ A prophcie of the comming of Christe, and destruction of idolatrie.

In that day the Lord with his sore, great, and mightie sworde, shall visite ^(a) *Leuiathan the fugitiue serpent, euen Leuiathan that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day see that ye sing of the congregation which is the vineyarde that bringeth forth the best wine:

3 Euen I the Lorde do kepe it, in due seasons shall I water it: and lest the enemy do it any harme, I wyll both night and day preserue it.

4 There is no displeasure in me, els when the vineyarde bringeth me forth byers and thornes I woulde go thoroowe it by warre, and burne it by together.

5 Let it take holde of my ^(b) strength, and it shalbe at one with me, euen at one shall it be with me.

B 6 The dayes are comming that Jacob shall take roote, Israel shalbe greene and florische, and the world shalbe filled with fruite.

7 Hath he smitten hym as sore as he did the other that smote hym: Or is he slayne with so sore a slaughter as they that slue hym:

8 Thou wylt punishe it in the braun-

ches, yet not beyonde measure: for in the day that the east winde bloweth sore, it taketh away the fruite.

9 By this meanes therfore shall the iniquitie of Jacob be purged, and this is all the fruite [namely] the ^(c) taking away of his sinne, if he make all the stones of the altar of idols as chalke stones that are beaten in sunder, that their grones and images ryle not by agayne.

10 Els shall the strong citie be desolate, and the habitation forsaken and left like a wilderness: there shall the Calfe feede, and there shall he lye, and cate by the graffes therof.

11 When the braunches of it are drye, they are broken of, & the women come and set them on fire: *for it is a people of no vnderstanding, and therfore he that made them shall not fauour them, and he that created them shall geue them no grace.

12 And in that day shall the Lorde make a threshing, from the middelt of the riuer Euphrates, vnto the riuer of Egypt, and ye chyldren of Israel shalbe gathered together one to another.

13 In that day shall the great trumpe be blowne, so that they which were lost in the lande of Assyria, and they that were banished in the lande of Egypt, shall come and worship the Lorde in the holy mount of Iherusalem.

(c) Soberly afflictions, e.g. means to call men to repentance, when by sorrowful forsaking of sinne.

Deut. x. b.

¶ The. xxviii. Chapter.

¶ Against the pride of Ephraim, 9 and against false priestes and preachers.

Woe vnto the crowne of pryde, euen to the drunken people of Ephraim, whose great pompe is as a floure that fadeth away by on the head of the valley of suche as be in wealth, and are

ouerladen with wine.

2 Behold, *there cometh a behement and sore day from the Lord, like an vnumerable hayle and perillous tempest, euen like the force of mightie and horrible waters that violently beareth downe all thynges.

3 The crowne of the pryde of the drunken Ephraimites shalbe troden vnder foote:

Math. xvi. c.

The prophetic

4 * So that the flour of his fayrenesse
and beautie whiche is in the head of the
valley of fatnesse, shall fade away as
doth an vntimely ripe figge before har-
uest: whiche when a man espieth, he lo-
keth vpon it, and while it is yet in his
hande he eateth it vp.

5 In that day shall the Lord of hostes
be the crowne of glory and diamonde
of beautie vnto the residue of his peo-
ple.

6 The Wylbe also a spiritte of perfect knowledge to him that sitteth in iudgement, and strength vnto them that turne away the battayle to the gate [of the enemies.]

But they are out of the way by reason of wine, yea farre out of the way are they thorow strong drinke: *The priest also and the prophete are gone astray by the meanes of strong drinke, they are drunken with wine, they go amisse thorow strong drinke, they faile in propheciying, and stumble in iudgement.

8 For all tables are full of vomit and filthynesse, that no place is cleane.

9 Whom then shall suche one teache
knowledge: and whom shall he make
to vnderstande the thing that he hea-
reth: for they are as ignorant as
young chyldren that are taken from the
milke, and are weaned.

10 For they that be sicke, must take after one lesson, another lesson, * after one commaundement, another commaundement, for one rule, another rule, after one instruction, another instruction, there a litle, and there a litle.

11 For he that speaketh vnto this people,
is euen as one that bleseth rudenesse of
speech, and a straunge language.

12 If any man say vnto them, lo, this is the rest wherewith ye may ease hym that is weerie, this is the refreshing: they wyll not hearken.

1. Cor. xiii. e 13 **E** Therefore shall the Word of the Lord be vnto them, lesson vpon lesson, commaundement vpon commaundement, rule vpon rule, instruction vpon instruction, there a litle, and there a litle: that they may go on and fall backward, be abused, tangled, and snared.

14 Wherefore heare the word of the Lord
ye mockers, ye that haue rule of this

people whiche is at Hierusalem.

15 Because ye haue sayd, We haue made
a couenaunt with death, and with hell
are we at agreement: and though
there go forth a soze plague, it shall not
come vnto vs, for we haue made false-
hood our refuge, and vnder banette are
we hid.

16 Therefore thus saith the Lord God,
Beholde, I lay in Sion for a foundati-
on a stone, euen a tryed stone, a precious
corner stone, a sure foundation: who so
beleueth, let hym not be to^(a) hastic.

17 Judgement also Wyl I laye to the rule, and righteouſneſſe to the balaunce, ſo that the ⁽⁶⁾ hayle ſhall ſweepe alway as a broome your bayne confidence, and the priue place of your refuge ſhall the waters runne over.

18 And thus the cōuenant that ye made
With death, shalbe disannulled, and your
agreement that ye made With hell shall
not stand, yea When the sore plague go-
eth forth, ye shalbe troden downe un-
der it.

19 From the tyme that it goeth forth it shall take you away : for early in the morning euery day, yea both day and night shall it go thorow, and when the people thereof is perceaued, it shall gender veracion.

20 For the bed is narrowe and not large,
and the couering so small that a man
can not winde him selfe [vnder it.]

21 *For the Lord shall stand as in mount
Perazim, and shall be wroth like as in
the balley *Gibeon, that he may do his
worke, his straunge worke, and bying
to passe his acte, his straunge acte.

22 Nowe therfore see that ye be no more
 kers, lest your punishment increase: For
 I hearde of the Lorde of hostes, that
 there shall come a short ende vpon the
 whole earth.

23 heare ye then, and hearken vnto
my boyte, consider and ponder my
speache.

24 Doth not the husbandman plowe all
the day, and openeth and breaketh the
clottes of his grounde, that he may
sowe:

25 when he hath made it playne, will
he not speake abroad the fitches, and
solwe comin, and cast in wheate by mea-
sure, and the appointed barlye and rye
in their place: 26 God

(a) who is
thou art say
both say by
life upon
Thine in ha-
the young for-
war of, shall
not fail: that is,
shall not say
of that he do-
peth to obtaine
(b) & he gal-
pell is compar-
ed to haye
a fudder, by
that it bea-
thy downe
and easily as
they wether
and supple
on, where
men do trust
in byne.

D

Esā. xxxvi. f.
ii. Reg. v. b.
Iosu. x. b.
ii. Par. xiii. d.

- 26 God wyll instruct hym to haue discre-
tion, euen his God wyll teache hym.
27 For fitches shall not be threshed with
an harrowe, neither shall a cart wheele
be brought thowre the corn: but
the fitches are beaten out with a staffe,
and corn with a rodde.
28 But the seede that bread is made of, is

threshed, though it be not alway a threshing, and the cart wheele must be brought ouer it, lest he grinde it with his teeth.

- 29 This also commeth of the Lorde of hostes, which worketh with wonderful wysdome, and bringeth excellent workes to passe.

The. xxix. Chapter.

A prophetic against Hierusalem, and against the bayne traditions of men.

W unto thee O Ariel
Ariel, thou cite that
David dwelt in: Go
on from yere to yere,
and let the lambe be
slayne.

- 2 I wyll lay siege vnto
Ariel, so that there shalbe heauynesse
and sorowe in it: and it shalbe vnto me
euen an altar of slaughter.

- 3 I will besiege thee rounde about, and
fight against thee thowre a bulwarke,
and wyll reare by diches against thee.

- 4 Thou shalt be brought downe, and
shalt speake out of the ground, and thy
speache shall go lowe out of the dust:

- 5 Thy voyce also shall come out of the
grounde lyke the voyce of a witche, and
thy talkyng shall whispe out of the
dust:

- 6 Moreover, the noyse of the straunge
enemies shalbe like thynne dust, and the
multitude of tirauntes shalbe as drye
strawe that can not tary: euen sodenly
and in haste shall their blast go.

- 7 Thou shalt be visited of the Lorde of
hostes with thunder, earthquake, and
with a great noyse, with storme and
tempest, and with the flambe of a con-
suming fire.

- 8 And the multitude of all nations that
fight against Ariel, shalbe as a dreame
sene by night: euen so shall they be
that make warre against it, and strong
holdes to ouercome it, and that lay any
siege vnto it.

- 9 In conclusion, it shalbe euen as when
a hungry man dreameth that he is eat-
ing, and when he awaketh, his soule is
emptye, or as when a thirstie man dreameth
that he is drinking, and when he
awaketh, he is yet faimte, and his soule

hath appetite: euen so shall the multi-
tude of all nations that fighteth against
mount Sion.

- 9 Ponder these thinges once in your
mindes, and wonder: *Blinded are they
them selues, and the blinde guides of
other: They are drunken, but not with
wine: they are vnstable, but not thowre
strong drinke.

Math. xv. d.

- 10 For the Lorde hath couered you with
a slumbring spirite, and hath closed your
eyes: your prophetes also and rulers
that shoulde see, them hath he coue-
red.

- 11 *And the vision of all the prophetes is
become vnto you as the wordes of a
booke that is sealed by, whiche men de-
liuer to one that is learned, saying,
Reade thou in it: and he saith, I can
not, for it is sealed.

Esai. vi. b.

- 12 And the booke is geuen to him that is
not learned, saying, Reade thou in it:
and he saith, I am not learned.

- 13 Therefore thus hath the Lorde sayd:
For so muche as this people when they
be in trouble, do honour me with their
mouth and with their lippes, but their
heart is farre fro me, and the feare
whiche they haue vnto me procedeth
of a commaundement that is taught
of men:

Math. xv. a.
Mar. vii. a.

- 14 Therefore wyll I do marueyles a-
mong this people, enen marueylous
thinges [I say] and a wonder: *For the
wysdome of their wyse men shall per-
ishe, and the vnderstanding of their
wittie men shall hyde it selfe.

Abdi. c.
i. Cor. i. c.

- 15 Wo vnto them that kepe secrete their
thoughtes, to hide their counsell from
the Lorde, and to do their workes in
darknesse, saying: *who seeth vs: and
who knoweth vs:

Esai. xlvi. b.
Ecl. xxiii. d.
Ezech. ix. c.

The prophecie

- 16 Doubtlesse your destruction is in re-
 putation as the potters clay: And both
 the worke say of hym that made it, he
 made not in vaine: And dorth an earthen
 vessell say of hym that fashioned it, he
 had no vnderstanding:
- 17 Is it not harde at hande that Liba-
 nus shalbe turned into a low felde, and
 that the lowe felde shalbe taken as the
 wood:
- 18 And in that day shall deafe men heare
 the wordes of the booke, and the eyes
 of the blynde shall see, euen out of the
 cloude, and out of darknesse.
- 19 The meeke spirited also shall be me-
 rie in the Lorde, and the poore among
 them that be lowly shall reioyce in the
 holy one of Israel:
- 20 For he that dyd violence is brought
 to naught, and the scornfull man is
 consumed, and they rooted out that

- made haste early to vnrightheousnesse,
 21 Making a man to sinne in the worde,
 and that toke him in a snare, whiche re-
 proued them in the open place, and they
 that haue turned the cause of the righ-
 teous to naught.
- 22 Therefore thus saith the Lorde to
 the house of Jacob, euen thus saith he
 that redeemed Abraham: *Jacob shall
 not now be confounded, nor his face
 pale.
- 23 But when he seeth his chyliden the
 worke of my handes in the middes of
 hym, they shall sanctifie my name, and
 prayse the holy one of Jacob, and feare
 the God of Israel.
- 24 They also that haue ben of an erron-
 ious spirite shall conie to vnderstan-
 ding, and they that haue ben scornfull
 shall learne doctrine.

The. xxx. Chapter.

- 1 Against them that forsake the counsell of God, and cleaue to the counsell of men.
 2 The prophete also threatneth the remnaunt of the people, that after the destruc-
 tion of Hierusalem went into Egypt.

A 1



As for those disobedient chyliden saith the Lorde, *that they will take counsell and not of me, that they will take a secrete aduice and not out of my spi-
 rite, and therefore adde they sinne vnto sinne.

- 2 Euen they that walke to go downe
 into Egypt, and haue asked no question
 at my mouth, but seeke strength in the
 might of Pharaos, and trust in the sha-
 dowe of Egypt.
- 3 Therefore shall the strength of Pha-
 raos be your confusion, and the trust in
 the shadowe of Egypt your shame.
- 4 For his captaynes were at Zoan, and
 his embassadours came vnto Hanes.
- 5 *They were ashamed of the people
 that coulde do them no good, and that
 might not helpe them nor shelde them
 any profit, but were their confusion and
 rebuke.
- 6 The burthen of the beastes of the
 south. In a land of trouble & anguise,
 from whence shall come the young and

olde lion, the viper and fire serpent
 that fleeth against them that vpon
 coltes beare their riches, and vpon ca-
 mels their treasures, to a people that
 can do them no good.

- 7 For bayne and nothing worth shall
 the helpe of the Egyptians be: There-
 fore haue I cryed vnto Hierusalem,
 they shall haue strength inough if they
 will settle their mindes in quietnesse.
- 8 *Nowe therefore go thy way, and
 write this before them in a table, and
 note it in a booke: that it may finally re-
 maine and be kept styll for euer.
- 9 For this is an obstinate people, *and
 dissembling chyliden, chyliden that re-
 fuse to heare the laide of the Lorde.
- 10 For they say vnto the seers, see not,
 and to them that be cleare of iudge-
 ment, loke not out right thinges for vs:
 but speake fayre wordes vnto vs, loke
 out errours.
- 11 Get you out of this way, depart out
 of this path, and turne the holy one of
 Israel from vs.
- 12 Wherefore thus saith the holy one of
 Israel: Because your heartes ryle
 against

Isa. viii. b.

4 Reg. xiii. d.
 Iere. xviii. b.
 Eze. xix. a.

against this word, and because you trust in wrong dealing and peruerse iudgement, and put your confidence therein:

13 Therefore shall ye haue this mischiese for your destruction and fall, like as an hye wall that falleth because of some rift or blast, whose breakyng commeth sodainly.

14 *And the hurt thereof is lyke an earthen vessell whiche breaketh without helpe, so that in the burstyng of it, there is not founde one shener to fetch fire in, or to take water withall out of the pit.

15 For thus saith the Lorde God, euen the holy one of Israel: In repentance and in¹ rest shall ye be safe, in quietnesse and sure confidence shall be your strength, but ye haue had no list thereto.

16 For ye haue sayde, No, but we wyll escape thoroowe horses, therefore shall ye flee: And we wyll get vs vp vpon swift beastes, and therefore shall your perfectours be swifter.

17 *A thousande shall flee at the rebuke of one, and at the rebuke of fise shall ye all flee, till ye be left as a ship mast vpon the top of a mountaine, and as a beaken vpon an hill.

18 *Therefore doth the Lorde cause you to wayte, that he may haue mercy vpon you, to the entent that he may haue the preeminence when he is gracious vnto you: For the Lorde is the God of iudgement, Blessed are all they that hope in hym.

19 If the people remaine in Sion and at Iherusalem, thou shalt not be in heauynesse: but at the voyce of thy complaint shall he haue mercy vpon thee, and when he heareth it, he shall geue thee an answer.

20 And though the Lorde geue you the bread of trouble, and the water of aduersitie, thy rayne shall be no more so scant, but thyne eyes shall see thy rayne.

21 Bea and thynne eare shall heare the talking of him that doth speake behinde thee: *This is the way, walke ye in it, turne not aside neither to the right hande, nor to the left.

22 He shall destroy also the couering of your siluer images, and the decking of your golden idols, euen as filthynesse shalt thou put them away: And thou

shalt say vnto it, Get thee hence.

23 Then shall God geue rayne vnto thy seede, that thou shalt sowe the grounde withall, and bread of the increase of the earth, whiche shall be fat and very plentiful: in that day also shall thy cattell be fed in large pastures.

24 The oxen lyke wyse and the young asses that eate the grounde shall eate cleane prouender, whiche is purged with the winde and the fann.

25 Finally, vpon euery hye mountayne and hyl shall there be riuers, and streames of waters² in the day of the great slaughter when the towres shall fall.

26 Moreover, the light of the moone shall be as the light of the sunne, and the sunne light shall be seuen folde, and haue as much shine as in seuen dayes beside, when the Lorde bindeth by the soze of his people, and healeth the stroke of their wounde.

27 Beholde, the fame of the Lorde cometh from farre, and his presence is so hotte, that no man is able to abyde: his lippes are full of indignation, and his tongue is as a consuming fire.

28 His breath is a vehement flud of water, that reacheth vnto the necke: that he may sift alway the heathen in the sieue of vanitie, and his breath is a byddle of errour in the talbes of the people.

29 And ye shall sing lyke as in the night when the holy solempnitie beginneth, and ye shall haue gladnesse of heart, like as when one cometh with a pipe vnto the hill of the Lorde, and to the most mightie one of Israel.

30 And the Lorde shall cause his glorious voyce to be hearde, and shall declare his stretched out arme with a terrible countenance, & with the flambe of a consuming fire, with noysome lightening, with a shewre, and with hayle stones.

31 For thoroowe the voyce of the Lorde shall *Assur be destroyed, which smote other men with the rodde.

32 And it shall come to passe, that whither soeuer he goeth the rodde shall cleaue vnto him which the Lorde shall laye vpon hym, with tabrettes and harpes: and with great warre shall he fight against his host.

The prophecie

Mat. xxv. l. 33

* For the fire of hell is ordayned from the beginning, yea euen for the kyng is it prepared: This hath the Lorde set in the deepe, and made it wide, the bur-

ning whereof is fire and muche wood: The breath of the Lorde whiche is like a river of brimstone doth kindle it.

The. xxxi. Chapter.

¶ He curseth them that forsake God, and seeke for the helpe of men.

21



¶ Be vnto them that go downe into Egypt for helpe, and trust in horses, and put their confidence in charrets because they be many, and in horsemen because they be lustie and strong: but they regarde not the holy one of Israel, and they aske no question at the Lorde.

2 And he neuerthelesse is wise, and will plague the wicked, and goeth not from his worde, he wyll aryle against the housholde of the frowarde, and against the helpe of euill doers.

3 Nowe the Egyptians are men and not God, and their horses fleshe, and not spirite: And assoone as the Lord stretcheth out his hande, then shall the helper fall and he that shoulde haue ben helped, and they shall altogether be destroyed.

Apoc. v. a.
Gen. xlix. b

4 For thus hath the Lorde spoken vnto me: * Lyke as the lion and * lions whelpe roareth vpon the pray that he hath gotten, and is not afraide though

the multitude of shepheardes crye out vpon him, neither be abashed for all the heape of them: so shall the Lorde of hostes come downe to fight for mount Sion, and defende his hyll.

5 Like as the byrdes flutter about their nestes, * so shall the Lorde of hostes, kepe, saue, defende, and deliuer Hierusalem. Deut. 32. d.

6 Therefore O ye chyldren of Israel, turne againe vnto him whom you haue oftentimes forsaken.

7 * For in that daye euery man shall cast out his idols of siluer, and his idols of golde, whiche ye haue made with your owne handes vnto your sinne. Esaie 46. c.

8 * Assur also shalbe slayne with the sworde, not with a mans sworde, neither shal the sworde of any man deuoure hym, and he shall flee from the slaughter, and his choise young men shalbe discomfited. Esaie 37. c.

9 He shall go for feare to his strong holdes, and his princes shall flee from his standerd saith the Lord, whose fire is in Sion, and his fornaie in Hierusalem.

¶ The. xxxij. Chapter.

¶ The conditions of good rulers and officers.

21



¶ Holde, a kyng shall gouerne after the rule of righteousnesse, and the princes shall rule according to the bal-lance of equitie.

2 And that man shalbe vnto men as a defence for the winde, and as a refuge for the tempest, lyke as a ryuer of water in a thirstie place, and the shadowe of a great rocke in a drye lande.

3 The eyes of the seeing shall not be dim, and the eares of them that heare shall take diligent heede.

4 The heart of the vnwyse shall attayne to knowledg, and the vnperfect tongue shall speake playnely and distinctly.

5 Then shall the foolish nigarde be no moze called gentle, nor the churle libe-
berall.

6 But the nigarde wyll speake nigardlye, and his heart wyll worke euill, and play the hypocrite, and imagine abominations against God, to make the hungry leane, and to withholde drinke from the thirstie.

7 The weapons of the churlyshe are euill, he deuileth nypsome deuises, that he

- he may beguile the poore with deceit-
full wordes, yea euen there as he should
geue sentence with the poore.
- 8 *But the liberrall person imagineth
honest thynges, and cometh bp for
liberalitie vnto promotion.
- 9 Up ye riche and idle women, hearken
vnto my voyce, ye carelesse daughters
marke my wordes.
- 10 Many yeres and dayes shall ye be
brought in feare O ye carelesse women:
for the vintage shall fayle, and the har-
uest shall not come.
- 11 Be abashed you that lyue in about-
daunce, tremble you that lyue carelesse,
cast of your rayment, make your selues
bare, and put sackcloth about you.
- 12 For as the infantes weepe when their
mothers teates are dyed bp: so shall
you weepe for your faire fieldes and
fruitfull vineyardes.
- 13 O ye peoples felde shall byng thornes
and thistles: and so shall it be in euery
house of voluptuousnesse, and in euery
cite that reioyceth.
- 14 The palaces also shall be broke, and the

- greatly occupied cities desolate: The
towres and bulwarkes shall become
dennes for euermore, where wyld
asses take their pleasure, and sheepe
their pasture.
- 15 Unto the tyme that the spirite be
powred vpon vs from aboue, and that
the wilderness be a fruitfull fiede, and
the plenteous fiede be reckened for a
wood.
- 16 Then shall equitie dwell in the desert,
and righteousnesse in a fruitfull lande.
- 17 *And the worke of righteousnesse
shall be peace, and her fruite rest and
quietnesse for euer. Rom. v. 1.
- 18 *And my people shall dwell in the
innes of peace, and in sure dwellynge, Iere. xxxiii.
in safe places of comfort.
- 19 And when the hayle falleth, it shall
fall in the wood, and the cite shall be set
solue in the balley.
- 20 O holbe happy shall ye be when ye
shall safely solue your seede beside all
waters, and dryue thither the feete of
your oxen and asses.

The .xxxiiij. Chapter.

1 Threatnyng agaynst the Assyrians. 20 A destruction of them that shall see
the Lorde.

- 1 **W**to thee that
destroyst when
thou wast not
destroyed, thou
bakest y league
where as none
hath broken it
with thee: for
when thou shalt
leue destroying, *thou thy selfe shalt be
destroyed: and when thou ceasest
from breakyng the league, then shall
they breake it to thee.
- 2 O Lorde haue mercie vpon vs, we
haue put our whole trust in thee: be an
arme to such early, and *our health in
the tyme of trouble.
- 3 At that confuse noyse the people fled,
and at thine exalting the heathen were
scattered.
- 4 And the spoyles shall be gathered,
which shall be yours, as are the gathe-
ryng of Struthus, and the multitude
going to it shall be as Locustes, running
to and fro.
- 5 The Lorde is exalted, for it is he that

- dwellleth on hye, he hath fylled Sion
with iudgement and ryghteousnesse.
- 6 And a sure stablishyng of thy tymes,
shall be strength, health, wisdomie, and
knowledge: and the very feare of the
Lorde shall be the treasure of it.
- 7 Beholde the messengers shall crye
without: and the embassadours of
peace shall weepe bitterly. 25
- 8 Their streetes are waste, there wal-
keth no man therin: God hath broken
the appoyntment, the cities are cast
away, and men are nothyng regarded.
- 9 The desolate earth is in heavynesse,
Libanus is shamed and hewen downe,
Saron is like a wilderness, Basan and
Charmel are spoyled of their frutes.
- 10 And therfore saith the Lorde, I wyll
by no we, no we wyll I be aduanced,
no we wyll I be exalted.
- 11 *We shall conceaue stubble, and beare
strawe: and your spirite shall be the fire,
that it may consume you. Iere. v. 6.
- 12 And the people shall be burnt like lime,
and as thornes burnt that are hewen of
and cast in the fire.

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- 13 Forbe hearken to ye that are farre of
holbe I haue done, and consider my
pouer ye that are at hande.
- 14 The sinners at Sion are afrayde, a
fodayne fearefulnesse is come vpon the
hypocrites: what is he among vs say
they that shall dwell by the consuming
fire: which of vs may abyde the euer-
lasting heate:
- 15 *He that leadeth a godly life, and spea-
keth the trueth, he that abhorreth
gaynes by violence and deceipt, he that
kepeth his hande that he touche no re-
warde, which stoppeth his eares that
he heare no complaye agaynst the inno-
cent blood, which holdeth downe his
eyes that he see no euill:
- 16 He it is that shall dwell on hye, whose
safegarde shall be in a bulwarke of
rockes: to hym shall be geuen incate, and
his waters shall not faile.
- 17 Thine eyes shall see the kyng in his
glorie, euen the kyng of the farre coun-
treys shall they see.
- 18 Thine heart studied for feare thinking
thus: * what shall then become of the
scribe: of the receauer of our money:
what of hym that taxed our fairest

Psal. xlii. a.
and. xxiii. a.

i. Cor. i. 2.


- houses:
- 19 There shalt thou not see a cruel people
of a straunge tongue, to haue so diffused
a language that it may not be under-
stande, neither so straunge a speache
but it shall be perceaued.
- 20 Loke vpon Sion the head cite of our
solempne feastes: thyne eyes shall see
Iherusalem that glorious habitation,
* the tabernacle that neuer shall re-
moue, whose nayles shall neuer be taken
out woilde without ende, whose cordes
euery one shall neuer corrupt.
- 21 For the glorious maiestie of the Lorde
shall there be present among vs as a
place where faire brode riuers and
streames are, through the which shall
neither galley robe nor great ship saile.
- 22 * For the Lorde is our iudge, the Lord
is our lawe geuer, the Lord is our king,
and he hym selfe shall be our sauour.
- 23 Thy tacklyng is loosed, therfore it can
not make fast the mast, nor spread the
saile: then there is dealed great spoyle,
yea laue men runne after the pray.
- 24 There lyeth no man that saith, I am
sicke: but all euill is taken away from
the people that dwell there.

Heb. ix. h.

Iacob. iii. e.

The. xxxiiij. Chapter.

The last destruction of the sinagoge, in which the kingdome and priesthood
of the people was translated to the Church and congregation of Christe.

- A 1  Come ye heathen and
heare, take heede you
people: hearken thou
earth and all that is
therin, thou rounde
compasse and all that
dwelleth thervpon.
- 2 For the Lorde is angry with all peo-
ple, & his displeasure is kindled agaynst
all the multitude of them, he hath de-
stroyed them, and deliuered them to
the slaughter.
- 3 So that their slayne shall be cast out
and their bodies stincke, that euen the
very hylles shall be wet with the blood
of them.
- 4 All the starres of heauen shall wasse,
and the heauens shall folde together
lyke a roll, and all the starres therof
shall fall, yke as the leanes fall from
the vines and figge trees.
- 5 For my sword shall be bathed in hea-
uen, and shall immediatly come downe
to iudgement vpon Idumea, and vpon

the people which I haue cursed.

- 6 And the Lordes sword shall be full of
blood, and be rusty with the fatnesse
and blood of lambes and goates, with
the fatnesse of the kidneys of weathers:
For the Lord shall kyll a great offering
in Bozra, and a great slaughter in the
lande of Idumea.
- 7 There shall the unicornes fall with
them, and the bulles with the giants,
and their lande shall be thoroughly solied
with blood, and their grounde corrupt
with fatnesse.
- 8 For it is the day of Gods vengeance,
and the yere of recompence for the re-
uenge of Sion.
- 9 And his fuddes shall be turned to pitch,
and his earth to brimstone, and there-
with shall the lande be kindled.
- 10 So that it shall not be quenched day
nor nyght, but smoke euermore, and so
foorth ye wasse: and no man shall go
through it for euer.
- 11 But pellicanes, Storkes, great
owles,

(a) God his
clarity be
lowe and ren-
to put some
C. search by
his founteyne
spring of the
baptisme in
his Church.

- Owles, and Ravens shall haue it in possession and dwell therein: for God shall sprede out the line of desolation vpon it, and the stones of eniptinesse.
- 12 Her nobles shall call, and there is no kyngdome: and all her princes shalbe nothyng.
- 13 Thornes shall growe in their palaces, nettles & thistles in their strong holdes, that the dragons may haue their pleasure therein, and that they may be a court for Estriches.
- 14 There shall straunge visures & monstrous beastes meete one another, and the wyldc kepe company together: there shall the Lamia lye and haue

her lodgyng.

- 15 There shall the Owle make her nest, builde, be there at home, & dryng forth her young ones: there shall the Kytes come together, eche one to his lyke.
- 16 Seke through the booke of the Lorde and reade it: there shall none of these thynges be left out, there shall not one nor such lyke fayle: for his mouth commaundeth, and that same doth his spirite gather together, or fulfill.
- 17 He hath cast the lot for them, and to those beastes hath his hande deuinded it by the line: therfore those shall possesse it for euer, from generation to generation shall they dwell therein.

¶ The. xxxv. Chapter.

1 Of the tyme and kyngdome of Chylde.

- 1 **B**Ut the desert & wilderness shall reioyce, the waste ground shall be glad and flourish as the Lillie.
- 2 She shall flourish pleasauntly and be ioyfull, and euer be geuing thanks more and more: For the glorie of Libanus, the beautie of Charnel and Saron shalbe geuen her: These shall knowe the honour of the Lorde, & the maiestic of our God.
- 3 *And therfore strength the weake handes, and comfort the feeble knees.
- 4 Say vnto them that are of a fearfull heart, be of good cheare and feare not, beholde your God cometh to take vengeance, and you shall see the reward that God geueth: God cometh his owne selfe, and wyl deliuer you.
- 5 Then shall the eyes of the blynde be lightened, and the eares of the deaffe opened.
- 6 Then shall the lame men leape as an

hart, & the *dumbe mans tongue shall geue thanks: *for in the wilderness there shall welles spyng, and fluddes of water in the desert.

- 7 The drye grounde shal turne to riuers, and the thirstie to springes of water: wheras dragons dwelt afore, there shal growe swete flowres & greene rushes.
- 8 There shalbe foote pathes & common streetes, this shalbe called the holy way: no vncleane person shall go through it, for the Lorde hym selfe shall go with them that way, and the wayfarrer nor ignoratunt shall not erre.
- 9 There shalbe no lion, & no rauishyng beastes shall come therein nor be there, but men redeemed shall go there free and safe.
- 10 And the redeemed of the Lorde I say shall conuert and come to Sion with thankesgeuyng: euerlastyng ioy shall they haue, pleasure and gladnesse shall be among them, and as for all sorow and heauinesse it shall vanishe.

Psal. viii. a.

Esa. xlii. c. xliii. c. xliii. a.

28

The. xxxvj. Chapter.

1 Hierusalem is besieged by Sennacherib in the tyme of kyng Hezekias.

- 1 **A**N *the fourteenth yere of king Hezekias came Sennacherib kyng of the Assyrians doobne, to lay siege vnto all the strong cities of Iuda, to conquer them.

- 2 And the kyng of the Assyrians sent Rabshakeh from Lachis towarde Hierusalem: agaynst Hezekias with an exceeding host, which set hym by the conduite of the ouer poole in the way that goeth through the fullers lande.
- 3 And so there came forth vnto hym Eliakim Hezekias sonne, the chiefe ouer the

The prophecie

FFa. xxii. a.

the householde, * Sobna the scribe, and Joah Asaphs sonne the secretarie:

4 And Rabshakeh sayde vnto them, Tell hezekia that the great kyng saith thus vnto hym: What presumption is this that thou trustest vnto:

5 I sayde surely that thou trustest in bayne wordes, When counsaile and strength are necessarie to battayle: but nowe wherto trustest thou, that thou rebellest agaynst me?

4. Reg. 18. b.
Ffz. xxix. a.

6 * Lo, thou puttest thy trust in a broken staffe of reede [I meane] Egypt, which he that leaneeth vpon, it goeth into his hande and shooteth it through: euen so is Pharaos the kyng of Egypt vnto all them that trust in hym.

7 But if thou wouldest say vnto me, we trust in the Lorde our God: Is not he that God whose hygh places & alters hezekia toke downe, and commaunded Iuda and Iherusalem to worship only before this altar:

8 Nowe therfore deliuer hostages that thou rebell no more agaynst my Lorde the kyng of the Assyrians, and I wyll geue thee two thousande horses yf thou be able to set men vpon them.

9 Howe darest thou resist the power of the smallest prince that my Lorde hath: howe darest thou trust in the charretts and horsemen of Egypt?

10 Moreover, thinkest thou that I am come by hyther to destroy this lande without the Lordes wyll: The Lorde sayd vnto me, Go by agaynst this lande and destroy it.

11 Then sayd Eliakim, Sobna, & Joah, vnto Rabshakeh: Speake to vs thy seruantes we pray thee in the Syrians language, for we vnderstande it well, and speake not to vs in the Iewes tongue, lest the folke heare which lyeth vpon the wall.

12 Then answered Rabshakeh: hath my maister sent me to speake this only to thy maister and thee: hath he not sent me to them also that lye vpon the wall: that they may be compelled to

eat their owne dunge, and drinke their owne stale with you:

13 And Rabshakeh stoode stiffe, and cryed with a loude voyce in the Iewes tongue, and sayde: Nowe take heede howe the great kyng of the Assyrians geueth you warnyng.

14 Thus saith the kyng: Let not hezekia deceaue you, for he shall not be able to deliuer you.

15 Moreover, let not hezekia comfort you in the Lorde when he saith, The Lorde without doubt shall defende vs, and shall not geue ouer this cite into the handes of the king of the Assyrians.

16 Hearken not to hezekia, for thus saith the kyng of Assyria: Obtayne my fauour, encline to me, so maye euery man enioy his vineyardes and figge trees, and drinke the water of his cistern:

17 Vnto the tyme that I come my selfe, and bring you into a lande that is lyke your owne, wherein is wheate & wine, which is both sowne with seede and planted with vineyardes.

18 Let not hezekia deceaue you, when he saith vnto you, the Lorde shall deliuer vs: * Hyght the gods of the gentiles kepe euery mans lande from the power of the kyng of the Assyrians:

FFix. a.

19 Where is the god of Beniamin and Arphad: Where is the god of Sepharaim: and who is able to defende Samaria out of my hande:

20 Or which of all the gods of these landes hath deliuered their countrey out of my power: Is the Lord in deede able to deliuer Iherusalem from my hande:

21 Vnto this hezekias messengers helde their tongues, and answered not one worde: for the kyng had charged them that they should geue him no aunswere.

22 So came Eliakim hezekias sonne the chiefe ouer the householde, Sobna the scribe, and Joah Asaphes sonne the secretarie vnto hezekia with rent clothes, and tolde hym the wordes of Rabshakeh.

1 Hezekia humbleth hym selfe before the Lorde. 36 The armie of Sennacherib
is slayne of the angell of the Lorde, 38 and he hym selfe is hyllid of his owne
sonnes.

WHEN Hezekia
hearde that, he
rent his clothes,
*and put on sack-
cloth, and went
into the temple
of the Lorde.

2 But he sent Elia-
him the chiefe
ouer the hounsholde, Sobna the scribe,
with the eldest priestes clothed in *sacke,
vnto the prophete Esai the sonne of
Amos,

3 And they sayde vnto hym, Thus saith
Hezekia: This is the day of trouble, of
plague, and of blasphemie: for the chil-
dren are come to the place of birth, but
there is no power to bryng them forth.

4 The Lorde thy God [no doubt] hath
well considered the wordes of Rab-
sakeh, whom his lorde king of the Assy-
rians hath sent to defie and blasphemie
the luyng God, with such wordes as
the Lorde thy God hath hearde ryght
well: and therefore lyst by thy prayer
for the remnaunt that yet are left.

5 So the seruantes of the kyng Heze-
kia came to Esai,

6 And Esai gaue them this aunswere:
Say thus vnto your lorde, Thus saith
the Lorde: Be not afraid of the wordes
that thou hast hearde, wherewith the
kyng of the Assyrians seruantes haue
blasphemed me.

7 *Beholde, I wyll rayse by a wynde
agaynst him, & he shall heare a rumour,
and he shall go agayne into his coun-
trei, there wyll I destroy hym with
the sworde in his owne lande.

8 *Nowe when Rabshakeh returned, he
founde the kyng of Assyria laying siege
to Libnas: for he had vnderstandyng
that he was departed from Lachis.

9 And there came a rumour that Tha-
rakas kyng of Ethiopia was come
forth to warre agaynst hym: and
when the kyng of Assyria hearde that,
he sent other messengers to kyng Heze-
kia with this commaundement.

10 Say thus to Hezekia kyng of Iuda:
Let not thy God deceaue thee, in whom
thou hopest, and sayest, Hierusalem shall

not be geuen into the handes of the
kyng of Assyria.

11 For lo, thou knowest well howe the
kynges of Assyria haue handled all the
landes that they haue subuerted: and
hopest thou to escape?

12 Were the people of the gentiles whom
my progenitours conquered, deliuered
at any tyme through their gods? * [As
namely] Golan, Haran, Receph, and
the children of Eden, which were at
Thalassar: 3 Reg. 17. a.

13 Where is the kyng of Hemath, and the
kyng of Arphad, and the kyng of the citie
Sepharuaim, Ena, and Aua:

14 Nowe when Hezekia had receaued
the letter of the messengers, and read it,
he went by into the house of the Lorde,
and opened the letter before the Lorde,

15 And Hezekia prayed vnto the Lorde
[on this maner,]

16 O Lorde of hostes, thou God of Is-
rael, which dwellest vpon *Cherubin,
thou art the God that only is God of
all the kingdomes of the world, for thou
only hast *created heauen and earth. Exo. xxv. c. Gen. i. a. Baruc. i. c.

17 *Endline thine care Lorde and con-
sider, open thine eyes Lorde and see,
and ponder all the wordes of Senna-
cherib, which hath sent his embassage
to blasphemie the luyng God.

18 It is true O Lorde that the kynges
of Assyria haue conquered all kyng-
domes and landes,

19 And cast their gods in the fire: for
those were no gods, but the workes of
mens handes, of wood or stone, therefore
haue they destroyed them.

20 Nowe therefore deliuer vs O Lord our
God from the handes of Sennacherib,
that all the kyngdomes of the earth
may knowe that thou only art the
Lorde.

21 Then Esai the sonne of Amos sent
vnto Hezekia, saying, Thus saith the
Lorde God of Israel: whereas thou
hast made thy prayer vnto me as tou-
ching Sennacherib the kyng of Assyria,

22 This is the aunswere that the Lorde
hath geuen concernyng hym: Dispyled
art thou and mocked O daughter
Sion, he hath shaken his head at thee
O daughter

The prophecie

Zach. i. b.
Mat. xxv. d.
Act. ix. c.

O daughter of Hierusalem.

- 23 But thou Sennacherib, *whom hast thou defied and blasphemed: Agaynst whom hast thou lifted vp thy voyce, and exalted thy proude lokes: euen agaynst the holy one of Israel.
- 24 Thou with thy seruantes hast blasphemed the Lorde, and thus holdest thou of thy selfe: I wyll couer the hye mountaynes and sydes of Libanus with my horsemen, and there wyll I cut downe the hye Cedar trees, and the sayest Firre trees: I wyll vp in the heyght of it, and into the chieftest of his tynder Woods.
- 25 If there be no water, I wyll graue and drynke: and as for Waters of defence, I wyll drye them vp with the fecte of myne host.
- 26 Yea, hast thou not hearde what I haue taken in hande and brought to passe of olde tyme: That same wyll I do now also, and waste, destroy, and byng strong cities vnto heapes of stones.
- 27 For their inhabitours shalbe like lame men brought in feare and confounded: they shalbe lyke grasse and greene hearbes in the fiede, lyke the hay vpon house toppes, that wythereth before it be growen vp.
- 28 I knowe thy wayes, thy going forth, and thy commynng home, yea and thy madnesse agaynst me.
- 29 Therefore thy furiousnesse agaynst me, and thy pride is come before me, I wyll put my ryng in thy nose, and my bydle bit in the iawes of thee, and turne thee about euen the same way thou comest.
- 3 I wyll geue thee also this token [

Hzechia] this yere shalt thou eate such as groweth of it selfe, and the seconde yere that which spryngeth agayne of the same, & in the thirde yere ye shall sowe and reape, yea ye shall plant vineyardes, and enioy the frutes therof.

- 31 And such of the house of Iuda as are escaped shall come together, and the remnaunt shall take roote beneath, and byng forth fruite aboue.
- 32 For the escaped shall go out of Hierusalem, and the remnaunt from the mount Sion: and this shall the zeale of the Lorde of hostes byng to passe.
- 33 Therefore thus saith the Lorde concerning the kyng of the Assyrians: He shall not come into this cite, and shall shoote no arrowe into it, there shall no shielde hurt it, neither shall they cast ditches about it.
- 34 The same way he came he shall returne, and not come at this cite, saith the Lorde.
- 35 And I wyll kepe and saue this cite [saith he] for myne owne and for my seruauunt Dauids sake.
- 36 *Thus the angell of the Lorde went forth, and slue of the Assyrians hoste an hundred fourescore and fye thousande: and when men arose vp early in the mornynge, beholde they were slayne, and all lay full of dead bodyes.
- 37 So Sennacherib the kyng of the Assyrians brake vp & dwelt at Ninue.
- 38 Afterwarde it chaunced as he prayed in the temple of Nechoch his God, that Adramalech and Sarazer his owne sonnes slue hym with the sworde, and fled into the lande of Armenia: and Asarhaddon his sonne reigned in his steele.

4. Reg. 19.
Eccl. 48. d.
Esa. 37.
2. Mac. 14.

The .xxxviii. Chapter.

1 Hzechia is sicke vnto death, 5 but is yet reuiued by the Lorde, and spureth fifteen yeres after: 10 for which benefite he geueth thanks.

4. Reg. 20. a.
2. Par. 34. f.



About this tyme was Hzechia sicke vnto death, * and the prophete Elai the sonne of Amos came vnto hym, and sayde, Thus commaundeth the Lorde:

Set thyne house in order, for thou must dye, and shalt not escape.

- 2 Then Hzechia turned his face toward the wall, and prayed vnto the Lorde,

- 3 And sayde: Remember O Lorde I beseeche thee, that I haue walked before thee in trueth and a stedfast heart, & haue done the thyng that is pleasaunt to thee. And Hzechia wept sore.

- 4 Then sayde God vnto Elai,
5 Go and speake vnto Hzechia: The Lord God of Dauid thy father sendeth thee this woode, I haue hearde thy prayer, and considered thy teares: * be-
holde I wyll put fifteen yeres mo vnto
10

10. Jer. 18.

to thy lyfe;

6 And deliuer thee and the cite also from the hande of the kynge of Assyria: for I wyll defende the cite.

7 *And take thee this token of the Lord, that he wyll do it as he hath spoken.

8 Beholde, I wyll retorne the shadowe of Ahas diall that now is layde out with the sunne, and bring it ten degrees backward: *So the sunne turned ten degrees backward, the which he was descended afore.

9 I thankegeaung which Hezekia kynge of Iuda wrote, when he had ben sicke and was recovered.

10 I thought I shoulde haue gone to the gates of hell when myne age was shortned, and haue wanted the residue of my yeres.

11 I spake within my selfe, I wyll neuer visite the Lord: the Lord I say in this lyfe: I wyll neuer see man among the dwellers of the worlde.

12 Myne age is folden together & taken away from me lyke a shepheardes rotage, I haue helben of my lyfe by my synnes, lyke as a weauer cutteth of his webbe: he wyll with pynnyng sicknesse make an ende of me, yea he wyll make an ende of me in one day.

13 *I thought I woulde haue lpynd bytill the morowe, but he brused my bones lyke a lion: and in one day thou wilt make an ende of me.

14 Then chattered I lyke a swallowe, and lyke a crane, and mourned lyke a

doe, I lift vp mine eyes into the heyght: O Lord (sayde I) my sicknesse kepeth me downe, ease thou me.

15 What shall I say: The Lord hath made a promise to me, yea and he hym selfe hath perfourmed it: I shall therefore so long as I lyue remember this bitternesse of my lyfe.

16 O Lord, to all those that shall lyue hereafter, yea to all men shall it be knowen, that euen in those yeres I haue a ioyfull lyfe, and that it was thou that causedst me to sleepe agayne, thou hast geuen lyfe to me.

17 Beholde, bitter as gall was my pen- suenesse, so sore longed I for health, and it was thy pleasure to deliuer my lyfe from the filthy pit: for thou it is [O Lord] that hast cast all my synnes be- hynde thy backe.

18 *For hell prayseth not thee, death doth not magnifie thee: they that go downe into the graue prayse not thy trueth:

19 But the lpyng, yea the lpyng know- ledge thee, as I do this day: the father telleth his children of thy faythfulnesse.

20 *To heale me it is the Lordes worke, and we will sing my songes in the house of the Lord all the dayes of our lyfe.

21 And Esai sayde: Take a plaster of figges, and lay it vpon the soze, so shall it be whole.

22 Then sayd Hezekia: O what a miracle is this, that I shall go vp into the house of the Lord.

Psal. vii. lxxxviii. b. cxv. b.

Luk. i. g.

¶ The. xxxix. Chapter.

Hezekia is reproued of Esai, because he shewed his treasure vnto the embassadours of Babylon.



1 *The same tyme Be- rodach Baladan, Ba- ladans sonne kynge of Babylon, sent letters and presentes to Heze- kia: for he understoode that he had ben sicke, and was recovered agayne.

2 *And Hezekia was glad therof, and shewed them the house of his treasures of siluer and golde, of spices, and rootes, of precious oyles, & all that was in his rubbordes and treasure houses: there was not one thyng in Hezekias house, and so throughout all his kyngdome, but he let them see it.

3 Then came Esai the prophete to king Hezekia, and sayde vnto hym: what haue the men sayde, and from whence came they vnto thee: Hezekia aunsw- ered, They came out of a farre countrey vnto me, out of Babylon.

4 Esai sayde, what haue they looked vpon in thy house: Hezekia answered, All that is in my house haue they seene, and there is nothyng in my treasure but I shewed it them.

5 Then sayde Esai vnto Hezekia: Un- derstande the worde of the Lord of hostes:

6 *Beholde, the tyme wyll come that euery thyng which is in thyne house, and

4. Reg. 14. c.

The prophecie

and all that thy progenitours haue layde vp in store vntyll this day, shalbe caried to Babylon, and nothing left be- hynde, thus saith the Lorde.

- 7 Yea and part of thy sonnes that shall come of thee, & whom thou shalt beget, shalbe caried hence, and become gelded

chamberlaynes in the kyng of Baby- lons court.

- 8 Then sayde Iheremia to Elai, Good is the worde of God which thou hast tolde me. He sayd moreover, For there shalbe peace and faythfulnesse in my tyme.

The .xl. Chapter.

3 The commyng of saint John Baptist. 9 The preparation of the Apostles. The calling of the Gentiles.

A 1



Comfort my people [O ye prophetes] comfort my people, saith your God,

2

Comfort Hierusalem at the heart, and tell her, that her trauayle is at an ende, that her offence is pardoned, that she hath receaued at the Lordes hande sufficient correction for all her sinnes.

Mat. iii. 2.
Mar. i. 2.
Luk. iii. 2.
Ioh. i. c.
Esa. lvii. c.

3

* A voyce crieth in wilderness: Prepare the way of the Lorde, make strayght the path of our God in the desert.

4

All valleys shalbe exalted, and euery mountayne and hyll layde lowe: what is crooked shalbe made strayght, and the rough shalbe made playne.

Ioh. x. b.

5

* For the glorie of the Lorde shall appeare, for all fleshe shall at once see that the mouth of the Lorde hath spoken it.

6

The same voyce spake: Nowe crye. And the prophete answered, what shall I crye: * That all fleshe is grasse, and that all the goodnesse thereof is as the floure of the fildes.

Psal. x. c.
Iacobi. c.
i. Pet. i. b.
Eccle. xiii. b

25

7

The grasse is withered, the floure falleth away, for the breath of the Lord bloweth vpon them: of a tructh the people are grasse.

8

The grasse withereth, and the floure fadeth away: * yet the worde of our God endureth for ever.

Psal. 39. b.
and. 117.
i. Pet. i. d.
Iacobi. b.

9

Go vp vnto the hye hyll O Sion thou that byngest good tidinges, lyst vp thy voyce with power O thou preacher Hierusalem, lyst vp without feare, & say vnto the cities of Iuda: Beholde your God,

10

Beholde y Lorde God shal come with power, and shall of him selfe beare rule with his arme: beholde his rewarde with hym, and his workes before hym.

11

He shall feede his flocke like an heard-

man, he shall gather the lambes together with his arme, and cary them in his bosome, and shall kyndly intreate those that beare young.

12

Who hath measured the waters in his fist: who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in thre measures: who hath wayed the mountaynes and hylles in a ballaunce:

13

Who hath directed the spirite of the Lorde: * or who gaue hym counsaile, and shewed hym:

Sapient. Rom xxi.

14

Who is of his counsaile, and geueth hym vnderstandyng, and hath taught hym the path of iudgement: who taught hym cunnyng, and opened to hym the way of vnderstandyng:

15

Beholde, all people are in comparison of hym as a droppe of a bucket full, and are counted as the least thyng that the ballaunce wayeth: yea and the Isles he taketh vp as a very litle thyng.

16

Libanus is not sufficient to minister fire to his offeryng, and all the beastes thereof are not inough for one sacrifice.

17

All people in comparison of hym are reckened as nothyng: * yf they be compared with hym, lesse then nothyng, and as it that is not.

Psal. lxxv.

18

To Whom then wyll ye lyken God: or what similitude will ye set vp to him:

19

Shall the caruer make hym a carued image: and shall the golde smith couer hym with golde, or cast hym into a fourme of siluer plates:

20

Moreover, shal the image maker that the pooze man which is disposed may haue some thyng to set vp also, seeke out and choole a tree that is not rotten, and carue thereout an image that moueth not:

21

Knowe ye nothyng: hearde ye neuer of it: hath it not ben preached vnto you since

since the beginning: haue ye not ben en-
fourmed of this by the foundation of
the earth:

22 It is he that sitteth vpon the circle of
the world, whose inhabiter are [in com-
parison of him] but as grasshoppers: *he
spreadeth out the heauen as a coue-
ring, he stretcheth them out as a tent to
dwell in.

23 He bringeth princes to nothing, and
the iudges of the earth as though they
were not.

24 So that of them it may be sayde, they
be not planted nor sowne agayne, nei-
ther their stocke rooted agayne in the
earth: for as soone as he bloweth vpon
them, they wither and fade away lyke
the strawe in a whirle winde.

25 To whom nowe will ye liken me, and
whom shall I be lyke, saith the holy
one:

26 Lift vp your eyes on high, and consi-
der * who hath made those thinges
which come out by so great heapes, and

he calleth them al by their names: there
is nothing hid from the greatnesse of
his power, strength, and might.

27 Holbe may then Iacob thinke, or may
Israel say, My wayes are hid from the
Lord, and my God knoweth not of my
iudgements:

28 Knowest thou not, or hast thou not
hearde that the euermlasting God, the
Lorde whiche made all the corners of
the earth, is neither weerie nor fainte:
and that his wysdome can not be com-
prehended:

29 It is he that getteth strength vnto
the weerie, and power vnto the faint.

30 Children are weerie and faint, and the
strongest men fall:

31 * But vnto them that haue their trust
in the Lorde, shall strength be increa-
sed: Eagles wings shall growe vpon
them, when they runne they shall not
fall, and when they go they shall not be
weerie.

Iere. xvii. d.

The. xli. Chapter.

2 Of the goodnesse and mercy of God towards the people.

10 To the
which God
saith, who
is he that
shall be
like him?



Behold you * I standes
and hearken vnto me:
let the people lay their
strength together, let
them come hither, and
then shew their cause:
we will go to the lawe

together.

10 To the
which God
saith, who
is he that
shall be
like him?

2 Who raysed by the * iust man from the
east, and called hym to go forth: who
cast downe the people, and subdued the
kynge before him: that he may throw
them al to the ground with his sword,
and scatter them lyke stubble with his
bolue.

3 He foloweth vpon them, and goeth
safely him selfe, & that in a way where
before his foote had not troden.

4 Who hath made and created these
thinges: euen he that called the genera-
tions from the beginning, * euen I the
Lorde whiche am the first, and with
the last.

5 The Isles sawe and did feare, and the
endes of the earth were abashed, & we
wept, and came hither.

6 Every man helped his neighbour, and
sayd to his brother, be strong.

7 The carpenter comforted the gold-
smith, and the goldsmith the hammer-
man, saying, solowder wyll do very well
in it: and they fastened it with nayles,
that it shoulde not be moued.

8 But thou Israel art my seruaunt,
thou Iacob whom I haue chose, thou
art the seede of Abraham my deloued.

9 Thou art he whom I led from the
endes of the earth: for I called thee
euen from among the glorious men of
it, and sayd vnto thee, Thou art my ser-
uaunt, I haue chosen thee, and not cast
thee away.

10 * Be not afraide, for I am with thee:
Wilt not alway as ware, for I am thy
God to strength thee, helpe thee, and
kepe thee with the right hande of my
righteousnesse.

Esa. xlii. b.

11 Beholde, all they that resist thee shall
come to confusion and shame, and thine
aduersaries shalbe destroyed & brought
to naught.

12 So that who so seeketh after them,
shall not finde them, thy destroyers
shall perishe: and so shall they that vn-
dertake to make battayle against thee
be as that is not, & as a thing of naught.

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- 13 For I the Lorde thy God wyll strengthen thy right hande, euen I that say vnto thee, Feare not, I wyll helpe thee.
- ¶ 14 Be not afrade thou litle Worme Jacob, and thou despised Israel: for I wil helpe thee saith the Lorde, and the holy one of Israel thy redeemer.
- 15 Beholde, I will make thee a treading cart and a newe flail, that thou mayest thresh and grinde the mountaines, and bring the hilles to powder.
- 16 Then shalt sanne them, and the winde shall carrie them away, and the whirle winde shall scatter them: but thou shalt reioyce in the Lorde, and shalt delight in the holy one of Israel.
- Gen. xxi. c. 17 When the thirstie and poore seeke water and finde none, and when their tongue is drye of thirst, I geue it them saith the Lorde, I the God of Israel forsake them not.
- Esa. xxv. b. xliii. xliiii. a. 18 I bring forth fuddes in the hilles, and welles in the playne fieldes: I turne the wilderness to riuers, and the drye lande to conduites of water.
- 19 I plant in the waste grounde trees of Cedar, Wore, Myre, and Olives, and in the drie I set Firre trees, Elmes, and Hawthornes together.
- 20 All this do I, that they altogether may see and marke, perceane with their heartes and consider that the hande of the Lorde maketh these thinges, and that the holy one of Israel bringeth them to passe.
- 21 Stande at your cause saith the Lord, & bring forth your strongest ground, saith the lying of Jacob.
- 22 Let them bring forth their gods, and let their gods tel vs what shall chaunce

hereafter, yea let them shewe vs the thinges that are past what they be, let them declare them vnto vs, that we may take them to heart, and knowe them hereafter.

- 23 Either shewe vs thinges for to come, and tell vs what shall be done hereafter, so shall we know that ye are gods: do something either good or bad, so wyl we both knowledge the same, and tell it out.
- 24 Beholde ye are gods of naught, and your making is of naught: yea abhominable is the man that hath chosen you.
- 25 Neuerthelesse, I haue waked vpon one from the north, and he shall come from the east, he shall call vpon my name, and shall treade vpon princes as vpon clay, and as the potter treadeth downe the mire.
- 26 Who declared this from the beginning, and we will knowe hym: or from the olde times, and we wil confesse and say that he is righteous: but there is none that sheweth or declareth any thing, there is none also that heareth your wordes.
- 27 The first is he that shall say to Sion, beholde, beholde, they are present: and to Hierusalem it selfe wyll I geue an euangelist.
- 28 But when I consider, there is not a man among them, nor any that can geue counsaile, nor that when I examine them that can aunswere one worde.
- 29 Lo wicked are they, and bayne, with the thinges also that they take in hand, yea their images are but winde and bayne thinges.

Esa. xliii. a. Cyn.

¶ The. xliij. Chapter.

The comming of Christe.

A I
Math. iii. b.
xii. a. xvii. a.



Behold *this is my seruant vpon whom I leane, my elect in whom my soule is pacified: I haue geuen my spirite vpon him, that he may shewe forth iudgement among the gentiles.

2 He shall not be an outcrier, nor lift vp his voyce, his voyce shall not be hearde

in the streetes.

- 3 And a brooked reede shall he not breake, and the smoking flaxe shall he not quench: but saythfully and truly shall he geue iudgement.
- 4 He shall not be penitue nor carefull, that he may restore righteousnesse vnto the earth: and the gentiles also shall loke for his lawes.

The. xliij. Chapter.

God promifeth to fende his Chriſte whiche ſhall deliuer his people. He forgiueth finnes for his owne ſake.



Dani.Ü.2.

^ohn.x.f.

The

¶ The. xliij. Chapter.

Chilte promisseth to deliuer his Church, without any her desertes.

A 1 **H**eare nowe **O** Jacob my seruaunt, and
Israel whom I haue
chosen.

2 **F**or thus saith the
Lorde that made thee,
fashioned thee, and hel-
ped thee euen from thy mothers
wombe: Be not afraid **O** Jacob my
seruaunt, thou righteous whom I
haue chosen:

3 **F**or I shall poure water vpon the
dye ground, and riuers vpon the thir-
die: I shall poure my spirite vpon thy
seede, and my blessing vpon thy stocke:

4 They shall growe together lyke as
the grasle, and as the willowes by the
waters side.

5 One shal say, I am the Lorde: ano-
ther shal call hym selfe after the name
of Jacob: the thirde shal subscribe
with his hande vnto the Lorde, and
geue hym selfe vnder the name of Is-
rael.

6 Thus hath the Lorde spoken, euen
the kyng of Israel, and his redeemer
the Lorde of hostes: I am the first
and the last, and besides me there is no
God.

7 **I**f any be like me, let hym call forth
the thing past, and openly shewe it, and
lay it playne before me, what hath
chaunced since I appointed the people
of the worlde, and what shalbe shortly,
or what shal come to passe [in tyme long
to come] let them shewe these thinges:

8 Be not abashed nor afraide: for haue
not I euer tolde you hitherto and war-
ned you: ye can beare me recorde your
selues: is there any God except me,
or any maker, that I should not know
hym:

9 All caruers of images are but bayne,
and the carued images that they loue
can do no good: they must beare re-
corde them selues, that seeing they can
neither see nor vnderstande, they shalbe
confounded.

10 **W**ho dare then make a god, or falsly
on an image that is profitable for no-
thing:

11 **B**ehold, all the felowschip of them

must be brought to confusion, & truly
all the workemasters of them are men:
they shal all be gathered together, they
shal stand, tremble, and be confounded
one with another.

12 **T**he smith maketh an axe, and tem-
pereth it with hotte coales, and fashio-
neth it with hammers, and worketh it
with all the strength of his armes, yea
sometime he is faunte for very hunger,
and sothirlike that he hath no more
pouder.

13 **T**he carpenter or image caruer ta-
keth measure of the timber, and sprea-
deth forth his line, he marketh it with
some colour, he playneth it, he ruleth it,
and squareth it, and maketh it after the
image of a man, and according to the
beautie of a man, that it may stande in
the house.

14 **H**owsoever, he goeth out to helve **C**
Cedar trees, he bringeth home Elmes
and Okes, and taking a bolde courage,
he seeketh out the best timber of the
wood: he hym selfe hath planted a pine
tree, whiche the rayne hath swelled,

15 **W**hich wood serueth for men to burne:
Of this he taketh and warmeth hym
selfe withall, he maketh a fire of it to
bake bread, and maketh also a god ther-
of to honour it, and a grauen image to
kneele before it.

16 **O**ne peece he burneth in the fire, with
another he roseth flethe, that he may
eate roste his belly full: with the thirde
he warmeth hym selfe, and saith, Aha,
I am well warmed, I haue ben at the
fire.

17 **A**nd of the residue he maketh hym a
god, and grauen image for him selfe: he
kneeleth before it, he worshippeth it, he
prayeth vnto it, and saith, Deliuer me,
for thou art my god.

18 **B**et men neither consider nor vnder-
stande, because their eyes be stopped
that they can not see, and their heartes
that they can not perceaue. Esai. xli. c.

19 **T**hey ponder not in their mindes, for
they haue neither knowledg nor vn-
derstanding to thinke thus: I haue
brent one peece in the fire, I haue ba-
ked bread with the coales thereof, I
haue

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haue rosted fleshe withall, and eaten it: and I wyll nowe of the residue make an abhominable idoll, and fall downe before a rotten peece of wood.

20 Thus doth he but lose his labour, and his heart whiche is deceaued doth turne hym aside, so that none of them can haue a free conscience to thinke, Do not erre:

21 Consider this O Jacob and Israel, for thou art my seruaunt: I made thee that thou mightest serue me, O Israel forget me not.

22 *As for thynne offences I haue dycten them alway lyke the cloudes, and thy sinnes as the mist: Turne thee agayne vnto me, for I haue redeemed thee.

23 Be glad ye heauens, for the Lorde hath dealt graciously with his people, let all that is here beneath vpon the earth be ioyfull: reioyce ye mountaines and woodes, with all the trees thereof, for the Lorde hath redeemed Jacob, and wyll shewe his glozy vpon Israel.

24 Thus saith the Lorde thy redeemer, euen he that fashioned thee from thy mothers wombe: *I the Lorde do all thynges my selfe alone, I only spreade out the heauens, and I only haue larde abrode the earth by my owne selfe.

Gene. i. 1.
Esa. xlv.

25 I destroy the tokens of witches, and make the soothsayers fooles: As for the wise I turne them backwarde, and make their cunning foolishnesse.

26 He doth set by the purpose of his seruaunt, and fulfilleth the counsaile of his messengers concerning Iherusalem, he saith it shalbe inhabited, and of the cities of Iuda they shalbe buylded againe, and I will repayre their decayed places.

27 He saith to the deapth, be drye, and I wyll drye by water fluddes.

28 He saith of Cyrus, he is my heardman, so that he shall fulfill all thynges after my wyll: he saith also of Iherusalem, it shalbe buylded, and of the temple, it shalbe fast grounded.

The. xlv. Chapter.

The deliuerance of the people by Cyrus. 20 The comming of Christe, and the calling of the gentiles.

1 **T**hus saith the Lorde vnto Cyrus his anointed, whō I haue taken by the right hande, to subdue nations before hym: *I wyll loose the loynes of kings, and I wyll open the gates before his face, and the gates shall not be shut.

1. Esdr. i. 1.
(a) The
top 100, that
is, the power
and strength.

2 I wyll go before thee, and make the crooked straight: I shall breake the brasen doores, and burst the iron barres.

3 I shall geue thee hid treasures and the thing whiche is secretly kept: that thou mayest know that I am the Lord God of Israel, whiche haue called thee by thy name.

Gene. 39. 1.

4 *For Jacob my seruauntes sake, and for Israel my chosen, I called thee by thy name, and ordayned thee or euer thou knewest me.

Esa. xliii. g.

5 *I am the Lord, and there is none other, for without me there is no God: *I haue prepared thee or euer thou knewest me.

Iere. i. 1.

6 Therefore they shall knowe from the rising of the sunne, vnto the going downe of the same, that all is nothing without me: for I am the Lorde, and there is els none.

7 It is I that created light and darkness, I make peace and trouble: yea euen I the Lorde do all these thynges.

23
Gene. i. 1.
Iude. 1. 2.

8 He heauens from aboue drop downe, and let the cloudes rayne righteousness: the earth open it selfe, let saluatiō and righteousness growe forth, let it bring them forth together: I the Lorde haue created him.

9 *No be vnto hym that striueth with his maker, let the pottherde strue with the pottherdes of the earth: Saith the clay to the potter, what maketh thou: or, thy worke is not perfectly done.

Esa. xlviii. 6.
Iere. xviii. 6.
and. xix. 6.
Rom. ix. 6.
Eccl. i. 1.

10 No be vnto hym that saith to his father, what begetteth thou: and to his mother, what bearest thou:

11 Thus saith the Lorde, euen the holy one and maker of Israel: Aske me of thynges, for to come concerning my sonnes, and put me in remembraunce as touching the workes of my handes.

12 I haue

- 12 I haue made the earth, and created man vpon it: with my handes haue I spread forth heauen, and geuen a commaundement for all the host thereof.
- 13 I shall wake hym vp with righte-ousnesse, and order all his wayes: he shall buyde my cite, and let out my prisoners, and that neither for gyftes nor rewarde saith the Lorde of hostes.
- 14 Thus saith the Lorde, The occupiers of Egypt, the marchauntes of the Ethiopians and Sabees, shall come vnto thee with tribute, they shall be thyne, they shall folowe thee, and go with chaines vpon their feete, they shall fall downe before thee, and make supplication vnto thee: for God without whom there is none other God, shall be with thee.
- 15 O howe profounde art thou O God, thou God and sauour of Israel:
- 16 Confounded are they all and put to dishonour, they are gone hence together with shame, even the makers of images.
- 17 But Israel shall be saued in the Lord with an euerlasting saluation: ye shall not come to shame nor confusion world without ende.
- 18 For thus saith the Lorde, Euen he that created heauen, the God that made the earth fashioned it, and set it forth, he dyd not make it for naught, but to be inhabited, euen I the Lorde, without whom there is none other.
- 19 I haue not spoken secretly, neither in darke places of the earth: I layde not in bayne to the seede of Jacob, seeke me: I am the Lorde, whiche when I speake, do declare the thing that is righteous and true.
- 20 Gather you and come together, drawe nigh hither you that escaped of the people: they haue no vnderstanding that let by the stocks of their idols, and pray vnto a god that can not helpe them.
- 21 Drawe nye, come hyther, and let them aske counsaile one at another, and shew forth what is he that told this before: or who spake of it cuer since the beginning: haue not I the Lorde done it: without whom there is none other God, the true God and sauour, and there is els none but I.
- 22 And therfore turne you vnto me, all ye endes of the earth, that ye may be saued: for I am God, and there is els none.
- 23 I sweare by my self, out of my mouth cometh the worde of righteousnesse, and that may no man turne: but all knees shall bowe vnto me, and all tongues shall sweare [by my name].
- 24 Saying: verily in the Lorde is my righteousnesse and strength, to hym shall men come: but all they that thinke scoone of him shall be confounded.
- 25 And the whole seede of Israel shall be iustified, and glozy in the Lorde.

The .xlvi. Chapter

Idolatrie is reprobued. The heathen that cometh by Christe is prophesied.

- 1 **B**E is fallen, Babel is broken downe, whose images were a burthen for the beastes and cattell, to ouerlade them, and to make them weerie.
- 2 They are sinke downe and fallen together, for they may not ease them of their burthen, therfore must they go in to captiuitie.
- 3 Hearken vnto me O house Jacob, and all ye that remaine yet of the house of Israel, whom I haue borne from your mothers wombe, and brought you by from your birth.
- 4 It is euen I whiche shall beare you vnto your last age: I haue made you, I wyll also nourishe you, beare you, and saue you.
- 5 Whom wyll ye make like me, or to whom wyll ye make me equall or compare me, that I shoulde be like him:
- 6 Take out silver and gold out of your purses, and way it, and hye a golde- smith to make a god of it, that men may kneele downe and worship it:
- 7 Yet must he be taken on mens shoulders and borne, and set in his place, that he may stande, and not moue out of his place: And if one crye vnto hym, he geueth no answer, and deliuereyth not the man that calleth vpon hym from his trouble.
- 8 Consider this well, and be ashamed: go into your owne selues.
- 9 Remember

Re. iiii. v. 11.



Exod. xx. c.

Esa. xliii. c. Baruc. vi. c.

Esa. xli. b.

Esa. xliii. b.

Rom. xiii. b. Phil. ii. a.

Exod. xx. a.

Exo. xxxii. a.

Esa. xliii. c. Baruc. vi. c.

The prophecie

- 9 Remember the thinges that are past since the beginning of the worlde, that I am God, and that there is els no God, yea and that there is nothing like unto me.
- 10 In the beginning of a thing I shewe the ende thereof, & I tell before thinges that are not yet come to passe: My devise standeth stedfastly stablished, and I fulfill all my pleasure.
- 11 I call a byrde out of the east, and the

man by whom my counsaile shalbe fulfilled out of straunge countreys, as I have spoken, so wyll I byring to passe, as soone as I thinke to deuise a thing, I do it.

Exod. xvii.

- 12 Heare me O ye that are of an hye stomacke, but farre from righteounesse:
- 13 I shall byring forth my righteounesse, it is not farre, and my health shall not tary long away: I wyll lay health in Sion, and in Israel my glory.

The. xlvij. Chapter.

The worde of the Lorde against Babylon.

A 1 **B** As for thee O daughter, thou virgin Babylon, sit thou doorne in the dust, sit vpon the ground, there is no throne O thou daughter of Caldea, for thou shalt no more be called tender and pleasaunt.

2 Byring forth the querne and grinde meale, butruss thy brydded heere, put of thy shoes, make bare thy knees, and wade thorow the water rivers.

Eze. xvi. d.
Naum. iii. a.

3 Thy filthynesse shalbe discovered, and thy priuities shalbe scene: for I wil auenge me of thee, and wyll shewe no mercy to thee, as I do to other men.

4 Our redeemer is called the Lorde of hostes, the holy one of Israel.

5 Sit still, holde thy tongue, get thee into some darke corner O daughter Caldea: for thou shalt no more be called lady of kyngdomes.

Prou. xx. b.
Iere. l. b.

6 I was so wroth with my people, that I punished myne inheritance, and gaue them into thy power, neuerthelesse thou shewedst them no mercy, but euen the very aged of them diddest thou oppresse right fore with the yoke.

B 7 And thou thoughtest thus: I shalbe lady for euer, and beside all that, thou hast not regarded these thinges, neither remembred what was the ende of that citie Hierusalem.

Esa. xx. b.
Apo. xviii. c.

8 Heare noibe therefore thou delicate one that sittest so carelesse, and speakest thus in thyn heart, I am alone, and without me is there none, I shal neuer be widowe nor desolate agayne.

9 And yet both these thinges shal come to thee vpon one day, in the twinkling

of an eye, namely, widowhood and desolation: they mightly fall vpon thee, for the multitude of thy wittches, and for the great heape of thy comurers.

Dani. v. a.

10 For thou hast trusted in thy wickednesse, and hast said, No man seeth me: thine owne wisdom and cunning hath deceaued thee, in that thou hast sayd in thyn heart, I am alone, and without me there is none.

Esa. xxxix.

11 Therefore shall trouble come vpon thee, and thou shalt not knowe from whence it shall arise: Mischiefe shall fall vpon thee, which thou shalt not be able to put of, a sodayne utter destruction shall come vpon thee or euer thou be ware.

12 Nowe go to thy comurers, and to the multitude of thy wittches with whom thou hast wecryed thy selfe from thy youth, if they may helpe thee or strength thee.

13 Thou hast hitherto had many counsailes of them: So let the heauen gassers, and the beholders of starres, and moone prophetes, come on now and deliuer thee, yea and let them shew when these new thinges shal come vpon thee.

14 Beholde, they shalbe lyke strawe, whiche if it be kindeled with fire, no man may rid it for the vehemencie of the flambe, and yet it geueth no sinders to warne a man by, nor cleare fire to sit by.

15 Thus are they with whom thou hast wecryed thy selfe, and thus are thy marchauntes that haue ben with thee from thy youth: euery one hath taken his owne way, and none of them shall defende thee.

The

The .xlviii. Chapter.

The hypocritise of the Jewes is reprovod. The Lorde alone wyll be worshipped, which hath chosen vs, and which succoureth vs for his owne sake.

Hearke this: O thou house of Jacob, ye that are called by the name of Israel, & are come out of one stocke with Juda: whiche weare by the name of

the Lorde, and beare witnesse by the God of Israel, but not with truely and ryght.

2 For they are named * of the holy cite, and are grounded vpon the God of Israel, * whose name is the Lorde of hostes.

3 The thynges that I haue shewed you ever since the begynnyng, haue I not brought them to passe immediatly as they came out of my mouth, and declared them, and they are come.

4 Howbeit I knowe that thou art obstinate, and that thy necke hath an iron sinowe, and that thy browe is of brasle.

5 Neuerthelesse, I haue ever since the begynnyng shewed thee of thynges for to come, and declared them vnto thee: or ever they came to passe: that thou shouldest not say, myne idoll hath done it, my carued or molten image hath shewed it.

6 Thou heardest it before, and beholde it is come to passe: And shall not ye your selues shewe forth or confesse the same? But as for me, I tolde thee before at the begynnyng newe and secreete thynges which thou knewest not of.

7 * And some done of olde tyme, wherof thou neuer heardest before they were brought to passe, that thou canst not say, beholde I knewe of them.

8 Moreover, there be some wherof thou hast neither heard nor knowen, neither haue ben opened vnto thine eares afore tyme: for I knewe that thou wouldest maliciously offende, therefore haue I called thee a transgressour, euen from thy mothers wombe.

9 Neuerthelesse, for my names sake I wyll withdraue my wrath, and for my honours sake I will patiently forbear thee, that I do not roote thee out.

10 Beholde I haue purged thee, yet not as silver, * I haue chosen thee in the

fire of affliction.

11 And that only for myne owne sake, yea * euen for myne owne sake wyll I do this: or els what dishonour woulde they do to my name: surely I wyll not geue my glorie vnto another.

12 Hearken vnto me O Jacob, and Israel whom I haue called: I am euen he that is, I am the first and the last.

13 My hande hath layde the foundation of the earth, and my ryght hande hath spanned ouer the heauens: all done as I call them, they stande together.

14 Gather you altogether and hearken: which of yonder gods hath declared this: The Lorde hath a loue vnto him, and he shal perfourme his wyll against Babel, and declare his powber against the Chaldees.

15 I my selfe alone, euen I haue tolde you this, I dyd call him and bryng him forth, and he shall make his iourney prosperous.

16 Come to me and heare this: haue I spoken any thyng darkly since the begynnyng: From the tyme that this thyng begynneth I am there: wherefore the Lorde God and his spirite hath sent me.

17 And thus saith the Lorde God thy redeemer, the holy one of Israel: I am the Lorde thy God which teache thee * profitable thynges, and leade thee the way that thou shouldest go.

18 * O that thou hadst regarded my commandementes, then had thy wealthynesse ben as the water streame, and thy ryghteousnesse as the waues flowyng in the sea:

19 Thy seede also had ben lyke as the sande in the sea, and the fruite of thy body lyke the grauell stones therof: his name shoulde not be rooted out, nor destroyed before me.

20 * Go away from Babylon, flee from the Chaldees, with a mery voyce speake of this, declare it abroad, and go forth into the ende of the worlde, say: The Lorde hath redeemed his seruante Jacob.

21 They suffered no thirst, he led them through the wilderness, and caused the waters

Esai. xlii. a.
xliii. b.
xliii. b.

Rom. vii. b.
i Tim. i. b.
Tit. iii. b.

Deu. xxviii.

Iere. li. a.
i. Efd. i. b.

The prophecie

Exo. xvii. b.
Num. xx. b.

Waters to flowe out vnto them from out of the rocke: *He claue the rocke a sunder, and the water gusheth out.

22 *As for the vngodly, they haue no peace, saith the Lorde.

Esa. lvi.

The. xlix. Chapter.

6 Christe shall gather together all nations be they neuer so farre of.

21



Yhesus hearken vnto me, and take heede ye people from farre: The Lorde hath called me from my birth, and made mention of my name from my mothers wombe:

Esa. li. c.
Eph. vi. c.

2 *He hath made my mouth *lyke a sharpe sword, vnder the shadowe of his hande hath he defended me, and hid me in his quier as a good arrowe,

Ioh. xiii. b.

3 And sayde vnto me: Thou art my seruauunt Israel, *I wyll be honoured in thee.

4 Then I answered: I haue lost my labour, I haue spent my strength in vayne: neuerthelesse, I wyll commit my cause and my worke vnto the Lorde my God.

5 And now saith the Lorde, even he that fashioned me from my mothers wombe to be his seruauunt, that I may bring Iacob agayne vnto hym, albeit Israel wyll not be gathered vnto hym agayne, yet in Gods sight shall I be glorious, my God shall be my strength.

Esa. xlii. b.
Ioh. viii. b.
Act. xiii. c.

6 And he sayde: It is but a small thyng that thou art my seruauunt to set vp the kinredes of Iacob, and to restore the destruction of Israel: *For I haue made thee the lycht of the gentiles, that thou mayest be my health vnto the ende of the worlde.

7 *Whereouer, thus saith the Lorde the redeemer and holy one of Israel, concerning the abhorred & dispised among the gentiles, the seruauunt of them that beare rule, kynges and princes shall see and arise, and worship because of the Lorde that is saythfull, and because of the holy one of Israel that hath chosen thee.

ii. Cor. vii. a.
Iere. xlii. a.
Esa. xlii. a.

8 And thus saith the Lorde: *In the tyme accepted haue I hearde thee, and in the day of saluation haue I helped thee: *I wyll preferue thee, and make thee to be the attonement of the people, that thou mayest helpe vp the earth againe, and possesse againe the desolate

heritages:

9 *That thou mayest say vnto the prisoners, go forth, and to them that are in darknesse, come into the lycht: they shall feede thee in the hye wayes, and get their pasture in all hye places.

Zach. ix. b.
Luk. xiii. b.

10 *They shall neither hunger nor thirst, heate nor sunne shall not hurt them: for he that saoureth them shall leade them, and geue them drynke of the well sprynges.

Apoc. vii.

11 I wyll make wayes vpon all my mountaynes, and my footpathes shall be exalted.

12 And beholde, these shall come from farre, to some from the north and west, some from the lande of Sinis [which is in the south.]

13 *Reioyce ye heauens, and sing prayles thou earth, talke of ioy ye hylles: for God hath comforted his people, & wyll haue mercie vpon his that be in trouble.

Esa. lii. a.

14 But Sion sayde: *God hath forsaken me, and my Lorde hath forgotten me.

Rom. xii. a.

15 Will a woman forget her owne infant, and not pitty the sonne of her owne wombe: And though they do forget, yet wyll I not forget thee.

16 Beholde, I haue written thee by vpon my handes, thy walles are cur in my syght.

17 They make haste who buildeth thee by agayne: as for those that ouerthrowe thee and make thee waste, they shall depart from thee.

18 *Lift vp thine eyes and loke about thee, all these gather them together and come to thee: As truly as I lyue saith the Lorde, thou shalt put them all vpon thee as an apparell, and gird them to thee as a byde both her icloves.

Gen. xxi. a.
Esa. xli. a.

19 As for thy lande that lyeth desolate, wasted, and destroyed, it shall be to narowe for them that shall dwell in it: and they that would deuour thee, they shall be farre away.

20 When thy chyldren whom the barren shall bring forth, shall say in thine eare: This place is so narrow, geue place that I may haue room.

21 Then

- 21 Then shalt thou thinke by thy selfe, who hath begotten me these, seeyng I am barren and alone, a captiue and an outcast: and who hath nourished them by for me: I am desolate and alone, but from whence come these?
- 22 And therfore thus saith the Lorde God: Beholde, I wyll stretch out my hande vnto the gentiles, and set by my token to the people, they shall bryng thee thy sonnes in their lappes, and carry thy daughters vnto thee vpon their shoulders.
- 23 For kynges shalbe thy nursyng fathers, and queenes shalbe thy nursyng mothers: They shall fall before thee with their faces flat vpon the earth, & lick by the dust of thy feete: that thou

mayest knowe howe that I am the Lorde, *and that who so putteth their trust in me shall not be confounded.

Rom.ix.d.

24 Shall the spoyle be taken from the mightie: or the lawfull prisoner from the taker?

25 But thus saith the Lorde: The prisoners shalbe taken from the mightie, & the spoyle shalbe recovered from the violent: for I wyll mainteyne thy cause agaynst thine aduersaries, and I wyll saue thy sonnes.

26 And I wyll feede thine enemies with their owne fleshe, & make them drunken with their owne blood, as with swete wine: And all fleshe shall knowe O Jacob that I am the Lorde thy sauiour, thy noble redeemer.

The.L.Chapter.

1 The Jewes are reprovved, and also called.

- 21 **T**hus saith the Lorde: *where is the byll of your mothers deuorment whom I sent away: or who is the vsurer to whom I solde you? *Beholde, for your offences are ye solde, and because of your transgression is your mother forsaken.
- 2 For why woulde no man receaue me when I came: and when I called, no man gaue me aunswere: *Is my hande shortened that it myght not helpe: or haue I not power to deliuer: lo, *at a worde I drynke by the sea, & of water fluddes I make drye lande: so that for want of water the fishe corrupt and dye for thirle.
- 3 As for heauen I clothe it with darkness, and put as it were a sacke vpon it.
- 4 The Lorde God hath geuen me a well learned tongue, *so that I can comfort them that are troubled, yea & that in due season: he wakeneth mine eare by betymes in the mornynge, he waken mine eare, that I might hearken as to the schoolemaisters.
- 5 The Lorde God hath opened myne eare, and I haue not gaynelayde nor

withdrawen my selfe.

6 *But I offered my backe vnto the smiters, and my cheekes to the nippers: *I turned not my face from shame and spittings.

Mat.xxvi.g
Luk.xx.c.

7 And the Lorde God shall helpe me, therfore shall I not be confounded: I haue therfore hardened my face lyke a flint stone, for I am sure that I shall not come to confusion.

Psal. lva.
Heb. xiiia.

8 He is at hande that iustifieth me, who wyll then go with me to lawe: Let vs stande together, yf there be any that will reason with me: let hym come here forth to me.

9 *Beholde the Lorde God wyll helpe me, what is he the that can condenyue me: lo, *they all shall waxe olde lyke a cloth, the moth shall eate them by.

25

Rom.viii.d.

10 Therfore who so feareth the Lorde among you, let hym heare the voyce of his seruauit: who so walketh in darkness and no lyght shyneth vpon hym, let hym put his trust in the name of the Lorde, and holde hym by his God.

Psal. cii.b.
ii.Pet.iii.b.

11 But take heede, ye all kinde a fire, and stirre by the coales: walke on in the glistering of your owne fire, and in the coales that ye haue kindled: This cometh vnto you from my hande [namely] that ye shall sleepe in sorowe.

The

The prophecie

The .ij. Chapter:

1 Consolation and comfort is promised vnto the fapthfull.

A 1



Hearken vnto me ye that holde of ryghte-
ousnesse, and ye that
seeke the Lorde: take
heede to y stone wher-
out ye are helven, and
to the graue wherout
ye are digged.

Gen. xxi. a.
Rom. iii. a.
Gen. xii. a.

2 Consider Abraham your father, and
Sara that bare you, hold that I called
hym alone, and blessed hym, and en-
creased hym.

3 Therfore shall the Lorde comfort
Sion, and repayre all her decay,
makynge her desert as a paradise, and
her wilderness as the garden of the
Lorde: Birth and toy shall be founde
there, thankesgeuyng and the voyce of
praple.

Esa. li. a.

4 Haue respect vnto me then O my peo-
ple both high & lowe, and lay thine care
vnto me: for a lawe and an ordinaunce
shall go forth fro me, to lyghten the
gentiles.

Psal. cii. d.
Mat. 24. c.
ii. Pet. iii.

5 It is harde by that my health and my
ryghteousnesse shall go forth, and the
people shall be ordered with mine arme:
thelandes [that is the gentiles] shall
hope in me, and put their trust in myne
arme.

6 Lyft vp your eyes towarde heauen,
and loke vpon the earth beneath: for
the heauens shall vanishe away lyke
smoke, and the earth shall ware olde like
a garnient, and they that dwel there-
in shall perishe in lyke maner: But my
saluation shall endure for euer, and my
ryghteousnesse shall not cease.

7 Hearken vnto me ye that haue know-
ledge in ryghteousnesse, thou people
that bearest my lawe in thine heart:
fear not the reuylnges of men, be not
afrayde of their blasphemies.

Ierc. xli. f.
Math. x. d.
Luk. xii. a.

Psal. cii. b.

8 For wormes and mothes shall eate
them by lyke cloth and wooll: but my
ryghteousnesse shall endure for euer,
and my sayyng health from generation
to generation.

9 Wake vp, wake vp, and be strong O
thou arme of the Lorde, wake vp, lyke
as in tyme past, euer, and since the world
began.

Esa. xlii. d.
Exo. xiii. c.

10 Art not thou the same arme that hast
wounded the proude, and helven the

dragon in peeces: Art not thou euen the
same which hast dreyed vp the deepe of
the sea, which hast made playne the sea
grounde, that the deliuered myght go
through:

11 Therfore the redeemed of the Lorde
shall turne agayne, & come with toy vnto
Sion, continuall toy shall be on their
head, and mirth and gladnesse shall be
with them, and sorowe and wo shall
flee from them.

i. Edd. b.

12 Psea I, [euen] I am he that in all
thynges geneth you consolation: what
art thou then that fearest a mortall
man & the childe of man, which goeth
away as doth the floure:

ii. Cor. ic.

Esa. xli. a.
i. Pet. id.

13 And forgettest the Lorde that made
thee, that spread out the heauens, and
layde the foundation of the earth: but
thou art euer afrayde for the syght of
thyne oppresseur, which is redy to do
harme: where is the wrath of the op-
presseur:

14 The exile maketh haste to be loosed,
that he dye not in prison, and that his
bread sayle hym not.

15 I am the Lord thy God that deuide
the sea, & his waues shall rage, whose
name is the Lorde of hostes.

Mer. vii. a.

Esa. 48. a.

16 I haue put my wordes in thy mouth,
and haue defended thee in the shadowe
of my hande, that I may plant the hea-
uens, & lay the foundation of the earth,
and say vnto Sion: thou art my people.

Esa. 49. a.

17 Awake, awake, and stande vp O Ihe-
rusalem, thou that from the hande of
the Lorde hast drunken out the cup of
his wrath, thou that hast supped of and
sucked out the dymmyng cuppe to the
bottome.

Psal. 76. b.
Ierc. xxi. a.

18 For among all the sonnes whom he
hath begotten, there is not one that
may holde it vp, and not one to leade it
by the hande of all the sonnes that he
hath nourished.

19 Both these thynges are happened vnto
thee, but who is sorow for it: psea de-
struction, wastynge, hunger, and sword,
but who wyl comfort thee:

20 Thy sonnes lye comfortlesse at the
head of euery streete like a take venison,
and are full of the terrible wrath of the
Lorde, and punishment of thy God.

21 And therfore thou miserable and
drunken

drunken (holbbeit not with wine) heare this:

- 22 Thus saith the Lorde, thy Lorde and God, the defendour of his people: Beholde, I wyll take the dumbering cup out of his hande, euen the cup with the dregges of my wyath, that from hence

foorth thou shalt neuer drinke it moze:

- 23 But I wil put it into their hande that trouble thee, which haue spoken to thy soule, stoupe downe, that we may go ouer thee, make thy body euen with the grounde, and as the streete to go vpon.

The. liij. Chapter.

An exhortation and comfort to the people of God.

- 1 **W** Jerusalem, vp, take thy strength vnto thee, put on thyne honest rayment. O Hierusalem, thou holy cite: for from this tynie foorth there shall no vnre-

cumised nor vncleane person come in thee.

- 2 Shake thee from the dust, arise and stande vp O Hierusalem: blucke out thy necke from the bonde; O thou captiue daughter Sion.

- 3 For thus saith the Lorde: ye are solde for naught, therfore shal ye be redeemed also without any money.

- 4 For thus saith the Lorde God: My people went downe afoze tynie into Egypt, there to be straungers, and the kyng of the Assyrians oppressed them without any cause.

- 5 And now, what profite is it to me saith the Lorde: that my people is freely carryed away, & brought into heauynesse by their rulers, and my name euer styll blasphemed saith the Lorde.

- 6 But that my people may knowe my name, I my selfe wyll speake in that day, Beholde here am I.

- 7 O howe beautifull are the feete of the embassadour that bryngeth the message from the mountayne and proclaimeth peace: that bryngeth the good tidings, and preacheth health; and saith vnto Sion, Thy God is the kyng.

- 8 Thy watchmen shall lyft vp their voyce, with loude voyce they shall reioyce together: for they shall see plainly when the Lorde shall conuert Sion.

i. Ioh. i. c.

- 9 Be glad O thou desolate Hierusalem, and reioyce together: for the Lorde hath comforted his people, he hath deliuered Hierusalem.

Esai. xlix. c.

- 10 The Lorde hath made bare his holy arme, and shewed it foorth in the syght of all the gentiles, and all the endes of the earth hath seene the sauyng health of our God.

Psal. 98. a.

- 11 Away, away, get you out from hence, and touche no vncleane thyng: Go out from among such, and be cleane that beare the vessell of the Lorde.

ii. Cor. vi. c.

- 12 For ye shall not escape by runnyng, nor by sleeing away: but the Lorde shall go before you, and the God of Israel shall gather you together.

Exo. xiii. d.

- 13 Beholde my seruauent shal deale prosperously, therfore shal he be magnified, exalted, and greatly honoured.

(a) Christe is called Gods seruauent for his office sake, which he exercised in the tyme of his abasing hym selfe in the fleshe.

- 14 Lyke as the multitude shall wonder vpon hym, because his face shalbe so defourned and not as mans face, his beautie like no man:

Isai. liii. c.

- 15 Euen so shall the multitude of the gentiles speake of him, and kynges shall shut their mouthes before hym: for they haue seene that which was not tolde to them, and haue vnderstande that wherof they had not hearde.

Rom. xv. c.

The. liij. Chapter.

He propheticly evidently of the passion of our sauour Iesus Christe.

- 1 **W**ho hath geuen credence vnto our preaching: or to whom is the arme of the Lorde knowne? For he byd growe be-

abranche, and as a roote in a drye

grounde, he hath neither beautie nor fauour: when we loke vpon hym, there shalbe no fairenesse, we shall haue no lust vnto hym.

Esai. liij. c.

- 3 He is despised and abhorred of men, he is such a man as hath good experience of sorowes and infirmities: we haue reckened hym so vile, that we had our

Hebr. v. a.

The prophecie

- our faces from hym.
- 4 **H**oldbeit, *he only hath taken on him our infirmitie, and borne our paynes: yet we dyd iudge hym as though he were plagued, and cast downe of God.
- 5 *Wheras he [notwithstandyng] was wounded for our offences, and smitten for our wickednesse: for the payne of our punishment was layde vpon hym, and with his stripes are we healed.
- 6 *As for vs we are all gone astray lyke sheepe, every one hath turned his owne way: but the Lord hath throwen vpon hym all our sinnes.
- 7 He suffered violence, and was cruelly intreated, and dyd not open his mouth: *he shalve led as a sheepe to be slayne, yet shall he be as styll as a lambe before the shearer, and not open his mouth.
- 8 From the prison and indgement was he taken, and his generation who can declare: for he was cut of from the grounde of the lpyng, which punishment dyd go vpon hym for the transgression of my people.

Mat. viii. b.
i. Pet. ii. c.

1. Cor. ii. c.

Psal. cxv. g.

Iere. xi. d.
Mat. xv. b.
Act. viii. d.
ii. Cor. v. c.

- 9 *His graue was geuen hym with the condemned, and with the riche man at his death, *Wheras he did neuer violence nor vnrighth, neither hath there ben any disceyptfulnesse in his mouth.
- 10 *Yet hath it pleased the Lord to smite hym with infirmitie, that when he had made his soule an offering for sinne, he might see long lastyng seede: and this deuote of the Lord shall prosper in his hande.
- 11 Of the trauayle and labour of his soule, shall he see the fruite & be satisfied: *My righteous seruant shall with his knowledge iustifie the multitude, for he shall beare their sinnes.
- 12 Therefore wyll I geue hym among the great ones his part, and he shall deuide the spoyle with the mighty, because he geueth ouer his soule to death, *and is reckened among the transgressours: which neuerthelesse hath taken away the sinnes of the multitude, and made intercession for the misdoers.

Mat. xv. c.

ii. Cor. v. c.
i. Pet. ii. d.

Ioh. xii. c.
Rom. viii. d.

Rom. iii. c.

Mar. xvi. c.
Luk. xxi. b.

The. liiiij. Chapter.

1 Of the great dominion of Christe. 7 The indignation of God endureth but a short space, but his mercie is euerslastyng.

Gal. iiii. d.
Luk. xiii. c.



- 1 **B**E glad now *thou baren that bearest not, reioyce, syng, and be merry thou that art not with childe: for the desolate hath no childe: then the marved wyfe saith the Lord.
- 2 Make thy tent wyder, and spreade out the hanginges of thine habitation: spare not, lay forth thy warbes, and make fast thy stakes:
- 3 For thou shalt be multiplied on the ryght syde and on the left, and thy seede shall haue the gentiles in possession, and dwell in the desolate cities.
- 4 Feare not, for thou shalt not be confounded: be not ashamed, for thou shalt not come to confusion: Vea thou shalt forget the shame of thy youth, and shalt not remember the dishonour of thy widowhead.
- 5 For he that made thee shalbe thy Lord *and husbande (whose name is *the Lord of hostes) and thy redeemer shalbe euen the holy one of Israel, the Lord of the whole worlde.

Esa. lvi. a.
Eze. xvi. b.
ii. Cor. xxi. a.

- 6 For the Lord hath called thee beyng as a desolate forowfull woman, and as a young wyfe that was forsaken saith thy God.
- 7 *A litle while haue I forsaken thee: but with great mercifulnesse shall I take thee vnto me.
- 8 When I was angry I hyd my face from thee for a litle season: but through euerslastyng goodnesse haue I pardoned thee, saith the Lord thy redeemer.
- 9 *And this is vnto me as the water of Noe: for like as I haue sware that I wyll not bryng the water of Noe any more vpon the worlde: *so haue I sware that I wyll neuer be angry with thee, nor reprove thee.
- 10 The mountaynes shall remoue, and the hylles shall fall downe: but my lopyng kyndnesse shall not moue, and the bonde of my peace shall not fall downe from thee, saith the Lord thy mercifull louer.
- 11 Beholde, thou poore, bereed, & dispised, I wyll make thy walles of precious stones, & thy foundation of Saphires,
- 12 Thy windowes of Chrysal, thy gates of

Isa. lvi. c.
Psal. cxv. a.

Gen. ix. b.

ii. Reg. vii. a.

Esa. lvi. a.

of fine cleare stone, and all thy borders
of pleasaunt stones.

13 Thy children shalbe all taught of
God, and I wyll geue thee plenteous-
nesse of peace.

14 In ryghteousnesse shalt thou be
grounded, & be farre from oppression: for
the which thou needest not be afraide,
neither for hynderaunce, for it shall not
come nye thee.

15 Lo, whoso gathereth together *[agayn*
thee, doth it] Without me, and who so
within thee doth ioyne together against

thee, shall surely fall.

16 Beholde, I make the smith that blo-
weth the coales in the fire, & he maketh
a weapon after his handy worke: I
make also the waster to destroy.

17 But all the weapons that are made a-
gainst thee shall not prosper: and as for
all tongues that shal resist thee in iudge-
ment, thou shalt overcome them, and
condempne them: This is the heritage
of the Lordes seruantes, and their
righteousnesse commeth of me, saith the
Lorde.

Luk. xxi.
Act. iiii.

The .lv. Chapter.

*1 An exhortation and comfort to the people. 9 The fruite and profite
of the worde of God.*



1 Come to the waters
all ye that be thirskie,
and ye that haue no
money, come, bye, that
ye may haue to eate:
Come, bye wine and
mylke without any

money or money worth.

2 Wherefore do ye lay out any money for
the thyng that feedeth not, and spende
your labour about the thyng that satisfi-
eth you not: But hearken rather vnto
me, and ye shal eate of the best, and your
soule shall haue her pleasure in plente-
ousnesse.

3 Endine your eares and come vnto me,
take heede *[I say]* and your soule shall
lyue: For I wyll make an euerlastyng
couenaunt with you, euen the sure mer-
cies of Dauid.

4 Beholde, I gaue hym for a witnesse
among the folke, for a prince & a teacher
vnto the people.

5 Lo, thou shalt call an vnkowen peo-
ple: and a people that had no know-
ledge of thee shall runne vnto thee, be-
cause of the Lorde thy God and the
holy one of Israel which glorifieth
thee.

6 Seke the Lorde whyle he may be
founde, and call vpon hym whyle he is
nye.

7 Let the vngodly man forlake his

owne wayes, and the vnrighteous his
owne imaginations, and turne agayne
vnto the Lorde, so shall he be mercifull
vnto hym: and to our God, for he is
very redy to forgiue.

Psal. ciii. a.
i. lxxv. d.

8 For thus saith the Lord: My thoughtes
are not your thoughtes, & your wayes
are not my wayes.

9 But as farre as the heauens are hyer
then the earth: so farre do my wayes
exceede yours, & my thoughtes yours.

10 And lyke as the rayne and snowe
commeth downe from heauen, and
returneth not thither agayne, but wa-
tereth the earth, maketh it frutfull and
greene, that it may geue corne vnto the
sower, and bread to hym that eateth:

Deut. xxxii. a

11 So the worde also that commeth out
of my mouth shall not turne agayne
boyde vnto me, but shall accomplishe
my wyll, and prosper in the thyng wher-
to I sende it.

12 And so shall ye go forth with ioy, and
be led with peace: The mountaynes
and hylles shall syng with you for ioy,
and all the trees of the fielde shal clappe
their handes.

13 For thornes, there shall growe fire
trees, and the thyrre tree in the steepe
of byers: And this shalbe done to the
praple of the Lorde, and for an eu-
erlastyng token that shall not be taken
away.

The prophecie

The.lvj. Chapter.

1 An exhortation to iudgement and righteouſneſſe, and to the ſpirituali keeping of the Sabbath. 10 Agaynſt ſheepheardeſ that deuour their flocke.

- A** 1 **T**hus ſaith the Lorde,
Mat.iii.c. * Kepe equite, and do
 right: for my ſauyng
 health ſhal come ſhort-
 lye, and my righteouſ-
 neſſe ſhal be opened.
- 2 **B**leſſed is the man
Eſai.lix.c. that doth this, and the mans childe
 which keepeth the ſame: * He that ta-
 keth heede that he vnhalowe not the
 Sabbath [that is] he that keepeth him
 ſelfe that he do no euill.
- 3 **T**hen ſhall not the ſtraunger whiche
Deu.xxiii.c cleaueth to the Lorde, ſay, * Alas the
 Lorde hath ſhut me cleane out from
Sapi.iii.b. his people: Neither ſhall the gelded
 man ſay, Lo I am a dye tree.
- 4 **F**or thus ſaith the Lorde vnto the
 gelded that keepeth my Sabbath, [name-
 lye] that holdeth greatly of the thyng
 that pleaſeth me, and kepeth my coue-
 naunt:
- 5 **U**nto them wyll I gene in my houſe:
Iohn.i.c. holde and within my wailes, a better
 heritage and name then yf they had ben
 called ſonnes and daughters: * I wyll
 gene them an eneraltyng name that
 ſhall not periſhe.
- 6 **A**gayne, the ſtraungers that ſticke to
Ioh.viii.c. the Lorde to ſerue hym, and to loue
 his name, * and to be his ſeruauntes,

and all they which kepe them ſelues
 that they vnhalowe not the Sabbath,

- 7 **T**hem wyll I bring to my holy moun-
 tayne, & make them ioyfull in my houſe
 of prayer: their burnt offerynges and
 ſacrifices ſhal be acceptet vpon myne
 altar: * for my houſe ſhal be called an
 houſe of prayer for all people.
- 8 **T**hus ſaith the Lorde God which
Reg.8.c. Mat.xviii. Mar.xviii. Luk.xviii. gathereth together the ſcattered of Iſ-
 rael: I wyll bring yet an other congre-
 gation to hym.
- 9 **C**ome all ye beaſtes of the field, that
 ye may deuour all the beaſtes of the
 wood.
- 10 **F**or his watchmen are all blynde,
Iere.xviii. Eze.iii.4. they haue altogether no vnderſtanding,
 they are all dumbe dogges not beyng
 able to bark, they are ſleepey, ſluggiſhe
 are they and ye ſnoozyng.
- 11 **T**hey are ſhameleſſe dogges that be
 neuer ſatiſfied: The ſheepheardeſ alſo
 in like maner haue no vnderſtandynge,
Iere.viii. * but euery man turneth his owne way,
 euery one after his owne couetouſneſſe
 with all his power.
- 12 **C**ome [ſay they] I wyll fetch wine,
Eſai.lix.c. i. Cor.xv. Sapi.ii.b. ſo ſhall we fyl our ſelues, that we may
 be drunken: and do to morowe lyke as
 to day, yea and much more.

The.lvij. Chapter.

1 The good men are taken away, 3 the wicked ones take pleaſure in idolatrie.
 the godly receaue comfort, the wicked doth periſhe.

- A** 1 **T**he * ryghteous pe-
Sapi.ii.b. riſeth, and no man re-
 gardeth it in his heart:
 good godly people are
 taken away, & no man
 conſidereth it, namely,
 that the righteous is
 conueyed away from the wicked.
- 2 **H**e cometh into peace, and godly
 men reſt in their chambers, and before
 the godly man goeth peace.
- 3 **C**ome hyther therfore ye charmers
Mat.xii.d. children, * ye ſonnes of the adulterer
 and the whoze.
- 4 **W**herin take ye your pleaſure: vpon
 whom gape ye with your mouth, and
 bleare out your tongue: Are ye not chil-

dren of tranſgreſſion, and a ſeede of diſ-
 ſimulation:

- 5 **M**ake your fire vnder the okes,
Eze.ii.1. Eſai.lix.2. Iere.viii. Deu.xxv. Eze.xxv.4. Leuit.xv. Deut.ii.1. and vnder all greene trees, and ye offer
 children in the valleys and beimes of
 ſtone.
- 6 **T**hy part ſhal be with the ſtony rockes
 by the riuer, yea even theſe ſhal be thy
 part: for there thou haſt powdered meate
 & drynke offeryng vnto them: Shouldeſt
 I deliſt in that?
- 7 **T**hou haſt made thy bed vpon hye
 mountaynes, thou wenteſt by thyther,
 and there thou haſt ſlayne ſacrifices.
- 8 **B**ehynde the doores and poſtes haſt
Deut.ii.1. thou ſet by thy remembraunce, when
 thou haſt diſcouered thy ſelfe to ano-
 ther

- 12 cher then me, when thou wentest vp and made thy bed wider, and with those idols hast thou made a countenance, and lovedst their couches where thou sleepest them.
- 13 Thou wentest straight to kinges with oyle and diuers oymntes [that is] thou hast sent thy messengers farre of, and yet art thou fallen into the pit.
- 14 Thou art wrecche for the multitude of thyne owne wayes, yet saydest thou neuer, there is no hope: Thou hast had the life that thy handes wrought, and therefore thou art carelesse.
- 15 For whom wilt thou be abashed or feare, seeing thou hast broken thy promise, and remembreth not me, neither hast me in thyne heart: Thinkest thou that I also will holde my peace as a forgerie, that thou fearest me not?
- 16 Yea verily I will declare thy goodnesse and thy workes, but they shall not profite thee.
- 17 When thou cryest, let thy chosen heape deliuer thee: but the winde shall blowe them forth, and vanitie shall take them all away: Heerthelesse they that put their trust in me, shall inherite the land, and haue my holy hill in possession.
- 18 And therefore thus he saith: make playne, make playne, and cleanse the streete, take by the stumbling blockes

- out of the way of my people.
- 15 For thus saith the hye and excellent, euen he that dwelleth in euerlastingnesse, whose name is the holy one: I dwell hye above and in the sanctuarie, and with him also that is of a contrite and humble spirite do I dwell, that I may heale a troubled minde, and a contrite heart.
- 16 For I chide not euer, and am not wroth without ende: but the blasing goeth from me, and is included in the body, and I made the breath.
- 17 I am wroth with hym for his countenance, I smite hym, I hide me and am angrie, and he turneth himselfe, and foloweth thee by the way of his owne heart.
- 18 I haue seene his wayes, and I heale hym, I leade him, and restore to hym comfort, and to those that were sorie for hym.
- 19 I make the frutes of thanksgenying, that he may say, peace, peace, vnto the that are farre of, and to them that are nye saith the Lorde, I make hym whole.
- 20 But the wicked are lyke the raging sea that can not rest, whose water foameth with the mire and grauell.
- 21 Euen so the wicked haue no peace, saith God.

Psal. l.b.
Esa. lxvi. a.

Psal. ciii. a.
Ierc. iii. c.

Luk. xv. a.

Ephes. ii. c.

Esa. xlii.

The. lviij. Chapter.

- 1 The Lorde (by the mouth of the prophete) reproveth the people for their fastinges,
2 whiche were full of hypocrisie.

1
12



- 1 N^{ow} as thou canst, leaue not of, lift vp thy voyce like a trumpet, & shew my people their offences, and the house of Jacob their sinnes.
- 2 For they seeke me dayly, and will knowe my wayes, euen as it were a people that dyd right, and had not forsaken the statutes of their God: they aske of me concerning right iudgement,

and will be nye vnto God.

- 3 wherfore fast we [say they] and thou seest it not: we put our liues to straitnesse, and thou regardedst it not.
- 4 Beholde, when ye fast, your lust remaineth still, for ye do no lesse violence to your betters: lo, ye fast to strife and debate, and to smite with your fist without mercy: Forbe ye shall not fast thus, that your voyce might be heard above.

Math. ix. d.

Esa. i. b.

The prophecie

- Zach. vii. a.* 5 *Thinke ye this fast pleasech me, that a man shoulde chasteen hym selfe for a day: and to hang downe his head like a bulrush, and to lye vpon the earth in an heerie cloth: Should that be called fasting, or a day that pleasech the Lord:
- Deut. xvi. a.* 6 Dosth not this fasting rather please me, That thou lose the wicked bands, that thou take of the ouer heauie burthens, that thou let the oppressed go free, and breake all maner of yoke:
- Eze. xviii. b.*
Math. xv. c. 7 *To deale thy bread to the hungrye, and to bring the pooze wandering home into thy house: When thou seest the naked that thou couer hym, and hide not thy selfe from thy neighbour, and despise not thyne owne flesh:
- Luk. xii. d.* 8 *Then shall thy light breake forth as the morning, and thy health flourish right shortly: righteousness shall go before thee, and the glory of the Lord shall embrace thee.
- Prou. xxi. b.* 9 *Then if thou callest, the Lord shall aunswere thee, if thou cryest, he shall say, here I am: yea if thou layest away from thee thy burthens, and holdest thy fingers, and ceasest from vngracious talking:
- Zach. vii. a.*
Math. v. b. 10 *If thou hast compassion vpon the hungrye, and refreshest the troubled

soule: then shall thy light spring out in the darknesse, and thy darknesse shall be as the noone day.

- 11 The Lord shall euer be thy guyde, and satisfie the desire of thyne heart in the tyme of drought, and fill thy bones with mary: Thou shalt be like a freshe watered garden,* and like the fountaine of water that neuer leaueth running.
- 12 Then the places that haue euer ben waste, shall be builded of thee, there shalt thou lay a foundation for many kinredes: Thou shalt be called the maker vp of the breach, and the buylder a gayne of the way to dwell in.
- 13 Yea if thou turne thy feete from the sabbath, so that thou do not the thing whiche pleasech thy selfe in my holy day, and thou call the pleasaunt, holy, and glorious sabbath of the Lord, and that thou geue hym the honour, so that thou do not after thyne owne imagination, neither seeke thyne owne will, nor speake thyne owne wordes:
- 14 Then shalt thou haue thy pleasure in the Lord, and I wyll cary thee hie aboute the earth, and feede thee with the heritage of Iacob thy father: for the Lordes owne mouth hath so promised.

Iohn iiii. b.

Esa. lvi. a.
and lxv. d.

The. lix. Chapter.

1 The Lord is mightie to saue, and redie to heare our requestes. 12 our synnes are the cause why God heareth not vs, neither graunteth our requestes.

Esa. l. a.
Nume. xii. a.



Beholde, *the Lordes hande is not so shortened that it can not helpe, neither is his care so stopped that it may not heare:

Iere. v. b.

Esa. i. d.

- 2 But* your misdeedes haue seperated you from your God, and your *synnes hyde his face from you, that he heareth you not.
- 3 For your handes are defiled with blood, and your fingers with vnrightheousnesse: your lippes speake leasinges, and your tongue setteth out wickednesse.
- 4 No man regardeth righteousness, and no man iudgeth truly: euery man

hopeth in bayne things, and imagineth deceit, *conceaueth weerinesse, and bringeth forth euill.

Iob. xvi. d.
Psal. vii. b.

- 5 They breede cockatrice egges, and weaue the spiders webbe, who so eateth of their egges, dyeth: but if one treade vpon them, there cometh vp a serpent.
- 6 Their webbe maketh no cloth, and they may not couer them with their labours: their deedes are the deedes of wickednesse, and the worke of robberie is in their handes.
- 7 *Their feete runne to euill, and they make haste to shed innocent blood: their counsels are wicked counsels, harme *and destruction are in their wayes.

Prou. i. a.
Psal. v. d.
and xvi. a.

Rom. xii. d.

8 But

- 8 But the way of peace they know not, in their goings is no equitie: their wayes are ſo crooked, that whoſoeuer goeth therein knoweth of no peace.
- 9 And this is the cauſe that equitie is ſo farre from vs, and that righteouſneſſe cometh not me vs: *we loke for light, lo it is darkneſſe: for the morning ſhine, ſee, we walke in the darke.
- 10 *we grope lyke the blinde vpon the wall, we grope euen as one that hath none eyes, we ſtumble at the noone day as though it were towarde night, in the failing places, lyke men that are halfe dead.
- 11 we roare all like beares, and mourne all like doves: we looke for equitie, but there is none: for health, but it is farre from vs.
- 12 For our offences are many before thee, and our ſinnes teſtific againſt vs: yea we muſt confeſſe that we offende, and knowledg that we do amiſſe,
- 13 [Name] tranſgreſſe and diſſemble againſt the Lorde, and fall away from our God, being preſumptuous and trayterous imaginations, and calling faile matters in our heartes.
- 14 And therefore is equitie gone aſide, and righteouſneſſe ſtandeth farre of, *trueth is fallen downe in the ſtreete, and the thing that is playne and open, may not be ſhelved.
- 15 Peca the trueth is taken away, and he that reſtraineth hym ſelfe from euill, muſt be ſpoiled: when the Lorde ſhalve

this, it diſpleaſed hym ſore that there was no equitie.

16 He ſawe alſo that there was no man righteous, and he wondred that there was no man to helpe hym: wherefore he helde hym by his owne power, and he ſuſtained hym by his owne righteouſneſſe.

17 *He put righteouſneſſe vpon hym for a breaſtplate, he ſet the helmet of health vpon his head: he put on wrath in the ſteade of clothing, and toke iealouſie about him for a cloke.

18 Euen as when a man goeth forth wrathfully to recompence his enemies, and to be auenged of his aduerſaries, he wyll recompence and rewarde the ſlandes.

19 They ſhall feare the name of the Lorde from the riſing of the ſunne, and his maieſtie vnto the going downe of the ſame, for he ſhall come as a violent water ſtreame which the winde of the Lorde hath moued.

20 *But vnto Sion there ſhall come a redeemer, and vnto them in Iacob that turne from wickedneſſe, ſaith the Lorde.

21 I wyll make this couenant with them (ſaith the Lorde:) My ſpिरित that is vpon thee, and the wordes which I haue put in thy mouth, ſhall neuer go out of thy mouth, nor out of the mouth of thy chylders chyldren, from this tyme forth for euermore, worlde without ende, ſaith the Lorde.

Eph. vi. b.
i. Tef. v. a.

Rom. xi. d.
Pſal. xlii. a.

The. lx. Chapter.

1 A conſolation and conſort to Hieruſalem. 5 The Church is gathered together among the gentiles by preaching of the goſpell. 16 and aboundeth with all good thinges.

1
2
3



Et thee by betymes, and be bright [O Hieruſalem] for thy *light cometh, and the glorie of the Lorde is riſen vpon thee.

2 For lo, whyle the darkneſſe & cloude couereth the earth and the people, the Lorde ſhall ſhewe thee light, and his glory ſhalbe ſeene in thee.

3 The gentiles ſhall come to thy light,

& kinges to the brightneſſe that ſpringeth forth vpon thee.

4 *Liſt vp thine eyes, and loke round about thee: all theſe gather them ſelues and come to thee, thy ſonnes ſhall come vnto thee from farre, and thy daughters ſhall gather them ſelues to thee on every ſide.

5 When thou ſhalt ſee this and be glorious, thou ſhalt maruaile exceedingly, and thine heart ſhalbe opened: when the aboundance of the ſea ſhalbe conuer-

Eſai. xlix. d.
Mar. viii. d.
Gen. xvi. a.

uerterd vnto thee [that is] when the riches of the gentiles shall come vnto thee.

Psal. lxxii. d.
Math. ii. b.

6 The multitude of camels shall couer thee, the dromedaries of Madian and Ephra: *all they of Saba shall come, bringing gold and incense, and shewing the prayse of the Lorde.

Hebr. xiii. b.

7 All the cattell of Cedar shall be gathered vnto thee, the rammes of Babai-oth shall serue thee to be offered acceptable vpon mine altar, *and the house of my glory wyll I garnishe.

8 But what are these that flee here like the cloudes, and as the doves fleeing to their windowes?

9 The Isles also shall wayte for me, and specially the shippes of Tharlis, that they may bring thy sonnes from farre, and their siluer and their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel that hath glorified thee.

Esa. lvi. d.

10 *Strangers shall buyde by thy walles, and their kynges shall do thee seruice: for whē I was angrie, I smote thee, and of my mercy I pardoned thee.

Apo. cxi. d

11 *Thy gates shall stande open still both day and night, and neuer be shut, that the hoast of the gentiles may come, and that their kynges may be brought vnto thee.

12 For euery people and kingdome that serueth not thee, shall perishe, and be destroyed with vtter destruction.

13 The glory of Libanus shall come vnto thee, the Firre trees, Bores, and Cedars together, to garnishe the place of my sanctuary: for I wyll glorifie the place of my seete.

14 Moreover, those shall come kneeling vnto thee that haue vexed thee, and all

they that despised thee shall fall downe at thy foote: Thou shalt be called the citie of the Lorde, Sion [the citie] of the holy one of Israel.

15 Because thou hast ben forsaken and hated, so that no man went thowowe thee: I wyll make thee glorious for euer and euer, and ioyfull throughout all posterities.

16 *Thou shalt sucke the milke of the gentiles, and kinges breasts shall feede thee: and thou shalt knowe that I the Lorde am thy sauour and redeemer, the mightie one of Jacob.

Esa. lxi. a.

17 For brasle, wyll I geue thee golde, and for iron, siluer: for wood, brasle, and for stones iron: I wyll turne thyne oppression into peate, and thyne exacti- ons into righteousnesse.

18 Violence and robberie shall neuer be hearde of in thy lande, neither harme and destruction within thy borders: thy walles shall be called health, and thy gates the prayse of God.

19 *The sunne shall neuer be thy day light, and the light of the moone shall neuer shine vnto thee: but the Lorde him selfe shall be thyne euerlasting light, and thy God shall be thy glory.

Apo. xxi. a.

20 *Thy sunne shall neuer go downe, and thy moone shall not be hid: for the Lorde hym selfe shall be thyne euerla- sting light, and thy sorrowfull dayes shall be ended.

Apo. xxi. b.

21 Thy people shall be all righteous and possesse the lande euer, the floure of my planting, the worke of my hands wher- of I wyll reioyce.

22 The yongest and least shall growe into a thonsande, and the simplest into a strong people: I the Lorde shall short- ly bring this thing to passe in his tyme.

¶ The. lxj. Chapter.

¶ The prophetie that Christe shall be annoynted and sent to preache.

Luk. iii. c.
and. vii. c.
Esa. xli. a.

A 1



Esa. lvi. b.
and. lxxi. a.

he *spirite of the Lorde is vpon me: for the Lorde hath annoynted me, and sent me to preache good tidings vnto the poore, that I might binde by the wounded heartes, *that I might preache deliuerance to the captiue, and

open the prison to the that are bounde:

2 That I might declare the acceptable yere of the Lorde, and the day of the vengeance of our God: *that I might comfort all them that are in heavynesse:

Math. xxi. a.
and. xli. a.

3 That I might geue vnto them that mourne in Sion, that I might geue [I say] beautie in steepe of ashes, ioyfull oymntment for sighing, pleasaunt ray- ment

ment for an heauie minde, that they might be called trees of righteousness, a planting of the Lorde for hym to reioyce in.

4 They shall buyde the long rough wilderness, and set vp the olde desert: they shall repaire the waste places, and such as haue ben boyde throught out many generations.

5 Strangers shall stande and feede your cattell, and the aliauntes shalbe your plowmen and dressers of your vines.

6 *But ye shalbe named the priestes of the Lorde, and men shall call you the seruantes of our God: ye shall enioy the goodes of the gentiles, and triumph in their substance.

7 For your great reproofe you shal haue double ioy, and for shame shall they haue ioy of their portion: for they shall haue double possession in their lande, and everlasting ioy shalbe with them.

8 For I the Lorde whiche loue right and hate robberie (though it were offered me) shall make their workes full of faythfulnesse, and make an euertlasting couenaunt with them.

9 Their seede also and their generation shalbe knowen among the gentiles, and among the people: all they that see them, shall knowe that they are the hye blessed seede of the Lorde.

10 And therefore *I am ioyfull in the Lorde, and my soule reioyeth in God: *For he hath put vpon me the garment of saluation, and couered me with the mantle of righteousness: he shal decke me lyke a bridegrome, and as a bride that hath her apparell vpon her.

Luke. ii. b.
Psal. 132. a.
Ezech. xvi. b.

11 For like as the ground bringeth forth her fruite, and as the garden shooteth forth seede: so shall the Lorde God cause righteousness and prayse to flourish forth before all the heathen.

The. lxiij. Chapter.

A prophetic of the comming of Chryste.

1 **E** O Sions sake wyll I not holde my tongue, and for Hierusalem sake I wyll not reasse, vntill their righteousness breake forth as the shining light, and their saluation as a burning lampe.

2 Then shall the gentiles see thy righteousness, and all kynges thy glory: Thou shalt be named with * a newe name, whiche the mouth of the Lorde shall shewe.

3 Thou shalt be a crowne in the hande of the Lorde, and a glorious garlande in the hande of thy God.

4 From this tynie forth thou shalt neuer be called the forsaken, and thy lande shall no moze be called the wilderness: but thou shalt be called, My pleasure is in her, and thy lande shalbe called the married woman: for the Lorde loveth thee, and thy land shalbe ioyed in marriage.

5 *And lyke as a young man taketh a

virgin to marriage, so shall thy sonnes be married vnto thee: and as a bridegrome is glad of his bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles O Hierusalem, which shall neither reasse day nor night to preache the Lorde: and ye also that remember the Lorde, ye shall not kepe him close.

7 For leaue to speake of him, vntill Hierusalem be set vp, and made the prayse of the worlde.

8 The Lorde hath sworne by his right hand and by his strong armie, that from henceforth he wyll not geue thy corne to be meate for thynne enemies, nor thy vine wherem thou hast laboured, to be drinke for the strangers.

9 But they that haue gathered in the corne, shall eate it, and geue thanks to the Lorde: and they that haue borne in the vine, shall drinke it in the court of my sanctuarie.

10 So you, go you thorow the gates, make cleaue the way for the people, make playne, make playne the foote path,

R (iiij)

The prophecie

path, and take away the stones out of it, and set out a token for the people.

Esa. xl. b.
Zach. ix. b.
Math. xxi. a

11 Beholde, the Lorde proclaymeth vnto the endes of the worlde, *tell the daughter Sion, See thy sauour cometh, beholde he bringeth his recom-

pence with hym, and his worke go before hym.

12 For they whom the Lorde deliuereth, shalbe called the *holy people: and as for thee, thou shalt be named the great, lye occupied, and not the forsaken cite.

Esa. lxxi. a

The. lxxij. Chapter.

7 Of the redemption promised to the people.

A I



hat is he this that cometh fro Edom, with red coloured clothes from Bosra: he is honourably arrayed, and cometh in mightly with

his power: I am he that teacheth righteousness, and am of power to helpe.

2 wherefore then is thy clothing red, and thy rayment like his that treadeth in the wine presse:

3 I haue troden the presse my selfe alone, and of all people there is not one with me: Thus wyll I treade them downe in my wrath, and set my feete vpon them in myne indignation, and their blood shal be sprong vpon my clothes, and so wyll I stayne all my rayment.

Esa. lxxiv. b.

4 For the day of vengeance is assigned in my hart, and the yere when my people shalbe deliuered is come.

5 I looked about me, and there was no man to helpe me any helpe, I marueyled that no man helde me vp: Then I helde me by myne owne arme, and my feruentnesse sustayned me.

6 And thus wyll I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth wyll I lay their strength.

Exod. xv. a.
Esa. lxxi. a.

7 I wyll declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel, whiche he hath geuen them of his owne fauour, and according to the multitude of his louing kindnesse.

Exod. xiii. a.
xiii. d. 14 c.

8 For he sayde, These no doubt are my people, and no shrinking chyldren: and so was he their sauour.

9 In their troubles, he *was also trou-

bled with them, and the angell that went forth from his presence deliuered them: of very loue and kindnesse that he had vnto them, he redeemed them, he hath borne them and caried them vpon euery since the worlde began.

10 But after they prouoked hym to wrath and vexed his holy spirite, he was their enemie, and fought against them hym selfe.

11 Yet remembred Israel the olde time, of Moyses and his people, *saying: where is he that brought them from the water of the sea, *with them that feede his sheepe: where is he that hath geuen his holy spirite among them?

Exod. lxxi. a.
Psal. 77. d.

12 He led them by the right hande of Moyses with his glorious arme, deuinding the water before them, wherby he gat him selfe an everlasting name.

13 He led them in the deepe as an horse is led in the playne, that they shoulde not stumble.

14 As a tame beast goeth in the fielde, and the spirite of God geneth hym rest: thus (O God) hast thou led thy people, to make thy selfe a glorious name withall.

15 *Loke downe then from heauen, and beholde from the dwelling place of thy sanctuarie and thy glorie: holpe is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louing kindnesse wyll not be intreated of vs:

Deut. xxxii. d.
Baruc. i. a.

16 Yet art thou *our father: for Abraham knoweth vs not, neither is Israel acquainted with vs: but thou Lorde art our father and redeemer, and thy name is everlasting.

Math. vii. d.
Luk. xii. a.
and xxvii. a.

17 O Lorde, wherefore hast thou led vs out of the way: *wherefore hast thou hardened our heartes that we feare thee not: Be at one with vs agayne for thy seruantes sake, and for the generation of thyne heritage.

Psal. cxxxv. b.

18 Thy holy people haue had but a litle while thy sanctuarie in possession, for our enemies haue troden downe thy holy place.

19 And we were thyne from the beginning, when thou wast not their Lord, for they haue not called vpon thy name.

¶ The. lxiiij. Chapter.

1 The prophete (vnder the person of the Jewes) bewaileth their exile and banishment. 6 Mans righteousnesse is like a cloth defiled.

1 **T**hat thou wouldest cleaue the heauens in sunder & come downe, that the mountaines might melt alway at thy presence:

2 Like as at an hotte fire, and [that the malicious might boyle away] as the water doth vpon the fire: whereby thy name might be known among thyne enemies, and that the gentiles might tremble before thee.

3 When thou wroughtest wonderous strange workes, we looked not for them: thou caniest downe, and the hills melted at thy presence.

4 For since the beginning of the worlde it hath not ben hearde or perceaued, neither hath any eye seene another God beside thee, whiche doest so muche for them that put their trust in thee.

5 Thou helpest hym that doth right with chearefulnesse, and them that thinke vpon thee in thy wayes: but io, thou hast ben angrie, for we offended, and haue ben euer in sinne, though the worlde hath cleaued to them, yet shall we be saued.

6 we are all as an vncleane thing, and all our righteousnesse are as filthy ragges: we sal euerypone as the leafe, for our sinnes cary vs alway lyke the winde.

7 There is no man that calleth vpon thy name, that standeth by to take hold by thee: therefore hidest thou thy face from vs, and consumest vs, because of our sinnes.

8 But nowe, O Lord, thou father of ours, we are thy clay, and thou art our potter, and we all are the worke of thy handes.

Rom ix. c.

9 We not to fore displeased O Lord, and kepe not our offences to long in thy remembrance: but consider that we all are thy people.

Pla. lxxix. a
Iere. x. d.

10 The cities of thy sanctuarie lye waste, *Sion is a wilderness, and Hierusalem a desert.

Mich. iii. c.

11 Our holy house whiche is our beautie where our fathers prayled thee, is bent vp: yea, all our commodities and pleasures are wasted away.

12 Wylt thou not be intreated, O Lord, for all this wylt thou holde thy peace, and scourge vs so fore:

The. lxxv. Chapter.

1 The relecting of the Jewes, and the calling of the heathen.

1 **T**hey seeke me, that hitherto haue not asked for me, they finde me, that hitherto haue not sought me: I haue saide, I am here, *I am here, I am vnder of a people that neuer called vpon my name.

2 For thus long haue I ster holden out mine handes to an vnfaithfull peo-

ple that go not the right way, but after their owne imagination:

3 To a people that is euer desying me to my face, *they make their oblations in gardens, and their smoke vpon *alters of bricke.

Deut. xlii. a
and. xliii. b.

Exod. xx. d.

4 They lurke among the groues, and lye in the denues all night: *they cate swines fleshe, and vncleane broth is in their vessels.

Deut. xliii. a
Leuit. xi. a.

The prophecie

- 5 If thou comest nye them, they say, touche me not, for I am holper then thou: All these men when I am angry, shalbe turned to smoke and * fire that shall burne for euer.
- 6 Beholde, it is wytten befoze my face, and shall not be forgotten, but recompenced: * I shall rewarde it them into their bosome.
- 7 [I meane] your misdeedes, and the misdeedes of your fathers together saith the Lord, which haue made their smokes vpon the mountaines, and blaphemed me vpon the hilles: therefore wyll I measure their olde deedes into their bosome agayne.
- 8 Dozeoner, thus saith the Lord: * Like as when newe wine is founde in the cluster, and one saith, Lose it not, for there is blessing therein: * euen so wyll I do also for my seruantes sakes, that I wyll not destroy them all.
- 9 But I will take a seede out of Jacob, and out of Juda one, to take possession of my hill: My chosen shall possesse it, and my seruantes shall dwel there.
- 10 Saron shalbe a shepfold, and * the balley of Achor shall geue the stalling for the cattell of my people that seeke after me.
- 11 * But as for you, ye are they that haue forsaken the Lord, and forgotten my holy hyll: ye haue set vp an aulter vnto Jupiter, and geuen riche drinke offerings vnto the planets:
- 12 Therefore wyll I number you to the sword, that ye shalbe destroyed altogether: for that when I called, no man gaue me aunswere, when I spake, ye hearkened not vnto me, but dyd wickednesse befoze mine eyes, and chose the thinges that pleased me not.
- 13 Therefore thus saith the Lord God: Beholde, my seruantes shall eate, but ye shall haue hunger: beholde, my seruantes shall drinke, but ye shall suffer thirst: beholde, my seruantes shalbe merie, but ye shalbe confounded:
- 14 Beholde, my seruantes shall reioyce for very quietnesse of heart: but ye shal crye for sorow of heart, and complaine for veration of minde.
- 15 Your name shall ye leaue accursed among my chosen: for God the Lord shall slay you, and call his seruantes by another name.
- 16 * Who so reioyeth vpon earth, shall reioyce in the true God, and who so sweareth vpon earth, shall sweare in the true God: for the olde afflictions shalbe forgotten, and taken away out of my sight.
- 17 * For so, I shall make a newe heauen and a newe earth: and as for the olde, they shall neuer be thought vpon, nor kept in minde:
- 18 [But the Lord saith] Be glad and euer more reioyce for the things that I shall do: For why: beholde, I shall make a ioyfull Iherusalem, and his people ioyfull.
- 19 Yea, I my selfe will reioyce with Iherusalem, and be glad with my people: * and the voyce of weeping and wayling shall not be hearde in her from thencefoorth.
- 20 There shall neither be chyld nor olde man that haue not their full dayes: but when the chyld cometh to an hundred yeres olde it shal dye, and if he that is an hundred yeres of age do wrong, he shalbe cursed.
- 21 * They shall buyde houses and dwell in them, they shall plant vineyardes and eate the fruite of them.
- 22 They shall not buyde and another possesse, they shall not plant and another eate: * but the life of my people shalbe like a tree, and nine elect shall enioy all the worke of their handes.
- 23 They shall not labour in bayne, nor beget with trouble: for they are the bye blessed seede of the Lord, and their frutes with them.
- 24 And it shalbe, that or euer they call, I shall aunswere them, whyle they are yet but thinking howe to speake, I shal heare them.
- 25 * The wolfe and the lambe shal feede together, and the lion shall eate hay like the bullocke, * but earth shalbe the serpentes meate: There shal no man hurt nor slay another in al my holy hill, saith the Lord.

Mat.xxvi.d

Iere.vii.a.
Esa.lvii.a.
Ezech.xxx.d

Rom.xi.b.

iiii.Re.xix.c
Rom.ix.c.

Iosue.vii.

Prou.i.c.
Iere.vii.b.

Iereix.b.
i.Cora.c.
ii.Cora.a.

ii.Pet.iii.d.
Apoc.xii.a.

Apoc.xiii.a.

D
Deut.xviii.e

Genesib.
Iere.xviii.b.
Psal.li.

Esaix.c.

Genesib.

The

The.lxvj. Chapter.

1 God dwelleth not in temples made by mans hande. 3 He dispiseth sacrifices done without mercie and sayth. 5 God comforteth them that are troubled for his sake. 23 Among the christen the Sabbath is continuall.

A 1 Thus saith the Lorde:
Heauen is my seate,
and the earth is my
footstool: where shall
nowe the house stande
that ye wyll builde vn-
to me: And where

shalbe the place that I wyll dwell in:

2 As for these thynges, my hande hath
made them all, and they are all created
saith the Lorde: *Which of them shall
I then regarde: Euen hym that is
poore and of a lowly troubled spirite,
and standeth in aibe of my wordes.

3 For who so slayeth an oxe [for me, doth
me to great dishonour] as he that killeth
a man: He that killeth a sheepe for me
knetheth a dogge: He that bryngeth
me meate offerpuges, offereth swynes
blood, who so maketh me a memorial of
incense, prayleth the thyng that is vn-
ryght: Yet take they such wayes in
hande, and their soule delygheth in
these abominations.

4 Therefore wyll I also haue pleasure
in laughynge them to scorne, & the thyng
that they feare will I bring vpon them:
*For when I called, no man gaue an-
swere, when I spake, they woulde not
heare: but did wickednesse before mine
eyes, and chose the thynges that dis-
pleased me.

5 Heare the worde of God all ye that
feare the thyng which he speaketh:
Your brethern that hate you and cast
you out for my name sake, say, The
Lorde is heyinous agaynst vs: but you
shall see hym in toy, when they shalbe
confounded.

6 Then shalbe hearde a great noyse
from the cite and the temple, the voyce
of the Lorde, that wyll rewarde and
recompence his enemies:

7 Lyke as when a wife bringeth forth
a man childe, or euer she suffer the payne
of the birth & anguish of the trauayle.

8 Who euer heard or sawe such thynges:
doth the grounde beare in one day: or
are the people borne all at once, as Sion
trauayled in childe birth and bare her
sonnes:

9 For thus saith the Lorde: *Am I he

that maketh other to beare, and beare
not my selfe: Am not I he that beareth
and maketh barren, saith thy God:

10 Reioyce With Hierusalem, and be glad
With her all ye that loue her, *be ioyfull
With her all ye that mourne for her.

Mat.v.a.]

11 For ye shall sucke comfort out of her
breastes, and be satisfied: Ye shall taste,
and haue delyte in the bryghtnesse of
her glorie.

12 For thus saith the Lorde: Beholde, I
wyll let peace into her lyke a water
fludde, and the glory of the heathen like
a flowing streame: Then shall ye sucke,
ye shalbe borne vpon her sydes, and be
ioyfull vpon her knees.

13 For lyke as a chylde is comforted of
his mother: so shall I comfort you, and
ye shalbe comforted in Hierusalem.

14 And when ye see this, your heart shall
reioyce, *and your bones shall flourish
lyke an hearbe: Thus shall the hande
of the Lorde be known among his
seruauntes, and his indignation among
his enemies.

Pro.xvii.d.
Ezech.37.a.

15 For beholde the Lorde shall come
With fire, and his charret shalbe lyke a
whirle wynde: that he may recompence
his vengeaunce in his wrath, and his
indignation with the flame of fire.

16 For the Lorde shall iudge all fleshe
With the fire and with his sworde, and
there shalbe a great number slayne of
the Lorde.

17 Such as haue made them selues holy
and cleane in the gardens, and those
that haue eaten swines fleshe, mice, and
other abominations, shalbe taken
away together saith the Lorde.

18 For I do knowe their workes and
thoughtes, and I wyll come to gather
all people and tongues: then they shall
come and see my glorie.

19 Unto them shall I geue a token, and
sende certayne of the that be deliuered
among the gentiles, into Cilicia, Affrica,
and Lybia, where men can handle
bolues, into Italie, and also Greeke
lande: *The Isles farre of that haue
not hearde speake of me, and haue not
seene my glorie, shall preache my prayse
among the gentiles.

Esaie.lix.a.
Ina. lxxi.
and lxxv.

20 And

The prophecie

D 20 And shall bryng all your brethren for an offering vnto the Lorde out of all the people, vpon horses, charrettes, and horlitters, vpon mules and cartes, to Hierusalem my holy hill saith the Lorde: lyke as the chyl dren of Israel bryng the offering in cleane vessels to the house of the Lorde.

Esai. lxi. a.
i. Pet. ii. b.
Rom. xii. a.

21 *And I shal take out certayne of them for to be prestes and Leuites, saith the Lorde.

22 For lyke as the newe heauen and the newe earth which I wyll make, shalbe

fast stablished by me, saith the Lorde: so shall your seede & your name continue.

23 And it shall come to passe, that from moone to his moone, from Sabbath to his Sabbath, all fleshe shall come to worship before me, saith the Lorde.

24 And they shall go forth and loke vpon the cartons of them that haue transgressed agaynst me: * for their wormes shall not dye, neither shall their fire be quenched, and all fleshe shall abhorre them.

Mat. ix.

✠ The ende of the booke of the prophete Esai.

✠ The booke of the prophete Ieremie.



✠ The first Chapter.

1 The stocke of Ieremie, and in what tyme he propheted, 5 He excuseth him selfe and woulde refuse the office of a prophete, because he is young and vnexperi, 8 He is taught of the Lorde and becommeth holde, 11 God openeth vnto hym, that the destruction of the Jewes by the Babylonians is at hande, 17 Ieremie is commaunded to speake the worde of God vnto the Jewes without feare.

Iere. xi. a.

A 1 These are the sermons of Ieremie the sonne of helkiah the priest, one of them that dwelt at * Anathoth in the lande of Beniamin, when the Lorde had first spoken with hym in the tyme of

Josiah the sonne of Amou kyng of Iuda, in the .xiiij. yere of his raigne:

3 And so durynge vnto the tyme of Jehoiakim the sonne of Josiah kyng of Iuda, * and vntyll the .xv. yere of Zedekiah the sonne of Josiah kyng of Iuda were ended, when Hierusalem was taken, even in the fifth moneth.

4. Reg. x. a.
Iere. i. b.

4 The

- 4 The worde of the Lorde spake thus vnto me.
- 5 *Before* I fashioned thee in thy mothers wombe, I dyd knowe thee: and of euer thou wast borne, I sanctified thee, and ordeyned thee to be a prophete vnto the people.
- 6 Then sayde I: *O* Lorde God, I can not speake, for I am yet but young.
- 7 And the Lorde aunswered me thus: Say not so, I am to young: for thou shalt go to all that I shall sende thee vnto, and whatsoeuer I commaunde thee, that shalt thou speake.
- 8 Be not afrayde of their faces: for I am with thee to deliuer thee, saith the Lorde.
- 9 *And with that* the Lorde stretched out his hande and touched my mouth: and the same Lorde sayde vnto me, *Beholde*, I put my wordes in thy mouth.
- 10 And beholde, this day do I set thee ouer the people and kyngdomes, that thou mayest roote out, breake of, destroy, and make waste, and that thou mayest builde vp and plant.
- 11 After this the Lorde spake vnto me, saying: Ieremie, what seest thou? And I sayd, *I see* a rod of an Almond tree.
- 12 Then sayde the Lorde vnto me: thou hast seene ryght, for I wyll make haste speedily vpon my worde to performe it.
- 13 It happened afterwarde that the

Lorde spake to me agayne, and sayde: What seest thou: and I sayde: I do see a seethyng * pot, loking from out of the north.

Iob.xli.b.

14 Then sayde the Lorde vnto me: *Out* of the north shall come a plague vpon all the dwellers of the lande.

E Iere.xliii.b. and.xxv.b.

15 For so, *I* wyll call all the kindredes of the kingdomes of the north, saith the Lorde: and they shall come, and euery one shall set his seate in the gates of Ierusalem, and in all their walles rounde about, and in all cities of Iuda.

Abac.i.b.

16 And through them shall I declare my iudgement, vpon all the wickednesse of those men that haue forsaken me, that haue burnt incense vnto straunge gods, and worshipped the workes of their owne handes.

17 *And therfore* girde by thy loynes, arise, and tell them all that I geue thee in commaundement: Feare them not, lest I destroy thee before them.

Eze.iii.a.

18 *For* beholde, this day do I make thee a strong fenced towne, an iron pyller, and a brassen wall, agaynst the whole lande, agaynst the kinges and nightie men of Iuda, agaynst the priestes and people of the lande.

Iere.xv.d.

19 They shall fight agaynst thee, but they shall not be able to overcome thee: for I am with thee to deliuer thee, saith the Lorde.

The.ij. Chapter.

2 God rehearseth his benefites done vnto the Jewes. 3 Agaynst priestes and prophetes or preachers that contempne and dispise God. 12 The Jewes are destroyed because they forsake God, and because they ranne a whorle huntynge after idols.

- 1 **M**orrow, the worde of the Lorde came vnto me, saying:
- 2 Go thy way, crye in the eares of Ierusalem, and say, Thus saith the Lorde: I remember thee, the kindnesse of thy youth, and the loue of thy desponsyng, in that thou solowdest me through the wilderness in an untylled lande.
- 3 Israel was an halowed thyng vnto the Lorde, and was his first fruite: *All* they that deuour Israel shall of sende, misfortune shall fall vpon them, saith the Lorde.
- 4 Heare therfore the worde of the Lord

O thou house of Iacob, and all the generations of the house of Israel.

5 Thus saith the Lorde, what vnfaithfulnesse founde your fathers in me, that they went so farre away from me, falling to lighnesse, and beyng so bayne:

6 They thought not in their hartes, Where is the Lord that brought vs out of the lande of Egypt, that led vs thorow the wilderness, through a desert & rough lande, through a drye and deadly lande, yea a lande that no man had gone through, and wherein no man had dwelt:

Exo.xliii.c.

7 *And* when I had brought you into a pleasaunt fertile lande, that ye myght enioy the frutes & all the commodities of

Deu.vi.li.

The prophecie

of the same: ye went forth and defiled my lande, and brought mine heritage to abhominacion.

8 The priestes them selues sayde not, where is the Lord: They that had the lawe in their handes knewe me not, the shepheardes offended agaynst me, the prophetes did prophetic in Baal, and folowed such thynges as shal bring them no profite.

9 Wherefore I am constrainyd, saith the Lord, yet agayne to contende in iudgement with you, and with your childers children.

10 Go into the Isles of Cethim, and loke well: sende vnto Cedar, take diligent heede, and see whether such thynges be done there,

11 Whether the gentiles them selues haue chaunged their gods which yet are no gods in deede: but my people hath chaunged their ^(a) honour for a thyng that may not helpe them.

12 Be astonished O ye heauens, be afraide and abashed at such a thyng, saith the Lord.

13 For my people hath done two euils: they haue forsaken me the well of the water of life, and digged them pittes, yea vile and broken pittes that can holde no water.

14 As Israel a bonde seruaunt, or one of the housholde: why is he the so spoyled:

15 They roze and crye vpon him as lions, they haue made his lande waste: his cities are so burnt vp, that there is no man dwelling in them:

16 Vea the children of Mooph & Laphnes shall cracke their crowne.

17 Commeth not this vnto thee because thou hast forsaken the Lord thy God, euen when he led thee by the way:

18 And what hast thou now to do in the streete of Egypt, to drynke water out of Nilus: Either what makest thou in the way to Assyria, to drynke water of the fludde:

19 Thine owne wickednesse shall reprove thee, and thy turning away shall condemne thee: that thou mayest knowe and vnderstand howe euill and hurtfull a thyng it is, that thou hast forsaken the Lord thy God, and hast not feared me, saith the Lord God of hostes.

20 I haue euer broken thy yoke of olde, and burst thy bondes, yet sayest thou:

*I wyll no more transgresse: but like an harlot thou runnest about vpon all hye hylles, and among all greene trees.

21 Whereas I planted thee a noble vine, and wholly a right seede: howe art thou turned then into a bitter vnfruitfull and straunge grape:

22 [Vea and that so sore] that though thou washe thee with Nitrus, and make thy selfe to sauour with that sweete smelling hearbe of Borsith: yet in my sight thou art stayned with thy wickednesse, saith the Lord thy God.

23 Howe sayest thou now, I am not vnleane, and I haue not folowed Baalim: *Loke vpon thine owne wayes in the valleys what thou hast done: Thou art like a swift dromedarie that goeth easly her way.

24 And thy wantonnesse is lyke a wyld Ass that bleseth the wilderness, and that snuffeth and bloweth at her wyll: who can tane her: All they that seeke her, shall not fayle but fynde her in her moneth.

25 Kepe thy foote from nakednesse, and thy throte from thirst, and thou thinkest in thy selfe: thus, I wil take no sorowe, for I haue loued the ^(c) strangers, and them wyll I folowe.

26 Lyke as a theefe that is taken with the deede, cometh to shame: euen so is the house of Israel come to confusion, the common people, their kynges and rulers, their priestes and prophetes.

27 For they say to a stocke, Thou art my father, & to a stone, Thou hast begotten me: * yea they haue turned their backe vpon me, and not their face: * but in the tyme of their trouble, when they say, stande vp and helpe vs:

28 [I shall aunswere them] where are now thy gods that thou hast made thee: bid them stande vp, and helpe thee in the tyme of thy neede: * For loke howe many cities thou hast O Iuda, so many gods hast thou also.

29 Wherefore then wyll ye go to lawe with me: sleepe ye all are sinners agaynst me, saith the Lord.

30 It is but lost labour that I smite your children, for they receaue not my correction: * your owne sworde destroyeth your prophetes, lyke a deuouring lion.

31 Oh generation, hearken vnto the worde of the Lord: Am I become a wilderness vnto the people of Israel:

Ier. i. b.

D

4. Reg. 7. b.
Ier. i. b. v. b.
Esa. lvi. a.
Ezr. x. b.

(c) The practice of idolatry is not only to corrupt the heart of the worshiper, but to corrupt the whole of the nation: and the worship of idols, which is the worship of darkness and death, and of the power of the enemy, is the enemy of the truth.

Ier. xii. b.

1. Pet. ii. d.

(a) Honour, that is, the faithful and worshiping God, in whom only they ought to glory.

Ier. xviii. b.
Ioh. iii. b.
Exod. iii. d.

Esa. i. a.

Ier. xxxii. a.

(b) God reprooueth the people for that they sought remedies, which are meant by the foote of Nilus: and the God of Egypt, their enemies among the Egyptians, whereas their only remedy had been to haue reconciled them selues vnto the Lord with faithful repentance.

Esa. lv. a.
Ezr. x. d.

or a lande that hath no lycht: wherfore
saith my people then, we are lordes, we
wyl come no moze vnto thee:
22 Doth a mayde forget her rayment, or
a bide her stomacher: but my people
hath forgotten me a very long whyle.
23 why beautifiest thou thy wayes so
hyely, to obteyne fauour therthrough:
therfore also hast thou taught wicked-
nesse through thy wayes.
24 *Upon thy wynges is found the blood
of poore and innocent people, whom
thou didst not synde in corners & holes:
but thou sleest the prophetes for repro-
uynge all these thynges.

25 Yet darest thou say, I am without
sinne and gyltlesse, Lurke, his wrath
can not come vpon me: behold, I wyl
reason with thee, because thou darest
say, I haue not offended.
26 why gaddest thou so much hither and
thither, to chaunge thy wayes: for thou
shalt be confounded as well of Egypt as
thou wast of the Assyrians.
27 Bea thou shalt go thy way from them,
and smite thine handes together vpon
thy head, because the Lorde shall bring
that confidence and hope of thine to
naught, & thou shalt not prosper withal.

The.iiij. Chapter.

1 God being mercifull, calleth to repentance his people which he had forsaken
for their whoredome with idols. 20 He exhorteth Israel vnto repentance,
promysing them shepherdes that shoulde haue the true knowledge of God.
21 The returne of Israel vnto God confessing their offence.

21



21 Commonly * When a
man putteth away his
wyfe, and she goeth
from hym & marryeth
with another, then the
question is: shoulde he
resort vnto her any
more after that: (Is not that lande
then defiled and vncleane?) * But as for
thee thou hast played the harlot with
many louers, yet turne agayne to me,
saith the Lorde.
2 Lift vp thine eyes to the hygh places,
and loke wher thou hast not ben de-
filed: Thou hast wayted for them in the
streetes, and as a murderer in the wil-
dernesse, through thy whoredome and
shamefull blasphemies is the lande de-
filed.
3 * This is the cause that the rayne and
cucynng dew hath ceased: Thou
hast gotten thee an whores forehead,
and wylt not be ashamed.
4 Wylt thou not hereafter say vnto me, O
my father, thou art he that hast brought
me vp, and led me from my yowth:
5 Wyl God continue his wrath for euer:
wyl he kepe our faultes in memorie to
the ende: Neuerthelesse, thou speakest
such wordes, but thou art euer doynge
worke and worse to the vtmost of thy
power.
6 * The Lorde sayde also vnto me in the
tyme of Josiah the kyng, Hast thou
seene what that rebellion Israel hath

done: howe she hath runne by vpon all
the hylles, and among all thicke trees,
and there played the harlot:

7 Hast thou seene also when she had
done all this, howe I sayde vnto her, 23
that she shoulde turne agayne vnto me,
and yet she is not returned: * Juda that
vnfaithfull sister of hers also sawe this: Eze.xxii

8 Namely, that after I had well seene
the adulterie of the synnetyng harlot
Israel, * I put her away, and gaue her 4.Reg.ii
a byll of deuorcement: for all this, her
vnfaithfull sister Juda was not asha-
med, but went backe and played the
whore.

9 Bea and the wantonnesse of her
whoredome hath defyled the whole
lande: for she hath committed fornication
with stones and stockes.

10 Neuerthelesse, her vnfaithfull sister
Juda is not * turned vnto me agayne Ozec.vi.
with her whole heart, but fainede
saith the Lorde.

11 And the Lorde sayde vnto me, * The
backsyder Israel, is more righteous
then the vnfaithfull Juda. Eze.xvi.e.

12 And therfore go preach these wordes
towarde the north, and say, Thou dis-
obedient Israel, turne agayne saith the
Lorde, and I wyl not bring my wrath
vpon you: for I am mercifull saith the
Lorde, and I wyl not alway * beare
displeasure agaynst thee: Psal.ciii.7.

13 But on this condition, that thou know
thy great blasphemie, namely that thou
hast

The prophecie

Iere. v.b.
Esa. lxxiii. a.

hast vnfaithfully forlaken the Lord thy God, and hast made thy selfe partaker of straunge gods * vnder all greene trees, and hast had no wyll to heare my voyce, saith the Lord.

E 14 * O ye disobedient children, turne againe saith the Lord, and I wyll be marryed with you: for I wyll take one out of the cite, and two out of one generation from among you, and bryng you into Sion,

15 And wyll geue you heardmen after myne owne mynde, which shall seede you with learnyng and wysdome.

16 Moreover, when ye be increased and multiplied in the lande, then saith the Lord, there shall no more boast be made of the arke of the Lordes testament: No man shall thinke vpon it, neither shall any man make mention of it: for from thenceforth it shall neither be visited, neither shall such thyng be done any more.

Gal. iiii. c. 17 * Then shall Hierusalem be called the Lordes seate, and all heathen shalbe gathered vnto it for the name of the Lordes sake which shalbe set vp at Hierusalem: And from that tyme forth they shall folowe no more the imagination of their owne frowarde heart.

18 Then those that be of the house of Juda, shal go vnto the house of Israel, * and they shall come together out of the

Mat. viii. b.

north, into the same lande that I haue geuen your fathers.

19 I haue thought thus: howe shall I take thee to be my children, and geue a pleasaunt lande for thine heritage, yea and a goodly hoast of the heathen: And I sayd, Call me father, and I wyll not from me.

20 Truly, lyke as a woman spyeth her husbnde, so are ye vnfaithfull vnto me O ye house of Israel, saith the Lord.

21 * The voyce of the children of Israel was heard on hye, weeping and waylyng: for that they haue defiled their way, and forgotten God their Lord.

22 O ye disobedient children, turne againe, & so shall I heale your backturnynges. Lo we come vnto thee, for thou art the Lord our God.

23 Truly, in bayne is health hoped for from the hylles, be they neuer so many: * but the health of Israel standeth only vpon God our Lord.

24 * Confusion hath deuoured our fathers labour from our youth vp, yea their sheepe and bullockes, their sonnes and daughters.

25 So do we also sleepe in our confusion, and shame couereth vs: * for we & our fathers from our youth vp vnto this day haue sinned agaynst the Lord our God, and haue not obeyed the voyce of the Lord our God.

D
Ier. xxxii.

Oze. xii. a.
Act. iiii. a.
Thre. v. a.
Dan. ix. a.
Baruc. i. b.
Ier. xxxii. a.

Psal. lvi. a.
Esa. lvi. a.
Iudic. viii. c.
i. Esdras. x. b.
and. x. b.

The .iiii. Chapter.

1 The true repentance or returnyng to God, & he exhorteeth to the circumcision of the heart. 5 The destruction of Iurie is prophesied for the malice of their heartes.

A 1 Israel, yf thou wilt turne thee, then turne vnto me, saith the Lord: and yf thou wilt put away thine abominations out of my sight, thou shalt not be



moued.

2 * And shalt sweare, The Lord lyueth, in truerth, in equitie, and righteousness, and all people shalbe fortunable and ioyfull in hym.

3 For thus saith the Lord to all Juda and Hierusalem: Blowe your lande, and solwe not among the thornes.

4 * Be circumsided in the Lord, and cut away the foreskynne of your heartes all ye of Juda, and all the indwellers

of Hierusalem: * that myne indignation breake not out lyke fire, and kinde, so that no man may quenche it, because of the wickednesse of your imaginations.

5 * Preach in Juda and Hierusalem, crye out and speake, blowe the trumpettes in the lande, crye that every man may heare, and say, Gather you together, and we wyll go into strong cities.

6 Set vp the token in Sion, speede you and make no taryng: * for I wyll bring a great plague and a great destruction from the north.

7 For the spoyler of the gentiles is broken vp from his place as a lion out of his denne: that he may make thy lande waste, and destroy the cities, so that no man may dwell therein.

8 paper

Iere. vi. a.
xlii. a.

Iere. vi. b.
and. ix. a.

Esa. lvi. a.

Iere. ix. b.

15 ^S wherefore gird your selues about with sackcloth, mourne and weepe: for the fearefull wrath of the Lorde is not withdrawen from vs.

9 At the same tyme saith the Lord, the heart of the kyng & of the princes shalbe gone, the priestes shalbe astonished, and the prophetes shalbe sore afrayde.

10 Then sayde J: Oh Lorde God, hast thou then decreed this people and Iherusalem, saying, *Ye shall haue peate: and now the sworde goeth through their lynnes:

11 Then shall it be sayde to the people and Iherusalem, *A strong wynde in the hye places of the wilderness commeth through the way of my people, but neither to saue nor to cleanse.

12 After that, shall there come vnto me a strong wynde from those places, & then wyll I also geue sentence vpon them.

13 For lo, he ariseth like a cloude, and his charretts are like a storme wynde, *his horses are swifter then the Eagle: wo vnto vs, for we are destroyed.

14 O Iherusalem, *Wathe thine heart from wickednesse, that thou mayest be helped: howe long shall thy bayne thoughtes remayne with thee?

15 For a voyce from Dan and from the hill of Ephraim speaketh out, and telleth of a destruction.

16 Remember the heathen, and geue Iherusalem warning, and preache vnto her, that watchers ouer her are comynge from farre countries, they haue cryed out against the cities of Iuda.

17 And they haue beset her about in every place, lyke as the watchmen in the fildes: *For they haue prouoked me to wrath, saith the Lorde.

18 Thy wayes and thy thoughtes haue brought thee vnto this, such is thine owne wickednesse and disobedience: and because it is a bitter thyng, it hath stricken thee to the heart.

19 Ah my belly, ah my belly shalt thou crye, howe is my heart so sore: my heart panteth within me, I can not be styll, for I haue hearde the crying of the trumpettes, and peales of warre.

20 They crye murder vpon murder, the whole lande shall perishe: Immediatly my tentes were destroyed, and my hanginges in the twinklyng of

an eye.

21 howe long shall I see the tokens of warre, and heare the noyse of the trumpettes:

22 [Newerthelesse, this shall come vpon them.]

*because my people is become foolishhe, and hath not knowen me: *they are the children of foolishnesse, and without any discretion: To do euill, they haue wit inough: but to do well, they haue no wisdomie.

23 I haue looked vpon the earth, and see it was waste and voyde: I looked toward heauen, and it had no shine.

24 I behelde the mountaynes, and lo, they trembled, and all the hylles were in a feare.

25 I looked about me, and there was no body: and all the birdes of the ayre were away.

26 I marked well, and the plowed fildes was become waste; yea all their cities were broken downe at the presence of the Lord and indignation of his wrath.

27 For thus hath the Lorde saide: The whole lande shalbe desolate, yet wyll I not then haue done.

28 And therfore shall the earth mourne, and the heauen be soke aboue: for the thyng that I haue spoken to the prophetes, purposed, and taken vpon me to do, shall not repent me, and I wyll not go from it.

29 The whole lande shall flee for the noyse of horsemen and bolwmen, they shall runne into denues, into wooddes, and climbe by the stonye rockes: All the cities shalbe voyde, and no man dwellyng therein.

30 what wilt thou now do, thou being destroyed: *For though thou clothest thy selfe with scarlet, and deckest thee with golde, *though thou payntest thy face with colours now, yet shalt thou trimme thy selfe in bayne: For those that hitherto haue ben thy louers, shall abhorre thee, and go about to slay thee.

31 For I heare a noyse lyke as it were of a woman trauayplyng, & one labouryng of her first childe, Euen the voyce of the daughter Sion, that casteth out her armes, and solveth, saying: Ah, wo is me, howe sore vexed and saynt is my heart for feare of the murderers:

Esa. v. b.
Baruc. iii. b.
Ozec. iiii. b.

Ier. ii. e.

4. Reg. 2. f.

The prophecie

The. v. Chapter.

In Iurie is there no righteous or faithfull man founde, either amongst the people or the rulers, for whose sake the Lorde shoulde spare the citie, is wher. for Iurie is destroyed of the Assyrians.

21



Lorde through Ierusalem, beholde and see, seeke through her streetes also within, yf ye can fynde one man that doth equall and ryght, or seeketh for the truth, and I shall spare that citie, saith the Lorde.

2 *For though they can say, the Lorde lyueth: yet they sweare to deceaue.

3 Wher as thou (O Lorde) lokest only vpon faith and truely: Thou hast scourged them, but they toke no repentaunce, thou hast corrected them for amende-ment, but they refused thy correction, they made their faces harder then a stone, and woulde not amende.

4 Therfore I thought in my selfe: peraduenture they are so simple & foolish that they vnderstande nothyng of the Lordes way, and iudgements of their God.

Deut. 17. d. 5 *Therfore will I go vnto their heades and rulers, and talke with them, if they knowe the way of the Lord, and iudgements of their God: But these (in lyke manner) haue broken the yoke, and burst the bondes in sunder.

Deut. 32. d. 6 *Wherfore a lion out of the wood hath hurt them, and a wolfe in the ennyng shall destroy them, the Leopard doth lye lurking by their cities, to teare in peeces all them that come therout: for their offences are multiplied, and their departing away is encreased.

Sophon. i. a. 7 Shoulde I then for all this haue mercie vpon thee: Thy children haue forsaken me, and sware by them that are no gods: and albeit that I fed them to the full, yet they fall to adulterie, and haunt harlottes houses.

Eze. xxii. b. Iere. ix. a. 8 In the desire of vncleanly lust they are become lyke the stoned horse, every man neyther at his neighbours wife.

9 *Shoulde I not correct this, saith the Lorde: shoulde I not be auenged of euery people that is lyke vnto this:

10 Climbe vp vpon their walles, beate them downe, and ^(*) destroy them not utterly: take away their battlements, because they are not the lordes.

(*) These words are not to be feared vnto the citie of Ierusalem which was destroyed: but to a remnant of the people whom God did reserve that his whole not utterly perishe, although but a fewe did remayne faithfull.

11 For vnfaithfully hath the house of Israel and Iuda forsaken me, saith the Lorde,

12 *They haue denied the Lorde and sayde, It is not he (that lobeth vpon vs) *trulhe, there shall no misfortune come vpon vs, we shall see neither sword nor hunger.

13 *As for the warning of the prophetes, it is but wynde, yea there is not the worde of God in them: such thynges shall happen vnto them selues.

14 Wherfore thus saith the Lorde God of C hoastes, Because ye speake such wordes, beholde, *the wordes that are in thy mouth wyll I turne to fire, and make the people to be wood, that the fire may consume them.

15 *Lo, I wyll bryng a people vpon you from farre, O house of Israel, saith the Lorde, a mightie people, an olde people, a people whose speache thou knowest not, neither vnderstandest what they say.

16 Their arrowes are todayne death, yea they them selues be very giauntes.

17 This people shall eate vp thy fruite and thy meate, yea they shall deuoure thy sonnes & thy daughters, thy sheepe and thy bullockes, they shall eate vp thy grapes and figges: As for thy strong and well defended cities wherin thou didst trust, they shall bryng to pouertie, and that through the sword.

18 *Neuerthelesse, I wyll not then haue done with you, saith the Lorde.

19 But if they say, Wherfore doth the Lorde our God all this vnto vs: Then answer them: *because that lyke as ye haue forsaken me, & serued strange gods in your lande, euen so shal ye serue strangers out of your lande.

20 Preach this vnto the house of Jacob, and crye it out in Iuda, and say thus:

21 Heare this thou foolish and vndiscereete people, *ye haue eyes but ye see not, eares haue ye but ye heare not.

22 Feare ye not me, saith the Lorde: will ye not tremble at my presence: *which bynde the sea with the lande by a continuall decree, so that it can not passe his boundes: for though it rage, yet can it do nothyng,

2 Pet. 2. 1

Iere. xiii. b. and xxi. c. Deut. 29. c. Sophon. i. a. Iere. vii. b.

Esa. 31. b.

Deut. 1. c. Baruc. 1. c.

Iere. xvi. b.

Deut. 32. g.

Esa. vi. b. Ioh. 1. d.

Iob. 1. d. and 1. a.

- nothing, and though the waues therof do swell, yet may they not go ouer.
- 23 But this people hath a false and ob-
stinate heart, they are departed and
gone alway from me.
- 24 They thinke not in their heartes, O
let vs feare the Lord our God, who ge-
ueth vs raine early and late when nede
is, whiche keepeth euer still the haruest
for vs yereley.
- 25 ¹ Nevertheless, your misdeedes haue
turned these from you, and your sinnes
haue robbed you of good thinges.
- 26 For among my people are found wic-
ked persons, that priuily lay snares and
wayes for men, to take them and de-
stroy them.
- 27 And like as a net is full of byrdes, so
are their houses full of that which they

- haue gotten with falschood and deceipt:
Hereof cometh their great substaunce
and riches,
- 28 Hereof are they fat and welthy, and
are more mischieuous then any other:
*they minister not the lawe, they make
no ende of the fatherlesse cause, yea and
they prosper: yet they iudge not the
poore according to equitie.
- 29 *Should I not punishe these thinges
saith the Lord: should not I be auen-
ged of all suche people as these be:
- 30 Horrible and greuous thinges are
done in the lande.
- 31 The prophetes teache falsely, and the
preachers receaue gistes, and my peo-
ple *hath pleasure therein: What wyll
come thereof at the last.

Esaie.

Iere. v. b.
and ix. a.

Osee. vii. a.
Rom. i. a.

The. vj. Chapter.

¹ The sinnes for whiche Hierusalem is afflict. ¹⁰ Uncircumcised eares, ¹¹ contem-
nouse, ¹⁴ decept. ²⁰ The Lord reiecteth the sacrifices of the Jewes. ²² The coming
of the Babylonians is prophesied againe.

- 1 **C**ome out of Hierusa-
lem, ye strong chyldre
of Benjamin, blowe
vp the trumpettes ye
Theruites, set vp a to-
ken vnto Bethcaran:
for a plague & a great
miserie appeareth out from the north.
- 2 I wyll liken the daughter Sion to a
faire and tender woman, and to her
shall come the ⁽¹⁾ shepherdes with
their flockes.
- 3 Their tentes shall they pitche rounde
about her, and euery one shall secde in
his place.
- 4 Make battayle against her [shall they
say] aryle, let vs go vp whyle it is yet
day: Alas the day goeth away, and the
night shadowes fall downe.
- 5 Arise, let vs go vp by night, and de-
stroy her strong holdes.
- 6 For thus hath the Lord of hostes
commanded, we downe her trees,
and set vp bulwarkes against Hierusa-
lem: for the tyme is come that this cite
must be punished, for in her is all mali-
ciousnesse.
- 7 Like as a conuite spouteth out wa-
ters, so she spouteth out her wicked-
nesse: Robberie and vncircumcised



is hearde in her, sorowe and woundes
are euer there in my sight.

- 8 Amende thee (O Hierusalem) lest I ²⁵
withdralbe my heart from thee, and
make thee desolate, and thy lande also,
that no man dwell in it.
- 9 For thus saith the Lord of hostes:
The residue of Israel shalbe gathered
as the remnaunt of grapes: and there-
fore turne thyne hande agayne into the
balsket, like the grape gatherer.
- 10 But vnto whom shall I speake:
whom shall I warne that he may take
heede: *Their eares are so vncircum-
cised, that they may not heare: beholde,
*they take the worde of God but for a
frore, and haue no lust therto.
- 11 And therefore I am so full of thyne
indignation O Lord, that I may suf-
fer no lenger, but shyd it out vpon the
chyldren that are without, and vpon all
young men: yea the man must be taken
prisoner with the wife, and the aged
with the creeple.
- 12 Their houses with their landes and
wiues shalbe turned into straungers:
for I wyll stretch out mine hand vpon
the inhabitours of this lande, saith the
Lord.
- 13 *For from the least to the most they

Iere. iiii. a.
and ix. d.
Iere. v. c.
and. xx. b.

Esaie. lvi. c.
Iere. vii. b.

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hang all vpon couetousnesse: and from the prophete vnto the priest, they go about falshood and lyes.

ffai. lvi. c.
Iere. viii. b.
Eze. xviii. b.

14 *And beside that, they heale the hurt of my people with sweete wordes, saying, Peace, peace: when there is no peace at all.

Iere. viii. c.

15 Were they ashamed when they had committed abomination: Truly nay, they be past shame, *and therefore they shall fall among the slayne: and in the houre when I shall visite them, they shalbe brought downe saith the Lorde.

16 Thus saith the Lorde, Go into the streetes, consider and make inquisition for the olde way, and if it be the good and right way, then go therein, that ye may finde rest for your soules: but they say, we wyll not walke therein.

17 Moreover, I wyll set watchmen ouer you, and therefore take heede vnto the voyce of the trumpet: but they say, we wyll not take heede.

18 Heare therefore ye gentiles, and thou congregation shalt know what I haue demised for them.

Iere. xix. a.

19 Heare thou earth also: behold, I wyll cause *a plague to come vpon this people, euen the fruite of their owne imaginations, for that they haue not ben obedient vnto my wordes and to my lawe, but abhorred them.

Esa. i. b.
Iere. vii. c.

20 Wherefore *bygng ye me incense from Saba, and sweete smelling calannys from farre countreys: ^(b) your burnt offeringes displease me, and I reioyce not in your sacrifices.

(b) Ceremonies, although they be gods ordinaunces, please him not without knoynge & purenesse of minde.

21 And therefore thus saith the Lorde: Beholde, I wyll lay stumbling blockes among this people, and there shall fall at them the father with the chyldren,

one neighbour shall perishe with another.

22 Thus saith the Lorde: *Beholde, there shall come a people from the north, and a great people shal arise from the endes of the earth.

D
Iere. l.
and. vi.
Abac. c.

23 With bowes and with darteres shall they be weaponed, it is a rough and fearte people, & an vnumercfull people: their voyce roareth like the sea, they ride vpon horses well appointed to the battaile against thee O daughter Sion.

24 The same of them haue we hearde, our armes are feeble, ^(c) heauinesse and sorowle is come vpon vs, as vpon a woman trauayling with chylde.

(c) So from the hyppocrisies here tell that gods indignacion are at hand, they shall fastidiously and in full of hope.

25 Let no man go forth into the fielde, let no man come vpon the hye streete: for the sworde and feare of the enemy is on euery side.

26 Wherefore gyde a sackcloth about thee O thou daughter of my people, sprinkle thy selfe with ashes: *mourne and weepe bitterly as vpon thyne onely beloued sonne, for thy destroyer shall so dainly fall vpon vs.

Amo. viii. b.

27 Thee haue I set for a strong towre [O thou prophete] and a well fenced wall among my people, to seeke out and to trye their wayes.

28 *For they are all stubborne apostates and fallen away, walking deceitfully, they are cleane brasse and iron, for they hurt and destroy euery man.

Plai. xliii. a.
and Ima.
Rom. i. c.

29 The bellowes are bzent in the fire, the leade is not moulten, the melter melteth in bayne, for the euill is not taken away from them.

30 Therefore do they call them naughty sister, because the Lorde hath cast them out.

The. vij. Chapter.

2 Jeremie is commaunded to shewe vnto the people the worde of God, which trusteth in the outwarde seruice of the temple. 13 The euils that shall happen to the Jewes for the despising of their prophetes. 21 Sacrifices doth not the Lord chiefly require of the Jewes, but that they shoulde obey his worde.

A 1



These are the wordes that God spake vnto Jeremie, saying:

Iere. xvi. b.
and. xxvi. a.

2 *Stande under the gate of the Lordes house, & crye out these wordes there with a loude voyce, and say, Heare the word of the Lorde all ye of Iuda, that go in at this doore to worship the Lorde:

3 Thus saith the Lorde of hostes, the

God of Israel: *Amende your wayes and your counsels, and I wyll let you dwell in this place.

Esa. i. c.
Iere. xxxii. c.

4 Trust not in false lying wordes, saying: Here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lord:

5 But rather in deede amende your wayes and counsels, *and iudge right betwixt a man and his neighbour,

Exo. xxiii. c.
Zach. viii. c.
Leu. xxix. c.
Job. xxxii. c.

6 Oppresse

- 6 Oppresse not the stranger, the fatherlesse, and the widow, shed not innocent blood in this place, cleave not to strange gods to your owne destruction:
- 7 Then will I let you dwell in this place, yea in the land that I gave aforetyme to your fathers for ever.
- 8 But take heede, ye trust in lying tales, that beguile you and do you no good.
- 9 For when ye have stolen, murdered, committed adulterie and perurie, when ye have offered unto Baal, following strange and unknowen gods: shall ye be unpunished?
- 10 Yet then come ye and stande before me in this house * (whiche hath my name geuen vnto it) and say, tush, we are absolved quite, though we haue done all these abominations.
- 11 What, thinke you this house that beareth my name, is a denne of thieues? And yet I see what you thinke, saith the Lorde.
- 12 Go to my place in Silo, * where vnto I gave my name aforetyme, and looke well * what I did to the same place for the wickednesse of my people of Israel.
- 13 And now being ye haue done all these deedes saith the Lorde, and I my selfe rose by euer betimes to warne you and to commune with you, yet would ye not heare me, * I called, ye would not answer.
- 14 Therefore, * euen as I haue done vnto Silo, so will I do to this house that my name is geuen vnto, and that you put your trust in, yea vnto the place that I haue geuen to you and your fathers:
- 15 And I shall thrust you out of my sight, * as I haue cast out all your brethren the whole seede of Ephraim.
- 16 Therefore thou shalt not pray for this people, thou shalt neither geue thanks nor bid prayer for them: make thou no intercession for them, for in no wise will I heare thee.
- 17 Seest thou not what they do in the cities of Iuda, and in the streetes of Iherusalem?
- 18 The chyldren gather sticks, the fathers kinde the fire, the womē kneade the dough to bake cakes for the queene of heauen: they poure out drinke offerings vnto strange gods, to prouoke me vnto wrath.
- 19 Howbeit they hurt not me saith the Lorde, but rather confounde and shame them selues.
- 20 And therefore thus saith the Lorde God: Beholde, my wrath and indignation shall be poured out vpon this place, vpon men and cattell, vpon trees in the fildes, and fruite of the lande: and it shall burne, so that no man may quench it.
- 21 Thus saith the Lorde of hostes the God of Israel: heape by your * burnt offerings with your sacrifices, and eate the fleshe. Esaia.
- 22 * For when I brought your fathers out of Egypt, I spake no worde vnto them of burnt offerings and sacrifices: Deut. x. a. Esaia. xlii. a.
- 23 But this I commaunded them, saying, * hearken and obey my voyce, and I shall be your God, and ye shall be my people, so that ye walke in all the wayes whiche I haue commaunded you, that ye may prosper. Exod. xix. a.
- 24 * But they were not obedient, they inclined not their eares thereto: but went after their owne imaginations, and after the motions of their owne wicked heart, and so turned them selues away, and conuerted not vnto me. Zach. vii. a.
- 25 And this haue they done from the tyme that your fathers came out of Egypt, vnto this day: * neuerthelesse, I sent vnto you all my seruantes the prophetes, I rose by early, and sent you worde. Iere. xxv. a. xxix. c. and. xlii. a.
- 26 Yet would they not hearken nor offer me their eares, but were obstinate, and worse then their fathers.
- 27 And thou shalt now speake all these wordes vnto them, but they shall not heare thee: thou shalt cry vpon them, but they shall not answer thee.
- 28 Therefore shalt thou say vnto them, This is the people that neither heareth the voyce of the Lorde their God, nor receaueth his correction: * saythfulnesse and tructh is cleane rooted out of their mouth. Iere. v. a.
- 29 * Wherefore cut of thine heere, O Iherusalem, and cast it away, take by a complaint on hye: for the Lorde hath cast away and forsaken the people that he is displeased withall. Ezech. v. a.
- 30 For the chyldren of Iuda haue done euill in my sight, saith the Lorde: * they haue set by their abominations in the house that hath my name, and haue defiled it: Iere. xxxii. d.

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Deut. 32. c.
4. Re. 14. c.
Psal. cvi. c.
Iere. xlii. a.

- 31 They haue also buylded an autler at * Topheth, whiche is in the valley of the chyldren of Hennom, that they might burne their sonnes and daughters in fire: whiche I neuer commaunded them, neither came it euer in my thought.
- 32 And therfore beholde the dayes shall come (saith the Lorde) that it shall no more be called Topheth, or the valley of the chyldren of Hennom, but the valley of slaughter: * for in Topheth they

Iere. xix. c.

shall be buried, because they shall els haue no roome.

- 33 * Yea the dead bodies of this people shall be eaten vp of the foules of the ayre, and wyld beastes of the earth, and no man shall fray them away.
- 34 * And as for the voyce of mirth and gladnesse of the cities of Iuda and Iherusalem, the voyce of the bridegrome and of the bride, I wyll make them cease: for the lande shall be desolate.

Iere. vii. and xix.

Iere. xvi. and xxv. Ezech. xvi.

The. viij. Chapter.

1 The destruction of the Jewes. 4 The Lorde moueth the people to amendement, reckening bp their sinnes. 10 He reprehendeth the lying doctrine of the prophetes and priestes.

A 1



The same tyme saith the Lorde, the bones of the kinges of Iuda, the bones of his princes, the bones of the preachers and prophetes, yea and the

bones of the citizens of Iherusalem, shall be brought out of their graues,

Deut. xiii. c.

- 2 And layde against the * sunne, the moone, & all the heauenly host, whom they loued, whom they serued, whom they raune after, whom they sought and worshipped: they shall neither be gathered together nor buried, but shall lye as dunge vpon the earth.

Luke. x. c.

- 3 * And all they that remaine of this wicked generation, shall desire rather to die then to liue, whersoever they remaine, and where as I scatter them, saith the Lorde of hostes.

- 4 Thus shalt thou say vnto them also: Thus saith the Lorde, Do men fall so, that they arise not vp againe: or if Irael repent, wyll not God turne againe to them?

- 5 Wherefore then is this people of Iherusalem gone so farre backe, that they turne not againe: They are euer the longer the more obstinate, and wyll not be conuerted.

- 6 For I haue looked and considered, but there is no man that speaketh a good worde, there is no man that taketh repentaunce for his sinne, that wyll so muche say, what haue I done: but euery man turneth to his owne course, like a fierce houle headlong to the battaile.

- 7 The Storke in the ayre knoweth his appointed tyme, the Turtle doue, the Swallowe and the Crane consider the tyme of their trauayle: * but my people wyll not knowe the tyme of the punishment of the Lorde.

Esaie. l.

- 8 Holwe dare ye say then, we are wyse, we haue the lawe of the Lorde among vs: Truly in vayne hath he prepared his penne, and vainely haue the writers written it.

- 9 Therefore shall the wyse be confounded, they shall be afraide and taken: for lo, * they haue cast out the worde of the Lorde, what wisdom can then be among them?

Deut. lxi. Psal. lxi.

- 10 Wherefore I wyl geue their wines vnto aiauntes, and their fields to destroyers: * For from the lowest vnto the highest they folowe filthy lucre, and from the prophete vnto the priest they deale all with lies.

Ezech. vi.

- 11 * Neuerthelesse, they heale the hurt of my people very slenderly, saying, peace, peace: where there is no peace at all.

Esaie. lvi. Iere. viii. Ezech. xiii.

- 12 Fye for shame, holwe abhominable thinges do they: and yet they be not ashamed, yea they knowe of no shame: * wherefore in the tyme of their visitation they shall fall among the dead bodies, and be ouerthrowne, saith the Lorde.

Iere. viii.

- 13 Moreover, I wyll consume them in deede (saith the Lorde) so that there shall not be one grape vpon the vine, neither one figge vpon the figge tree, and the leaues shall be pluckt of: and the thing that I haue geuen them, shall be taken from them.

14 Why prolong we the time: Let vs gather our selues together, and go into the strong citie, there shall we be in rest: for the Lorde our God hath put vs to scilence, and gotten vs water mixt with gall to drinke, because we haue sinned against hym.

15 We looked for peace, and we fare not the better, we wayted for the tyme of health, and lo, here is nothing but trouble.

16 The noyse of his horses is heard from Dan, the whole lande is afraide at the neighing of his strong horses: for they are come in, and haue deuoured the lande, withall that is in it, the citics, and those that dwell therein.

17 Moreover, I wyll sende cockatrices and serpentcs among you (whiche wyl not be charmed) and they shall bite you,

saith the Lorde.

18 I woulde haue had comfort against sorow: but sorowe is come vpon me, and heauinesse bereth my heart.

19 For lo, the voyce of the crying of my people is heard, [for feare of them that come] from a farre countrey: Is not the Lord in Sion: Is not her king in her: wherefore then haue they greued me [saith the Lorde say] with their images, and foolish strange fashions of a foraine god:

20 The harvest is gone, the sommer hath an ende, and we are not helped.

21 I am sore vexed, because of the hurt of my people, I am heauie and abashed:

22 Is there not triacle at Gilcad: Is there no phisician there: why then is not the health of my people recouered:

The. ix. Chapter.

1 The complaint and bewayling of the prophete, 3 the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The incircumcision of the heart.

1 **W**ho wyl geue my head water inough, and a wel of teares for mine eyes, that I may weepe night and day for the slaughter of my people:

2 woulde God that I had a cottage somewhere farre from folke, that I might leaue my people and go from them, for they be all adulterers and a shrinking sort.

3 They bend their tongues like bowes to shooe out lyes, they ware strong vpon earth: As for the trueth, they may nothing alway withall in the worlde, for they go from one wickednes to another, and wyl not knowe me, saith the Lorde.

4 Yea, one must kepe hym selfe from another, no man may safely trust his owne brother: for one brother vndermindeh another, one neighbour beguileth another.

5 Yea, one dissembleth with another, and they deale with no crueth: They haue practised their tongues to lye, and taken great paynes to do mischiefe.

6 Thou sittest in the middes of a deceiptfull people, which for very dissembling falshood wyl not knowe me, saith the Lorde.

7 Therefore thus saith the Lorde of hostes: Scholde, I wyl melt them and trye them: for what shoulde I els do to my people:

8 Their tongues are like sharpe arrowes to speake deceipt: with their mouth they speake peaceable to their neighbour, but proude they lay wayte for hym. Prou. xviij. Psal. xviij.

9 Should I not punishe them for these thinges, saith the Lorde: or shoulde I not be auenged of any suche people as this: Iere. v. b.

10 Upon the mountaines wyl I take vp a lamentation and a sorowfull crye, and a mourning vpon the faire places of the wilderness: Namely, howe they are so brent vp, that no man goeth there any more, yea a man shall not heare one beast crye there: byrdes and cattell are all gone from thence. Psal. lxxix. Mich. iii. c.

11 I wyl make Hierusalem also an heape of stones, & a den of venomous wormes: and I wyl make the citics of Iuda so waste, that no man shall dwell therein.

12 What man is so wise as to vnderstand this: or to whom hath the Lorde spoken by mouth, that he may shewe this, and say: O thou lande, why perishest thou so: wherefore art thou so brent vp, and like a wilderness that no man goeth thowre:

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13. Hea the Lorde hym selfe tolde the same vnto them that forsoke his lawe, and kept not the thing that he gaue them in commaundement, neither liued thereafter:

C 14. ^{Deut. 29. 2.} ^{Ios. xxiii. c.} But folowed the wickednesse of their owne heartes, & serued straunge gods as their forefathers taught them.

15. Therefore thus saith the Lorde of hostes, the God of Israel: Beholde, I wyll feede this people with worme-wood, and geue them gall to drinke.

^{Deu. xxii. b.} ^{Iere. xxiii. c.} ^{Deut. xx. c.} 16. I wyll scatter them also among the heathen, whom neither they nor their fathers haue knowen: and I wyll send a sworde among them to persecute them, vntyll I bring them to naught.

17. Moreover, thus saith the Lorde of hostes: Beware of the vengeance that hangeth ouer you, and call for mourning viues, and sende for wyse women, that they come shortly,

18. And sing a mourning song of vs, that the teares may fall out of our eyes, and that our eye liddes may gush out of water.

19. For there is a lamentable noyse heard of Sion: O holwe are we so sore destroyed: O holwe are we so pitiously confounded: we must forsake our owne naturall countrey, and we are shut out of our owne lodgings.

20. Yet heare the worde of the Lorde (O ye women) and let your eares regarde the wordes of his mouth: that ye

may learne your daughters to mourne, and that euery one may teache her neighbour to make lamentation

21. ^[Namely thus] Death is climbing by in at our windowes, he is come into our houses, to destroy the chyldre before the doore, and the young man in the streete.

22. But tell thou playnely, thus saith the Lord: The dead bodyes of men shall lye vpon the ground as the dunge vpon the fielde, and as the handfull after the mowber, and there shalbe no man to take them by.

23. Thus saith the Lorde: Let not the wise man reioyce in his wisdom, nor the strong man in his strength, neither the riche man in his riches:

24. But who so wyll reioyce, let hym reioyce in this, that he vnderstandeth and knoweth me, that I am the Lorde whiche do mercy, equitie, and righteousness vpon the earth: therefore haue I pleasure in suche thinges, saith the Lorde.

25. Beholde the time commeth (saith the Lord) that I will visite all them whose foreskinne is vncircumcised, and the circumcised,

26. The Egyptians, the Jewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites that dwel in the wilderness: for all the gentiles are all vncircumcised in the fleshe, but all the house of Israel are vncircumcised in the heart.

The. x. Chapter.

2 The constellations of the starres are not to be feared. 5 Of the weakenesse of idols, and of the power of God. 21 Of euill curates.

A 1.  Care the worde of the Lord that he speaketh vnto thee, O thou house of Israel.

^{Esa. xlviii. c.} 2. Thus saith the Lord: ye shal not learne after the maner of the heathen, and ye shall not be afraide for the tokens of heauen: for the heathen are afraide of suche.

^{Esa. xliiii. b.} 3. Hea all the customes and lawes of the gentiles are nothing but vanitie: They beue dolbne a tree in the wood with the handes of the workman, and fashion it with the axe.

4. They couer it ouer with golde or siluer, they fasten it with naddes and ham-

mers, that it moue not.

5. It standeth as stiffe as the Palme tree, it can neither speake nor go one foote, but must be borne: We not ye afraide of suche, for they can do neither good nor euill.

6. But there is none lyke vnto thee O Lorde, and great is the name of thy power.

7. Who would not feare thee, O king of the gentiles: for thynne is the dominion: for among all the wise men of the gentiles, and in all their kingdomes, there is none that may be likened vnto thee.

8. They are altogether bruthe and vniwise in this one thing: ^(a) Wood is the teaching of vanitie.

9. Siluer

be garnished with golde and siluer, and clothed in purple and like, and set by as if they were men, to be as gods, but they teach they nothing saith the prophet, but want.

15 ⁹ Siluer is brought out of Tharſis, and
braten to plates, and gold from Ophir,
¹⁰ * a worke that is made with the hande
of the craſtesman, and they are cloſhed
with yelow ſilke and ſcarlet: all theſe
are the worke of cunning men.
¹¹ But the Lorde is a true God, a liuing
God, and an euerlaſting kyng: * if he be
woꝛth, the earth ſhaketh, all the gen-
tiles may not abide his indignation.
¹² [As for their gods] thus ſhall you ſay
to them, they are no gods that made
neither heauen nor earth, therfore ſhall
they periſhe from the earth, and from
all thinges vnder heauen.
¹³ But [as for our God] * he made the
earth with his powler, and with his
wiſdome doth he order the whole
compaſſe of the worlde, with his di-
rection hath he ſpread out the hea-
uens.
¹⁴ At his voyce the waters gathered to-
gether in the ayre, * he draweth vp the
cloudes from the vttermoſt partes of
the earth, he turneth lightning to raine,
and bringeth forth the windes out of
their treaſures.
¹⁵ His wiſdome maketh all men fooles,
and confounded be caſters of images:
for that they caſt, is but a bayne thing,
and hath no life.
¹⁶ * The bayne craſtesmen with their
workes that they in their vanitie haue
made, ſhall periſhe one with another in
time of viſitation.
¹⁷ Neuertheleſſe, Jacobs portion is none
ſuch: but it is he that hath made all
thinges, and Iſrael is the rod of his in-
heritance: the Lorde of hoaſtes is
his name.

17 Gather vp thy wares out of the land,
thou that art in the ſtrong place.
18 For thus ſaith the Lorde: beholde, I
wyl now thowbe as with a ſtone ſling,
the inhabitants of this land at this once,
and I wyl bring trouble vpon them,
that they ſhall proue true the wordes
that I haue ſpoken by the prophetes.
19 Alas howe am I hurt: alas howe
paynefull are my ſcourges vnto me: for
I conſider this ſorowe by my ſelfe, and
I muſt ſuffer it.
20 My tabernacle is deſtroyed, and all
my cordes are broken, my chylzen are
gone fro me, & can no where be founde:
Howe haue I none to ſpreade out my
tent, nor to ſet vp my hanginges.
21 ^(b) For the heardmen are become foo-
liſhe, and they haue not ſought the
Lorde: therfore haue they dealt vn-
wiſely with their cattell, and all are
ſcattered abroad.
22 Beholde, the noyſe is harde at hande,
and great ſedition out of the north, to
make the cities of Iuda a wilderneſſe,
and a dwelling place for dragons.
23 * Howe I knowe (O Lord) that it is
not in mans power to order his owne
wayes, or to rule his owne ſteppes and
goinges.
24 Therefore chaſten thou me O Lord,
but with fauour, * and not in thy wrath,
leſt thou bring me bitterly to naught.
25 * Solue out thyn indignation vpon
the gentiles that knowe thee not, and
vpon the people that call not vpon thy
name, * and that becauſe they haue con-
ſumed, deuoured, and deſtroyed Iacob,
and haue made his habitation waſte.

(b) The
hinges, the
rulers, the
prophetes, and
the prietes
are blind, and
ſo deſtroyeth
the ſchole

Prou.xx.b.

Pſal.vi.a.
xxi.c.viii.e.

Eſat.lxiii.b.
Pſal.lxxix.a
Eccl.37.a.

Iere.xxx.c.
and.l.b.

The. xj. Chapter.

1 I curſe to them that obey not the worde of Gods promiſe. 10 The people of Iuda
ſollowing the ſteppes of their fathers, worſhippeth ſtraunge gods. 15 The Lord ſaith
that he wyl not heare the Jewes, and forbiddeth alſo Ieremie to pray for them.

2 ¹ **T**his is a ſermon which
the Lorde commaun-
ded Ieremie for to
preache, ſaying:
2 Heare the wordes of
this couenaunt and
ſpeake vnto the men
of Iuda, and to all them that dwell



at Ierusalem,
3 And ſay vnto them, Thus ſaith the
Lord God of Iſrael: * Curſed be euery
one that is not obedient vnto the wordes
of this couenaunt,
4 whiche I commaunded vnto your
fathers, what time as I brought them
out of Egypt from the iron furnace, ſay-
ing:

Deut.xxvij.
and.28.b.
Gala.iii.b.

Q (iii)

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Exed. xix. a

ing: *Be obedient vnto my voyce, and do according to all that I commaunde you, so shall ye be my people, and I will be your God:

Gene. xv. c.
xxvi. a.
and. xxvii. c

5 And Wyl kepe my promise * that I haue sborne vnto your fathers, [name-lye] that I woulde geue them a lande whiche floweth with milke and honie, as ye see it is come to passe vnto this day. Then answered I and sayde, Amen: let it be euen so Lorde as thou sayest.

6 Then the Lorde sayd vnto me againe: Preache this in the cities of Iuda, and rounde about Hierusalem, & say: Heare the wordes of this couenaunt, and kepe them.

7 For I haue diligently exhorted your fathers, euer since the tyme that I brought them out of the lande of Egypt vnto this day, I gaue them warning be times, saying: hearken vnto my voyce.

Iere. xlii. b.

8 *Peruerthelittle, they would not obey me, nor encline their eares vnto me: but folowed the wicked imaginations of their owne heartes, and therefore I haue brought vpon them all the wordes of this couenaunt that I gaue them to kepe, which they [notwithstandiug] haue not kept.

9 And the Lorde sayde vnto me: it is founde out that whole Iſrael and all these cities of Hierusalem are gone backe.

10 They haue turned them selues to the blasphemies of their forefathers, which had no lust to heare my wordes: Euen Ipkewylse haue these also folowed straunge gods, and worshipped them: The house of Iſrael and Iuda haue broken my couenaunt whiche I made with their fathers.

11 Therefore, thus saith the Lorde: be- holde, I will send a plague vpon them, whiche they shall not be able to escape: and they shall crye vnto me, and I wyl not heare them.

Zach. vii. b.

12 *Then shall the towne of Iuda, and the citizens of Hierusalem go and call vpon * their gods vnto whom they made their oblations: but they shall not be able to helpe them in tyme of their trouble.

Iere. lii. b.

13 *For as many cities as thou hast, O Iuda, so many gods hast thou had al-

so: and loke howe many strectes there be in thee (O Hierusalem) so many shameful aulcers haue ye set bp, aulcers [I say] to offer vpon them vnto Baal.

C

14 *Therefore pray not thou for this peo- ple, byd neither prayse nor prayer for them: for though they crye vnto me in their trouble, yet wil I not heare them.

Iere. vii. d.
and. xvi. c.

15 What part hath my beloued in my house, seing he hath worked abhonna- tion, seruing many gods: * The holy felle offerings in the temple are gone from thee (O Iuda) and thou when thou hast done euill, makest thy boast of it.

Agg. i. b.

16 *The Lorde called thee a greene olive tree, a faire one, a fruitefull one, a good-lye one: but with great clamour hath the enemye set fire vpon it, & the braun-ches of it are destroyed.

Iere. xvi. d.
Math. vii. b.
Rom. xii. c.

17 For the Lorde of hostes that planted thee, hath deuised a plague for thee (O thou house of Iſrael and Iuda) for the euill that ye haue done to prouoke hym to wrath; in that ye dyd seruite to Baal.

18 This (O Lorde) haue I learned of thee, and vnderstande it: for thou hast shewed me their imaginations.

Ez. i. b.

19 *But I am as a mecke lambe, an ore that is carped away to be slayne, not knowing that they had deuised such a counsell against me [saying:] * We wyl destroy his meate with wood, and drine him out of the lande of the liuing, that his name shall neuer be thought vpon.

Iere. xviii. b.

20 Therefore * I wyl beseeche thee now (O Lorde of hostes) thou righteous iudge, thou that tryest the raynes and the heartes, let me see thee auenged of them: for vnto thee haue I committed my cause.

Iere. xxx. a.
and. xvi. b.

21 The Lorde therefore spake thus of the citizens of Anathoth that sought to slay me, saying: *Preache not vnto vs in the name of the Lorde, or els thou shalt dye of our handes:

Ez. xxx. d.

22 Thus [I say] spake the Lorde of hostes: Beholde, I will visit you, your young men that perishe with the sword, your sonnes and your daughters shall bitterly dye of hunger,

Amos. vii. d.

23 So that none shall remaine: for vpon the citizens of Anathoth wyl I bring a plague euen the yere of their visita- tion.

The .xij. Chapter.

The prophete marueyleth greatly at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Jewes are forsaken of the Lord, 10 he speaketh agaynst curates, and preachers that seduce the people. 14 The Lord threatneth destruction vnto the nations that bordered vpon Iurie, which troubled and beyed it.



O Lord thou art more righteous, then that I shoulde dispute with thee: neuerthelesse, let me talke with thee in thynges reasonable. ¹ Holwe happeneth it that the way of the vngodly is so profperous: and that it goeth so well with them which without any shame offend and lue in wickednesse, ² Thou plantest them, they take roote, they growe, and bying forth fruite: they boast much of thee, yet art thou farre from their ^(a) raynes. ³ But thou Lord to whom I am well knowen, thou that hast sene and proued my heart, * take them away, like as a flocke is caryed to the slaughter house, & appoynt them for the day of slaughter. ⁴ Holwe long shall the lande mourne, and all the hearbes of the fiede perishe for the wickednesse of them that dwell therein: The cattell and the birdes are gone, yet say they, tush, * God Wyl not destroy vs vtterly. ⁵ Seeyng thou art weery in runnyng with the footmen, holwe wilt thou then runne with horses: In a peaccable sure lande thou mayest be safe: but holwe wilt thou do in the furious pryde of Iordane: ⁶ For thy brethren and thy kinrede haue altogether dispised thee, and cryed out vpon thee altogether: * Welcme them not, though they speake faire wordes to thee. ⁷ As for me, I say I haue forsaken mine owne dwellyng place, and left mine heritage: my lyfe also that I loue so well, haue I geuen into the handes of myne enemies, ⁸ Myne heritage is become vnto me as a lion in the wood: it cryed out vpon me, therfore haue I forsaken it.

⁹ Is not mine heritage vnto me as a speckled birde: are not the birdes round about agaynst her: Come and gather ye together all the beastes of the fiede, come, that ye may eate it vp. ¹⁰ * Diuers hardmen haue brokē downe my * vineyarde, and troden vpon my portion: of my pleasaunt portion they haue made a wildernesse and desert. ¹¹ They haue layde it waste, and nolue that it is waste it ligheth vnto me: yea the whole lande lyeth waste, and no man regardeth it. ¹² The destroyers come ouer the borders in the desert euery way: for the sworde of the Lord doth consume from the one ende of the lande to the other, and no fleshe hath rest. ¹³ They haue soluen wheate, and reaped thornes, they haue taken heritage in possession, but it doth them no good: and they were ashamed of your fruites, because of the great wrath of the Lord. ¹⁴ Thus saith the Lord vpon all my euyl neighbours that lay hande on mine heritage which I haue possessed, euen my people of Israel: Beholde, I Wyl plucke them [namely Israel] out of their lande, and put out the house of Iuda from among them. ¹⁵ * And when I haue rooted them out, I will be at one with them agayne, and I Wyl haue mercie vpon them, * and byng them agayne euery man to his owne heritage, and into his lande. ¹⁶ And yf they [namely that trouble my people] Wyl learne the wayes of them to sweare by my name, the Lord lyueth, lyke as they learned my people to sweare by Baal, then shall they be built among my people: ¹⁷ * But yf they Wyl not obey, then Wyl I roote out the same folke, and destroy them, saith the Lord.

Esa. lvi. c.
Esa. v. a.

C

Deu. iii. c.
and. xxx. a.
Esa. liii. b.

i. Eld. a.

Mat. xxii. b.

The prophecie

The .xiiij. Chapter.

The destruction of the Jewes is prefigured, and their sparsynge abroad. Why Israel was recalled to be the people of God, and why they were forsaken.

- A** 1 **T**hus saith the Lorde vnto me: Go thy way and get thee a linnen girdle, and girdle it about thy loynes, let it not be wet.
- 2 Then I got me a girdle accordyng to the commaundement of the Lorde, and put it about my loynes.
- 3 After this, the seconde tyme the Lorde spake vnto me agayne.
- 4 Take the girdle that thou hast prepared and put about thee, and get thee vp, and go vnto Euphrates, and hyde it there in a hole of the rocke.
- 5 So went I, and hyd it at Euphrates, as the Lorde commaunded me.
- 6 And it happened long after this, that the Lorde spake vnto me: Up, and get thee to Euphrates, & fetch the girdle from thence, which I commaunded thee to hyde there.
- B** 7 Then went I to Euphrates, & digged vp, and toke the girdle from the place where I had hid it: and beholde, the girdle was corrupt, so that it was profitable for nothing.
- 8 Then sayde the Lorde vnto me,
- 9 Thus saith the Lorde, Euen so wyll I corrupt the pride of Iuda, and the hye mynde of Hierusalem.
- 10 This people is a wicked people, *they wyll not heare my worde, they folowe the wicked imaginations of their owne heart, and hang vpon straunge gods, them they serue and worship, and therefore they shalbe as this breeche that seareth for nothing.
- 11 For as straitly as a girdle lyeth vpon a mans loynes, so straitly dyd I bynde the whole house of Israel, and the whole house of Iuda vnto me, saith the Lorde: *that they myght be my people, that they might haue a glorious name, that they might be in honour: but they would not obey me.
- 12 Therefore lay this riddle before them, and say, Thus saith the Lorde God of Israel: Euery pot shalbe fylled with wine. And they shall say vnto thee, Thinkest thou we knowe not that euery pot shalbe fylled with wine:

Iere. vii. c.
xi. b. xviii. c.
and. xix. c.

Deut. iiii. c.
and. xxvi. d.
Iere. xxx. d.

- 13 Then shalt thou say vnto them, thus saith the Lorde: Beholde, I shall fyll all the inhabitours of this lande with drunkennesse, the kynges that sit vpon Dauids stooles, the priests & prophetes, with all that dwelle at Hierusalem.
- 14 And I wyll set them one agaynst another, yea the fathers against the sonnes, saith the Lorde: I wyll not pardon them, I wyll not spare them, nor haue pitie vpon them: but destroy them.
- 15 Heare, geue eare, take not disdayne at it: for it is the Lorde hym selfe that speaketh.
- 16 Honour the Lorde your God or he take his light from you, and or euer your feete stumble in darknesse at the hyl: lest when you loke for the lycht, he turne it into the shadowe and darknesse of death.
- 17 But if ye wyll not heare me that geue you secreete warnyng, I wyll mourne from my whole heart for your stubbornnesse: *piteously wyll I weep, and the teares shall gush out of mine eyes, for the Lordes flocke shalbe caried away captiue.
- 18 Tell the kyng and the queene, humble your selues, sit you downe lowe, for your dignitie shalbe thowden downe, and the crowne of your glorie shall fall from your head.
- 19 The cities towarde the south shalbe shut vp, and no man shall open them: all Iuda shalbe caried away captiue, so that none shall remayne.
- 20 Lyst vp your eyes, and beholde them that come from the north, where is the flocke [O thou lande] that was geuen thee: and where are thy fat and rich sheepe?
- 21 *To whom wilt thou make thy mone when the enemye shall come vpon thee: for thou hast taught them thy selfe, and made them maisters ouer thee: Shall not sorowe come vpon thee as on a woman trauayllynge with childe?
- 22 And if thou wouldest then say in thine heart, wherfore come these thynges vpon me: *Euen for the multitude of thy blasphemies shall thy hynder partes and thy feete be discouered.
- 23 Pay a man of Jude chaunge his name,

Iere. xxxix.
Thie. xii.

D
Iere. xix. a.
Esa. xlii. b.

Iere. xv. b.

skinne, and the cat of the mountayne her
spottes: so, may ye that be exercised in
euill, do good:

24 Therefore wyll I scatter them like as
the stubble that is taken away with the
south wynde.

25 This shalbe your portion, and the por-
tion of your measure wherewith ye shal-
be rewarded of me saith the Lorde, be-
cause ye haue forgotten me, and put

your trust in deceitfull thinges.

26 * Therefore shall I turne thy clothes Ozee.ii.b.
ouer thy head, and discover thy shame.

27 Thy adulteries, thy neryghinges, thy
shamefull whoredome on the hylles in
the fieldes, and thy abhominations
haue I seene: woe be vnto thee (O Ie-
rusalem). Wylt thou neuer be clesed
any more: O When shall that be:

The.xiiij. Chapter.

1 Of the dearth that shoulde come in Iurie. 7 The prayer of the people ashyng
mercie of the Lorde. 10 The vnfaithfull people are not hearde. 12 Of prayer,
fastyng, and of false prophetes that seduce the people.

1 **T**he worde of the Lorde
shewed vnto Ieremie
concernyng the dearth
of the frutes.

2 Juda hath mourned,
his gates are desolate,
they are brought to

heauinesse, euen vnto the grounde, and
the crye of Iherusalem goeth vp.

3 The Lordes sent their seruantes to
fetche water, and when they came to
the welles, they did finde no water, but
caried their vessels home emptie: they
be ashamed and confounded, and couer
their heades.

4 * For the grounde is dreyed, because
there cometh no rayne vpon it: the
plowmen also be ashamed and couer
their heades.

5 The hynde also forsoke the yong
fawne that he brought forth in the
felde, because there was no grasse.

6 The wyld asses did stande in the hye
places, and dreye in their wynde lyke
the dragons, their eyes did fayle for
want of grasse.

7 Doubtlesse our owne wickednesse
doth rewarde vs: but Lorde do thou
acordyng to thy name, though our
transgression and synnes be many, and
agaynst thee haue we sinned.

8 * For thou art the comfort and helpe
of Israel in the tyme of trouble: why
wilt thou be as a stranger in the lande,
and as one that goeth his iourney, and
cometh in only to remayne for a night:

9 why wylt thou make thy selfe a
reward, and as it were a giant that
yet may not helpe: But thou O Lorde
art in the midst of vs, and thy name
is called vpon of vs, forsake vs not.

10 Thus hath the Lorde sayde vnto his
people, sayng they haue had such a lust
to wander abroad, and haue not restay-
ned their feet: therfore the Lorde hath
no pleasure in them, but he wyll not be
bung againe to remembraunce all their
misdeedes, and punishe all their synnes.

11 Beea euen thus sayde the Lorde vnto
me: * Thou shalt not pray to do this
people good. Iere.vii.d.

12 For though they fast, I wyll not
heare their prayers, and though they
offer burnt offerings and sacrifices,
yet wyll not I accept them: for I wyll
destroy them with the sworde, hunger,
and pestilence.

13 Then answered I: O Lorde God,
* the prophetes say vnto them, Tush,
ye shall * neede to feare no sworde, and
no hunger shall come vpon you: but the
Lorde shall geue you sure rest in this
place. Iere. v.d.
Sophon.i.e.
Iere.xii.a.
and.xxiij.c.

14 And the Lorde sayde vnto me, The
prophetes preach lyes in my name,
wheras I haue not sent them, neither
gaue I them any charge, neither did I
speake vnto them: yet they preach vnto
you false visions, charming, banitie, and
deceitfullnesse of their owne heart. Iere.xxiii.d.

15 Therefore thus saith the Lorde: As
for those prophetes that preach in my
name, whom I neuerthelesse haue not
sent, and that say, Tush, there shall no
sworde nor hunger be in this lande:
* with sworde and with hunger shall
those prophetes perishe. Zach.xvii.a.

16 And the people to whom they preach
shalbe cast out of Iherusalem, dye of
hunger, and be slayne with the sworde,
and there shalbe no man to bury them,
both they, and their wyues, their sonnes,
and

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and their daughters: for thus wyll I poure their wickednesse vpon them.

Thre. i. d.
and. i. i. c.

17 This shalt thou say also vnto them, * Mine eyes shall wepe without ceasing day and nyght: for my people shall be destroyed with great harme, and shall perishe with a great plague.

18 For yf I go into the feld, lo, it lyeth all full of slayne men: If I come into the cite, lo, they be all famished of hunger: yea their prophetes also and priestes shall be led into an vnkowen lande.

Iere. viii. c.

19 Hast thou then bitterly forsaken Iuda: Doeſt thou so abhorre Sion: wherefore hast thou so plagued vs, that we can be healed no more: We looked for peace,

and there cometh no good, for the tyme of health, and lo here is nothing but trouble.

20 We knowledg (O Lorde) all our misdeedes, and the sinnes of our fathers: for we haue offended thee.

21 Cast vs not of (O Lorde) for thy names sake, * forget not thy louyng kindnesse, ouerthrowe not the^(a) throne of thine honour, breake not the couenaunt that thou hast made with vs.

22 * Are there any among the gods of the gentiles that sende rayne, or gene the showres from heauen: Art not thou thy self our Lorde God: We wyll trust in thee, for thou doest all these thynges.

Ex. xli. d.
(a) The temple at Jerusalem was called the house of God, because he dwelleth therein: that place wherin he usually to be worshipped, and there he directeth the course of his honorable judgments.

The .xv. Chapter.

The Lorde wyll not heare Moyses or Aaron yf they pray for the people, but wyll wrappe them in many miseries. The cause of such great miseries.

Iere. vii. d.
xi. c. xlii. b.
Eze. xiii. c.

A 1 Thus spake the Lorde vnto me, * Though Moyses and Samuel stode before me, yet haue I no heart to this people: driue them away, that they may go out of my sight.

Eze. v. c.

2 And yf they say vnto thee, Whyther shall we go: then tell them, The Lorde geueth you this answer: * Some vnto death, some to the sworde, some to hunger, some into captiuitie.

Iere. xvi. a.

3 For I wyll bring foure plagues vpon them, saith the Lorde: The sworde shall slay them, the dogges shall teare them in peeces, * the foules of the ayre and beastes of the earth shall eat them vp, and destroy them.

4 Reg. ii. a.

4 I wyll scatter them about also in all kingdomes and landes to be plagued, because of * Manasses the sonne of Hezekia kyng of Iuda, for the thynges that he did in Ierusalem.

5 Who shall then haue pitie vpon thee O Ierusalem: Who shall be sore for thee: O Who shall make intercession to obtayne peace for thee:

6 Seing thou goest from me, and turnest backward, saith the Lorde: therefore I wyll stretch out myne hande against thee to destroy thee, and I haue ben sore for thee so long that I am weary.

7 I haue scattered them abroad with the fame of euery side of the land, * I haue wasted my people and destroyed them, yet they haue had no lust to turne from their owne wayes.

Iere. viii. c.

8 I haue made their widowes no in number then the sandes of the sea, vpon the mothers of their children byd I byng a destroyer in the noone day: * todaynly and bawlares did I sende a feare vpon their citis.

i. Tell. v. a.

9 She that hath borne seven children, hath none, her heart is full of sorowe: * the sunne doth fayle her in the cleare day, she is confounded and fainte for very heauinesse: As for those that remaine, I wyll deliuer them vnto the sworde before their enemies, saith the Lorde.

Amos. i.

10 * O mother, alas that thou euer didst beare me, a bawler and rebuker of the whole land: though I neuer lent nor receaued vpon blurie, yet all men speake euill vpon me.

Iere. xxi. d.

11 And the Lord answered me, Verily thy^(a) remnant shall haue wealth: Come not I to thee when thou art in trouble, & helpe thee when thine enemy oppresseth thee:

(a) The remnant is mine, the enemy is thine, the Lord is with the just, he will deliver them from the hand of the oppressor.

12 Doth one iron hurt another: or one metall that cometh from the north hurt another:

13 * As for thy riches and treasure, I will gene them out into a pray: not for money,

Iere. xvi. a. and xvi. b.

- money, but because of all thy sinnes that thou hast done in all thy coastes.
- 14 *And I wyll brynge thee with thine enemies into a lande that thou knowest not: for the fire that is kindled in myne indignation shall burne you vp.*
- 15 *O Lorde thou knowest, therfore remember me, and visite me, reuenge me of my persecutours: take me not from this life in the tyme of thine anger, thou knowest that for thy sake I suffer rebuke.*
- 16 *When I had founde thy wordes I did eate them vp greedily, they haue made my heart ioyfull and glad: for thy name was ^(a) called vpon me O Lorde God of hostes.*
- 17 *I dwell not among the scooners, neither is my delight therein: but I dwell alone because of thy haunde, for thou hast fylled me with bitternesse.*
- 18 *Shall my heauinesse endure for euer:*

- Are my plagues then so great that they may neuer be healed: wylt thou be as one that is false, and as a water that falleth, and can not continue?*
- 19 *Upon these wordes, thus sayde the Lorde vnto me, If thou wylt turne agayne, I shall set thee in my seruice, and yf thou wylt take out the thynges that is precious from the vile, thou shalt be euen as myne owne mouth: they shall conuert vnto thee, but turne not thou vnto them.*
- 20 *And so shall I make thee a strong brasen wall agaynst this people, they shall fyght agaynst thee, but they shall not preuaile: for I my selfe wyl be with thee, to helpe thee and deliuer thee, saith the Lorde:*
- 21 *And I will rid thee out of the handes of the wicked, and deliuer thee out of the handes of tirauntes.*

Iere. xxi. a.

Iere. i. c.

¶ The. xvj. Chapter.

1 He prophecieth the miserie of the Jewes. 2 He sheweth that the worshyping of images and the contempt of Gods lawe, is cause of their miserie. 3 He prophecieth the captiuitie of Babylon, and their deliuerance from thence agayne. 4 The calling of the gentiles.

- 1 *Thus sayde the Lorde vnto me:*
- 2 *Thou shalt take thee no wife, nor beget children in this place.*
- 3 *For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this lande, thus saith the Lorde.*
- 4 *They shall dye an horrible death, no man shall wepe for them, nor bury them, but they shall lye as dunge vpon the earth: they shall perishe through the sword & hunger, and their bodies shall be meate for the foules of the ayre, and beasts of the earth.*
- 5 *For thus saith the Lorde, Go not thou into the house of mourning, nor come to mourne and wepe for them: for I haue taken my peace from this people saith the Lorde, yea my fauour and my mercies.*
- 6 *And in this lande shall they dye olde and young, and shall not be buried: no man shall beweepe them, no man shall clippe or haue hym selfe for them.*

- 7 *They shall not wring their handes in mourning wile on their dead one to comfort another: one shall not offer another the cup of consolation, to forget their heauinesse for their father and mother.*
- 8 *Thou shalt not go into their feast house, to sit downe to eate or drynke with them:*
- 9 *For thus saith the Lorde of hostes the God of Israel: Beholde, I shall take away out of this place the voyce of mirth and gladnesse, the voyce of the bridegrome and of the bride, yea and that in your dayes, that ye may see it.*
- 10 *Howe when thou shewest this people all these wordes, and they say vnto thee, wherfore hath the Lord deuiled all this great plague for vs: or what is the offence and sinne that we haue done agaynst the Lorde our God:*
- 11 *Then make thou them this aunswere: Because your fathers haue forsaken me, saith the Lorde, and haue walked after straunge gods, whom they honoured and worshipped: but we haue they forsaken, and haue not kept my lawe.*

i. Cor. xv. b.

Iere. vii. d. xxv. b.

Iere. v. d.

Deut. xiii. d. Iere. vii. b.

12 And

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- Iere. vii. d. 12 *And ye With your shamefull blasphemies haue excedded the wickednesse of your fathers: for euery one of you hath folowed the frowarde and euill imaginations of his owne heart, and is not obedient vnto me.
- Deut. 18. c. 13 *Therefore wyll I cast you out of this lande, into a lande that ye and your fathers knowe not: and there shall ye serue straunge gods day and nyght, there wyll I thelwe you no fauour.
- E Iere. xxiii. b. 14 Beholde therfore saith the Lorde, the dayes are come that it shall no moze be sayd: The Lorde liueth which brought the chyldren of Israel out of the laude of Egypt:
- 15 But it shalbe sayde, The Lorde liueth that brought the chyldren of Israel from the north, and from all landes wherre he had scattered them: for I wyll bying them agayne into the lande that I gaue their fathers.
- Mat. iiii. c. 16 Beholde, saith the Lorde, *I wyll sende out many fishers, to take them, and after that wyll I sende out many


hunters, to hunt them out from all mountaynes and hylles, and out of the caues of stone.

- 17 For mine eyes behold all their wayes, and they can not be hyd fro my face: neither can their wicked deedes be kept close out of my sight.
- 18 But first wyll I sufficiently rewarde their shamefull blasphemies and synnes, because they haue defiled my lande ^(a) with their stynkyng carions and their abhominations, wherwith they haue filled mine heritage.
- 19 O Lorde my strength, my power and refuge in tyme of trouble: the gentiles shall come vnto thee from the endes of the worlde, and say, Verily our fathers haue cleaued vnto lyes, their idols are but bayne and vnpofitable.
- 20 Howe can a man make those his gods, which are not able to be gods:
- 21 And therfore I wyll once teach them, saith the Lorde, I wyll thelwe them my hande and my power, and they shall knowe that my name is the Lorde.

(a) Good for
nice best as
copying in
moyse's lawes
rich store
that is, p. 12.
saith God: but
Gods service
and worship
must be at his
worde, both
lawe, both
carion, both
is, as aduersary
rod, and much
displeaseth
God.

The. xvij. Chapter.

1 The frowardnesse of the Jewes. 5 Cursed be those that put their confidence in man, and those blessed that trust in God. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuyng waters are forsaken. 21 The halowynge of the Sabbath is commaunded.

- A 1  Our sinne [O ye of the tribe of Iuda] is wyitten in the table of your heartes, and grauen so vpon the edges of your aulters With a penne of iron, and with an Adamant clawe:
- 2 That as the fathers thinke vpon their chyldren, so thinke you also vpon your aulters, wooddes, thicke trees, hye hylles, mountaynes, and fieldes.
- Iere. xv. a. xx. b. 3 *Wherefore, I wyll make my mount that standeth in the fiede, all your substaunce and treasure to be spoyled, for the great sinne that ye haue done vpon your hye places throughtout all the coastes of your lande.
- 4 We shalbe cast out also from the heritage that I gaue you: and I wyll subdue you vnder the heauie bondage of your enemies, in a lande that ye knowe not: for ye haue ministred fire to mine indignation, which shall burne euermoze.

- 5 Thus saith the Lorde, *Cursed be the man that putteth his trust in man, and that taketh fleshe for his arme, and he whose heart departeth from the Lord.
- 6 He shalbe like the heath that groweth in wildernesse: As for the good thyng that is for to come, he shall not see it, but dwelle in a drye place of the wildernesse, in a salt and vnocupied lande.
- 7 O blessed is the man that putteth his trust in the Lorde, and whose hope is in the Lorde hym selfe.
- 8 *For he shalbe as a tree that is planted by the water side, which spreadeth out the roote vnto myssnesse, whom the heate can not harme when it cometh, but his lease shalbe greene: And though there growe but little fruite because of drouth, yet is he not carefull, but he neuer leaueth of to bying forth fruite.
- 9 Among all thynges, man hath the most deceptfull and stubburne heart: who shall then knowe it:
- 10 *Euen I the Lorde searche out the grounde of the heart, & trye the raynes, and

Psalm. lxx.
Pro. x. c.
Iere. xlvii.
and. xlviii.
Eze. xlviii.

Psalm. lxx.
Pro. x. c.

Psalm. lxx.
Pro. x. c.

Iere. xli.
Apoc. i.

10 and rewarde every man accordyng to his wayes, and accordyng to the fruite of his workes.

11 The partrich maketh a nest of egges, which she layed not: he commeth by riches, but not righteously, in the midst of his life must he leane them behynde hym, & at the last be founde a very foole.

12 But thou (O Lorde) whose throne is most glorious, excellent, and of most antiquitie, which dwellest in the place of our holy rest:

13 Thou art the comfort of Israel, all they that forsake thee shalbe confounded, all they that do depart from thee shalbe written in earth: for they haue forsaken the Lorde the very conduite of the waters of lyfe.

14 Heale me O Lorde, and I shalbe whole: saue thou me, & I shalbe saued: for thou art my prayse.

15 Beholde, these men say vnto me, where is the worde of the Lorde: let it come now.

16 whereas I neuertheless obediently folowed thee as a shepherde, & haue not vncalled taken this office vpon me, this knowest thou well: my wordes also were ryght before thee.

17 Be not thou terrible vnto me O Lord: for thou art he in whom I hope when I am in perill.

18 Let my persecutours be confounded, but not me: let them be afraide, and not me: Thou shalt byng vpon them the tyme of plague, and shalt destroy them right fore.

19 Thus hath the Lorde sayde vnto me, Go and stande vnder the gate where through the people and the kynges of Iuda go out and in, yea vnder all the gates of Ierusalem,

20 And say vnto them, heare the worde of the Lorde ye kynges of Iuda, and all thou people of Iuda, and all the

citezins of Ierusalem, that go through this gate.

21 Thus the Lorde commaundeth, Take heede for your lynes that ye carry no burthen vpon you in the Sabbath, to byng it through the gates of Ierusalem.

Exod. 23. d.
Deut. v. b. j

22 Ye shall beare no burthen also out of your houses in the Sabbath, you shall do no labour therein: but halowe the Sabbath, as I commaunded your fathers.

Exod. xx. d.

23 Howbeit they obeyed me not, neither hearkened they vnto me: but were obstinate & stubburne, and neither obeyed me, nor receaued my correction.

24 Nevertheless, yf ye wyll heare me saith the Lorde, and beare no burthen into the cite through this gate vpon the Sabbath, yf ye wyll halowe the Sabbath, so that ye do no worke therein:

25 Then shall there go through the gates of this cite kynges and princes that shal sit vpon the throne of Dauid, they shalbe carped vpon charrettes, and ride vpon horses, both they & their princes: yea whole Iuda and all the citezins of Ierusalem shall go here through, and this cite shall euer be inhabited.

26 There shall come men also from the cities of Iuda, from about Ierusalem, and from the lande of Benjamin, from the plaine fieldes, from the mountaynes, and from the wilderness, which shall byng burnt offerynges, sacrifices, oblations, and incense, and offer vp thankes-geuyng in the house of the Lorde.

27 But yf ye wyll not be obedient vnto me to halowe the Sabbath, so that ye wyll beare your burthens through the gates of Ierusalem vpon the Sabbath: then shall I set fire vpon the gates of Ierusalem, and it shall burne by the houses of Ierusalem, and no man shalbe able to quench it.

¶ The .xviii. Chapter.

2 God sheweth by the example of a potter, that it is in his power to destroy the dispisers of his worde, and to helpe them agayne when they amende. 18 The conspircake of the Iewes agaynst Ieremie. 19 His prayer agaynst his aduersaries.

21



his is another communication that God had with Ieremie, saying:

2

Arise, and go downe into the potters house, & there shal I tell thee

more of my mynde,

3 Nowe when I came to the potters house, I founde hym making his worke vpon a wheele.

4 The vessell that the potter made of clay, brake among his handes: So he began a newe, and made another vessell accor-

The prophecie

accoyding to his mynde.

5 Then sayde the Lorde thus vnto me :
6 *May not I do with you as this pot-
ter doth? Ye house of Israel saith the
Lorde: Beholde ye house of Israel, ye
are in my hande, euen as the clay is in
the potters hande.

7 *When I take in hande to roote out,
to destroy, or to waste away any people
or kyngdome:

8 *If that people agaynst whom I
haue thus deuised, conuert from their
wickednesse, I repent of the plague
that I deuised to bring vpon them.

9 *Agayne, when I take in hande to
bulde or to plant a people or a kyng-
dome:

10 If the same people do euill before me
and heare not my voyce, I repent of the
good that I haue deuised for them.

11 Speake now therfore vnto whole
Iuda, and to them that dwelle at Hieru-
salem, thus saith the Lorde, Beholde
I am deuising a plague for you, and am
takynge a thyng in hande agaynst you:
*therfore let euery man turne from
his euill way, and take vpon you the
thyng that is good and ryght.

Ier. xxv. a.
and xxxv. c.
Ionas. iij. b.

12 But they sayde, No more of this. *We
wyl folowe our owne imaginations,
and do euery man accooyding to the
wilfulnesse of his owne mynde.

13 Therfore thus saith the Lorde, Aske
among the heathen yf any man haue
hearde such horrible thynges, as the
mayden Israel hath done:

14 ^(a) *Wyl a man forsake the knowe of Li-
banus, which commeth from the rocke
of the fildes? Or shall the colde flowynge
waters that commeth from another
place be forsaken:

(a) It is the
same man-
ner to forsake
God
the only fre-
shynge of pure
grace, as to
forsake the
knowe of Li-
banus, and to
go far of
to the
fildes and
forsake the
flowynge wa-
ters, which
come from
the rocke of
the fildes.

15 But my people hath forgotten me,
they haue made sacrifice in bayne, and
their prophetes make them fall in their
wayes from the auncient pathes, and

to go into a way not blesed to be troden
[of iust men.]

16 wherethrough they haue brought
their lande into an euertastynge wilder-
nesse and scome: *so that whosoever
trauayleth therby, shalbe abashed, and
wagge their heades.

Ier. xix. b.
and xlix. c.

17 With an east wynde wyl I scatter
them before their enemies: and when
their destruction commeth, I wyl turne
my backe vpon them, but not my face.

18 Then sayd they, *Come, let vs imagine
somethynge agaynst this Ieremie: for
the priestes shall not be destitute of the
lawe, neither shall the wise men be desti-
tute of counsaile, nor the prophetes
destitute of the worde of God: Come,
and let vs smite hym with the tongue,
and let vs not marke all his wordes.

Ier. xix. b.

19 Consider me O Lorde, and heare the
voyce of mine enemies.

20 *Shall they recompence euill for good:
for they haue digged a pit for my soule:
*Remember holde that I stood before
thee to speake good for them, and to
turne away thy wrath from them.

Psal. cxl.

Ier. x. d.

21 *Therfore, let their children dye of
hunger, and let them be oppressed with
the sworde: Let their wiues be robbed
of their children, and become widowes,
let their husbandes be slayne, let their
young men be kyllled with the sworde
in the fildes.

Psal. cxl.
The. xli.

22 Let the noyse be hearde out of their
houses when thou bringest the mur-
therer sodaynly vpon them: *for they
haue digged a pit to take me, and layde
snares for my feete.

Ier. xix. d.

23 Yet Lorde thou knowest all their
counsaile, that they haue deuised to
slay me, forgeue not their wickednesse,
and let not their sinnes be put out of thy
sight, but let them be iudged before thee
as gilty: this do thou vnto them in
the tyme of thine indignation.

The .xix. Chapter.

He prophesieth the destruction of Hierusalem, for the contempt and dyspyng
of the worde of God.

1 **T**hus sayde the Lorde:
Go thy way and buye
thee an earthen pit-
cher, and bring forth
the senatours & chiefe
priestles,
2 Unto the balley of the

children of Beniamin, which lyeth with-
out the east gate, and shewe them there
the wordes that I shall tell thee.

3 And say thus vnto them, Heare the
worde of the Lorde ye kinges of Iuda,
and ye citezins of Hierusalem, *thus
saith the Lorde of hostes the God of
Israel;

I. Reg. ii. c.

Israel: *Beholde, I wyll byng suche a plague vpon this place, that the eares of all that heare it shall glowe:

4 And that because they haue forsaken me, and vnhallowed this place, and haue offered in it vnto straunge gods, whom neither they, their fathers, nor the kynges of Iuda haue knowen: they haue filled this place also with the blood of innocents.

5 *And they haue set vp an aulter vnto Baal, to burne their children for a burnt offering vnto Baal, whiche I neither commaunded nor charged them, neither thought once ther vpon.

6 Beholde therfore *the time commeth (saith the Lorde) that this place shall no more be called Thopheth, nor the valley of the chyldren of hennom, but the valley of slaughter.

7 For in this place wyll I byng to naught the counsaile of Iuda and hierusalem, and kyll them downe with the sworde before their enemies: and I wyll deliuer them into the handes of them that seeke their liues, and their dead carthasses wyll I geue to be meate for the foules of the ayre, & the beastes of the fielde.

8 And I will make this cite so desolate and despised, *that whosoener goeth thereby shalbe abashed, and iest vpon her, because of all her plagues.

9 *I will feede them also with the flesh of their sonnes and their daughters, *yea euery one shall eat vp another in

the besieging & straytnesse wherewith their enemies [that seeke their liues] shall kepe them in.

10 And the pitcher shalt thou breake in the sight of the men that goeth with thee,

11 And say vnto them, Thus saith the Lorde of hostes: *Euen so wyll I destroy this people and cite, as a man breaketh an earthen vessell that can not be made whole agayne: *in Thopheth shall they be buried, for they shall haue none other place. Iere. xviii. a.

12 Thus wyll I do vnto this place also saith the Lorde, and to them that dwell therein, yea I wyll make this cite as Thopheth. Iere. vii. d.

13 For the houses of hierusalem, and the houses of the kynges of Iuda shalbe defiled like as Thopheth, and so shal all the houses in whose rooves they did sacrifice vnto all the host of heauen, and poyred drinke offerings vnto straunge gods.

14 And so Ieremie came from Thopheth where the Lorde had sent hym to prophesie, and stood in the court of the house of the Lorde, and spake to all the people,

15 Thus saith the Lorde of hostes the God of Israel: Beholde, I will byng vpon this cite, and vpon euery towne about it, all the plagues that I haue deuised against them, *because they haue ben obstinate, and would not obey my warninges. Iere. vii. c.

¶ The. xx. Chapter.

2 Ieremie is smitten and cast into prison for preaching of the worde of God. 3 He prophesieth the captiuitie of Babylon. 7 He complayneth that he is a mocking stocke for the worde of God. 9 He is compelled by the spirite to preach the worde.

¶ 1



When Phashur the priest the sonne of Emmer, chiefe in the house of the Lorde, hearde Ieremie preache these wordes [so steadfastly]

2 *He smote Ieremie, and put hym in the prison that is in the hye gate of Beniamin towards the house of the Lorde.

3 The next day folowing Phashur brought Ieremie out of the prison a-

gayne: Then saide Ieremie vnto hym, The Lorde shall call thee no more Phashur [that is excellent and increasing] but Hagoz [that is fearefull and afraide] euery where.

4 For thus saith the Lorde: Beholde, I wil make thee afraide, euen thy selfe, and all that fauour thee, which shall perishe with the sworde of their enemies, euen before thy face, and I wyll geue whole Iuda into the hands of the king of Babylon, whiche shall carry some vnto Babylon prisoners, and slay some with the sworde.

¶ (1)

5 Howouer

4 Reg. xx. c.
Iere. xv. c.
and. xvii. a.

5 *Moreover, all the substance of this
citie, whatsoeuer they haue gotten
with their trauaile, all their precious
things, & all the treasure of the kinges
of Iuda, wyll I geue into the handes
of their enemies, whiche shall spoyle
them, and cary them vnto Babylon.

6 But as for thee (O Phasur) thou
shalt go into captiuitie with all thyne
housholde, and to Babylon shalt thou
come, where thou shalt dye and be bu-
ried, thou and all thy fauourers to
whom thou hast preached lies.

7 (a) O Lord, if I am deceaued, then hast
thou deceaued me, thou enforcedst me,
and hast preyed: dayly am I des-
pised and laughed to scorne of every
man.

8 For since I began to preache, I cryed
out against violence, and exclaimed a-
gainst oppression: for the whiche cause
they cast the worde of the Lorde in my
teeth, to my reproche continually.

9 Wherefore I thought from hence-
forth not to speake of hym; nor to
preache any more in his name: but the
worde of the Lorde was a very bur-
ning fire in my heart and in my bones;
whiche when I woulde haue stopped,
I might not.

10 Verily I hearde the euill reportes
of many, terror was on euery side of
me: (b) complayne vpon hym say they,
and we wyll tell his tale: Wea all myne
owne companions, and suche as were
conuerfaunt with me, lay in wayte for
my halting, saying: peradventure he
wylbe deceaued, and so shall we pre-

uayle against hym, and be auenged of
hym.

11 But the Lorde stood by me lyke a
nightie giawnt, therefore my persecu-
tors fell and coulde do nothing: they
shalbe sore confounded, for they haue
done vnwisely, they shall haue an euer-
lasting shame, which shall neuer be for-
gotten.

12 And now O Lorde of hostes that
triest the righteous, which knowest the
raynes and the very heartes, let me see
them punished: for vnto thee I haue
declared my cause.

13 Sing vnto the Lord and prayse hym,
for he hath deliuered the soule of the
oppressed from the hande of the vio-
lent.

14 Cursed be the day wherein I was
borne, vnhappy be the day wherein my
mother brought me forth.

15 Cursed be the man that brought my
father the tidings to make hym gald,
saying, Thou hast begotten a sonne:

16 Let it happen vnto that man, as to
the cities (c) whiche the Lorde turned
bysidedolwe and repented not: Let
hym heare crying in the morning, and
at noone day lamentable howling.

17 Why sleepest thou not me as soone as I
came out of my mothers wombe: or
that my mother had ben my graue her
selfe, that the byrth might not haue
come out, but remayned still in her:

18 Wherefore came I forth of my mo-
thers wombe: to haue experience of la-
bour and sorowe, and to leade my lyfe
with shame:

Lere. xii. d.

Iob. ii. z.
Iere. xxv.
Gen. xxi. c.

(c) The nob
goddys merr
forerimes
sich away
with for be-
rope rage of
immoderate
coler, whiche
it is this per-
phete the cause
of this immod-
erate rage
that he sawe his
transgreffe to
saue & people,
to be as they,
Gods wrath
occurreth,
and all godly
people becom-
fully beleeue.

25
(a) The pro-
phete assuredly
the truth of
his doctrine,
against the
slandres, for
it is the word
of God, who
can not be
deceaued nor be
deceaued.

Iere. vi. b.

(b) The
priestes and
suche as were
in nucholitic
with the king,
spiced up the
people to
swathe nar-
rowly Iere-
mies sayings,
if they coulde
finde hym to
halt in any
thing, where-
fore they might
accuse hym to
the king.

The. xx. Chapter.

De prophetieth that Zedekias shalbe taken, and the citie burned.

1 **T**hese are the wor-
des that the lord
spake vnto Jere-
mie, * What time
as kyng Zede-
kias sent vnto
him Phasur the
sonne of Belcht-
as, & Sophoni-
as the sonne of Maasias priest, saying:

2 *Aske counsaile at the Lorde [we pray
the] on our behalfe, for Nabuchodonos-
sor the king of Babylon besiegeth vs: if

the Lorde (peradventure) wyll deale
with vs accordyng to his manyaylous
powder, and take hym from vs.

3 Then spake Jeremie: Geue Zede-
kias this aunswere.

4 Thus saith the Lord God of Israel:
Beholde, I wyll turne backe the wea-
pons that ye haue in your hands, wher-
with ye fight against the king of Baby-
lon and the Chaldees, whiche besiege
you rounde about the walles, and I
wyll byng them together into the mid-
dest of this citie.

Iob. x. c.

5 And

5 And I my selfe will fight against you with an outstretched hande, and with a mighty arme, in great displeasure and terrible wrath:

6 And wyll smite them that dwelle in this cite, yea both men and cattell shall dye of a great pestilence.

7 ^{xxvii.} But after this (saith the Lorde) I shall deliuer Zedekias kyng of Iuda, and his seruantes, his people, and such as are escaped in the cite from the pestilence, sword, and hunger, into the power of Nabuchodonosor kyng of Babylon, yea into the handes of their enemies, into the handes of those that followe vpon their liues, whiche shall smite them with the sword, they shall not pite them, they shal not spare them, they shall haue no mercy vpon them.

8 And vnto this people thou shalt say, thus saith the Lorde: *Beholde, I lay before you the way of life and death.

9 Whoso abideth in the cite, shall perishe, either with the sword, with hunger, or pestilence: but whoso goeth out to holde on the Chaldees part that besiege it, he shall saue his lyfe, and shall

winne his soule for a pray.

10 *For I haue set my face against this cite (saith the Lorde) to plague it, and to do it no good: it must be geuen into the hande of the kyng of Babylon, and be brent with fire.

11 And vnto the house of the kyng of Iuda say thus: heare the worde of the Lorde:

12 O thou house of Dauid, thus saith the Lorde: *Minister righteousnesse and that soone, deliuer the oppressed from violent power, *or euer my terrible wrath breake out lyke a fire and burne, so that no man may quenehe it because of the wickednesse of your iniquations.

13 *Behold, saith the Lord, I wyll come vpon thee that dwellest in the valleys, rocks, and fieldes, and say, *tuthe, who will make vs afraide: or who wil come into our houses?

14 For I wyll visite you saith the Lord, because of the wickednesse of your inuentions, and wyll kindle such a fire in your wood, as shall consume all that is about you.

Esa. i.e.
Iere. xxii. a.
Zacha vii. b.
Iere. liii. a.

Iere. xlviii. a

Deu. xxix. c.
Iere. v. b.
xii. a. xiii. b.
and. xxiii. c.
Sopho. i. c.

The. xxij. Chapter.

: He exhorteth the kyng of Iuda to iudgement and righteousnesse. 9 why Hierusalem is brought into captiuitie. 11 The death of Sellum the sonne of Josua is prophesied.

1 **T**hus saith the Lorde: So do thoue into the house of the kyng of Iuda, and speake there these wordes,

2 And say: heare the worde of the Lorde thou kyng of Iuda that sittest in the kyngly seate of Dauid, thou and thy seruantes, and thy people that goeth in and out at these gates.

3 Thus the Lord commaundeth: *Kepe equite and righteousnesse, deliuer the oppressed from the power of the violent, do not greue nor oppresse the straunger, the fatherlesse, nor the widowe, and shed no innocent blood in this place.

4 And if ye kepe these thinges saythful-ly, then shall there come in at the doore of this house, kinges to sit vpon Dauids seate, they shalbe caried in charretts, and ride vpon horses, both they and their seruantes, and their people.

5 But if ye wyll not be obedient vnto these commaundementes, *I will beare by mine owne selfe, saith the Lorde, this house shall be waste.

6 For thus hath the Lorde spoken vpon the kynges of Iuda: Thou Gilead act vnto me the head of Libanus: Shall I not make thee so waste as the cities that no man dwelle in?

7 I wyll prepare a destroyer with his weapons for thee, to helpe do thoue thy especiall Cedar trees, and to cast them in the fire.

Esa. i.e.
Iere. l. c.
Hebreu. vii. b.

Esa. i.e.
Iere. xxi. c.
Zacharia. i. c.

The prophecie

- 25 8 And all the people that go by this citie, shall speake one to another: *Wherfore hath the Lorde done thus vnto this noble citie:
- Deu.xxix.d
iii.Re.ix.b.
- 9 Then shall it be answered: *Because they haue broken the couenaunt of the Lorde their God, and haue worshipped and serued straunge Gods.
- Deu.xxix.d
iii.Re.ix.b.
4.Re.xxiii.b
ii.Par.vii.d.
4.Reg.23.c.
- 10 Mourne not ouer the dead, and be not wo for them: but be sorie for hym that departedly away, for he commeth not agayne, and seeth his natie countrey no more.
- 11 For thus saith the Lorde as touching *Sallum the sonne of Iolias kyng of Iuda, whiche raigned after his father: When he is caried out of this place, he shall neuer come hyther agayne.
- ii.Par.iii.e.
- 12 For he shall dye in the place where vnto he is led captiue, and shall see this lande no more.
- 13 *Wo worth hym that buyldeth his house with brighteounesse, and his parlours with the good that he hath gotten by violence, which neuer recompenceth his neighbours labour, nor payeth hym his hyre:
- Esa.i.v.c.
Agge.i.a.
- 14 Who thinketh in hym selfe, I wyll buylde me a wyde house and gorgeous parlours, who causeth windowes to be heven therein, and the seelinges and ioystes maketh he of Cedar, and paineth them with Sinoper.
- 15 Thinkest thou to raigne nowe that thou hast inclosed thy selfe with Cedar: Did not thy father eate and drinke and prosper well, as long as he dealt with equite and righteounesse:
- 16 Yea, when he helped the oppressed and poore to their right, then prospered he well: From whence came this, but onely because he knewe me, saith the Lorde:
- 17 Penethelesse, as for thyne eyes and thyne heart they loke vpon conetounesse, to shed innocent blood, to do wrong and violence.
- 4.Reg.23.c.
and.xxiii.a
1er.xxxvi.d.
- 18 *And therefore thus saith the Lorde against Jehoaikim the sonne of Iolias kyng of Iuda: They shall not mourne for hym (as they vse to do) Alas brother, alas sister: neither shall they say vnto him, Alas sir, alas for that noble prince.
- 19 But as an asse shall he be buried, cor-
- rupt, and be cast without the gates of Hierusalem.
- 20 Climbe vp the hyll of Libanus [O thou daughter Sion] lyft vp thy voyce vpon Balan, crye from all partes: for all thy louers are destroyed.
- 21 I gaue thee warning whyle thou wast yet in prosperitie: but thou saidest, I wyll not heare: And this maner hast thou vled from thy youth, that thou wouldest neuer heare my voyce.
- 22 All thy heardmen shall be driuen with the winde, and thy darlings shall be carryed away into captiuitie: then shalt thou be brought to shame and confusion, because of all thy wickednes.
- 23 Thou that dwellest vpon Libanus, and makest thy nest in the Cedar trees, *Howe little shalt thou be regarded when thy sorowe and panges come vpon thee, as vpon a woman trauayling with chylde:
- Esa.xiii.d
and.xxix.a
1er.xxix.b
and.xxix.a
4.Reg.24.b
4.Reg.24.b
*Dr. J. J. J.
- 24 *As truly as I liue saith the Lorde, though Conanias the sonne of Jehoaikim kyng of Iuda were the signet of my right hande, yet wyll I pincke him of.
- 25 And I wyll geue thee into the hande of them that seeke thy life, and into the power of them that thou fearest, even into the power of Nabuchodonosor the kyng of Babylon, and into the power of the Chaldees.
- 26 Moreover, I wyll sende thee and thy mother that bare thee into a straunge lande where ye were not borne, and there shall ye dye.
- 27 But as for the lande that ye wyll desire to returne vnto, ye shall neuer come at it agayne.
- 28 This man Conanias shall be lyke an image robbed and torne in peeces, and like a vessell wherein there is no pleasure: wherefore both he and his seede shall be sent away, and cast into a lande that they knowe not.
- 29 O thou earth, earth, earth, heare the worde of the Lorde,
- 30 Thus saith the Lorde, write this man destitute of chyliden: for no prosperitie shall this man haue all his dayes, neyther shall any of his seede be so happye as to sit vpon the seate of Dauid, and to beare rule any more in Iuda.

The. xxiiij. Chapter.

¹ He speaketh against euill curates that make hauocke of the flocke of the Lorde. ³ Of the conuersion of the remnaunt of the Jewes to the faith. ⁵ The comming of the true shepheard Christe is prophesied. ⁹ Against false prophetes. ²² When a prophete preacheth the worde of God, God conuerteth the heartes of the hearers. ²⁶ Against prophetes that preache lies vnder the name of God. ³² The miracles of false prophetes.



Whnto the shep-
herdes that de-
stroy and scatter
my flocke, saith
the Lorde.

Wherfore this
is the saying of
the Lorde God of
Israel concer-

ning the shepherdes that feede my
people, He scatter and thrust out my
flocke, and loke not vpon them: there-
fore nowe wyll I visite the wicked-
nesse of your imaginations, saith the
Lorde.

³ And I wyll gather together the rem-
naunt of my flocke from all landes that
I had diuyn them vnto, and will bring
them agayne to their foldes, that they
may growe and increase.

⁴ I wyll let shepherdes also ouer
them, whiche shall feede them: they
shall no more feare and dread, and there
shall none of them be losse, saith the
Lorde.

⁵ Beholde, the tyme commeth saith
the Lorde, that I wyll rayle vp the
righteous braunche of Dauid, whiche
kyng shall beare rule, and he shall pros-
per with wisdom, and shall set vp equi-
tie and righteousnesse agayne in the
earth.

⁶ In his tyme shall Iuda be saued,
and Israel shall dwell without feare:
and this is the name that they shall
call hym, euen the Lorde our righte-
ousnesse.

⁷ And therefore beholde the tyme com-
meth saith the Lorde, that it shall be no
more sayde, the Lorde liueth whiche
brought the chyldren of Israel out of
the lande of Egypt:

⁸ But the Lorde liueth whiche brought
forth and led the seede of the house of

Israel out of the north lande, and from
all countreys where I had scattered
them: and they shall dwell in their owne
lande agayne.

⁹ My heart breaketh in my body, be-
cause of the false prophetes all my
bones shake, I am become like a drun-
ken man that by the reason of wine can
take no rest, for very feare of the Lorde
and his holy wordes.

¹⁰ Because the lande is full of adulte-
rers, and they swearing it moun-
teth, and the pleasaunt pastures of
the desert are dryed vp: yea the way
that men take is wicked, and their poly-
er is nothing right.

Iere. xliii. a.

¹¹ For the prophetes and the priestes
them selues are polluted hypocrites,
and their wickednesse haue I founde
in my house, saith the Lorde.

¹² Wherfore their way shall be slipperie
in the darknesse, wherein they may
stagger and fall: for I wyll bring a
plague vpon them, euen the yere of
their visitation, saith the Lorde.

¹³ I haue seene folly among the pro-
phetes of Samaria, that preached for
Baal, and deceaued my people of Is-
rael.

¹⁴ I haue seene also among the pro-
phetes of Iherusalem foule adulterie, and
presumptuous lyes: they take the most
shamefull men by the hande, flattering
them, so that they can not returne from
their wickednes: all these with their ci-
tizens are vnto me as Sodom, and as
the inhabitours of Gomorre.

¹⁵ Therefore thus saith the Lorde of
hostes concerning these prophetes:
Beholde, I wyll feede them with
wormewood, and make them drinke
the water of gall: For from the pro-
phetes of Iherusalem is hypocricie
come into all the lande.

Ier. lxi. b.

The prophecie

- E** 16 And therfore the Lorde of hostes ge-
ueth you this warning: *Hear not the
wordes of the prophetes that preache
vnto you and deceaue you, truly they
teache you vanitie: for they speake the
meaning of their owne heart, and not
out of the mouth of the Lorde.
- Iere. xlii. a.**
and. xliii. b.
Sopho. i. c. 17 *They say vnto them that despise me,
The Lorde hath spoken it, tush, ye
shall prosper right well: and vnto all
them that walke after the lust of their
owne heart, they say, tush, there shall
no misfortune happen you.
- 18 For who hath sitten in the counsaile
of the Lorde, that he hath hearde and
vnderstande what he is about to do:
who hath marked his deuice, and
heard it:
- Iere. xxx. d.** 19 *Beholde, the stormie weather of the
Lorde [that is] his indignation, shall go
forth, and a violent whirlewinde shall
fall downe vpon the head of the ba-
gobly.
- 20 And the wrath of the Lorde shall not
turne agayne, vntill he perforce and
fulfill the thought of his heart: *and in
the latter dayes ye shall knowe his
meaning.
- Iere. xxx. d.** **D** 21 I haue not sent these prophetes [saith
the Lorde] and yet they ranne, *I
haue not spoken to them, and yet they
preached.
- 22 But if they had continued in my coun-
saile, they had opened to my people my
wordes, and they had turned my peo-
ple from their euill wayes, and wicked
imaginings.
- Psal. lxx. a.**
Ezech. viii. b. 23 *Am I then God that seeth but the
thing whiche is nye at hande, and not
that is farre off, saith the Lorde:
- Psal. lxx. a.**
Amos. ix. a. 24 *May any man hide himselfe so, that
I shall not see hym saith the Lorde:
do not I fulfill heauen and earth saith
the Lorde:
- Esa. lxxi. a.**
Aet. vii. f.
and. xvii. b. 25 I haue hearde well inough what the
prophetes say that preache lyes in my
name, saying, I haue dreamed, I haue
dreamed.
- 26 Howe long wyll this continue in the
prophetes heart to tell lies, and preache
the craftie subtiltie of their owne heart:
- 27 whose purpose is with the dreames
that euery one tell, to make my people
forget my name, as their fathers dyd
when Isaal came vp.
- 28 The prophete that hath a dream, let
hym tell it, *and he that vnderstandeth
my worde, let hym shewe it saythfully:
for what hath chaffe and wheate to do
together saith the Lorde:
- 29 Is not my worde like a fire saith the
Lorde: and like an hammer that brea-
keth the harde stone:
- 30 Therefore thus saith the Lorde:
beholde, I wyll vpon the prophetes
that steale my worde prouide from
euery man.
- 31 Beholde, here am I saith the Lorde,
against the prophetes that make ton-
gues tender to speake, and to say, The
Lorde hath saide it.
- 32 Beholde, here am I saith the Lorde,
against those prophetes that dare pro-
phete lying dreames, and deceaue my
people with their vanities and incon-
stant deuices, yet I neuer sent nor com-
maunded them: They shall do this
people no good at all, saith the Lorde.
- 33 If this people, eyther any prophete or
priest aske thee, and say: what is the
burthen of the Lorde: Thou shalt say
vnto them: what burthen: I wyll for-
sake you saith the Lorde.
- 34 And the prophete, priest, or people that
bless this tearme, The burthen of the
Lorde: hym wyll I visite, and his house
also.
- 35 But thus shall ye say euery one to
another, and euery man to his brother:
what aunswere hath the Lorde geuen:
or what is the Lordes commaunde-
ment:
- 36 And as for the burthen of the Lorde,
ye shall speake no more of it, for euery
mans owne worde is his burthen: be-
cause ye haue altered the wordes of the
liuing God, the Lorde of hostes, our
God.
- 37 Thus shall euery man say to the pro-
phetes: what aunswere hath the
Lorde geuen thee: or what saith the
Lorde:
- 38 And not once to name the burthen of
the Lorde. Therefore thus saith the
Lorde: Forasmuch as ye haue used this
terme (the burthen of the Lorde) where
as I notwithstanding sent vnto you
and forbade you to speake of the Lordes
burthen:
- 39 Beholde therefore, I wyll take you
vp as a burthen, and wyl cast you farre
off from my presence, yea and the cite al-
so

so that I gaue you and your fathers:
40 And wyll bryng you to an enerlasting

confusion, and into a shame that shall
neuer be forgotten.

¶ The. xxiiij. Chapter.

The vision of the two panniers of figges. ¶ The first vision signifieth, that part of
the people shoulde be brought agayne from captiuitie. ¶ The seconde, that Zedechi-
as and the rest of the people shoulde be destroyed.

¶ 1



he Lorde shew-
ed me a vision:
Beholde, there
stode two maun-
des of figges be-
fore the temple of
the Lorde, after
that * Nabucho-
donozar kyng of
Babylon had led away captiue Jerho-
nias the sonne of Jehoakim kyng of
Juda, the mightie men also of Juda,
with the workemasters and cunning
men of Hierusalem vnto Babylon.

2 In the one maunde were very good
figges, euen like those that be first ripe:
in the other maunde were very naugh-
tie figges, whiche might not be eaten
they were so euill.

¶ 3

Then sayd the Lord vnto me: what
seest thou Ieremie: I sayde, * figges,
whereof some be very good, and some
so euill that no man may eate them.

4 Then came the worde of the Lorde
vnto me, after this maner:

5 Thus saith the Lorde the God of
Israel, Like as thou knowest the good
figges: so shall I knowe the men led
away, Whom I haue sent out of this
place into the lande of the Chaldees for

their profite:

6 And I wyll set mine eyes vpon them
for the best, for I wyll bryng them a-
gayne into this lande, I wyll buyde
them by, and not breake them dowayne,
I wyll plant them, and not roote them
out.

7 * And I wyll geue them an heart to
knowe howe that I am the Lorde:
They shalbe my people, and I wyll be
their God: for they shall returne vnto
me with their whole heart.

8 * And like as thou knowest the naugh-
tie figges whiche may not be eaten they
are so euill: euen so wyll I, saith the
Lorde, cause Zedechias the kyng of
Juda, yea and all his princes, and the
residue of Hierusalem that remaine
ouer in this lande, and them also that
dwel in Egypt, to be bered and plagi-
ed in all kyngdomes and landes.

9 And I wyll make them to be a * re-
profe, a common byworde, a laughing
stocke and shame in all the places where
I shall scatter them.

10 I wyll sende the sworde, hunger, and
pestilence among them, vntyll I haue
cleane consumed them out of the lande
that I gaue vnto them and their fa-
thers.

25

Deu. xxix. a
Iere. xxx. d.
xxxii. f.
xxxii. e.

Iere. xxix. e.

Psa. lxxix. a
Baruc. iia.

The. xxv. Chapter.

Ieremie prophesieth that they shalbe in captiuitie thiescore and ten yeres, because
they contemned and despised the worde of God. 10 He sheweth that after the thye-
score and ten yeres, the Babylonians shoulde be destroyed. 14 The destruction of all
nations is prophesied. 14 He moueth the priettes of the nations to wailing.

¶ 1



Sermon that was ge-
uen vnto Ieremie by-
pon all the people of
Juda, in the fourth
yere of Jehoakim the
sonne of Josias kyng
of Juda (that was in
the first yere of Nabuchodonozor kyng
of Babylon.)

2 Which sermon Ieremie the prophete
made vnto all the people of Juda, and
to all the inhabitours of Hierusalem, on

this maner.

3 From the thirteenth yere of Josias
the sonne of Amion kyng of Juda vnto
this present day (that is euen twentie
and three yeres) the worde of the Lord
hath ben committed vnto me, * and
so I haue spoken vnto you, I haue
risen by early, I haue geuen you war-
ning in season: but ye woulde not
heare me.

4 * Though the Lord hath sent his ser-
uauntes all the prophetes vnto you in
season

Iere. xxxix. c
xxxv. c.
xxxviii. a.

1. Par. 36. c.

The prophecie

- season, yet would ye not obey, ye would not incline your eares to heare.
4. Rex. vii. c. 5 He sayde: * Turne againe euery man from his euill way, and from your wicked imaginations, and so shall ye dwell for euer in the lande that the Lord promised you and your forefathers.
- 6 And go not after straunge gods, serue them not, worship them not, and anger me not with the workes of your owne handes, then wyll I not punish you.
- 7 **B** Nevertheless, ye would not heare me saith the Lord, but haue provoked me to anger with the workes of your handes, to your great harme.
- 8 Therefore thus saith the Lord of hostes: * Because ye haue not hearkened vnto my worde,
- 9 Lo, I wyll sende out and call for all the people that dwell in the north saith the Lord, and wyll prepare Nabuchodonosor the kyng of * Babylon my seruant, and wyll bring them vpon this lande, and vpon all that dwell therein, and vpon all the people that are about them, and wyll utterly roote them out: I wyll make them amazed, a mockage, and a continuall desert.
- 10 Therefore, I wyll take from them the voyce of gladnesse and solace, the voyce of the bridegrome and the bride, the noyse of the miltstones, and the light of the cressets.
- 11 And this whole lande shall become a wilderness and astonished: and these nations shall serue the kyng of Babylon thre score yeres and ten.
- 12 When the thre score and ten yeres are expired, I wil visite all the wickednesse of the kyng of Babylon and his people saith the Lord, yea and the lande of the Chaldees, and wyll make it a perpetual wilderness.
- 13 And wyll fulfill all my wordes vpon that lande whiche I haue deuised against it: yea all that is written in this booke, whiche Ieremie hath prophesied of all people.
- 14 So that they also shall be subdued vnto diuers nations and great kynges, for I wyll recompence them according to their bodes and workes of their owne handes.
- 15 For thus hath the Lord God of Israel spoken vnto me: take this wine
- cup of indignation fro my hande, that thou mayest cause all people to whom I sende thee, for to drinke of it.
- 16 That when they haue drunken thereof, they may be madde and out of their wittes, when the sword commeth that I wyll sende among them.
- 17 Then toke I the cuppe from the Lordes hande, and made all people to drinke thereof vnto whom the Lord had sent me:
- 18 But first the citie of Iherusalem, and all the cities of Iuda, their kynges and princes, to make them desolate, amazed, despised, and hissed at, and cursed, according as it is come to passe this day:
- 19 Yea and Pharaos the kyng of Egypt, his seruantes, his princes, and his people altogether one with another:
- 20 And all kynges of the lande of Ihus, all kynges of the Philistines lande, Ascalon, Azah, Accaron, and the remnant of Asdod,
- 21 The Edomites, the Moabites, and the Ammonites,
- 22 All the kynges of Tyrus and Sidon, and the kynges of the Isles that are beyond the sea,
- 23 Deban, Thema, Buz, and all them that dwell in the uttermost partes of the worlde,
- 24 All the kynges of Arabia, and generally all the kynges that dwell in the desert,
- 25 All the kynges of Zimri, all the kynges of Elam, all the kynges of the Medes,
- 26 All the kynges towarde the north, whether they be farre or nye, euery one against his neighbour, yea and all the kyngdomes that are vpon the whole earth: and the kyng of Sclach shall drinke also after them.
- 27 Therefore say thou vnto them, This is the commaundement of the Lord of hostes the God of Israel: Drinke and be drunken, spewe and sall, that ye neuer arise, and that thowhe the sword whiche I wyll sende among you.
- 28 But yf they wyll not receaue the cup of thy hande, and drinke it, then tell them, thus doth the Lord of hostes threaten you, Drinke it you shall, and that shortly:
- 29 For lo, I begyn to plague the citie that my name is geuen vnto, thinke ye then

E
Esa. lii.
Psal. lxxv.

Iere. xlii. 5
Eze. ix. 6
i. Pet. i. 12

then that I will leaue you vnprynced: ye shall not go quiter: for why? I call for a sworde vpon all the inhabitours of the earth, saith the Lorde of hostes.

E 30 Therefore tell them all these wordes, and say vnto them: *The Lorde shall crye from aboue, and his voyce shall be heard from his holy habitation, with a great noyse shall he rise from his court regall: he shall geue a great voyce like the grape gatherers, and the sounde thereof shall be heard vnto the endes of the worlde.

31 For the Lorde hath a iudgement to geue vpon all people, and wyll holde his court of iustice with all fleshe, and wyll deliuer the vngodly to the sworde, saith the Lorde.

Revised 32 For thus saith the Lorde of hostes, *Beholde, a miserable plague shall go from one people to another, and a great homie water shall arise from all the endes of the earth.

33 And the same day shall the Lord him

selfe slay them from one ende of the earth to another: there shall no more be made for any of them, none gathered vp, none buried: but shall lye as dunge vpon the ground.

34 Mourne O ye shepherdes, and crye, sprinkle your selues with ashes O ye rannimes of the flocke: for the tyme of your slaughter and breache is fulfilled, and ye shall fall lyke vessels that were much set by.

35 *The shepherdes shall haue no way to flee, and the rannimes of the flocke shall not escape. Psal. cxlii.

36 Then shall the shepherdes crye horribly, and the rannimes of the flocke shall mourne: for the Lorde hath consumed their pasture,

37 And their best fieldes lye dead, because of the horrible wrath of the Lorde.

38 They haue forsaken their foldes like as a lion: for their lande is waste because of the spoylers furious crueltie, and of his fearefull indignation.

¶ The .xxvj. Chapter.

Jeremie moueth the people to amendement. 7 He is taken of the prophetes and priestes, and brought to iudgement. 23 Arias the prophete is kylled of Jehoahim, contrary to the wyll of God.

A 1 In the begynnyng of the raigne of Jehoahim the sonne of Josias kyng of Iuda, came this worde from the Lorde, saying:

2 Thus saith the Lord: Stande in the court of the Lordes house, & speake vnto all them which (out of the cite of Iuda) come to do worship in the Lordes house, all the wordes that I commaunde thee to say: *Take that thou kepe not one worde backe.

3 (If peradventure they wyll hearken and turne euery man from his wicked way, that I may also repent of the plague which I haue determined to bring vpon them, because of their wicked inventions.)

4 And after this maner shalt thou speake vnto them, Thus saith the Lord: If ye wyll not obey me, to walke in my lawes which I haue geuen you,

5 And to heare the wordes of my seruantes the prophetes whom I sent vnto you, rising vp tynely, and stylle sendyng, yet you haue not hearkened:

6 Then wyll I do to this house *as I did vnto Silo, and wyll make this cite to be abhorred of all the people of the earth.

7 And the priestes, the prophetes, and all the people hearde Jeremie preache these wordes in the house of the Lorde.

8 Nowe when he had spoken out all the wordes that the Lorde commaunded hym to preache vnto the people, then the priestes, the prophetes, and all the people toke holde vpon hym, and sayde, Thou shalt dye:

9 Howe darest thou be so bolde as to say in the name of the Lord, it shall happen to this house as it did vnto Silo, and this cite shall be so waste that no man may dwell therein:

10 And when all the people were gathered about Jeremie in the house of the Lorde, the princes of Iuda hearde of this rumour, and they came soone out of the kynges palace into the house of the Lorde, and late them downe before the *newe doore of the Lorde.

11 Then spake the priestes and the prophetes vnto the rulers, and to all the people,

Iere. vii. 2.

3.

4. Reg. ix. 3. Iere. xvi. d.

The prophecie

Ioh. xix. a.
Mat. xvi. g.

people these wordes, * This man is worthy to dye: for he hath preached agaynst this cite, as ye your selues haue heard with your eares.

12 Then sayde Jeremie vnto the rulers and to all the people, The Lord hath sent me to preache agaynst this house, and agaynst this cite, all the wordes that ye haue heard.

13 Therfore amende your wayes, and your aduise mentes, and be obedient vnto the voyce of the Lord your God, so shall the Lord repent of the plague that he hath deuised agaynst you.

¶ 14 Nowe as for me I am in your handes, do with me as you thinke expedient and good:

Mat. xxiii. e

15 But this shall ye knowe yf ye put me to death, * ye shall make your selues, this cite, and all the inhabitours therof guiltie of innocent blood: for this is of a trueth, that the Lord hath sent me vnto you, to speake all these wordes in your eares.

16 Then sayde the rulers and the people vnto the priestes and prophetes: This man may not be condemned to death, for he hath preached vnto vs in the name of the Lord our God.

17 The elders also of the lande stood by, and sayde thus vnto all the people.

Mich. i. a.

18 Michias the Mozaithite, which was a prophete vnder Ezechias kyng of Iuda, spake to all the people of Iuda, thus saith the Lord of hostes, * Sion shall be plowed like a fiede, Hierusalem

Mich. iii. c.

shall be an heape of stones, and the hyll of the Lordes house shall be turned to an hye wood.

19 Did Ezechias the kyng of Iuda and all the people of Iuda put hym to death for this: No verely: * but rather feared the Lord, and made their prayer vnto hym, for the which cause also the Lord^(a) repented of the plague that he had deuised agaynst them: Should we then do such a shamefull deede agaynst our soules?

Ion. iii. b.

(a) In the
breake nature
there is no
such afflic-
tion: but
God as he
saith
after the ma-
nere of men
repent, when
he seeth that
he hath de-
uised, or
not de-
uised, the
plague
which he
threateneth.
3. Reg. ii. d.
Mich. iii. c.

20 There was a prophete also that preached ffly in the name of the Lord, called Urias the sonne of Semaias of Bithiatharim: this man also preached agaynst this cite and agaynst this lande, according to all as Jeremie saith.

21 Nowe when Jehoakim the kyng with all the estates and princes had heard his wordes, the kyng went about to slay him: * when Urias perceaued that, he was afraide and fled, and departed into Egypt.

22 Then Jehoakim the kyng sent seruantes into the lande of Egypt [name-lye] Elnathan the sonne of Achboi, and certayne men with hym into Egypt:

23 which fetched Urias out of Egypt, and brought him vnto king Jehoakim, that slue hym with the sworde, and cast his dead body into the common peoples graue.

24 But Ahikam the sonne of Saphan helped Hieremie, that he came not into the handes of the people to be slayne.

The. xxvij. Chapter.

¶ Jeremie at the commaundement of the Lord sendeth bondes to the kyng of Iuda, and to the other kynges that were nye, whereby they are monished to become subiectes vnto Nabuchodonosor. ¶ He warneth the people, and the kynges, and rulers, that they beleue not false prophetes.

A 1



In the begynnyng of the raigne of Jehoakim the sonne of Josias kyng of Iuda, came this worde vnto Jeremie from the Lord, which spake

thus vnto me:

2 Make thee bondes and chaynes, and put them about thy necke,

3 And sende them to the kyng of Edom, to the kyng of Moab, to the kyng of Ammon, to the kyng of Tyrus, and to the kyng of Sidon, and that by the

messengers which shall come to Hierusalem, vnto Zedekiah the kyng of Iuda:

4 And bid them say vnto their masters, Thus saith the Lord of hostes, the God of Israel, speake thus vnto your masters:

5 * I am he that made the earth, the men, and the cattell that are vpon the grounde with my great power & stretched out arme, and haue geuen it vnto whom it pleased me.

6 * And nowe wyll I deliuer all these landes into the power of Nabuchodonosor

Deut. x. c.

Ezech. x. a.
Iudi. xii. d.
1. Reg. xxi. c.

10302 the kyng of Babylon *my seru-
uant: the beastes also of the fiede
shall I geue hym, to do hym seruice.

157 *And all the people shal serue him, and
his sonne, and his childers children, un-
till the tyme of the same lande be come,
and his tyme also: yea many people and
great kynges shall serue hym.

8 Moreover, that people and kyngdome
which wyll not serue Nabuchodonozor,
& that wyll not put their neckes vnder
the yoke of the kyng of Babylon: the
same people wyll I visite with the
sworde, with hunger and pestilence,
vntill I haue consumed them in his
handes, saith the Lorde.

9 *And therfore folowe not your pro-
phetes, soothsayers, expounders of
dreames, charmers, & witches, which
say vnto you, We shal not serue the kyng
of Babylon.

10 For they preache you lyes, to bring you
farre from your lande, & that I myght
cast you out, and destroy you.

11 But the people that put their neckes
vnder the yoke of the kyng of Baby-
lon and serue hym, those wyll I let re-
mayne still in their owne lande, saith
the Lorde, and they shall occupie it and
dwell therein.

12 All these thynges tolde I Zedekiah
the kyng of Iuda, and sayde: *But your
neckes vnder the yoke of the kyng of
Babylon, and serue him and his people,
that ye may liue.

13 Why sayest thou and thy people perishe
with the sworde, with hunger, with
pestilence, like as the Lord hath deuised
for all people that wyll not serue the
kyng of Babylon:

14 *Therefore geue no care vnto those
prophetes that tell you, We shal not
serue the kyng of Babylon: for they
preache you lyes.

15 Neither haue I sent them saith the
Lorde: howbeit they are bolde falsly to
prophetic in my name, that I myght
the sooner drive you out, and that ye
myght perishe, with your preachers.

16 I speake to the priestes also, and to all
this people: Thus saith the Lorde,
Heare not the wordes of your pro-
phetes that preache vnto you, and say,
Beholde, *the vessels of the Lordes
house shall shortly be brought hyther
agayne from Babylon: for they proph-
etie lyes vnto you.

17 Heare them not, but serue the kyng of
Babylon, that ye may liue: wherefore
wyll ye make this cite to be destroyed:

18 But yf they be true prophetes in very
deede, and yf the worde of the Lorde be
committed vnto them, then let them
pray the Lord of hostes, that the rem-
nant of the ornamentes which are in
the house of the Lorde & in the house of
the kyng of Iuda, and at Iherusalem,
be not carryed to Babylon also.

19 For thus hath the Lorde of hostes
spoken concerning the pillers, the lauer,
the seate, and the residue of the orna-
mentes that yet remaine in this cite,

20 which Nabuchodonozor the kyng of
Babylon toke not when he carryed
away Iechonias the sonne of Jeho-
kim kyng of Iuda, with all the pow-
er of Iuda & Iherusalem, vnto Babylon
captiue.

21 Yea thus hath the Lorde of hostes
the God of Israel spoken, as touchyng
the residue of the ornamentes of the
Lordes house, of the kyng of Iuda his
house, and of Iherusalem:

22 *They shalbe carryed vnto Babylon,
and there shall they remaine vntill I
visite them, saith the Lorde: *then wyll
I bring them hyther agayne.

¶ The.xxviii. Chapter.

1 The false prophetic of Hananias the prophete. 12 Jeremie the weth that the prophetic
of Hananias is false, by the example of the other prophetes. 13 He being inspired of the
Lorde, reproveth Hananias propheticyng his death.

21 **A**D it came to passe
the same yere, even in
the begynnyng of the
raigne of Zedekiah
kyng of Iuda, in the
fourth yere, the fift
moneth, that Hananias

the sonne of Assur the prophete of Gi-
beon spake to me in the house of the
Lorde, in the presence of the priestes,
and of all the people, and sayde:

2 Thus saith the Lorde of hostes the
God of Israel: I haue broken the yoke
of the kyng of Babylon,

3 And


The prophecie

- Iere xxviii. c 3 *And after two yeres Wyll I bryng agayne into this place all the ornaments of the Lordes house, that Nabuchodonozor kyng of Babylon caried away from this place vnto Babylon.
- 4 yea I Wyll bryng agayne Iechonias the sonne of Ichoakim the kyng of Iuda hym selfe, with all the prisoners of Iuda that are caried vnto Babylon, euen into this place, saith the Lorde: for I Wyll breake the yoke of the kyng of Babylon.
- 5 Then the prophete Jeremie gaue aunswere vnto the prophete Hananias before all the priestes, and before all the people that were present in the house of the Lorde.
- Mich. iii. c 6 *And the prophete Jeremie sayde, Amen, the Lorde do that, and graunt the thyng which thou hast prophesied, that he may bryng agayne all the ornaments of the Lordes house, and restore all the prisoners from Babylon into this place.
- 25 7 Neuerthelesse, hearken thou also what I Wyll say, that thou and all the people may heare.
- 8 The prophetes that were before vs in tyme past, which prophesied of warre, of trouble, of pestilence,
- 9 Either of peate vpon many nations and great kyngdomes, were proued by this (yf God hath sent them in very deede) when the thyng came to passe which the prophete tolde before.
- Deu. xviii. d 10 And Hananias the prophete toke the chayne from the prophete Jeremies

- necke, and brake it:
- 11 And with that sayde Hananias that all the people might heare, thus hath the Lorde spoken, Euen so Wyll I breake the yoke of Nabuchodonozor kyng of Babylon from the necke of all nations, yea and that within this two yere. And so the prophete Jeremie went his way.
- 12 Nowe after that Hananias the prophete had taken the chayne from the prophete Jeremies necke and broken it, the worde of the Lorde came vnto the prophete Jeremie, saying:
- 13 Go and tell Hananias these wordes, Thus saith the Lorde: thou hast broken the chayne of wood, but in steade of wood thou shalt make chaynes of iron.
- 14 For thus saith the Lorde of hostes the God of Israel: I Wyll put a yoke of iron vpon the necke of all this people, that they may serue Nabuchodonozor the kyng of Babylon, yea and so shall they do: and I Wyll geue hym the beastes of the fildes.
- 15 Then sayde the prophete Jeremie vnto the prophete Hananias: *Hear me. Iere. xxxix. c Hananias, The Lorde hath not sent thee, but thou bryngeest this people into a false beliefe.
- 16 And therfore thus saith the Lorde: Beholde, I Wyll sende thee out of the lande, and within a yere thou shalt dye, because thou hast falsely spoken agaynst the Lorde.
- 17 So Hananias dyed the same yere in the seuenth moneth.

The .xxix. Chapter.

1 The pistle of Jeremie sent vnto them that were in captiuitie in Babylon. 10 He prophesieth their returne from the captiuitie after seuentie yeres. 16 He prophesieth the destruction of the king and of the people that remayned in Hierusalem. 21 He threatneth two prophetes that seduced the people. 25 The death of Semeiah the Nehelamite is prophesied.

- 1  These are the wordes of the booke that Jeremie the prophete sent from Hierusalem vnto the prisoners, the senators, priestes, prophetes, and all the people, whom Nabuchodonozor had led from Hierusalem vnto Babylon,
- 2 After that tyme that kyng Iechonias and his queene, his chamberlaynes, the princes of Iuda and Hierusalem, the

workmaisters of Hierusalem, were departed thither.

- 3 Which booke Elafah the sonne of Saphan, & Gamariah the sonne of Helkiah did beare, whom Zedekias the kyng of Iuda sent vnto Babylon to Nabuchodonozor the kyng of Babylon: These were the wordes of Hieremies booke.
- 4 Thus hath the Lorde of hostes the God of Israel spoken, vnto all the prisoners that were led from Hierusalem to Babylon:
- 5 3mide

5 *Bulde you houses to dwell therein, plant you gardens, that you may enjoy the fruites therof.

6 *Take you viues, prouide viues for your sonnes, and daughters, prouide viues for your sonnes, and husbandes for your daughters: that they may get sonnes & daughters: and that ye may multiplie there, and decrease not.

7 Seke after the peace and prosperitie of the cite wherein ye be prisoners, *and pray vnto the Lorde for it: for in the peace therof shall your peace be.

8 For thus saith the Lorde of hostes the God of Israel, *Let not these prophets and soothsayers that be among you deceaue you, and beleue not your owne dreames:

9 For why? they preache you lyes in my name, and I haue not sent them, saith the Lorde.

10 But thus saith the Lorde, *when ye haue fulfilled seuentie yerres at Babylon, I will bring you home, and of mine owne goodnesse I will cary you hither agayne into this place.

11 For I knowe what I haue deuised for you, saith the Lorde: My thoughtes are to geue you peace, and not trouble, and to geue you an ende as you wishe and hope to haue.

12 *Ye shall crye vnto me, ye shall go and call vpon me, and I will heare you.

13 *Ye shall seke me and fynde me, yea yf so be that you seke me with your whole heart.

14 I will be founde of you, saith the Lorde, and will deliuer you out of prison, and gather you together agayne out of all places wherein I haue scattered you saith the Lorde, and will bring you agayne to the same place from whence I caused you to be caried away captiue.

15 But where as ye say that God hath rayled you by prophetes at Babylon,

16 Thus hath the Lorde spoken to the king that sitteth in the throne of Dauid, and to all the people that dwell in this cite, your brethren *that are gone with you into captiuitie:

17 Thus [I say] speaketh the Lorde of hostes, Beholde *I will sende a worde, hunger, and pestilence vpon them, and will make them lyke vnto synners that may not be eaten for bitternesse:

18 And I will persecute them with the

worde, with hunger, and pestilence, I will deliuer them vp to be vored of all kyngdomes, to be cursed, abhorred, laughed to scorne, and put to confusion of all the people among whom I haue scattered them:

19 And that because they haue not ben obedient vnto my commaundementes saith the Lorde, which I sent vnto them by my seruauntes the prophetes: *I stood by early and sent vnto them, but they woulde not heare, saith the Lorde.

Iere. xxv. a.
and. xliiii. a.

20 Heare therfore the worde of the Lorde all ye prisoners whom I sent from Hierusalem to Babylon.

21 Thus hath the Lorde of hostes the God of Israel spoken of Ahab the sonne of Colaiiah, and of Zedekiah the sonne of Maasiah, which prophetic lyes vnto you in my name: Beholde, I will deliuer them into the hande of Nabuchodonosor the kyng of Babylon, that he may slay them before your eyes.

22 And all the prisoners of Iuda that are in Babylon, shall take this tearme of cursyng, and say: Nowe God do vnto thee as he did vnto Zedekiah & Ahab, whom the kyng of Babylon rolled in the fire:

23 Because they sinned shamefully in Israel, for they haue not only defiled their neighbours viues, but also preached lying wordes in my name, which I haue not commaunded them: This I testifie and assure, saith the Lorde.

24 But as for Semeiah the Nehelamite, thou shalt speake vnto hym:

25 Thus saith the Lorde of hostes the God of Israel, Because thou hast sent letters in thine owne name vnto all the people that is at Hierusalem, and to Sophoniah the sonne of Maasiah the priest, yea & sent them to all the priestes, wherein thou writest thus vnto hym:

26 The Lorde hath ordeyned thee to be priest in the steade of Jehoiada the priest, that thou shouldest be chiefe in the house of the Lorde about all prophetes and preachers, and that thou mightest set them vpon the pylloze, or in the stocks:

4. Reg. ii. a.
2. Par. 23. a.

27 Nowe happenceth it then that thou hast not reproued hieremie of Anathoth, which neuer leaueth of his prophetieng.

28 And beside all this, he hath sent vs worde vnto Babylon, and tolde vs playnely

Iere. xxxix. c.

The prophecie

- playnely that our captiuitie shall long endure, that we should build vs houses to dwel therein, and to plant vs gardens, that we may enioy the frutes therof.
- 29 Which letter Sophonias the priest read, and let Jeremie the prophete heare it.
- 30 Then came the worde of the Lorde vnto Jeremie, saying:
- 31 Sende worde to all them that be in captiuitie, on this manner, Thus hath the Lorde spoken concerning Semeiah

the Rehelanite: *Because that Semeiah hath prophesied vnto you without my commission, and brought you into a false hope:

Iere 23 c.

- 32 Therefore thus the Lorde doth certifie you, Beholde, I WylI visite Semeiah the Rehelanite and his seede, so that none of his shall remayne among this people, and none of them shall see the good that I WylI do for my people, saith the Lorde: for he hath preached falsely of the Lorde.

The xxx. Chapter.

1 The returne of the people from Babylon. 8 God by his chafferng sheweth that the people is sinnefull. 16 The destruction of the enemies of Israel.

- A 1 **T**hese are the wordes that the Lord sheweth vnto Jeremie, saying:
- 2 Thus saith the Lorde God of Israel: Write by diligently all the wordes that I haue spoken vnto thee in a booke.

Iere xxx. c.

- 3 For lo, the tyme commeth saith the Lorde, that I WylI byng agayne the prisoners of my people of Israel and Iuda saith the Lorde: for I WylI restore them vnto the lande that I gaue to their fathers, and they shall haue it in possession.

- 4 Agayne, these wordes spake the Lord concerning Israel and Iuda,

- 5 Thus saith the Lorde, we haue heard a terrible crye, feare and disquietnesse.

- 6 For what els doth this signifie that I see? (Namely) that all strong men finite euery man his hande vpon his loynes, as a woman in the payne of her trauayle: who euer saide a man trauayle with childe: Enquire thereafter and see, yea all their faces are marueylous pale.

Iere xlii. b.

- B 7 Alas for this day, which is so dreadfull that none may be likened vnto it, and alas for the tyme of Jacobs trouble, from the which he shal yet be deliuered.

- 8 For in that day saith the Lorde of hostes, I WylI take his yoke from of thy necke, and breake thy bondes, and straungers shall no more haue dominion ouer them:

Ezech 34. d.

- 9 But they shall do seruice vnto God their Lorde, and to Dauid their kyng whom I WylI raise vp vnto them.

Iere xlii. g.

- 10 And as for thee O my seruant Jacob, feare not saith the Lorde, and be

not afrayde O Israel: For lo, I WylI helpe thee also from farre, and thy seede from the lande of their captiuitie: And Iacob shall turne agayne, he shalbe in rest, and haue a prosperous lyfe, and no man shall make hym afrayde:

- 11 For I am with thee to helpe thee, saith the Lorde: And though I shall destroy all the people among whom I haue scattered thee, yet WylI not destroy thee, but correct thee, and that with descretion: for I WylI not utterly destroy thee.

Amos ix. b.

Iere x. d.

- 12 Therefore thus saith the Lorde, Thy brosinges are perilous, & thy woundes redy to cast thee into sicknesse.

Ezech. xli. Nahum. i. a.

- 13 There is no man to meddle with thy cause, or to lay plaster vpon thee, or to bynde by thy woundes to heale thee.

- 14 All thy louers haue forgotten thee, and care nothing for thee: for I haue geuen thee a cruell stroke, and chastened thee roughly, and that for the multitude of thy misdeedes: for thy sinnes haue had the ouer hande.

- 15 Why makest thou mone for thy harme: In deede thou art sore wounded and in icopardie: but for the multitude of thy misdeedes and sinnes I haue done this vnto thee.

Iere xlii. d.

- 16 And therefore all they that deuour thee, shalbe deuoured, and all thine enemies shalbe led into captiuitie: all they that make thee waste, shalbe wasted them selues, and all those that rob thee, WylI I make also to be robbed.

Iere xlii. and x. d.

- 17 For I WylI geue thee thy health agayne, and make thy woundes whole saith the Lorde, because they reuiled thee, as one cast away and dyspised: Sion

- Sion [sayde they] is she whom no man regardeth.
- 18 For thus saith the Lorde, Beholde I wyll bring agayne the captiuitie of Jacobs tentes, and defende his dwelling place: the citie shalbe builded in her olde estate, and the houses shall haue their ryght foundation.
- 19 And out of them shal go thankesgeuing and the voyce of ioy: I wyll multiplie them, and they shal not be fewe, I shall endue them with honour, and no man shall subdue them.
- 20 Their children shalbe as afozetyne, and their congregation shal continue in my syght: and all those that bere them wyll I visite.
- 21 A captayne also shall come of them,

and a prince shall spryng out from the myddest of them, hym wyll I challenge to my selfe, and he shall come vnto me: * For what is he that geueth ouer his heart to come vnto me, saith the Lorde:

22 * He shalbe my people also, and I wyll be your God.

23 * Beholde, on the other syde shall the wrath of the Lorde breake out as a stormie water, as a myghtie whirle wynde, and shall fall vpon the heades of the vngodly.

24 The terrible displeasure of the Lorde shall not leaue of, vntyll he haue done and perfourmed the intent of his heart, * Which in the latter dayes ye shall vnderstande.

Ioh.vi.c.

Iere.xxiii.b.
xxiii.b.
xxxi.f.
Iere.xxiii.e.
xxv.b.

Iere.xxiii.e.

The xxxj. Chapter.

1 He prophesieth that the people of Israel shalbe restored agayne vnto their prosperitie. 18 To be turned from sinne is the gift of God. 27 The birth of Christe is prophesied. 30 All the wicked shall dye in their wickednesse. 31 The newe testament and couenaunt is prophesied. 33 The Christians are taught and instruct of the Lorde. 34 Our sinnes shall so be remitted, that they shall not once be thought vpon. 35 God promiseteth that he wyll cast of the Jewes. 38 The building agayne of Hierusalem.

- 1 **A** the same tyme, saith the Lord, shal I be the God of all the generations of Israel, & they shalbe my people.
- 2 Thus saith the Lord: * The people of Israel which escaped in the wilderness from the sworde, founde grace to come into their rest.
- 3 Euen so shall the Lorde now also appeare vnto me from farre [and say] * I loue thee with an euerlasting loue, therefore by my mercie I haue drawen thee vnto me.
- 4 I wyll repayre thee agayne O thou daughter of Israel, that thou mayest be fast and sure: thou shalt take thy tabrettes agayne, and go forth with them that leade the daunce:
- 5 Thou shalt plant vines agayne vpon the hylls of Samaria, and the grape gatherers shall plant, and commonly eate of it.
- 6 For the dayes shall come when the watchmen vpon the mount of Ephraim shall crye, * Arise, let vs go vp vnto Sion to our Lorde God.
- 7 For thus saith the Lorde, Reioyce with gladnesse because of Jacob, crye vnto the head of the gentiles, speake

out, syng and say, O Lorde saue thy people the remnaunt of Israel.

- 8 Beholde, I wyll bring them agayne from out of the north lande, and gather them from the endes of the worlde, with the blynde & lame that are among them, with the women that be great with chylde, & such as be also deliuered: and the companie of them that come agayne shalbe great.
- 9 They shall come weeping, and with mercifull pitie will I bring them hither agayne: I will leade them to the riuers of water in a strayght way where they shall not stumble: * For I am Israels father, and * Ephraim is my first borne.
- 10 Heare the worde of the Lorde O ye gentiles, preache in the Isles that I ye farre of, and say: he that hath scattered Israel, shall gather hym together agayne, and shall kepe hym as a shepheard doth his flocke.
- 11 For the Lorde hath redeemed Jacob, and ridde hym from the hande of the violent.
- 12 And they shall come and reioyce vpon the hyll of Sion, and shall haue plentyfullnesse of goodes, which the Lorde shall geue them, [namely] wheate, wine, oyle, young sheepe, and calves: and their soule shalbe as a well watered garden, for

Deut.xi.a.
Gen.xlviii.d

The prophecie

for they shall no more be hungry.

13 Then shall the mayde reioyce in the daunce, yea both young and olde folkes: for I wyll turne their sorowe into gladnesse, and wyll comfort them from their sorowes, and make them ioyfull.

14 I wyll poure plenteousnesse vpon the heartes of the priestes, and my people shall be satisfied with my goodnesse, saith the Lorde.

15 Thus saith the Lorde, "The voyce of heauynesse, weeping, and lamentation was heard on hye, euen of Rachel mournyng for her children, and woulde not be comforted because they were not.

16 But now saith the Lorde, leaue of from weeping and crying, withholde thine eyes from teares: for thy labour shall be rewarded saith the Lorde, and they shall come agayne out of the lande of their enemies.

17 Yea euen thy posteritie shall haue consolation in this saith the Lorde, that thy chyldren shal come agayne into their owne lande.

18 Moreover, I hearde Ephraim that was led away captiue complayne on this maner: "O Lorde thou hast correct me, & thy chastenyng haue I receaued as an vntamed calfe, "conuert thou me and I shall be conuerted: for thou art my Lorde God.

19 Yea as soone as thou turnest me, I shall reforme my selfe, and when I vnderstande, I shall suite vpon my thygh: for verely I haue committed shamefull thynges: for I haue bozue the reproofe and confusio[n] of my yowth.

20 Vpon this complaynt I thought thus by my selfe: "Is not Ephraim my deare soune: Is he not the childe with whom I haue had all my mirth and pastime: For since the tyme that I first comuned with hym, I haue hym euer in remembrance: therfore my heart dymeth me vnto hym, gladly and louyngly wyll I haue mercie vpon hym, saith the Lorde.

21 Make thy selfe markes, set vp heapes of stone, set thine heart vpon the way that thou didst walke, and turne agayne O thou daughter of Israel, turne agayne to these cities of thine.

22 Holbe long wilt thou go astray O thou shynkyng daughter: for the Lorde wyll waite a nyde thyng vpon earth: A woman shall compasse a man.

23 For thus saith the Lorde of hostes

the God of Israel: It wyll come therto, that when I haue brought Iuda out of captiuitie, these wordes shall be heard in the lande and in his cities, The Lorde blesse thee O thou dwellyng place of ryghteousnesse, O thou holy hyll.

24 And there shall dwell Iuda and all her cities, the shepheardes and husbandmen:

25 For I shall feede the hungry soule, and refreche all faynt heartes.

26 When I hearde this, I came agayne to my selfe, I saide like as I had ben waked out of a swete sleepe.

27 Beholde saith the Lorde, the dayes come that I wyll sowe the house of Israel and the house of Iuda with men and with cattell.

28 Yea it shall come therto, that like as I haue gone about in tymes past to roote them out, to scatter them, to breake them downe, to destroy them, & chasten them: euen so wyll I also go diligently about to builde them vp agayne, and to plant them, saith the Lorde.

29 Then shall it no more be sayde, The fathers haue eaten a sowre grape, and the chyldrens teeth are set on edge:

30 For euery one shall dye for his owne misdeedes: so that who so eateth a sowre grape, his teeth shall be set on edge.

31 Beholde the dayes wyll come saith the Lorde, that I wyll make a newe couenaunt with the house of Israel, and the house of Iuda:

32 Not after the couenaunt that I made with their fathers, when I toke them by the hande and led them out of the lande of Egypt, which couenaunt they brake, yea euen when I as an husbande had rule ouer them saith the Lorde.

33 But this shall be the couenaunt that I wyll make with the house of Israel after those dayes saith the Lorde: "I wyll plant my lawe in the inwarde partes of them, and write it in their heartes, "and wyll be their God, and they shall be my people.

34 And from thence forth shall no man teache his neighbour or his brother, and say, Knowe the Lorde: but they shal all knowe me from the lowest vnto the hiest, saith the Lorde: for I wyll forgieue their misdeedes, and wyll neuer remember their synnes any more.

35 Thus saith the Lorde, which gaue the sunne to be a lyght for the day, and the moone

Iere.iii.c.
Math.ii.c.

Mat.v.a.
and.xii.

Deut.ii.g.
Iere.iii.c.
Zach.ii.a.

Eze.ii.viii.

Heb.ii.viii.

Heb.x.a.

Esa.ii.b.

Iere.ii.b.
and.xcvi.

Gen.ii.b.

Eze.xx.c.

Ihre.v.c.
Zach.ii.a.

Gen.48.d.

moone and the starres to shine in the night, whiche moweth the sea, so that the fluddes thereof ware fierre, his name is the Lorde of hostes.

36 Like as this ordinance shall neuer be taken out of my sight, saith the Lorde: so shall the seede of Israel neuer cease, but alway be a people before me.

37 Moreover, thus saith the Lorde, Like as the heauen above cannot be measured, and as the foundations of the earth beneath may not be sought out: so will I also not cast out the whole seede of Israel for that they haue committed saith the Lorde.

38 Beholde, the dayes come saith the Lorde, that the cite of the Lorde shall be enlarged, from the towre of Hananeel, vnto the gate of the corner wall.

ii. Efd. iii. a.
Zac. xxiii. b.

39 From thence shall the right measure be taken before her vnto the hyll toppe of Gareb, and shall come about Gath.

Iere. xix. b.

40 And the whole valley of the dead carcasses, and of the ashes, and all the fieldes, vnto the brooke of Cedron, and vnto the corner of the horse gate towards the east, it shall be holy vnto the Lorde, and shall neuer be broken nor cast downe any more.

¶ The. xxxii. Chapter.

Jeremie is cast into prison, because he prophesied that the cite shoulde be taken of the kyng of Babylon. 7 By the feldes that Jeremie bought at the commaundement of the Lorde, is signified that the people shoulde come againe to their owne possession. 38 The people of God are his seruantes, and he is their Lorde. 40 To feare God, is Gods gift, to the entent that sinnes may be eschewed.

¶ These wordes spake the Lorde vnto Jeremie in the tenth yere of Zedekias king of Iuda, whiche was the eyghteenth yere of Nabuchodonosor,

2 What tyme as the kyng of Babylons host layde siege vnto Iherusalem: but Jeremie the prophete lay bonnde in the court of the prison, whiche was in the kyng of Iudaes house,

3 where Zedekias the kyng of Iuda caused hym to be layde, because he had prophesied on this maner: Thus saith the Lorde, Beholde, I wyll deliuer this cite into the handes of the kyng of Babylon, whiche shall take it.

4 As for Zedekias the kyng of Iuda, he shall not be able to escape the Chaldees: but surely he shall come into the handes of the kyng of Babylon, whiche shall speake with him mouth to mouth, and one of them shall looke another in the face.

5 And Zedekias shall be caried vnto Babylon, and there shall he be vntyll the tyme that I visite hym saith the Lorde: but if thou takest in hande to fight against the Chaldees, thou shalt not prosper.

6 And Jeremie saide; Thus hath the

Lorde spoken vnto me:

7 Beholde, Hananeel the sonne of Selumi thine vncles sonne, shall come vnto thee, and require thee to redeeme the lande that lyeth in Anathoth vnto thy selfe: for by reason of kinned it is thy right to redeeme it and bye it out.

Leuit. xxv. d
Nu. xxxiii. a.
and xxxvi. a
Ruth. iiii. a.

8 And Hananeel myne vncles sonne came to me in the court of the prison, according to the word of the Lorde, and sayde vnto me: Bye my lande I pray thee, that lieth in Anathoth in the countrey of Benjamin, for by heritage thou hast right to loose it out for thy selfe, therefore redeeme it. Then I perceaued that this was the commaundement of the Lorde:

9 And so I bought the lande from Hananeel of Anathoth myne vncles sonne, and waped hym there the money, euen seven sheles, and ten syluer pence:

10 And I writ it in a booke, and sealed it, and toke witnesses, and waped hym there the money vpon the waights.

11 So I toke the euidence with the copte, when it was orderly sealed, and read it ouer:

12 And I gaue the euidence to Baruch the sonne of Neriah, the sonne of Naaiah, in the sight of Hananeel myn cousin, and in the presence of the witnesses that be named in the euidence, and before all the

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the Iewes that were thereby in the court of the pyson.

13 I charged Baruch also before them, saying:

14 The Lord of hostes, the God of Israel commaundeth [thee] to take this sealed euidence with the copie, and to lay it in the earthen vessell, that it may long continue.

15 For the Lord of hostes the God of Israel hath determined, that houses, feldes, and vineyardes shalbe possessed agayne in this lande.

16 Nowe when I had deliuered the euidence vnto Baruch the sonne of Neriah, I besought the Lord, saying:

Gen. i. a.
Iere. x. b.

17 O Lord God, * it is thou that hast made heauen and earth with thy great power and hye arme, and there is nothing hid from thee.

Exod. 54. a.

18 * Thou shewest mercy vpon thousandes, thou recompensst the wickednesse of the fathers into the bosome of the chyldren that come after them.

Rom. ii. a.

19 Thou art the great and mightie God, whose name is the Lord of hostes, great in counsel, and excellent in worke, thyne eyes looke vpon all the wayes of mens chyldren, * to rewarde euery one after his way, and according to the frutes of his inuentions.

Exod. vii.
vnto the. xv
chapter.

20 * Thou hast done great tokens and wonders in the lande of Egypt, as we see this day, vpon the people of Israel, and vpon those men, to make thy name great, as it is come to passe this day.

21 Thou hast brought thy people of Israel out of the lande of Egypt, with tokens, with wonders, with a mightie hande, with a stretched out arme, and with great terriblenesse:

22 And hast geuen them this lande, like as thou haddest promised vnto their fathers [name] that thou wouldest geue them a lande that floweth with mylke and honye.

Iud. iii. iii.
vi. viii.

Esther v. b.

23 * Nowe when they came therein and possessed it, they folowed not thy voyce, and walked not in thy lawe: * but all that thou commaundedst them to do, that haue they not done, and therefore come all these plagues vpon them.

24 Beholde, there are bulwarkes made nowe against this cite to take it, and it shalbe worne of the Chaldees that besiege it with sworde, with hunger, and

death: and looke what thou hast spoken, that same shall come vpon them, for so all thinges are present vnto thee.

25 Yet sayest thou vnto me O Lord God, and commaundest me that I shall bye a peece of land vnto my selfe for money, and take witness thereto: and yet in the meane season the cite is deliuered into the power of the Chaldees.

26 Then came the worde of the Lord vnto Ieremie, saying:

27 Beholde, I am the Lord God of all fleshe: is there any thing then to harde for me:

E
Iere. xxi.
xxxix. c.

28 Therefore thus saith the Lord: * behold, I shall deliuer this cite into the power of the Chaldees, and into the power of Nabuchodonosor the king of Babylon, they shall take it:

29 For the Chaldees shall come and winne this cite, and set fire vpon it, and burne it, with the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal, and poyzed drinke offerings vnto strange gods, to prouoke me vnto wrath:

30 For the chyldren of Israel and the chyldren of Iuda haue only ben doyng wickednesse before me from their youth by, they haue ben only prouoking me to wrath with the workes of their owne handes, saith the Lord.

31 For what hath this cite benels, but a prouoking of my wrath euer since the day that thei builded it, vnto this houre wherein I cast it out of my sight:

32 Because of the great blasphemies of the children of Israel and Iuda, which they haue done to prouoke me, yea they, their kynges, their princes, their priestes, their prophetes, the men of Iuda, and the citizens of Ierusalem:

Iere. li. b.

33 * when I stode by early and taught them, and instructed them, they turned their backs to me, and not their faces,

34 They woulde not heare to be reformed and correct: * but set their idols in the house that is halowed to my name, to defile it.

Iere. vii. d.

35 They haue buylded hye places for Baal in the valley of the chyldren of Beniamin, to cause their sonnes & daughters to passe thorow [fire] in the honour of Moloch, whiche I neuer commaun-

ded

ded them: neither came it euer in my thought to make Iuda sinne with such abhominacion.

36 And nowe therefore thus hath the Lorde God of Israel spoken concerning this cite, whiche as ye your selues confesse, shall be deliuered into the hande of the kyng of Babylon, [when it is worne] with the sworde, with hunger, and with pestilence.

37 Beholde, I wyll gather them together from all landes, wherein I haue scattered them in my wrath in fearefull and great displeasure, and wyll bryng them agayne vnto this place, where they shall dwell safely:

38 And they shall be my people, and I wyll be their God.

39 And I wyll geue them one heart and one way, that they may feare me at the dayes of their lyfe: that they and their chyldren after them may prosper.

40 And I wyll set by an euerlasting covenante with them [namely] that I wyll neuer ceasse to do them good, and that I wyll put my feare in their

heartes, so that they shall not runne away from me.

41 Yea I wyll haue a lust and pleasure to do them good, and faithfully to plant them in this land with my whole heart and with my whole soule.

42 For thus saith the Lorde, Like as I haue brought all this great plague vpon this people: euen so wyll I also bryng vpon them all the good that I haue promysed them.

43 And men shall haue their possessions in this lande, wherof ye say nowe, that it shall neither be inhabited of the people, nor of cattell, but be deliuered into the handes of the Chaldees:

44 Yea lande shall be bought for money, and euidences made ther vpon, and sealed before witnessers in the countrey of Benjamin, and rounde about Ierusalem, in the cities of Iuda, in the cities that are vpon the mountaynes, and them that lye beneath, yea and in the cities that are in the south: for I wyll bryng their prysoners hither agayne, saith the Lorde.

Deut. 30. b.
Iere. xxi. c

The. xxxiii. Chapter.

The prophete is moued of the Lord, to pray for the deliuerance of the people, whiche the Lorde promyseth. 3 God forgueth synnes, and doth graciously to the people for his owne renoume. 15 Of the birth of Christe. 20 The kyngdome of Christe in the Church shall neuer be ended.

1 Moreover, the worde of the Lorde came vnto Ieremie againe* whē he was yet bounde in the court of the prysen.

2 Thus saith the Lord who made Ierusalem, who fashioned the same to establishe it, whose name is the Lorde:

3 Crye vnto me, and I wyll aunswere, and shewe thee great and hye thinges whiche were vnknewen vnto thee.

4 Thus [I say] speaketh the Lorde god of Israel, concerning the houses of this cite, and the houses of the kynges of Iuda that are broken thorow the ordinaunce and the sworde.

5 The inhabitours of this cite haue come to fight against the Chaldees, and they are filled with the dead carcases of men, whom I haue slayne in my wrath and displeasure, when I turned

my face from this cite, because of al her wickednesse.

6 Beholde saith the Lorde, I wyll repaire and heale their woundes, and make them whole: I wyll open them the large treasure of peace and truely,

7 And wyll returne the captiuitie of Iuda and Israel, and wyll set them by agayne as they were before:

8 From all misdeedes wherein they offended against me, I wyll cleanse them: and all their blasphemies which they haue done against me when they regarded me not, I wyll forgue them.

9 And this shall get me a name, a prayse and honour among all the people of the earth, whiche shall heare all the good that I wyll shewe vnto them, yea they shall be afraide and astonied at all the good deedes and benefites that I wyll do for them.

Iere. xlii. d.

The prophecie

10 Moreover, thus saith the Lord: In this place (whereof ye say that it shalbe a wilderness, wherein neither people nor cattle shall dwell) in lyke maner in the cities of Juda and in the streetes of Hierusalem (which also shalbe so voyde that neither people nor cattle shall dwell there.)

11 Shall the voyce of gladnesse be heard agayne, the voyce of the bridegrome and of the bride, the voyce of them that shall sing, *Praise the Lord of hostes, for he is louing, and his mercy endureth for euer, and the voyce of them that offer by gyftes in the house of the Lord: for I wyll restore the captiuitie of this lande as it was afore, saith the Lord.

12 Thus saith the Lord of hostes, I shall come yet therto, that in this lande which is voyde from men and cattle, and in all the cities of the lande, there shalbe set by shepherdes cottages to rest their flockes.

13 In the cities vpon the mountaynes, and in the cities that lye vpon the plaine, and in the cities of the south, in the lande of Benjamin, and rounde about Hierusalem, and in the cities of Juda shall the sheepe passe agayne vnder the hande of him that telleth them, saith the Lord.

14 *Beholde, the tyme cometh saith the Lord, that I will perfourme that good thing which I haue promised vnto the house of Israel, and vnto the house of Juda.

15 In those dayes, and at the same tyme, I wyll bring forth vnto Dauid the braunche of righteousness, and he shall do equitie and righteousness in the lande.

16 In those dayes shall Juda be saued, and Hierusalem shall dwell safe: and this shalbe her name, ^(c) God our righteousness.

17 For thus the Lord promisseth, Da-

uid shall neuer want one to sit vpon the throne of the house of Israel:

18 *Neither shall the priests and leuites want one to offer alway before me burnt offerings, to kindle the meate offerings, and to prepare the sacrifices.

19 And the worde of the Lord came vnto Ieremie, after this maner.

20 Thus saith the Lord: Day the couenaunt which I haue made with day and night be broken, that there shoulde not be day and night in due season:

21 Then may my couenaunt also be broken which I made with Dauid my seruaunt, and so he not to haue a sonne to raigne in his throne: so shall also the priests and Leuites neuer sayle, but serue me.

22 *For like as the starres of heauen may not be numbred, neither the sande of the sea measured: so wyll I multiplie the seede of Dauid my seruaunt, and the Leuites my ministers.

23 Moreover, the worde of the Lord came to Ieremie, saying:

24 Considerest thou not what this people speaketh: Two kinredes [say they] had the Lord chosen, and those same two hath he cast away: for so they haue despised my people, and they reputed them as though they were no people.

25 Therefore thus saith the Lord, If I haue made no couenaunt with day and night, and geuen no statute vnto heauen and earth:

26 Then will I also cast away the seede of Jacob and Dauid my seruaunt, so that I wyll take no priuce out of his seede to rule the posteritie of Abraham, Isaac, and Jacob: but yet I will turne agayne their captiuitie, and be mercifull vnto them.

Psal. cviii. a.
i. Mach. iii. d

Eze. xxviii. a.

Eze. xxxii. d
ii. Reg. vii. c.
(a) This name hath God geuen to Church, and so properly belong to him: whereas here it is attributed vnto the Church, for that God the father hath espoused Christ his sonne vnto the Church, and hath enuoiued her with his blood that he should

i. Reg. ii.

ii. Pet. ii.

Gene. xv. b.
and. xxxii. a

The

The. xxxiiij. Chapter.

He threatneth that the cite, and the king Zedekias also shalbe geuen into the handes of the kyng of Babylon. He rebuketh them that brought suche of their brethren into captiuitie, as were pardoned to go at their libertie.

21



These are the wordes whiche the Lord spake vnto Ieremie, what tyme as Nabuchodonozor the king of Babylon, and all his host, and all the kyngdomes that were vnder his power, and all his people fought against Iherusalem and all the cities therof.

Thus saith the Lord God of Israel, Go and speake to Zedekias the king of Iuda, and tell hym, the Lord sendeth thee this worde: beholde, I will deliuer this cite into the hande of the kyng of Babylon, he shall burne it with fire,

And thou shalt not escape his handes, but shalt be taken prisoner, and deliuered into his power: Thou shalt looke the kyng of Babylon in the face, and he shall speake to thee mouth to mouth, and then shalt thou go to Babylon.

Yet heare the worde of the Lord, O Zedekias thou kyng of Iuda, thus saith the Lord vnto thee, Thou shalt not be slayne with the sword,

But shalt dye in peace: And as thy forefathers the kynges, thy progenitors were brent, so shalt thou be brent also, and in thy mourning they shal say, O Lord: for thus haue I determined, saith the Lord.

Then saide Ieremie the prophete all these wordes vnto Zedekias kyng of Iuda in Iherusalem,

What tyme as the kyng of Babylons host besieged Iherusalem, and the remnant of the cities (namely) Lachis and Azekah, whiche yet remayned of the strong defended cities of Iuda.

These are the wordes that the Lord spake vnto Ieremie the prophete,

When Zedekias was agreed with all the people at Iherusalem, that there shoulde be proclaymed a libertie:

So that euery man should let his seruauant and handmayde go free, Hebrue and Hebrueffe, and no Feide holde his brother as a bondman.

Nowe as they had consented, all the princes and all the people whiche had gathered vnto this agreement, that euery man shoulde set at libertie his bondseruant and bondwoman, and no longer to holde them bounde: euen so they were obedient, and let them go free.

But afterwarde they repented, and toke agayne the seruantes and handmaidens whom they had let go free, and so made them bonde agayne.

For whiche cause, the worde of the Lord came vnto Ieremie from the Lord hym selfe, saying:

Thus saith the Lord God of Israel: I made a couenaunt with your fathers when I brought them out of the lande of Egypt, out of the house of bondage, saying:

When seven yeres are out, euery man shall let his bought seruauant an Hebrue go free, if he haue serued hym sixe yeres: but your fathers obeyed me not, and hearkened not vnto me.

As for you ye were not turned, and dyd right before me, in that ye proclaymed euery man to let his neighbour go free, and in that ye made a couenaunt before me in the temple that beareth my name.

But yet ye turned your selues againe, and blasphemmed my name, in this, that euery man hath required his seruauant and handmayde agayne whom ye had let go quite and free, and compelled them to serue you agayne, and to be bondmen and bondwomen.

And therefore thus saith the Lord: Ye haue

Exod. xxi. 2.
Leui. xxi. 6
Deut. xv. 12.

Deut. xv. 12.
Exod. xxi. 2.

Jer. l. 11.

Jer. l. 11.

Jer. l. 11.

Jer. l. 11.

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haue not obeyed me, euery man to proclaime freedom vnto his brother and neighbour: Wherefore I wyll call you vnto freedom, saith the Lorde, euen vnto the sworde, to the pestilence, and to hunger, and will make you to be plagued in all kyngdomes of the earth.

18 Hea those men that haue broken my couenaunt, and not kept the wordes of the appointment whiche they made before me, * when they helved the calfe in swi, and when they went thorow the two halfes therof,

19 The princes of Iuda, the princes of Hierusalem, the gelded me, the priestes, and all the people of the lande, whiche went thorow the two sydes of the calfe:

20 Those men will I geue into the power of their enemies, and into the handes of them that folowe vpon their liues: * and their dead bodies shalbe meate for the foules of the ayre and beastes of the fielde.

21 As for Zedekias the king of Iuda and his princes, I wyll deliuer them into the power of their enemies, & of them that desire to slay them, and into the hande of the kyng of Babylons host, * whiche now is departed from you.

22 But thorow my commaundement (saith the Lord) they shall come againe before this cite, they shall fight against it, winne it, and burne it: Moreover, I wyll lay the cities of Iuda so waste, that no man shall dwell therein.

Psalm. 79.2.
Ier. vii. 2.

Ier. vii. 2.

The. xxxv. Chapter.

1 He propoundeth the obedience of the Rechabites, and thereby confoundeth the pryde of the Jewes. 6 The commaundement of Ionadab the father of the Rechabites. 17 He threatneth punishment vnto the rebellious Jewes. 19 He promisseth prosperitie vnto the Rechabites for their obedience.

1 **T**HE wordes which the Lorde spake vnto Jeremie, in the raigne of Jehoakim the sonne of Josias kyng of Iuda, are these:

2 Go vnto the house of the Rechabites, and call them out, and bryng them to the house of the Lorde, into some commodious place, and geue them wine to drinke.

3 Then toke I Iazaniah the sonne of Jeremie, the sonne of Ihabaziah, and his brethren, and all his sonnes, and the whole housholde of the Rechabites,

4 And brought them into the house of the Lord, into the closet of the chyldren of Ianan the sonne of Jezebaliah the man of God, whiche was by the closet of the princes, that is aboute the closet of Maasiah the sonne of Sellum, whiche is the treasurer.

5 And before the sonnes of the kindred of the Rechabites I set portes full of wine, and cuppes, and sayde vnto them, Drinke wine:

6 But they sayde, we wyll drinke no wine: for Ionadab the sonne of Re-

chab our father commaunded vs, saying: We and your sonnes shall neuer drinke wine, * buyde houses, sowe no seede, plant no vines,

7 Hea ye shall haue no vineyardes: but for al your tyme ye shall dwell in tentes, that ye may liue long in the land wherein ye be straungers.

8 Thus haue we obeyed the commaundement of Ionadab the sonne of Rechab our father in al that he hath charged vs, and so we drinke no wine al our life long, we nor our wyues, our sonnes and our daughters,

9 Neither buyde we any house to dwell therein: we haue also among vs neither vineyardes, nor come lande to sowe:

10 But we dwell in tentes, we obey, and do according vnto all that Ionadab our father commaunded vs.

11 But now that Nabuchodonosor the kyng of Babylon came vp into the lande, we sayde, Come, let vs go to Hierusalem, that we may escape the host of the Chaldees and the Assyrians: and so we dwell now at Hierusalem.

12 Then came the worde of the Lorde vnto Jeremie, saying:

13 Thus

Ier. xxxv.

8

iii. Reg. x. c.

- 13 Thus saith the Lorde of hostes, the God of Israel: Go and tell the men of Juda, and the inhabitants of Ierusalem: Wyl ye not be reformed to obey my wordes, saith the Lorde:
- 14 The wordes whiche Ionadab the sonne of Rechab commaundered his sonnes, that they shoulde drinke no wine, are fast surely kept, for vnto this day they drinke no wine, but obey their fathers commaundement: but as for me * I haue stande by early, I haue spoken vnto you, and geuen you earnest warning, and yet haue ye not ben obedient vnto me.
- 15 Yea I haue sent my seruantes at the prophetes vnto you, I rose by early, and sent you word, saying: O turne you now every man from his wicked way, amende your liues, and go not after strange gods to worship them, that ye may continue in the lande whiche I haue geuen vnto you and your fathers: but ye woulde neither heare me nor folowe me.

- 16 The chyldren of Ionadab Rechabs sonne, haue stedfastly kept their fathers commaundement that he gaue them: but this people is not obedient vnto me,
- 17 And therfore thus saith the Lorde of hostes, the God of Israel: Beholde, I wyl bring vpon Juda, and vpon every one that dwelleth in Ierusalem, all the trouble that I haue deuised against them: * For I haue spoken vnto them, but they woulde not folowe, I haue called vnto them, neuertheless they woulde geue me no answer.
- 18 Ieremie also spake vnto the householde of the Rechabites, Thus saith the Lorde of hostes the God of Israel: forasmuche as ye haue obeyed the commaundement of Ionadab your father, and kept all his preceptes, and done according to all that he hath bidden:
- 19 Therefore thus saith the Lorde of hostes the God of Israel: * Ionadab the sonne of Rechab shal not faile, but haue one out of his flocke to stande alway before me.

Prou. i. c.
Esa. xlv. b.
Ier. vii. b.

Ier. xxxiii. c.

The. xxxvj. Chapter.

1 Baruch wryteth (as Ieremie enditeth) the booke of the curses against Juda and Israel. 2 He is sent with the booke vnto the people, and readeth it before them all. 3 He is called before the rulers, and readeth it before them also. 4 The rulers shewe vnto the kyng the wordes of the booke. 5 Jehudi taketh the booke and readeth a litle of it, and casteth it into the fire. 6 There is another wrytten at the commaundement of the Lorde.

- 1 **I**n the fourth yere of Jehoakim the sonne of Josias the kyng of Juda, came the worde of the Lorde vnto Ieremie, saying:
- 2 * Take a booke, and write therein all the wordes that I haue spoken to thee against Israel, against Juda, and against all the people, from the tyme that I began to speake vnto thee in the raigne of Josias, vnto this day:
- 3 That when the house of Juda heareth of the plague whiche I haue deuised for them, they may peradventure turne every man from his wicked way, that I may forgeue their offences and sinnes.
- 4 Then dyd Ieremie call Baruch the sonne of Neriah, * and Baruch wrote in the booke at the mouth of Ieremie,

- all the wordes of the Lorde whiche he had spoken vnto hym.
- 5 And Ieremie commaunded Baruch, saying: I am in prison, so that I may not come into the house of the Lorde:
- 6 Therefore go thou thither, and reade the booke that thou hast wrytten at my mouth (namely) the wordes of the Lorde, and reade them in the Lordes house vpon the ^(a) fasting day, that the people, whole Juda, and al they that come out of the cities may heare.
- 7 Peradventure they wyl pray meekely before the face of the Lorde, and turne every one from his wicked way: for great is the wrath and displeasure that the Lorde hath taken against this people.
- 8 So Baruch the sonne of Neriah, dyd according to all that Ieremie the prophete commaunded hym, reading the

(a) when Rechabites the kyng of Juda heard, that the kyng of Babylon his uncle was coming to besiege Ierusalem, he appointed a faste and publicke fast for all the people, commaunding them to resort vnto the temple at that tyme appointed, and there to make their humble prayers vnto God for peace. As the manner of Iudas people was in all their distresses to fast a yeare in faithful remembrance.

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wordes of the Lorde out of the booke
in the Lordes house.

25 ⁹ And this was done in the fifth yere of
Jehoakim the sonne of Josias kyng of
Juda, in the ninth moneth, * when it
was commaunded that all the people
of Hierusalem shoulde fast before the
Lorde, and they also that were come
fro the cities of Juda vnto Hierusalem:

Iosu. iii. a.

10 Then read Baruch the wordes of Je-
renie out of the booke within the house
of the Lorde, out of the treasure of Sa-
mariah the sonne of Saphan the scribe,
which is beside the hyer loft of the new
dooze of the Lordes house, that all the
people might heare.

Iere. xxxvi. a.

11 Now when Michas the sonne of Sa-
mariah, the sonne of Saphan, heard all
the wordes of the lord out of the booke,

12 He went downe to the kynges palace
into the scribes chaunbers, for there all
the princes were set, Elisania the scribe,
Dalaias the sonne of Semei, Elnathan
the sonne of Achboz, Samariah the
sonne of Saphan, Zedekias the sonne
of Hananias, with all the princes.

13 And Michas tolde them all the
wordes that he hearde Baruch reade
out of the booke before the people.

14 Then all the princes sent Jehudi the
sonne of Patthanias the sonne of Sele-
miah, the sonne of Chusi, vnto Baruch,
saying: Take in thine hande the booke
wherout thou hast read before all the
people, & come. So Baruch the sonne
of Periah toke the booke in his hande,
and came vnto them.

15 And they layd vnto him: Sit downe
and reade the booke, that we may
heare also: So Baruch read that they
might heare.

16 Nowe when they had hearde all the
wordes, they were abashed one vpon
another, and sayde vnto Baruch: we
will certifie the king of al these wordes.

17 And they examined Baruch, saying:
Tell vs, howe diddest thou write all
these wordes out of his mouth:

18 Then Baruch answered them: he
spake all these wordes vnto me with
his mouth, and I wrote them in the
booke.

19 Then sayd the princes vnto Baruch:
Go thy way, hide thee with Jeremie,
so that no man knowe where ye be.

20 And they went in to the kyng to the
court (but they kept the booke in the

chaumber of Elisania the scribe) and
tolde the kyng all the wordes, that he
might heare.

21 So the kyng sent Jehudi to fet hym
the booke: which he brought out of Eli-
sania the scribes chaunber, and Je-
hudi read in it, that the king and all the
princes whiche were about hym might
heare.

22 Nowe the kyng sate in the winter
house (for it was in the ninth moneth)
and there was a fire before hym.

23 And when Jehudi had read thre or
foure leaues therof, he cut the booke in
peeeces with a penknife, and * cast it into
the fire vpon the harth, vntill the booke
was al bzent in the fire vpon the harth.

i. Mach. ii.

24 Yet no man was abashed therof, nor
rent his clothes, neither the kyng hym
selfe nor his seruantes, though they
hearde all these wordes.

25 Neuerthelesse, Elnathan, Dalaias,
and Samariah besought the kyng that
he woulde not burne the booke: not-
withstanding, the kyng woulde not
heare them:

26 But commaunded Ierahmeel the
sonne of Amelech, Saraias the sonne
of Ezriel, and Seleniah the sonne of
Abdeel, to lay handes vpon Baruch the
scribe, and vpon Jeremie the prophete:
but the Lorde kept them out of sight.

27 Nowe after that the kyng had bzent
the booke, and the sermons which Ba-
ruch wrote at the mouth of Jeremie,
the worde of the Lorde came vnto Je-
renie, saying:

28 Take another booke, and write in it
all the foresayde sermons that were
written in the first booke whiche Je-
hoakim the kyng of Juda hath bzent.

29 And tell Jehoakim the kyng of Ju-
da, thus saith the Lorde: Thou hast
bzent the booke, and thoughtest within
thy selfe, why hast thou written therein,
that the kyng of Babylon shall come
and make this lande waste, so that he
shall make both people and cattell to be
out of it:

30 Therefore thus the Lorde saith of
Jehoakim the kyng of Juda: * There
shall none of his generation sit vpon the
throne of Dauid, his dead carcase shall
be cast out, that the heate of the day
and the frost of the night may come vpon
hym.

4 Reg. 14. b
Iere. xxxvi. c.

31 And I wyll visite the wickednesse of
hym,

hym, of his seede, and of his seruantes:
Moreover, all the euyl that I haue
promised them, though they hearde me
not, wyll I bryng vpon them, vpon the
inhabitours of Hierusalem, and vpon
all Iuda.

Then toke Ieremie another booke

and gaue it Baruch the scribe the sonne
of Ieriah, which wrote therein out of
the mouth of Ieremie, all the sermons
that were in the first booke which Je-
hoakim the kyng of Iuda did burne:
and there were added vnto them many
mo sermons, lyke vnto the former.

¶ The xxxvij. Chapter.

¹ Zedekia succedeth Cononiah, ³ he sendeth vnto Ieremie to pray for hym. ¹² Ieremie
goynge into the lande of Benjamin is taken, ¹⁵ he is beaten and put in prison, ¹⁷ he
is deliuered by hyng Zedekia.



Zedekia the sonne of
Josiah * which was
made kyng through
Nabuchodonosor king
of Babylon, reigned in
the lande of Iuda, in
the stead of Cononiah

the sonne of Jehoakim.

² But neither he, nor his seruantes, nor
the people in his lande, woulde obey the
wordes of the Lorde which he spake
by the prophete Ieremie.

³ * Neuerthelesse, Zedekia the king sent
Jehucall the sonne of Selemiah, and
Sophoniah the sonne of Maasiah the
priest, to the prophete Ieremie, saying:
¶ pray thou vnto the Lorde our God
for vs.

⁴ Nowe Ieremie walked free among
the people at that tyme, and was not
put in prison as yet.

⁵ * Pharaos hoast also was come out of
Egypt: which when the Chaldees
which besieged Hierusalem perceaued,
they departed from thence.

⁶ Then came the worde of the Lorde
vnto the prophete Ieremie, saying:

⁷ Thus saith the Lorde God of Israel,
¶ This aunswere shal ye geue to the king
of Iuda that sent you vnto me for coun-
saile: * Beholde, Pharaos hoast which
is come forth to helpe you, shal retorne
into Egypt into his owne lande.

⁸ But the Chaldees shall come agayne,
and fight agaynst this cite, winne it,
and set fire vpon it.

⁹ For thus saith the Lorde, Because not
your owne myndes, thynkyng on this
maner, Tylle, the Chaldees go nowe
their way from vs: No, they shall not
go their way.

¹⁰ For though ye had slayne the whole
hoast of the Chaldees that besiege you,

and that none remayned of them but
wounded men, yet shoulde they stande
by and set fire vpon this cite.

¹¹ Nowe when the hoast of the Chaldees
was broken by from Hierusalem for
fear of the Egyptians armie,

¹² Ieremie went out of Hierusalem to-
warde the lande of Benjamin, to get
hym from among the people.

¹³ And when he came vnder Benjamin
port, there was a porter called Ieriah,
the sonne of Selemiah, the sonne of * Ma-
niah, which fell vpon hym, and toke
hym, saying: Thy mynde is to rume to
the Chaldees.

Ier. xxxviii. b.

¹⁴ Then sayde Ieremie, It is not so, I
go not to the Chaldees: Neuerthelesse,
¶ Ieriah woulde not beleue hym, but
brought Ieremie bounde before the
princes.

¹⁵ Wherefore the princes were angry
with Ieremie, & smote hym, and layde
hym in prison in the house of Jonathan
the scribe: for they had made that house
the prison.

¹⁶ Thus was Ieremie put into a dun-
geon and prison, and so lay there a long
tyme.

¹⁷ Then Zedekia the kyng sent for hym,
and called hym, and asked hym quietly
in his owne house, saying: Thinkest
thou this businesse [that nowe is in hande]
cometh of the Lorde? Ieremie
aunswered, Yea that it doth: and thou
[sayde he] shalt be deliuered into the
kyng of Babylons palver.

Ier. 38. c.

¹⁸ Moreover, Ieremie sayde vnto king
Zedekia, what haue I offended a-
gaynst thee, agaynst thy seruantes, or
agaynst this people, that ye haue put
me in prison:

¹⁹ * Where are your prophetes which
haue prophesied vnto you, and sayde,
That

Ier. xxviii. c.

The prophecie

That the king of Babylon shoulde not come agaynst you and this lande:
 20 And therfore heare nowe O my Lorde the kyng, let my prayer be accepted before thee, and sende me no more into the house of Jonathan the scribe, that I dye not there.

21 Then Zedekia commaunded to put Jeremie in the fore entrie of the prison, and dayly to be geuen hym a cake of bread of the bakers streete, vntyll all the bread in the cite was eaten vp: Thus Jeremie remayned in the fore entrie of the prison.

The xxxviij. Chapter.

1 By the motion of the rulers, Jeremie is put into a dungeon. 14 At the request of Abedmelech the chamberlayne, the kyng commaundeth Jeremie to be brought forth of the dungeon. 17 Jeremie sheweth the kyng howe he myght escape death.

A 1 **S** Aphiahah the sonne of Bathan, Gedaliah the sonne of Bathan, Jucal the sonne of Selemiah, & Bathan the sonne of Belchiah, perceived the wordes that Jeremie had spoken vnto all the people, namely, on this manner.

Iere. xxi. b.
and. xxvii. a

2 Thus saith the Lorde, *Who so remaineth in this cite, shall perishe either with the sword, with hunger, or with pestilence: but who so falleth vnto the Chaldees shall escape, winning his soule for a pray, and shall lyue.

Iere. xxxii. e.

3 *For thus saith the Lorde, This cite no doubt must be deliuered into the power of the kyng of Babylon, and he also shall winne it.

4 Then saide the princes vnto the kyng, Sir, we beseeche you let this man be put to death: for thus he discourageth the handes of the souldiours that be in this cite, and the handes of all the people, when he speaketh such wordes vnto them: This man labourereth not for peace of the people, but mischief.

5 Zedekia the kyng answered, and sayde, Lo, he is in your handes: for the kyng may denie you nothing.

6 Then toke they Jeremie and cast him into the dungeon of Belchiah the sonne of Amelech, that dwelt in the fore entrie of the prison, and they let downe Jeremie with cordes into a dungeon, where there was no water, but mire: So Jeremie stuck fast in the mire.

25 7 Nowe when Abedmelech the Moorian beyng a chamberlayne in the kynges court, vnderstoode that they had cast Jeremie into the dungeon,

8 He went out of the kynges house, and spake to the king, which then sate vnder the port of Beniamin, these wordes.

9 O my Lorde the kyng, where as these men meddle with Jeremie the prophete, they do hym wrong [Daniel] in that they haue put hym in prison, there to dye for hunger: for there is no more bread in the cite.

10 Then the kyng commaunded Abedmelech the Moorian, and sayde, Take from hence thirtie men whom thou wilt, and drawe vp Jeremie the prophete out of the dungeon before he dye.

11 So Abedmelech toke the men with hym, and went to the house of the king, and there vnder the tresorie he gat olde ragges and worne cloutes, and let them downe by a corde into the dungeon to Jeremie.

12 And Abedmelech the Moorian sayde vnto the prophete Jeremie: Put these ragges and cloutes vnder thine arme holes betwixt them and the cordes: And Jeremie did so.

13 So they drew vp Jeremie with cordes, & toke hym out of the dungeon: and he remayned in the fore entrie of the prison.

14 *Then Zedekia the kyng sent, & caused Jeremie the prophete to be called vnto hym, into the thirde entrie that is in the house of the Lorde, and the kyng sayde vnto Jeremie: I will aske thee somewhat, but hyde nothing from me.

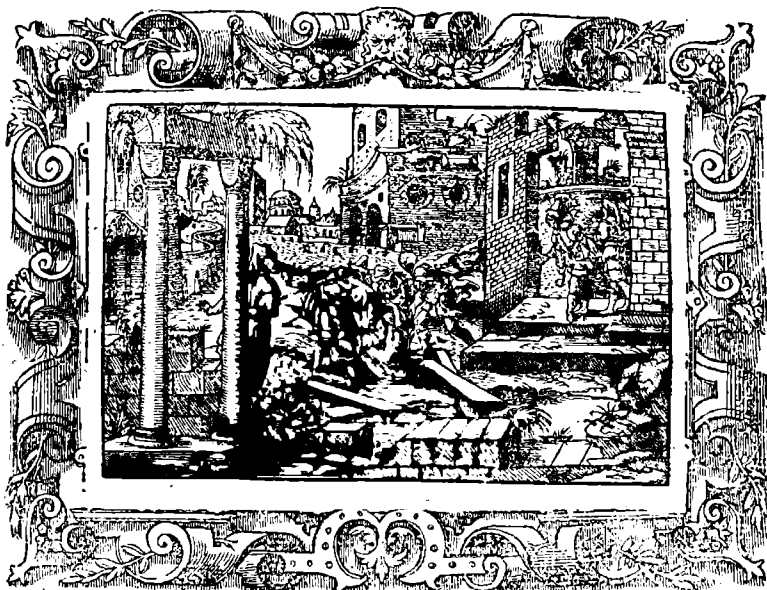
Iere. 37. c.

15 Then Jeremie answered Zedekia, If I be playne vnto thee, thou wilt cause me to suffer death: yf I geue thee counsaile, thou wilt not folowe me.

16 So the kyng sware an oth secretly to Jeremie, saying: As the Lorde liueth that made vs these soules, I will not slay thee, nor geue thee into the handes of them that seeke after thy lyfe.

17 Then sayde Jeremie vnto Zedekia, Thus saith the Lorde of hostes the God of Israel: If case be that thou wilt

Iere. xxxii. b.



Wylt go forth vnto the kyng of Babylons princes: thou shalt saue thy lyfe, and this citie shall not be burnt, yea both thou and thy houtholde shall escape with your lyues:

18 But yf thou wylt not go forth to the kyng of Babylons princes, then shall this citie be deliuered into the handes of the Chaldees, which shall set fire vpon it, and thou shalt not be able to escape them.

19 And Zedekia said vnto Ieremie: I am afrayde for the Iewes that are fled vnto the Chaldees, lest I come into their handes, & so they to haue me in derision.

20 But Ieremie answered, No, they shall not betray thee: I hearken vnto the voyce of the Lorde I beseeche thee, which I speake vnto thee, so shalt thou be well, and saue thy lyfe:

21 But yf thou wylt not go forth, the Lorde hath tolde me this playnely,

22 Beholde, all the women that are left in the kyng of Iudas house, shall be led forth vnto the kyng of Babylons princes: and they shall say, thou art deceaued, and the men in whom thou didst put thy trust, haue gotten thee vnder, & set thy feet fast in the mire, and gone their way from thee.

23 Therfore all thy wyues with thy children shall they leade forth vnto the Chaldees, and thou shalt not escape their handes: but shalt be the kyng of Babylons prisoner, and this citie shalt thou cause to be burnt.

24 Then sayde Zedekia vnto Ieremie: Loke that no body knowe of these wordes, and thou shalt not dye.

25 But yf the princes perceaue that I haue talked with thee, and come vnto thee, saying: O speake, what sayde the kyng to thee, hyde it not from vs, and we wyl not put thee to death: tell vs (we pray thee) what sayde the kyng to thee:

26 See thou geue them this aunswere: I haue humbly besought the kyng that he wyl let me lye no more in Jehonathans house, that I dye not there.

27 Then came all the princes vnto Ieremie, and asked hym: and he tolde them after the maner as the kyng bad hym. Then they helde their peace, and let hym alone: for they perceaued no thynge.

28 So Ieremie abode still in the fore entrie of the prison, vntyll the day that Ierusalem was wonne. Ier. xxxix. c

The prophecie

¶ The xxxix. Chapter.

1 Nabuchodonozor besiegeth Hierusalem. 4 Zedekia fleeth, & he is taken of the Chaldees, & his sonnes are slayne, & his eyes are thrust out. 11 Jeremie is provided for. 15 Abednemelech is deliuered from captiuitie, because of the confidence that he had in God.

Jer. 34. 2.
4 Reg. 25. 2.

¶ 1



¶ **N**owe when the cite of Hierusalem was taken (for in the ninth yere of Zedekia kyng of Iuda, the tenth moneth, came Nabuchodonozor the kyng of Babylon and all his hoast, and besieged Hierusalem, and fought agaynst it,

2 And in the eleuenth yere of Zedekia, in the fourth moneth, the ninth day of the moneth, he brake into the cite)

3 Then all the princes of the kyng of Babylon came in and sate them downe vnder the port: Neregel, Sarezzer, Sangaruebo, Sarfachim, Rablaris, Neregel, Sarezzer, Rabmag, with all the other princes of the kyng of Babylon.

Jer. 34. 2.

4 And when Zedekia the kyng of Iuda with his souldiers sawe them, then they fled and departed out of the cite by nyght through the kynges garden, and through the port that is betwene the two walles, and so the kyng went towarde the wilderness:

5 But the Chaldees hoast folowed fast after them, and toke Zedekia in the felde of Hiericho, and brought hym prisoner to Nabuchodonozor the kyng of Babylon, vnto Reblath, that lyeth in the lande of Beniamin, where he gaue iudgement vpon hym.

6 So the kyng of Babylon caused the children of Zedekia and all the nobles of Iuda to be slayne before his face at Reblath,

7 And made Zedekias eyes to be put out, and bounde him with two chaynes, and sent hym to Babylon.

4 Reg. 25. d.
Jer. 39. d.

8 Moreover, the Chaldees burnt by the kynges palace, with the other houses of the people, and brake downe the walles of Hierusalem.

9 As for the remnant of the people that

were in the cite, and such as were come to hym, and whatsoeuer was left of the common sort, Nabuzaradan the chiefe captayne caried them to Babylon.

10 But Nabuzaradan the chiefe captayne let the rascall people and those that had nothyng, dwell wyl in the lande of Iuda, and gaue them vineyardes and corne fieldes at the same tyme.

11 Nabuchodonozor also the kyng of Babylon, gaue Nabuzaradan the chiefe captayne a charge concerning Jeremie, saying:

12 Take and cherishe hym, and make much of him, see thou do him no harme, but entreate hym after his owne desire.

13 So Nabuzaradan the chiefe captayne, Nabuzarban, Rablares, Neregal, Sarezzer, Rabmag, and all the kyng of Babylons lordes, sent for Jeremie;

14 And caused hym to be set out of the fore entrie of the prison, and committed hym vnto Gedaliah the sonne of Ahikam, the sonne of Saphan, that he shoulde cary hym home: and so he dwelt among the people.

Jer. 34.

Jer. 34.

15 Nowe when Jeremie lay yet bounde in the fore entrie of the prison, the worde of the Lorde came vnto hym, saying:

16 Go and tell Abednemelech the Moorian, thus saith the Lorde of hostes the God of Israel: Beholde, the cruell and sharpe plague that I haue deuised for this cite wyl I bring vpon them, that thou shalt see it:

17 But I wyl deliuer thee in that day saith the Lorde, & thou shalt not come in the handes of those men whom thou fearest:

18 For doubtlesse I wyl saue thee, so that thou shalt not perishe with the sworde: but thy lyfe shalbe saued, and that because thou hast put thy trust in me, saith the Lorde.

The

Jeremie hath licence to go whither he wyl, & he dwelleth with the people that remaineth at Hierusalem, ouer whom Gedaliah ruleth. 14 Iohanan propheth of death vnto Gedaliah.

Al **T**his is the worde that the Lorde spake vnto Jeremie, *When Nabuzaradan the chiefe captayne had let hym go free from Ramath, whither he had led

hym boinde among all the prisoners that were carped from Hierusalem and Iuda vnto Babylon.

2 The chiefe captaine called for Jeremie, and sayde vnto hym, The Lorde thy God spake mightily before of the misery vpon this place.

3 Nowe the Lorde hath sent it and performed it as he hath promised: for ye haue sinned agaynst the Lord, and hane not ben obedient vnto his voyte, therefore commeth this plague vpon you.

4 Beholde, I loose the bandes from thy handes this day: yf thou wilt nowe go with me vnto Babylon, vp then, for I wyll see to thee, and prouide for thee: but yf thou wylt not go with me to Babylon, then remaine here: Beholde all the lande is at thy wyll, loke where thou thinkest conuenient and good for thee to abyde, there dwell.

5 For as yet he was not gone backe agayne to Gedaliah: therefore he sayde to him, Go backe to Gedaliah the sonne of Ahicam, the sonne of Saphan, *whom the kyng of Babylon hath made gouernour ouer the cities of Iuda, and dwell with hym among the people, or remaine where soeuer it please thee. So the chiefe captayne gaue him his expences with a rewarde, and let hym go.

6 Then went Jeremie vnto Gedaliah the sonne of Ahicam to Bilsa, & dwelt there with hym among the people that were left in the lande.

7 Nowe whē the captaynes of the hoast of Iuda, which with their felowes were scattered abroad on euery syde in the lande, vnderstoode that the kyng of Babylon had made Gedaliah the sonne of Ahicam gouernour in the lande, and that man, wyfe, and chyldre, yea and the poore men in the lande that

were not led captiue to Babylon, should be vnder his iurisdiction:

8 They came to Gedaliah vnto Bilsa, [Name] Imael the sonne of Nathaniah, Iohanan and Jonathan the sonnes of Careah, Sareah the sonne of Thanchumeth, the sonnes of Ephai the Betophatite, Jezaniah the sonne of Maachati, with their companions.

9 And Gedaliah the sonne of Ahicam, the sonne of Saphan, sware vnto them and their felowes in this maner: *Be not afrayde to serue the Chaldees, dwell in the lande, and do the kyng of Babylon seruice, so shall ye prosper.

10 Beholde I dwell at Bilsa, to be an officer in the Chaldees behalfe, and to satisfie such as come to vs: therefore gather wine, corne, and oyle, & kepe them in your ware houses, and dwell in your cities that ye haue in keepyng.

11 Yea all the Iewes also that dwelt in Moab, vnder the Ammonites, Idumea, and in all the countreys, when they hearde that the kyng of Babylon had made Gedaliah the sonne of Ahicam the sonne of Saphan, gouernour vpon all them that were left in Iuda:

12 All the Iewes [I say] returned out of all places where they were fled vnto, and came into the lande of Iuda to Gedaliah vnto Bilsa, and gathered wine and other frutes, and that very much.

13 Moreover, Iohanan the sonne of Careah, and all the captaynes of the hoast that were scattered on euery syde in the lande, came to Gedaliah to Bilsa, and sayde vnto hym:

14 Knowest thou not that Baalis the kyng of the Ammonites hath sent Imael the sonne of Nathaniah to slay thee: But Gedaliah the sonne of Ahicam belieued them not.

15 Then sayde Iohanan the sonne of Careah vnto Gedaliah in Bilsa these wordes secretly, Let me go I pray thee, and I wyll slay Imael the sonne of Nathaniah, so that no body shall knowe it: wherefore wyll he kyll thee, that all the Iewes which resort vnto thee myght be scattered, and the remnant

4.Reg.15.c.

The prophecie

naunt in Iuda perishe.
16 And Gedaliah the sonne of Ahicam
sayde to Iohanan the sonne of Careah,

Thou shalt not do it: for they are but
lyes that thou sayest of IJmael.

The .xlj. Chapter.

IJmael kylleth Gedaliah grefefully, and many other with hym. 11 Iohanan
foloweth after IJmael.

4. Reg. 15. 2.



1 **B**ut in the seventh mo-
neth, it happened* that
IJmael the sonne of
Rathaniah, the sonne
of Elisama, one of the
kynges blood came,
and the greatest about
the kyng, & ten men with him, vnto Ge-
daliah the sonne of Ahicam to Bilsa,
and they did eate together in Bilsa.

2 And IJmael the sonne of Rathaniah,
with those ten men that were with
him, start vp, and smote Gedaliah the
sonne of Ahicam the sonne of Saphan
with the sworde, and slue hym whom
the kyng of Babylon had made a gouer-
nour of the lande.

3 IJmael also slue all the Jewes that
were with Gedaliah at Bilsa, and all
the Chaldees that he founde there
waytyng vpon hym, and those that
were able to fyght he slue with hym.

4 The next day after that he had slayne
Gedaliah, the matter was yet vn-
knowne:

5 And there came certayne men from
Sichem, from Silo, and Samaria, to
the number of fourescore, which had
shauen their beardes, rent their clothes,
and were all heauie, bryngyng meate
offerynges and incense in their handes,
to offer it in the house of the Lorde.

Ecc. xii. 2.

6 And IJmael the sonne of Rathaniah
went forth of Bilsa* wepyng, to
meete them: Nowe when he met them,
he sayde, Go your way to Gedaliah the
sonne of Ahicam.

7 And when they came in the myddest of
the cite, IJmael the sonne of Ratha-
niah, with them that were with hym,
slue them euen at the myddest of the pit.

8 Among these fourescore menthere were
ten that sayde vnto IJmael: Oh slay
vs not, for we haue yet a great treasure
in the fildes, of wheate, barley, oyle, and
hony: So he spared them, and slue them
not with their brethren.

4. Reg. 15. c.

9 Nowe the pit* wherin IJmael did cast
the dead bodyes of the men whom he
slue because of Gedaliah, had kyng Afa-

caused to be made for feare of Asaas
the kyng of Israel, and the same pit did
IJmael fyll with slayne men.

10 As for the remnaunt of the people, the
kynges daughters, and all the people
that were left at Bilsa, vpon whom
* Nabuzaradan the chiefe captayne had
made Gedaliah the sonne of Ahicam
gouernour, IJmael the sonne of Ra-
thaniah caried them away prisoners
towarde the Ammonites.

4. Reg. xvi.

11 But when Iohanan the sonne of Ca-
reah, and all they which had ben cap-
taynes ouer the kinges hoast with him,
hearde of all the wickednesse that IJ-
mael the sonne of Rathaniah had done:

12 They toke their companions, & went
out for to fyght with IJmael the sonne
of Rathaniah, and founde hym by the
great waters that are at Gibeon.

Gen. xii. 2.
1. Reg. xvi.

13 Nowe when all the people whom
IJmael led captiue, sawe Iohanan the
sonne of Careah, and all the other cap-
taynes of the hoast, they were glad.

14 So all the people that IJmael had
caried away from Bilsa, were brought
agayne: and when they returned, they
came to Iohanan the sonne of Careah.

15 But IJmael the sonne of Rathaniah
fled from Iohanan with eyght com-
panions, and went to the Ammonites.

16 Then Iohanan the sonne of Careah,
and all the captaynes of the hoast that
were with hym, toke all the remnaunt
of the people, whom IJmael the sonne
of Rathaniah had led away when he
had slayne Gedaliah the sonne of Ahi-
cam, whom they also had rescued
from hym, fightyng men, women, and
chyliden, and geided men, whom they
brought agayne from Gibeon.

17 And went from thence, and sate them
downe at Seruth Chamaani, which ly-
eth beside Bethleheim, that they might
go into Egypt for feare of the Chaldees:

1. Reg. xvi.

18 Of whom they were afraide, because
that IJmael the sonne of Rathaniah
had slayne Gedaliah Ahicams sonne,
whom the kyng of Babylon had made
gouernour in the lande.

1. Reg. xvi.

The

The .xliij. Chapter.

The captaynes aske counsaile of Ieremie what they ought to do. 19 Ieremie admonisheth the remnant of the people not to go into Egypt.

All the captaynes of Iohanan the sonne of Careah, Jezantah the sonne of Osiah, came, with all the people fro the least vnto the most,

And sayde vnto Ieremie the prophete: *¶* We heare our petition, that thou mayest pray for vs vnto the Lorde thy God, namely for all the remnant, wherof there be fewe of vs left of many, as thou seest vs:

That the Lorde thy God may shewe vs a way to go in, and tell vs what we shoulde do.

Then Ieremie the prophete sayde vnto them: I haue hearde you, beholde, I will pray vnto God your Lorde as ye haue required me: and loke what answer the Lorde geueth, I shall certifie you therof, and kepe nothing backe from you.

And they sayde vnto Ieremie, *¶* The Lorde be a true and faithfull witnesse betwixt vs, that we will do all that the Lorde thy God commaundeth vs.

Whether it be good or euill, we will hearken vnto the voyce of the Lorde God, to whom we sende thee, that we may prosper: when we haue folowed the voyce of the Lorde our God.

And after ten dayes came the worde of the Lorde vnto Ieremie.

Then called he Iohanan the sonne of Careah, and all the captaynes of the people that were with hym, yea and all the people from the least to the most,

And sayde vnto them: Thus saith the Lorde God of Israel, vnto whom ye sent me to lay forth your prayers before hym:

If ye will dwell in this lande, I shall bulde you vp, & not breake you downe, I shall plant you, and not roote you out: for I repent as concerning the trouble that I haue done to you.

Fear not the kyng of Babylon of whom ye stande in awe, *¶* He is not a fraide of hym, saith the Lorde: for I will be with you to helpe you, and deliuer you from his hande.

I will pardon you, I will haue mercy

vpon you, and cause hym to pittie you, and bryng you agayne into your owne lande.

Neuerthelesse, if ye purpose not to dwell in this lande, nor to folowe the voyce of the Lorde your God:

But will say thus, we will not dwell here, but go into Egypt, where we shall neither see warre, heare the noyse of the trumpe, nor suffer hunger, there will we dwell:

Wherfore heare now the worde of the Lorde O ye remnant of Iuda, *¶* Thus saith the Lorde of hostes the God of Israel: If ye be wholly purposed to go into Egypt, and to dwell there as strangers,

The sworde that ye feared, shall ouertake you in Egypt: and the hunger wherof ye be here afrayde, shall hang vpon you, and folowe you into Egypt, and there shall ye dye.

And all they that of set purpose vnder take to go into Egypt to sojourn there, shall perishe with the sworde, with hunger, and pestilence, not one of them shall remayne, there shall none escape the plague that I will bryng vpon them.

For thus saith the Lorde of hostes the God of Israel, Lyke as my wrath and indignation is moued agaynst the inhabitours of Ierusalem: so shall my displeasure be kindled agaynst you also if ye go into Egypt, and there ye shall be reuiled, abhored, brought to shame and confusion, and as for this place ye shall neuer see it moze.

The Lorde forbiddeth you (O ye remnant of Iuda) that ye shall not go into Egypt: and forget not that I haue warned you earnestly this day.

For ye haue dissembled with me: *¶* For ye sent me vnto the Lorde your God, and sayde, O pray thou the Lorde our God for vs, and loke what answer the Lorde our God geueth thee, that bryng vs agayne, and we shall do thereafter:

Nowe haue I shewed and declared vnto you, but ye haue not obeyed the voyce of the Lorde your God, for the which

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Deut. 18. c. 22 Which cause he hath sent me to you.
 22 Nowe therfore * be sure that ye shall
 perishe with the sworde, With hunger

and pestilence, euen in the same place
 Where your lust is to go and dwell.

The.xliij. Chapter.

¹ Johanan carpeyth the remnant of the people into Egypt, contrary to the mynde
 of Jeremie. ⁸ Jeremie prophecieth the destruction of Egypt.

A 1 **N**OWE When Jeremie
 had ended all wordes
 of the Lorde his God
 vnto the people, which
 to declare the Lorde
 heir God had sent him
 to them, euen all these

wordes [I say]

2 Azariah the sonne of Oshai, and Jo-
 hanan the sonne of Careah, With all the
 subburne persons, sayd vnto Jeremie,
 *Thou yest, the Lorde our God hath
 not sent thee to speake vnto vs, that we
 shoulde not go into Egypt, and dwell
 there:

Iere.xlii.a.

3 But Baruch the sonne of Neriah pro-
 uoketh thee agaynst vs, that he myght
 bying vs into the captiuitie of the Chal-
 dees, that they myght slay vs, and car-
 y vs away prisoners vnto Babylon.

4 So Johanan the sonne of Careah,
 and all the captaynes of the hoast, and
 all the people, folowed not the com-
 mandement of the Lorde, [namely] to
 dwell in the lande of Iuda:

Iere.xlii.c.

5 But Johanan the sonne of Careah,
 and all the captaynes of the hoast, caried
 away all the remnant of Iuda, that
 were come together agayne from all
 the heathen, among whom they had
 ben scattered, to dwell in the lande of
 Iuda,

6 Men, women, chldren, the kynges
 daughters, all those that Nabazaradan
 the chiefe captayne had left with Geda-

liah the sonne of Ahikam, the sonne of
 Saphan: they carped away also the
 prophete Jeremie, Baruch the sonne of
 Neriah,

7 And so came into Egypt: for they were
 not obedient vnto the commandement
 of God. Thus came they to Thaphnis:

8 And in Thaphnis the worde of the
 Lorde happened vnto Jeremie, saying:

9 Take great stones in thine haunde, and
 hyde them in the bricke wall vnder the
 doore of Pharaos house in Thaphnis,
 that all the men of Iuda may see,

10 And say vnto them, Thus saith the
 Lorde of hostes the God of Israel:

*Beholde, I will sende and call for Na-
 buchodonosor the kyng of Babylon my
 seruaunt, and wyll set his seate vpon
 these stones that I haue hyd, and he
 shall spreade his tent ouer them.

Iere.xlii.c.

11 And when he commeth, he shall smite
 the land of Egypt, some with slaughter,
 some with banishment, and some with
 the sworde.

12 He shall set fire vpon the temple of the
 Egyptians gods, and burne them vp,
 and take them selues prisoners: More-
 ouer, he shall aray hym selfe with the
 lande of Egypt, lyke as a shepheard
 putteth on his coate, and shall depart
 his way from thence in peace.

13 The pylers also of the temple of the
 sunne that is in Egypt shall he breake in
 peeces, and burne the temples of the
 Egyptians gods.

The.xliiij. Chapter.

¹ He reproveth the people for their Idolatrie. ¹⁵ They that set light by the threatnyng
 of the Lorde are chastened. ²⁶ The destruction of Egypt and the Jewes therein, is pro-
 phecied.

A 1 **T**HIS is the worde that
 was shewed to Jere-
 mie concerning all the
 Jewes which dwelt in
 Egypt, at Migdol, at
 Thaphnis, at Moph,

chures.

2 Thus saith the Lorde of hostes the
 God of Israel, We haue seene all the
 miserie that I haue brought vpon Je-
 rusalem, & vpon all the cities of Iuda:
 so that this day they are desolate and no
 man dwellyng therein,

3 And that because of the great blasphe-
 mies, which they committed to prouoke
 me

me vnto anger, in that they went backe to do sacrifice and worship vnto straunge gods, whom neither they, nor ye, nor your fathers haue knowen.

4 *ST. J. XXXI.* Howbeit I sent vnto them my seruantes all the prophetes, "I rose by early, I sent vnto them and gaue them warning, O do no such abhominable thynges, and thynges that I hate.

5 But they would not folowe nor hearken to turne from their wickednesse, so do no more sacrifice vnto straunge gods.

6 Wherefore, myne indignation and wrath was kindled, and it brent by the cities of Iuda, with the streetes of Hierusalem, so that they were made waste and desolate, as it is come to passe this day.

7 *ST. J. XXXII.* Howe therefore thus saith the Lorde of hostes the God of Israel: Howe happeneth it that ye do so great enyll vnto your owne soules, thus to destroy the men and woman, chyldren and babes of Iuda, so that none of you is left:

8 Because ye prouoke me to wrath with the woorkes of your owne hands, when ye offer vnto straunge gods in the lande of Egypt where as ye be gone to dwell, that ye might bitterly perishe, and that ye might be reuiled and shamefully treated of all nations:

9 O haue ye nowe forgotten the wickednesse of your forefathers, the wickednesse of the kynge of Iuda and their wyues, the wickednesse that ye your selues and your wyues haue done in the lande of Iuda, and in the streetes of Hierusalem:

10 Yet are ye not forie this day, ye feare not, neither walke ye in my lawe, and in my commaundementes that I haue geuen vnto you and your forefathers.

11 Therefore thus saith the Lorde of hostes the God of Israel: I am fled: I am fully abused and determined to punish you, and to roote out all Iuda.

12 As for the remnaunt of Iuda that purposely went into Egypt there to dwell, I will take them, "and they shall all be destroyed, in the lande of Egypt shall they perishe, being consumed with the sword and with hunger: for from the least vnto the most

they shall perishe with the sword and with hunger: Moreover, they shalbe reuiled, adhoored, shamed, and confounded.

13 For I will visite them that dwell in Egypt, "as I haue visited Hierusalem, with the sword, with hunger, and with pestilence. *Ezech. 39. 4.*

14 So that none of the remnaunt of Iuda whiche are gone to dwell in Egypt, shalbe left to come againe into the land of Iuda, although they thinke to come thither agayne and to dwell there: for none shall come agayne but such as are fled away. *C*

15 Then all the men whiche knewe that their wyues had offered vnto straunge gods, and a great sort of wyues that stode there, yea and all the people that dwelt there in Egypt in the cite of Whatures, answered Ieremie and saide:

16 As for the wordes that thou hast spoken vnto vs in the name of the Lorde, we will in no wise heare them:

17 But whatsoeuer goeth out of our owne mouth, that will we do, we will do sacrifice, and offer oblations vnto the Queene of heauen, "like as we and our forefathers, our kinges and our heades haue done in the cities of Iuda, and in the streetes of Hierusalem: for then had we plenteousnesse of vitayles, then were we in prosperitie, and no misfortune came vpon vs: *I. Mach. 1. 16.*

18 "But since we left to offer and to do sacrifice vnto the Queene of heauen, we haue had scarfenesse of all thynges, and perishe with the sword and hunger.

19 [Last of all] When we [women] dyd sacrifice and offered vnto the Queene of heauen: dyd we make her cakes and powre vnto her bynke offerings to do her seruite, without our husbendes wylls:

20 Then saide Ieremie vnto all the people, to the men, to the women, and to all the folke whiche had geuen hym that answer:

21 Dyd not the Lorde remember the sacrifices that ye, your forefathers, your kynge and rulers, with all the people, haue offered in the cities of Iuda, in the streetes of Hierusalem: and hath he not considered this in his minde:

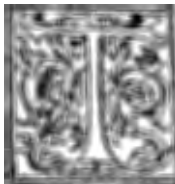
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- D** 22 Inſomuche that the Lorde might no longer ſuffer the wickedneſſe of your inuentions, and the abhominable thinges whiche ye dyd: *Is not your lande deſolate and voyde, yea and abhored, ſo that no man dwelleth therein any more, as it is come to paſſe this day: Gen. xlii.
- 23 *Did not all this happen vnto you, be-
1. Re. xviii. b.
 Iere. ii. c. iii. c.
 and. v. c.
 Baruc. iiii. a. cauſe ye made ſuche ſacrifice, and ſinned againſt the Lord: *We haue not ſolow-
 ed his voyce, to walke in his law, in his ordinaunces and ſtatutes: yea this is the cauſe that all miſfortune happened vnto you, as it is come to paſſe this day.
- 24 Moreover, Ieremie ſpake vnto al the people, and to al the women: heare the worde of the Lorde all Iuda that be in the lande of Egypt.
- 25 Thus ſaith the Lorde of hoaſtes the god of Iſrael, We and your viues haue ſpoken with your owne mouth the thing that ye haue fulfilled in dede, *yea thus haue ye ſayde: We wyll not faile, but perſourne the vowes that we haue bowed, we wyll do ſacrifice, and poure out drinke offerings to the Queene of heauen: Purpoſely wyll ye ſet by your owne meanings, and per-
Iere. xliii. c. fourne your vowes.
- 26 And therefore heare the worde of the Lorde all Iuda, that dwell in the lande of Egypt: Beholde, *I haue ſworne by my great name, ſaith the Lorde, that my name ſhall not be re-
Gen. xlii. hearded thoroowe any mans mouth of Iuda in all the lande of Egypt, to ſay, the Lorde God lieth.
- 27 For I wyll watch to plague them, and not for their wealth: *And all the men of Iuda that be in the lande of Egypt ſhall periſhe with the ſworde, and with hunger, vntill they be utterly deſtroyed.
- 28 Neuertheleſſe, thoſe that fled away for the ſworde, ſhall come againe out of Egypt into the land of Iuda, but there ſhalbe very fewe of them: and all the remnaunt of Iuda that are gone into Egypt there to dwell, ſhall knowe whole words ſhalbe found true, theirs, or myne.
- 29 Take this for a token, that I wyll be- ſite you in this place ſaith the Lorde, and that ye may knowe holbe that I without doubt wyll perſourne my pur- poſe vpon you, to puniſhe you.
- 30 Beholde ſaith the Lorde, I wyll de- liuer Pharaos hophrea kyng of Egypt, into the handes of his enemies that ſeek after his lyfe: *euen as I gaue 4. Reg. xi. Zedekias the kyng of Iuda into the handes of Nabuchodonozor kyng of Babilon his enemy, whiche ſought af- ter his life.

The. xlv. Chapter.

: Baruch is reprobued of Ieremie.

A 1



Ier. xxxvi. a.

- heſe are the wordes that Ieremie the pro- phete ſpake vnto Ba-
 ruc the ſonne of Ne-
 riah, *after that he had
 witten theſe ſermons
 in a booke at the mouth
 of Ieremie, in the fourth yere of Je-
 hoakin the ſonne of Joſias kyng of
 Iuda, ſaying:
- 2 Thus ſaith the Lorde God of Iſrael
 vnto thee, O Baruc:
- 3 Inſomuch as thou thoughteſt thus
 [when thou waſt weeping] Wo is me, the
 Lorde hath geuen me payne for my

trauaile, I haue weered my ſelfe with
 ſighing, and haue founde no reſt:

- 4 Therefore tell hym O Ieremie, that
 the Lord ſaith thus: Beholde, the thing
 that I haue buyded, wyll I breake
 downe agayne, and roote out the thing
 that I haue planted, yea this whole
 lande:
- 5 And ſeekeſt thou yet promotion [look
 not for it, and] deſire it not, for I wyll
 bring a miſerable plague vpon all fleſh
 ſaith the Lorde: *but thy lyfe wyll I
 geue thee for a pray in all places wher
 therſoeuer thou goeſt. Ier. xlv.

The

¶ The. xlii. Chapter.

¶ He propheseth the destruction of Egypt. 27 Deliuerance is promised to Israel.

HEARE folowe the wordes of the Lorde to the prophete Ieremie, which he spake against (all) the gentiles.

These wordes folowing preached he to the Egyptians, concerning the host of Pharaos Nerho kyng of Egypt, "When he was in Charchamis beside the water of Euphrates, what tyme as Nabuchodonozor the kyng of Babylon sue hym, in the fourth yere of Jehoakim the sonne of Josias kyng of Iuda.

¶ Make redy buckler and shield, and go forth to fight.

¶ Harness your horses, and set your selues vpon them, set your sallets fast on, bring forth speares, scour your swordes, and put on your breastplates.

¶ But alas, howe happeneth it that I see you so afrayde: why shrinke ye backe: Their worthyes are slayne, yea they runne so fast away that none of them looketh behinde hym: fearefulness is fallen vpon every one of them saith the Lorde.

¶ The lightest of foote shall not flee away, and the worthyes shall not escape: towarde the north by the water of Euphrates they shal stumble and fall.

¶ But what is he this that swelleth vp as it were a fludde, roaring and raging lyke the streames of water:

¶ It is Egypt that ryseth vp lyke the fludde, and casteth out the waters with so great noyse: And he saide, I wyll go vp and wyll couer the earth, I wyll destroy the cite with them that are therein.

¶ Get you vp ye horses, roule forth ye charrets, come forth worthyes, ye Ethiopians, ye Libyans with your bucklers, ye Lydians with your bowes.

¶ But this day of the Lorde God of hostes, is a day of vengeance, that he may auenge him of his enemies: The worde shall deuour, it shalbe satisfied and bathed in their blood, for the Lord God of hostes shall haue a slayne offer-

ring towarde the north, by the water of Euphrates.

¶ So vp vnto Gilead, and bring triacle O virgin thou daughter of Egypt: but in bayne shalt thou go to surgerie, for thy wounde shall not be stopped.

¶ The heathen haue heard of thy shame, and the lande is full of thy confusion, for one strong man did stumble vpon another, and they are fallen both together.

¶ These are the wordes that the Lord spake to the prophete Ieremie, concerning the conyng of Nabuchodonozor the kyng of Babylon, whiche was sent to destroy the lande of Egypt: Ier. xlii. 6.

¶ Preache out thorow the lande of Egypt, and cause it to be proclaymed at Migdol, Noph, and Thaphnis, and say: Stande still, make thee redy, for the sword shall consume thee rounde about.

¶ Howe happeneth it that thy mightie worthyes are fallen: why stode they not fast: euen because the Lorde thrust them downe.

¶ The slaughter was great, for one fell euer still vpon another: and they sayde, Up, let vs go agayne to our owne people, and to our owne naturall countrey, from the cruel sword.

¶ They dyd crye euen there, Pharaos the kyng of Egypt is a kyng of trouble: sonnesse: he hath ouerpast the appointed tyme.

¶ As I live (saith the kyng * whose name is the Lorde of hostes) so surely as Thabor standeth among the mountaynes, and Charnel in the sea: euen so assuredly shall this mischiefe come (vpon Egypt.) Esa. xlviii. 6.

¶ O thou daughter of Egypt, make redye thy geare to sit: for Noph shalbe voyde and desolate, so that no man shal dwell therein.

¶ The lande of Egypt is lyke a goodly faire calfe: but destruction shall come out of the north (I say) it cometh.

¶ Her waged souldiers that be with her are lyke fat calves, they also shall flee away

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alway together and not abyde: for the day of their slaughter, and the tyme of their visitation shall come vpon them.

22 The crye of them shall make a noyse as the hissing of serpentes: for they shall enter in with their hoastes, and come against her with ares, as it were hewers downe of wood.

(a) yett wood, that is, the whole multitude of the people whiche was like a grece wood.

23 And they shall cut downe her wood: saith the Lorde, they shall be innumerable: for they shall be mo in number then the grasshoppers, so that no man shall be able to tell them.

24 The daughter of Egypt is confounded, and deliuered into the handes of the people of the north.

25 Thus saith the Lorde of hoastes the God of Israel: Beholde, I wyll visite that restlesse people of Alexandria, Pharaon, & Egypt, yea both their gods and their kinges, euen Pharaon and all them that put their trust in hym:

26 Yea I wyll deliuer them into the handes of those that seeke after their liues, [namely] into the power of Nabuchodonosor the kyng of Babylon, and into the power of his seruantes: and after all these thinges, it shall be inhabited as aforetyme, saith the Lorde.

27 Be not thou afraide O my seruaunt Jacob, feare not thou O Israel: for lo, I wyll helpe thee from farre, and thy seede from the lande of their captiuitie: Jacob also shall come againe and be in rest, he shall prosper, and no man shall do hym harme.

28 Feare thou not O Jacob my seruaunt saith the Lorde, for I am with thee, and wyll destroy all nations among whom I haue scattered thee: neuerthelesse I wyll not consume thee, but chasten thee and correct thee, yea and that with discretion, neither wyll I utterly destroy thee.

The. xlvii. Chapter.

The worde of the Lorde against the Philistines.

1 **T**hese are the wordes that the Lorde spake vnto Ieremie the prophete against the Philistines, before that Pharaon smote [the cite of] Asah.

2 Thus saith the Lorde: Beholde, there shall waters arise out of the north, and shall growe to a great fludde, running ouer & conering the lande and all that is therein, the cities and them that dwel therein: and the men shall crye, & all they that dwel in the land shall mourne.

3 At the noyse and stamping of their strong barbed horses, at the shaking of their charretts, and at the rumbling of the wheeles: the fathers shall not looke to their chyldren, so feeble and weake

shall their handes be,

4 At the same tyme when he shall be there to destroy the whole lande of the Philistines, he shall make waste both Tyrus, Sidon, and the residue of their ayde: for the Lorde wyll destroy the Philistines, the remnaunt of the Ile of Caphtor.

5 Baldnesse is come vpon Asah, Ascalon is put to silence, with the rest of their valleys: howe long wilt thou teare thy selfe?

6 O thou sword of the Lorde, howe long wilt thou not ceasse? Turne againe into thy sheath, rest, and leaue of.

7 But how can it ceasse, when the Lord hym selfe hath geuen it a charge against Ascalon, and rayled it by against the cities of the sea coast:

The. xlviii. Chapter.

The worde of the Lorde against the Moabites.

1 **T**hus saith the Lorde of hoastes the God of Israel against Moab: Mo be to the cite of Bebo, for it is layde waste, brought to confusion, and Kiria-thaim is taken: Misgab is brought to

shame and afraide.

2 Moab can boast no more of Ieshbon, for they haue deuised a mischiefe against it: Come [saith they say] let vs roote them out, that they may be no more a nation, thou also shalt be destroyed O Madmena, and the sword shall persecute thee.

3 A voyce

Egi. xvi. a.
xvi. a.
and. xxv. b.
Ezec. xxv. b.
Saphon. b.

- 3 A voyce shall crye from Hozonaim: Great wasting and destruction shall come vpon them,
- 4 Moab is made desolate, her little ones haue cryed out.
- 5 For at the going vp vnto Luth he arose with lamentation and mourning, and downe towarde Hozonaim they hearde a cruel and deadly crye:
- 6 Get you away, saue your liues, and be lyke vnto the heath in the wyldernesse.
- 7 ^{ab. sub. ora.} For because thou hast trusted in thine owne workes and treasure, thou shalt be taken: Chamos with his priestes and princes shall go away into captiuitie.
- 8 The destroyer shall come vpon all cities, none shall escape: The valleys shall be destroyed, and the fieldes shall be layde waste, lyke as the Lorde hath spoken.
- 9 Goe winges vnto Moab, that she get her away speedily: for her cities shall be made so desolate, that no man shall dwell therein.
- 10 ^{u. b.} Cursed be he that doth the worke of the Lorde fraudulently, and cursed be he that kepeth backe his ^{u. b.} sword from sheddyng of blood.
- 11 Moab hath euer ben riche and carelesse from her youth vp, she hath ben still filled vpon lies, she was neuer yet put out of one besseil into another: ^{u. b.} she neuer went away into captiuitie, therefore her taste remaineth, and her sauer is not yet chaunged.
- 12 But lo, the tyme cometh saith the Lorde, that I shall sende her trussers to trusse her vp, whiche shall remoue her from her dwelling, and emptie her vessels, and breake her wine pottes.
- 13 And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherein she put her trust.
- 14 Wherefore do ye thinke thus: We are mightie and strong men of warre:
- 15 Moab is destroyed, and her cities brent vp, her chosen young men be slayne, saith the kyng whose name is the Lorde of hostes.
- 16 The destruction of Moab cometh on apace, and her fall is at hande.
- 17 All ye neighbours mourne for her, and all ye that knowe her name, say, Howe happeneth it that the strong

- staffe and the goodly rodde is thus broken:
- 18 And thou daughter Dibon, come downe from thy glory, and sit in thyll: for he that destroyeth Moab, shall come vp to thee also, and breake downe thy strong holdes.
- 19 And thou that dwellest in Aroer, get thee to the streete, and looke about thee, aske them that are fled and escaped, and say, what thing is happened:
- 20 Oh Moab is confounded and overcome: mourne and crye, tell it out at Arnon, that Moab is destroyed.
- 21 For iudgement shall come vpon the playne lande [namely] vpon Holon, and Jahzah, and vpon Pephath.
- 22 And vpon Dibon, vpon Nabo, and Beth Deblathaim,
- 23 Vpon Kirjathaim, and vpon Beth Samul, vpon Beth Baon,
- 24 And vpon Cariath, vpon Bozra, and all the cities in the lande of Moab, whether they lye farr or neare.
- 25 The home of Moab is smitten downe, and her arme broken saith the Lorde.
- 26 Make her drunken, for she magnified her selfe aboue the Lorde, that men may clasp their handes at her vomite, and that she also may be laughed to scorne.
- 27 Diddest not thou laugh Israel to scorne, as though he had ben taken [with theft] among thieues: for so often as thou makest mention of hym, thou sleepest for ioi.
- 28 Ye Moabites, leaue the cities, and dwell in rockes of stone, and become like doues that make their nestes in holes.
- 29 ^{Esa. xvi. b. Iere. xlix. c.} As for Moabs pride we haue heard of it, she is very hye minded, I knowe her stoutenesse, her boasting, her arrogancie, and the pride of her stomache, [saith the Lorde.]
- 30 I knowe [saith the Lorde] her indignation, she doth not right, her wordes are lyes, and they haue not dealt truly.
- 31 Therefore will I mourne for Moab, for whole Moabs sake: my heart shall lament the men of Kirharez.
- 32 O thou vineyarde of Sabamah, I will wepe for thee as for Fazer: thy vine braunches shall come ouer the sea vnto the sea of Fazer, the destroyer shall breake

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breake into thy haruest and grape gathering.

33 Wyth and cheare shalbe taken away from the fertile felds, and from the lande of Moab: there shalbe no sweete wine in the presse, the treader shal haue no stomacke to crye, yea there shalbe none to crye vnto him,

34 Whiche aforesayde were hearde from Hesbon to Eleale, and Jahaz, whiche lysted by their voyce from Zoar vnto Bozonaim, that bullocke of three yere olde: the waters also of Nemrim shalbe dried vp.

35 Moreover, I will make Moab cease saith the Lorde, from the offerings and censur that she hath made vnto her gods in hye places.

36 Wherefore my heart mourneth for Moab like a crowde playing an heauie song, and for the mens sake of Kirchares my heart mourneth also, euen as a pipe that pipeth a dolefull song: for their riches which they haue gathered, shalbe destroyed.

37 All heades shalbe shauen, and all beardes clipped of, all handes bounde, and all loynes gyrded about with sackcloth.

38 Upon all the house toppes and streetes of Moab there shalbe lamentable mourning: for I wyl breake Moab lyke an vnpopitable vessell, saith the Lorde.

39 Howe is she destroyed: Howe mourneth she: Howe doth Moab hang downe her head and is ashamed:

Thus shal Moab be a laughing stocke, and had in derision of all them that be rounde about her.

40 For thus saith the Lorde: Beholde, the enemye shal come fleeing as an Eagle, and spreade his winges vpon Moab.

Deut. 32. 11. xlii. d.

41 They shal take the cities, and winne the strong holdes: then the mightie mens heartes in Moab, shalbe lyke the heart of a woman trauayling with chylde.

42 And Moab shalbe made so desolate, that she shal no more be a people, because she hath set vp her selfe against the Lorde.

43 Feare, pit, and snare, shal come vpon thee O Moab, saith the Lorde.

Ez. xlii. d.

44 Whoso escapeth the feare, shal fall into the pit, and whoso getteth out of the pit, shalbe taken in the snare: for I will bryng a yere of visitation vpon Moab, saith the Lorde.

45 They that are able to flee, shal stande vnder the shadowe of Hesbon, for there shal go a fire out of Hesbon, and a flambe from Sion, and shal burne by that proude people of Moab, and the toppe of those seditious chylzen.

46 So be vnto thee O Moab, thou people of Chamos shalt perishe: yea thy sonnes and daughters shalbe led away captiue.

47 Yet at the last wyl I bryng Moab out of captiuitie agayne saith the Lorde: Thus farre is of the plague of Moab.

The. xlix. Chapter.

The worde of the Lorde against the Ammonites, 7 against Idumea, 23 Damascus, 28 Cedar, 34 Elam.

Ez. xlii. d. and xlii. d. Amos. 1. 1.



Concerning the Ammonites, thus saith the Lorde: saith: hath Israel no chylzen: or is he without anye: why hath your kynge then taken Gad in: wherefore doth his people dwell in his cities.

2 Beholde therefore, the tyme cometh saith the Lorde, that I wyl bryng a noyle of warre into Rabath of the Ammonites, and it shalbe layde on a desolate heape, and her cities brent vp, and the Israelites shalbe lordes ouer those that had them in possession afore saith the Lorde.

3 Hesbon shal mourne, for it shalbe rooted out of the grounde, saith the Lorde: the cite of Rabath shal crye out

out, and gyde them selues with sackcloth, they shall mourne and runne about the walles, for their kyng shalbe led away prisoner, yea his priestes and princes with hym.

4 Wherefore glocest thou in the valley: thy valley hath flowed away & thou rebellious daughter, and thinkest thou that thou art so safe by reason of thy treasure, that no man shall come to thee:

5 Beholde, I wyll bring a feare vpon thee saith the Lorde God of hostes, from all those that be about thee, so that ye shalbe scattered euery man from another, and no man shall gather them together agayne that be fled.

6 But after that, I will bring the Ammonites also out of captiuitie agayne, saith the Lorde.

7 Upon the Edomites hath the Lord of hostes spoken on this maner: Is there no more wysdomie in Cheman: Is there no more good counsaile among his people: Is their wysdomie then turned cleane to naught:

8 Set you hence, turne your backs, creepe downe into the deepe & ye citizens of Dedan: for I wyll bring destruction vpon Elau, yea and the day of his visitation.

9 If the grape gatherers come vpon thee, shoulde they not leaue some grapes: If the night robbers come vpon thee, shoulde they not take so much as they thought were enough:

10 But I wyll make Elau bare, and discover his secrettes, so that he shall not be able to hyde them: his seede shalbe wasted away, yea his brethren and his neighbours, and he hym selfe shall not be left behynde.

11 Thou shalt leaue thy fatherlesse chyldren behynde thee, and I wyll kepe them, and thy wydowes shall take their comfort in me.

12 For thus hath the Lord spoken: Beholde, they that men thought were vnmeet to drinke of the cuppe, haue drunken with the first, and thinkest thou then to be free: No no, thou shalt neither be quit nor free: but thou must drinke also.

13 For why: I haue sworne by my selfe saith the Lorde, that Borsrah shall become a wyldernesse, an open shame, a

laughing stocke, and cursing, and all her cities shalbe a continuall desert.

14 For I am perfectly informed of the Lorde, that he hath sent a message alreedy vnto the heathen: Gather you together, and go forth agaynst her, make you redy to battayle.

15 For lo, I wyll make thee but small among the heathen, and litle regarded among men.

16 Thy hye stomacke, and the pryde of thy heart hath deceaied thee, because thou doest dwell in the holes of stonye rockes, and hast the hye mountaynes in possession: Nevertheless, though thy nest were as hye as the Eagles, yet I wyll cast thee downe saith the Lorde.

17 Moreover, Idumea shalbe a wyldernesse, whose goeth by it, shalbe abashed, and wonder at all her miserable plagues.

18 Like as Sodom, Gomor, and the cities that lay there about, were turned vpside downe, saith the Lorde: so shall no body dwell in Idumea, and no man shall haue his habitation there.

19 Beholde, lyke as the lion, so shall a destroyer come by from the pleasaunt meadowes of Iordane, vnto the strong dwelling place, & when I haue made hym quiet, I wyll make hym to flee from her, and all cholen men wyll I set in aray agaynst her: who is lyke vnto me: what is he that wyll strue with me: what sheepeherde may stande in my handes:

20 Therefore heare the counsell of the Lorde that he hath taken vpon Idumea, and his purpose that he hath devised vpon the citizens of Cheman: The least of the flocke shall traile them, and looke what fayre habitation they haue, they shall make it waste, and them selues also.

21 At the noyse of their fall the earth shall quake, the crye of their voyce shalbe hearde vnto the red sea.

22 Beholde, the enimie shall come and flee by hyther lyke as it were an Eagle, and spreade his wings vpon Borsrah: then shall the heartes of the worthyes in Edom, be as the heart of a woman traunying of chyld.

23 Upon Damascus, Hemath, and Arphad, shall come confusion: for they shal

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heare euill tidinges, they shalbe tossed to and fro like the sea that can not stand still.

D 24 Damascus shalbe sore afraide, and shal flee: trembling cometh vpon her, sorowe and payne shall ouertake her, as a woman trauayling of chylde.

25 But holwe happeneth it that the famous citie, the citie of my ioy, is not spared:

26 Her young men shal fal in the streetes, and all her men of warre shalbe taken away in that tyme, saith the Lorde of hostes.

27 I wyll kindle a fire in the walles of Damascus, whiche shall consume the palace of Benhadad.

Esa. xxi. c.

28 *As for Cedar and the kyngdome of Hazor, whom Nabuchodonozor the kyng of Babylon smote, the Lorde hath spoken thus vpon them: Arise, and get you vnto Cedar, and destroy the people towarde the east.

29 Their tentes and their flockes shall they take away, yea their hanginges and their vessels, their camels also shall they cary away with them: they shall crye to them, feare is on euery syde.

30 Flee, get you farre away, creepe into caues, that ye may dwell there O ye inhabitants of Hazor saith the Lorde: for Nabuchodonozor the kyng of Babylon hath holden a counsell concerning you, and concluded his deuice against you.

31 Arise and get you vp against ponder ryche and carelesse people saith the Lorde, whiche haue neither gates nor

doore barres, but dwell alone.

32 Their camels shalbe a pray, and the droues of their cattell driuen awaye: Moreover, those wil I scatter towarde all the wyndes, and to the farthest partes of the worlde, yea from all the sides therof wil I bring their destruction, saith the Lorde.

33 Hazor also shalbe a dwelling for dragons, and an euerlasting wyldernesse, so that no body shall dwell there, and no man shall haue there his habitation.

34 These are the wordes that the Lorde spake to the prophete Jeremie concerning *Elam, in the beginning of the raigne of Zedekias kyng of Iuda.

Ezech. xxi. Dan. viii.

35 Thus saith the Lorde of hostes, Beholde, I wyll breake the bolwe of Elam, their principall strength.

36 And vpon Elam I wyll bring the foure windes from the foure quarters of heauen, and wyll scatter them against the same foure wyndes: and there shalbe no people, but some of Elam shall flee vnto them.

37 For I wyll cause Elam to be afraide of their enemies, and of them that seeke their liues, and wyll bring vpon them a mischiefe, even my wrath saith the Lorde: And I wyll persecute them with the sword so long tyll I haue brought them to naught.

38 I wyll set my throne in Elam, I wyll destroy both the kyng and princes from thence saith the Lorde: But in proceffe of tyme I wyll bring Elam out of captiuitie agayne, saith the Lorde.

The. I. Chapter.

* He prophesieth the destruction of Babylon, and the deliuerance of Israel, whiche was in captiuitie.

A 1



THE wordes that the Lorde spake vnto the prophete Jeremie, concerning Babylon and the lande of the Chaldees:

Esa. xlii. a. and. xlvii. a. and. li. a.

2

Ier. xxv. b. Esa. xlv. a.

Dan. vii. a.

*Wreache among the gentiles, let your voyce be heard, make a token, crye out, kepe no silence, but say, Babylon is worne, *Bel is confounded, and Berodach is overcome, *yea their gods be brought to shame,

and their images burst in peeces:

3 For out of the north there doth come a people against her, which shall make her lande so waste that no body shall dwell therein, neither man nor beast, for they shall flee and depart from thence.

4 *In those dayes, and at that tyme saith the Lorde, the chyldren of Israel shall come, they and the children of Iuda, weeping and making haste, and shall seeke the Lorde their God.

I. E. d. i. a.

5 They shall aske the way to Sion, the

ther shall they turne their faces, saying: Come, and we wyll cleave to the Lorde in a covenannt that neuer shalbe broken.

6 My people haue ben a lost flocke, my shepherdes haue deceaued them, and haue made them go astray vpon the hylls, they haue gone from the mountayne to the litle hyl, and forgotten their folde.

7 All they that came vpon them haue deuoured them, and their enemies said, we haue made no fault agaynst them, for they haue displeased the Lorde, [yea even the Lorde which is] the habitation of their rightousnesse, and the hope of their fathers.

8 Flee from Babylon, and depart out of the lande of the Chaldees, and be ye as the rammes that go before the flocke.

9 For lo, I wyll wake vp an host of people from the northren lande, & bying them vpon Babylon, these shal lay siege to it, and winne it: their arrowes shal not misse, like as a cunning archer shooteth not wrong.

10 And the Chaldees shalbe spoyled, and all they that spoye them, shalbe satisfied saith the Lorde:

11 Although ye were so chearfull & glad, to treade downe myne heritage, and fulfilled your pleasures as the calves in the grasse, and triumphed ouer them like bulles [when ye had gotten the victorie]

12 Your mothers shalbe sore confounded, and they that bare you shal come to shame, they shalbe the least set by among the nations, boyde, wasted, & dyed by.

13 No man shalbe able to dwell there for the feare of the Lorde, but he shalbe whole desolate: all they that go by Babylon, shal stande styll & be abashed, and shal wonder at all her plagues.

14 Go forth in your aray agaynst Babylon rounde about all ye that can handle bowes, shoothe at her, spare no arrowes: for she hath sinned agaynst the Lorde.

15 Crye out agaynst her rounde about, she shall yelde her selfe, her foundations shall fall, and her walles shall come downe, for it shalbe the vengeance of the Lorde, yea vengeance shalbe taken of her: and as she hath done, so deale ye with her.

16 Root out the sower from Babylon, & hym that handleth the siele in harvest: for feare of the sword of the enemy man shal get hym to his owne

people, and euery man shal flee to his owne lande.

17 Israel is a scattered flocke, the lions haue dyspersed them: first the kynge of the Assyrians deuoured them, last of all this Nabuchodonosor king of Babylon hath brused all their bones.

4. Reg. 17. e.
Esa. x. a.
3. Reg. 15. d.

18 Therfore thus saith the Lorde of hostes the God of Israel, beholde, I wyll visite the kynge of Babylon and his kynngdome, as I haue visited the kynge of the Assyrians,

3. Reg. 19. g.
Esa. xiii. d.

19 And wyll bying Israel agayne to his pleasaunt pasture, that he may feede vpon Charnel and Safan, and be satisfied vpon the mount of Ephraim and Galaad.

20 In those dayes and at the same tyme saith the Lorde, yf the offence of Israel be sought for, there shal none be founde, yf men enquire for the sinne of Iuda, there shalbe none: for I wyll be mercifull vnto them whom I suffer to remayne.

21 Go downe [O thou auenger] into the enemies lande, and visite them that dwell therein: downe with them, & smite them vpon the backes saith the Lorde, do accordyng to all that I haue commaunded thee.

22 There is gone about the lande a crye of a slaughter and great murther [name-lye on this maner]

23 Howe happeneth it that the hammer of the whole worlde is thus broken and brused in sunder: howe chaunceth it that Babylon is become a wilderness among the heathen [on this maner:]

24 I my selfe haue layde a snare for thee, and thou art taken vnawares, thou art trapped and snared: for why? thou hast contended agaynst the Lorde.

25 The Lorde hath opened his house of ordinaunce, and brought forth the weapons of his wrath: for the thyng that is done in the land of the Chaldees, it is the Lorde of hostes worke.

26 Come agaynst her, for this is her ende, breake vp her chestes, threshe her as ye threshe corne, destroy her that nothyng shalbe left.

27 Slay all their mightie souldiers, and put them to death: woe be vnto them, for the day and tyme of their visitation is at hande.

28 [We thynke] I heare [atredy] a crye of them that be fled and escaped out of the lande

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lande of Babylon, which shelve in Sion the vengeance of the Lorde our God, the vengeance of his temple, [yea a voyce of them that crye agaynst Babylon]

29 Call vp all the archers agaynst Babylon, pitch your tentes rounde about her, that none escape, * recompence her as she hath deserued, and accordyng as she hath done, so deale with her agayne: for she hath * set vp her selfe agaynst the Lorde, agaynst the holy one of Israel.

30 Therefore shall her young men fall downe in the streetes, and all her men of warre shalbe rooted out in that day saith the Lorde.

31 Beholde, I speake vnto thee O thou proude saith the Lorde God of hostes, for thy day shall come, euen the tyme of thy visitation.

32 And the proude shall stumble and fall, and no man shall helpe hym vp, I wyll burne vp his cities with fire, and it shall consume all that is rounde about hym.

33 Thus saith the Lorde of hostes, The children of Israel and Juda suffer violence together, all they that haue them in captiuitie kepe them fast, and wyll not let them go.

34 But their auenger and redeemer is in mightie, whose name is the Lorde of hostes, he shall maynteyne their cause, he shall make the lande wake, and iudge them that dwell therein, [one with another]

35 The sworde shall come vpon the Chaldees saith the Lorde, vpon them that dwell in Babylon, vpon their princes, and vpon their wise men.

36 The sworde vpon their soothsayers, as for those they shall become fooles: the sworde vpon their worthies, so that they shall stande in feare.

37 The sworde vpon their horsmen and charrettes, and vpon all the comon people that dwell among them, so that they shall all become lyke women: The sworde vpon their treasure, so that it

shalbe stollen away.

38 A drought vpon their waters, so that they shalbe dryed vp: for the lande worshippeth images, and delighteth wonderfully in idols.

39 Therefore shall wyld beasts, Lambs, and Cat of mountaynes, and Estreches dwell therein: for there shall neuer man dwell there, neither shall any man haue his habitation there for euermore.

40 Like as God destroyed Sodom and Gomorre, with the cities that lay there about saith the Lorde: so shall no man dwell there also, neither shall any man haue there his habitation.

41 * Beholde, there shall come a people from the north with a great bonde of men, and many kynges shall stande vp from the endes of the earth.

42 They beare bowes and bucklers, cruell are they and vmercifull: their boye roareth like the ragyng sea, they ryde vpon horses, and come weaponed to fight agaynst thee O Babylon.

43 Assoone as the king of Babylon heare tell of them, his handes shall ware feeble, for olde and heauynesse shall come vpon him as a woman trauayling with chylde.

44 Beholde, * like as the lion cometh vp from the swelling of Iordane vnto the dennes of Eshan, so wyll I dyue them soorth, and make them ruine agaynst her: But whom shall I choose out and ordayne to such a thyng: for who is like me: or who wil strue with me: or what shepherde may stande agaynst me?

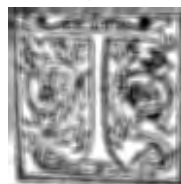
45 Therefore here the counsaile that the Lorde hath geuen vpon Babylon, and the deuice that he hath taken vpon the lande of the Chaldees, The least among the people shall drawe them out, and loke what pleasaunt houses they haue, they shall lay them waste.

46 The noyle at the wymmynge of Babylon shall moue the earth, and the crye shalbe hearde among the gentiles.

The .ij. Chapter.

Howe Babylon shoulde be ouerthrowen. 59 Jeremie geueth his booke to Sarafas.

Jer. lxxv. b. and. la.



Thus hath the Lorde sayde: * Behold, I wyll rayle vp a perillous wynde agaynst Babylon, & her citizens that beate euyl wyll agaynst

me.

2 I wyll sende also into Babylon fan- ners to fanne her out, and to destroy her lande: for in the day of her trouble they shalbe about her on euery syde.

3 Moreover [the Lorde wyll say] vnto the boldmen

holymen, and to them that aduance them selues in their armour: We shall not spare her young men, kyll downe all her host.

4 Thus the slayne shall fall downe in the lande of the Chaldees, and the wounded in the streetes.

5 As for Israel and Iuda they shall not be forsaken of their God of the Lord of hostes, yea^a for the holy one of Israels sake haue the Chaldees fylled their lande full of sinne.

6 Flee away from Babylon, every man saue his lyfe, that ye be not rooted out with her wickednesse: for the tyme of the Lordes vengeance is come, yea he shall rewarde her agayne.

7 Babylon hath ben in the Lordes hande a golden cuppe, that maketh all landes drunken: of her wine haue all people drunken, therfore are they out of their wittes.

8 But sodaynly is Babylon fallen and destroyed: mourne for her, byng plasters for her woundes, yf she may peraduenture be healed agayne.

9 We woulde haue made Babylon whole say they, but she is not recovered, therfore wyl we let her alone, and go euery man into his owne countrey: for her iudgement is come into heauen, and is gone by to the cloudes.

10 The Lord hath brought forth our righteounesse: and therfore come on, we wyl shewe in Sion the worke of the Lord our God.

11 Make sharpe the arrowes, and multiplye your shieldes: for the Lord shall rayle by the spirite of the kyng of the Ardes, which hath alreedy a desire to destroy Babylon: this shalbe the vengeance of the Lord, & the vengeance of his temple.

12 Set by tokens vpon the walles of Babylon, make your watch strong, let your watchmen in arape, yea holde prync watches, and yet for all that shall the Lord go forth with his deuice which he hath taken vpon them that dwell in Babylon.

13 Thou that dwellest by the great waters, Thou that hast so great treasure and riches, thine ende is come, and the rekenyng of thy wympynges.

14 The Lord of hostes hath sworne by hym selfe, that he wyl ouerwhelme thee with men lyke grasshoppers in

number, whiche with a courage shall crye alarum alarum agaynst thee:

15 Yea euen the Lord of hostes that with his power made the earth, with his wisdom prepared the round world, and with his discretion spread out the heauens,

16 As soone as he letteth his voyce be hearde, the waters in the ayre waxe fierre: he draweth by the cloudes from the endes of the earth, he turneth the lightnynges to rayne, he byngeth the wyndes out of their secrete places.

17 If they be esteemed by their wisdom, all men are become fooles: confounded be all the casters of images, for the thing that they make, is but deceipt, and hath no breath.

18 Clayne is it and an erronious worke, and in the tyme of visitation it shall perishe.

19 The portion of Jacob is none such: but he that made all thinges whose name is the Lord of hostes, he is the rodde of his enheritaunce.

20 Thou hast ben mine hammer and weapons for warre: for with thee haue I broken the people in peeces, and with thee haue I destroyed kyngdomes.

21 Through thee I haue beaten to powder horse and horsemen, yea the charrettes and such as sate vpon them.

22 Through thee I haue broken man and woman, olde and young, bacheler and mayden.

23 Through thee I haue destroyed the shepheard and his flocke, the husbandman and his cattell, the princes and the rulers.

24 Therfore wyl I rewarde the cite of Babylon, and all the inhabitauntes of Chaldea, with all the euill which they haue done vnto Sion, yea that ye your selues shall see it, saith the Lord.

25 Asholde I come vpon thee thou nosse: I wyl saith the Lord, thou that destroyest all landes, I wyl stretch out my hand ouer thee, and cast thee downe from the stony rockes, and wyl make thee a burnt hyll,

26 So that neither corner stones shalbe taken any more out of thee: but waste and desolate shalt thou lye for euermore saith the Lord.

27 Set by a token in the lande, blowe the trumpets among the heathen, prouoke the nations agaynst her, call the kyngdomes

Iere. xxxv. b

Ezech. xliii. c.
Baruch. vi. a

(C) Thou hast ben, this Job speaketh vnto Babylon.

(D) Babylon is called an hyll, although it stood in a low place, and had hylls as about it: for her buildinges were so great and high as mountaynes.

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- domes of Ararat, Bemi, and Ascanes, agaynst her, set the prince agaynst her, byng as great a sort of terrible horses agaynst her as yf they were grathoppers.
- 28 Prepare against them the people of the Medes, with their kynges, princes, and all their chiefe rulers: yea and the whole lande that is vnder hym.
- 29 The lande also shall shake and be afrayde when the deuice of the Lorde shall come forth agaynst Babylon, to make the lande of Babylon so waste that no man shal dwell any more therein.
- 30 The worthyes of Babylon shall leaue the battayle and kepe them selues in strong holdes, their strength hath failed them, they shalbe lyke women, their dwelling places shalbe burnt vp, their barres shalbe broken.
- 31 One pursuauant shall meete another, yea one poste shall come by another, to byng the kyng of Babylon tidinges that his cite is taken on euery syde.
- 32 The foordes occupied, the femmes burnt vp, and the souldiers sore afrayde.
- 33 For thus saith the Lorde of hostes the God of Israel, ^(c) The daughter of Babylon hath ben in her tyme lyke as a threshyng sloop, but shortly shall her haruest come.
- 34 Nabuchodonosor the kyng of Babylon hath denoured and destroyed me, he hath made me an emptie vessell, he swallowed me by lyke a dragon, and fylled his belly with my delicates, he hath cast me out.
- 35 My substance wherof he hath spoyled me, and the thyng that was left me which he hath carped away, crye out against Babylon saith the daughter that dwelleth in Sion, yea and my blood also agaynst the Chaldees, saith Hierusalem.
- 36 Therfore thus saith the Lorde, Beholde I wyll defende thy cause, and auenge thee, I wyll drynke vp her sea, and drye vp her water springes.
- 37 ^{Esa. xlii.} Babylon shall become an heape of stones, a dwelling place for dragons, a fearfulnesse and wonderfng, and no man shall dwell there.
- 38 They shall roze together lyke lions, and as the young lions when they be angry, so shall they bende them selues.
- 39 In their heate I shall gene them a dinner, and they shalbe drunken for ioy:
- *then shall they sleepe an euerlastyng sleepe, and neuer wake, saith the Lorde. ^{Iere. li. b.}
- 40 I shall cary them downe to be slayne lyke sheepe, lyke weathers and goates:
- 41 O holwe was Sefach womne? O howe was the glorie of the whole lande taken: holwe happeneth it that Babylon is so wondred at among the heathen.
- 42 The sea is risen ouer Babylon, & hath couered her with her great waues.
- 43 Her cities are layde waste, the lande lyeth vnbuilted and boyde, it is a lande where no man dwelleth, and where no man traauyleth through.
- 44 Foreroner, I wyll visite Well at Babylon, & the thyng that he hath swallowed vp, that same shall I plucke out of his mouth: the gentiles also shall rume no more vnto hym, yea and the walles of Babylon shall fall. ^{Iere. li. b. Ezech. xlii. a. Dan. xii. d.}
- 45 O my people, *come out of Babylon, that euery man may saue his life from the fearfull wrath of the Lorde. ^{Ezech. li. b. ii. Cor. x.}
- 46 Be not saynt hearted, and feare not at euery rumoure that shalbe heard in the lande: for euery yere byngeth newe tidinges, and in the yere folowing newe tidinges, and robbing in the lande, and lorde vpon lorde.
- 47 And so the tyme cometh that I will visite the images of Babylon, and the whole lande shalbe confounded, yea and her slayne shall lye in the middelt of her.
- 48 Heauen and earth with all that is therein shal reioyce ouer Babylon, when the destroyers shal come vpon her from the north, saith the Lorde.
- 49 Like as Babylon hath beaten downe and slayne many out of Israel, so shall there fall many, and be slayne in all her kingdome. ^{Iere. li. c.}
- 50 He that haue escaped the sword, haste you, stande not styll, remember the Lord a farre of, and thynke vpon Hierusalem.
- 51 For we are ashamed to heare the blasphemies, our faces were couered with shame, because the straunge altitudes came into the sanctuarie of the Lorde.
- 52 wherfore, beholde saith the Lorde, the tyme cometh that I wyll visite the images of Babylon, and through the whole lande they shall mourne and fall.
- 53 *Though Babylon clyned vp into heauen, and kept her power on hye, yet shall I sende her destroyers saith the Lorde. ^{Iere. xli. d.}

(c) The count-
pleant of gods
people.

54 **Lorde.** A piteous crye [shalbe heard] from
 Babylon, and a great miserie from the
 lande of the Chaldees:
 55 When the Lorde destroyeth Babylon,
 & whē he dymeth out the high stomacke
 and proude boastyng, wherewith they
 haue ben as furious as the waues of
 the great water fluds, and made great
 crakes with their wordes:
 56 For the destroyers shall come vpon
 her, euen vpon Babylon, which shall
 take their worthies, and breake their
 bowles: for the God of recompence,
 euen the Lorde shall sufficiently recom-
 pence them.
 57 **Yea** [saith the Lorde] I wyll make
 their princes, their wise men, their chiefe
 rulers, their nobles, and their worthies
 dymen, so that they shall sleepe an
 euerlastyng sleepe and neuer wake:
 thus saith the kyng whose name is the
 Lorde of hostes.
 58 Moreover, thus saith the Lorde of
 hostes, The thicke wall of Babylon
 shalbe broken, and her hye gates shalbe
 burnt vp, & the thyng that the Gentiles
 & the people haue wrought with great
 trauaile & labour, shall come to naught,

and be consumed in the fire.
 59 This is the charge that Ieremie the
 prophete gaue vnto Saraiah the sonne
 of Ierial, the sonne of Maasiah, when
 he went towarde Babylon with Zede-
 kiah the kyng of Iuda, in the fourth
 yere of his raigne: nowe this Saraiah
 was a peaceable prince.
 60 Ieremie wrote in a booke al the miserie
 that shoulde come vpon Babylon, yea
 and all these sermons that be written
 agaynst Babylon.
 61 And gaue Saraiah this charge: when
 thou comest vnto Babylon, see that
 thou reade these wordes,
 62 And say, O Lord thou art determined
 to roote out this place, so that neither
 people nor cattell shall dwell there any
 more, but to lye waste for euer.
 63 And when thou shalt read out the
 booke, bynde a stone to it, and cast it in
 the myddell of Euphrates,
 64 And say, Euen thus shall Babylon
 synke, & be thrust downe with the bur-
 then of trouble that I wyll bring
 vpon her: so that she shall neuer come
 vp agayne. Thus farre are the pre-
 saynges of Ieremie.

The .liij. Chapter.

He repeateth the taking of Zedekiah. 4 Hierusalem is taken of the Chaldees. 10 Zedekias
 sonnes are kyled before his face; and his eyes put out. 13 The cite is burned. 14 The tem-
 ple is spoiled and robbed. 25 They that were left in Hierusalem are caried to Babylon.
 31 Kyng Iehoaikim is brought forth of prison, and fed like a kyng.



Zedekiah was* one and
 twentie yeres olde whē
 he was made king, and
 raigned eleuen yeres in
 Hierusalem: his mothers
 name was Hamutal,
 Jeremies daughter of

Libna.

2 He liued wickedly before the Lorde,
 euen as Iehoaikim did:
 3 For the Lorde was angry at Hierusa-
 lem and Iuda, so long tyll he had cast
 them out of his presence: and Zedekiah
 fell from the kyng of Babylon.
 4 *But in the ninth yere of his raigne, in
 the tenth moneth, the tenth day of the
 moneth, it happened that Nabuchodo-
 nosor the kyng of Babylon, with all his
 host, came before Hierusalem, and be-
 sieged it, and made bulwarkes rounde
 about it.

5 And this besiegyng of the cite endured
 vnto the eleuenth yere of kyng Zede-
 kiah.
 6 *And in the fourth moneth, the ninth
 day of the moneth, there was a great
 hunger in the cite, that there were no
 more victuals for the people of the lande.
 7 So all the souldiers brake away, and
 fled out of the cite by night through the
 way of the port, betwene the two
 walles by the kynges garden: (Nowe
 the Chaldees had compassed the cite
 rounde about) yet went these men their
 way through the wilderness.
 8 And so the Chaldees folowed vpon
 them, and toke Zedekiah the kyng in
 the felde of Jericho, when his host
 was runne from hym.
 9 So they caried the kyng away pri-
 soner to Reblath, vnto the kyng of Ba-
 bylon in the lande of Hamath, *Where
 he

4. Reg. 25. 2.
 Iere. 27. b.
 and 39. 2.

Iere. 39. b.

The prophecie

- he gaue iudgement vpon hym.
- 10** The kyng of Babylon also caused Zedekias sonnes to be slayne before his face, yea and put all the princes of Iuda to death at Beblath.
- 11** Moreover, he put out the eyes of Zedekiah, & caused hym to be bounde with two chaynes, to be caried vnto Babylon, and let him lye in prison tyl he dyed.
- 12** Nowe the tenth day of the fifth moneth, in the nineteenthyere of Nabuchodonozor kyng of Babylon, Nabuzaradan the chiefe captayne, and the kyng of Babylons seruantes came vnto Hierusalem,
- 13** And burnt vp the house of the Lorde: he burnt vp also the kynges palace, all the houses, and all the gorgeous buildinges in Hierusalem.
- 14** And the whole host of the Chaldees that were with the chiefe captayne, brake downe all the walles of Hierusalem rounde about.
- 15** As for the poore people, and such folke as was yet left in the cite, which also were fallen to the kyng of Babylon, yea and what people as yet remayned, Nabuzaradan the chiefe captayne caried them alway prisoners.
- 16** But the poore people of the countrey did Nabuzaradan the chiefe captayne leaue in the lande, to occupie the vineyardes and fieldes.
- 17** The Chaldees also brake the brasen pylles that were in the house of the Lord, yea the seate and the brasen lauer that was in the house of the Lorde, and caried all the mettall of them vnto Babylon.
- 18** They toke away also the chalderns, shouels, fleshyokes, spinklers, spoones, and all the brasen vessels that was occupied in the seruice.
- 19** With the basons, cole pannes, spinklers, pottes, candlestickes, spoones, and cuppes, wherof some were of golde, and some of siluer.
- 20** The chiefe captayne toke also the two pylles, the lauer, the twelue brasen bullockes that stood vnder the sear which king Solomon made in the house of the Lorde: and all the vessels conteyned so much mettall that it might not be waied.
- 21** For euery pillar was eyghtene cubites hie, and the rope that went about it was twelue cubites and foure fingers thicke, and rounde.
- 22** Nowe vpon the rope were brasen knoppes, and euery knoppe was five cubites hie, and vpon the knoppes were hoopes, and pomgranates round about of cleane brasle.
- 23** After this maner were both the pylles fashioned with pomgranates, wherof there were an hundred ninetie and sixe, which hanged vpon the hoopes rounde about.
- 24** The chiefe captayne also toke Saraiah the hie priest, and Sophoniah that was chiefe next hym, & the thre keepers of the doore:
- 25** He toke out of the cite a chamberlaine which was captaine of the souldiers, and seuen mienthat were the kinges seruantes, which were founde in the cite: and Sopher a captaine that bled to muster the men of warre, with threescore men of the countrey that were taken in the cite:
- 26** These Nabuzaradan the chiefe captaine toke, and caried them to the king of Babylon vnto Beblath:
- 27** And the kyng of Babylon caused them to be put to death at Beblath in the lande of Hemiath: And thus Iuda was ledde away captiue out of his owne lande.
- 28** This is the summe of the people whom Nabuchodonozor led away captiue: in the seuenthyere of his raigne he caried away of the Iewes three thousande twentie and thre,
- 29** In the eyghteenth yere Nabuchodonozor caried alway from Hierusalem eyght hundred thirtie and two persons,
- 30** In the thre and twentie yere of Nabuchodonozor, Nabuzaradan the chiefe captayne toke alway senen hundred fourtie and five Iewes, prisoners. The whole summe of the prisoners is foure thousande and sixe hundred.
- 31** In the thirtie and seuenthyere after that Jehoakim the kyng of Iuda was caried away, in the fife and twentith day of the twelue moneth, Eulmerodach kyng of Babylon (the same yere that he raigned) gaue Jehoakim the kyng of Iuda his pardon, and let hym out of prison,
- 32** And spake loupngly to hym, and set his throne about the thrones of the other kynges that were with hym in Babylon.
- 33** He chaunged also the clothes of his prison,

prison, yea and did eate with hym all
his life long.
34 And he had a continuall lpyng geuen

hym of the kyng of Babylon, euery day
a certayne thyng allowed hym, all the
dayes of his life, vntyll he dyed.

The ende of the booke of the prophete Ieremie.

The lamentations of the prophete Ieremie.

The first Chapter.

It happened after Israel was brought into captiuitie and Hierusalem destroyed,
that Ieremie the prophete sate weeping, and sorrowfully bewayled Hierusalem,
and sighyng and howlyng with an heauy and wofull heart, sayde,

1



Las holwe sit-
teth the citie so
desolate, that
sometime was
full of people:
holwe is the
become lyke a
widow which
was great a-
mong nations:

holwe is she brought vnder tribute that
ruled landes:

2 She weepeth soze in the nyght, so that
the teares runne downe her cheekes: for
among all her louers there is none that
geueth her any comfort, yea her next
friendes transgresse agaynst her, and
are become her enemies.

3 Iuda went alway by reason of the af-
fliction and great bondage: she dwelleth
among the heathen, she findeth no rest,
all they that persecuted her, toke her in
straye places (where she coulde not escape.)

4 The streetes of Sion mourne, because
no man cometh no more to the solenipne
feastes: all her gates are desolate, her
priestes make lamentatiō, her maydens
are carefull, and she her selfe is in great
heauinesse.

5 Her enemies haue ben rulers ouer her,
and her enemies haue prospered, be-
cause the Lorde hath chastened her for
her great wickednesse: her children are
led alway captiue before their enemies.

6 All the beaurie of the daughter of Si-
on is alway, her princes are become lyke
hartes that fynde no pasture, they are
driven away before their enemy, so that
they haue no more power.

7 Holwe Hierusalem remembred in the
tyme of her miserie and bare estate all
her ioy & pleasure that she hath had in
tymes past, seying her people is brought
downe vnder the power of their ene-
mies, and there is no man for to helpe
her: her enemies stande lokyng at her,
and laugh her Sabbath daies to scozne.

8 Hierusalem hath sinned greuouslye,
therfore is she come in decay: all they
that had her in honour dispise her, for
they haue seene her filthynesse, yea she
sigheth and is ashamed of her selfe.

9 Her skirtes are defiled, she remembred
not her last ende, therfore is her fall
so wonderfull, and there is no man
to comfort her: O Lorde consider
my trouble, for myne enemy hath the
upper hande.

10 The enemy hath put his hande to all
the precious thinges that she had, yea
euen before her eyes came the heathen
in and out of the sanctuarie, Whom
thou neuerthelesse hast forbidden to come
within thy congregation.

11 All her people seeke their bread with
heauinesse, and loke what precious
thyng euery man hath, that geueth he
for meate to saue his lyfe: Consider O
Lorde, and see holwe vile I am become.

12 Haue ye no regarde all ye that go fore-
by, beholde & see yf there be any sorowe
lyke vnto mine, wherewith the Lorde
hath troubled me in the day of his feare-
full wrath.

13 From abone hath he sent downe a fire
into my bones, and it burneth them
cruelly: he hath layde a net for my feete,
and throwen me wyde open, he hath
made

11. 12. and is
turned backe
warre.

Deut. 21. e.

4. Reg. 6. e.
Irenou. e.

The lamentations

made me desolate, so that I must euer be mourning.

C 14 The ^(a)poke of my transgressions is bounde fast to his hande, they are wrap- ped [or: withen] and come bp about my necke: he hath caused my strength to fayle, the Lorde hath deliuered me into those handes wherout I can not quyte my selfe.

(a) The bon- age through- out is most greuous, which there- fore is called the poke of sinners, faste- ned in vs to Gods hande, because by no meane it can be shaken of or remitted, but only of Gods speciall grace and mercie.

15 The Lorde hath destroyed all the mightie men that were in me, he hath proclaymed an appoynted tyme to slaughter all my best men: the Lorde hath troden downe the daughter of Iuda, lyke as it were in a winepresse.

Ier. lxxx. c. Treno. iij. c.

16 Therefore do I weepe, and mine eyes gush out of water: for the comfort that shoulde quicken me, is farre fro me, my chyldren are dymen away: for why: the enemy hath gotten the vpper hande.

17 Sion casteth out her handes, and there is no man to comfort her, the Lorde hath layde the enemies rounde about Iacob, and Iherusalem is become abho- mination in the myddest of them.

Dan. ix. 4.

18 The Lorde is righteous, for I haue

promoked his countenance vnto anger, O take heede all ye people and consider my heauinesse, my maydens and my young men are led away into captiuitie.

19 I called for my louers, but they be- guiled me, for my priestes and counsay- lers, but they perished, euen whyle they sought for meate to saue their lyues.

Treno. iij. c.

20 Consider (O Lorde) howe I am trou- bled, my wombe is disquieted, my heart turneth about in me, and I am full of heauinesse, because I rebelled sub- burnly: the sword hurtech me with- out, and within I am lyke vnto death.

21 They heare my mourning, but there is none that wyl comfort me: All myne enemies haue hearde of my trouble, and are glad therof because thou hast done it: and thou hast brought forth the tyme which thou calledst, when they also shal be lyke vnto me.

22 Let all their wickednesse come before thee, and do thou to them as thou hast done vnto me for all my trespasses: for my sorowe is very great, and my heart is heauy.

The .ij. Chapter.

A 1

Treno. iij. b.



Las] * howe hath the Lorde darkened the daughter of Sion in his wrath: As for the honour of Irael he hath cast it downe fro heauen vnto the earth, and he remembred not his owne ^(a)foote- stole when he was angry:

2 The Lorde hath cast out all the habi- tations of Iacob without any fauour, all the strong places of the daughter of Iuda hath he broken in his wrath, and throlwen them downe to the grounde, her kingdome and her princes hath he prophaned.

3 In the wrath of his indignation he hath broken all the ^(b)horne of Irael, he hath withdrawen his right hande from the enemy, yea a flambe of fire is kind- led in Iacob, and hath consumed by all rounde about.

4 He hath bent his bowe like an enemy, he hath fastened his ryght hande as an aduersarie, and euery thyng that was pleasant to see, he hath layne: he hath powred out his wrath like a fire, into the tabernacle of the daughter of Sion,

(a) By the footstole is meant the temple of Iherusalem.

(b) The horn, that is, the power of strength.

5 The Lorde is become like as it were an enemy, he hath deuoured Irael and all his palaces, yea all his strong holdes hath he destroyed, and fylled the daughter of Iuda with much sorowe and heauinesse.

6 His tabernacle as a garden hath he destroyed, his solempne meetings hath he put downe: the Lord hath brought it so to passe that the hye solempne feastes and Sabbathes in Sion are cleane for- gotten: in his heauy displeasure hath he dyspised the kyng and priestes.

Ier. viij. b.

7 The Lorde hath forsaken his owne aulter, and hath abhorred his owne sanctuarie, and hath geuen the walles of their towres into the handes of the enemy: their enemies made a noyse in the house of the Lorde, as it had ben in a solempne feast day.

8 The Lorde thought to breake downe the walles of the daughter of Sion, he spread out his line, and drewe not in his hande tyll he had destroyed them: there- fore mourne the turrettes, & the broken walles fall downe together.

9 Her gates are suncke downe to the grounde, her barres are broken and smitten

- smitten in funder, * the kyng and princes are carryed away to the gentiles: they haue neither salwe nor prophetes, nor yet any vision from the Lorde.
- 10 The senatours of the daughter Sion sit vpon the grounde in seilence, they haue strawed ashes vpon their heads, and gyrded them selues with sackcloth: the maydens of Hierusalem hang downe their heades to the grounde.
- 11 Mine eyes begin to fayle me through weeping, * my body is disquieted, my liuer is poldred vpon the earth for the great hurt of the daughter of my people, seeing the chyldren and babes dyd dworne in the streetes of the citie.
- 12 Euen when they spake to their mothers, where is meate and drinke: for whyle they so sayde, they fell downe in the streetes of the citie, like as they had ben wounded, and some dyed in their mothers bosome.
- 13 What shall I say vnto thee, O thou daughter Hierusalem: to whom shal I liken thee: To whom shal I compare thee O thou daughter Sion, to comfort thee withall: thy heart is lyke a mayne sea, who may heale thee:
- 14 * Thy³ prophetes haue looke dout bayne and foolish thinges for thee, they haue not shewed thee of thy wickednesse, to kepe thee from captiuitie: but they haue seene out for thee burthens of banitie and banishment.
- 15 All they that go by thee, clappe their handes at thee, hissing and wagging their heades vpon the daughter Hierusalem [and say] Is this the citie that men call so faire, wherein the whole lande reioyseth:
- 16 All thyne enemies gape vpon thee, whispering and grinding their teeth,

saying: let vs deuoure, for the tyme that we looked for is come, we haue founde and seene it.

- 17 The Lorde hath fulfilled the thing that he was purposed to do, and performed that he had deuised long ago: he hath destroyed and not spared, he hath caused thyne aduersarie to triumph ouer thee, and set vp the hozne of thyne enemye.
- 18 * Their heart cryed vnto the Lorde, Deut. xxxij. c. O thou cite of the daughter Sion: let thy teares runne downe like a riuer day and night, rest not, and let not the apple of thyne eye leane of.
- 19 Stand vp, and make thy prayer in the first watche of the night, poure out thine heart like water before the Lorde: lift vp thyne handes for the liues of thy young chyldren that dye of hunger in the streetes.
- 20 Beholde O Lorde, and consider to whom thou hast done thus: Shall the women then eate their owne fruite, euen chyldren of a spanne long: shall the priestes and prophetes be slayne in the sanctuarie of the Lorde:
- 21 Young and olde lye thorow the streetes vpon the grounde, my maydens and young men are slayne with the sword, whom thou in the day of thy wrathfull indignation hast put to death, yea euen thou hast put them to death, and not spared them.
- 22 By neighbours that are rounde about me hast thou called as it were to a feast day, so that in the day of the lordes wrath none escaped, neither was any left behinde: those that I haue brought vp and nourished, hath myne enemye destroyed.

The. iij. Chapter.

- 1 **A**M the man that thoroowe the rodde of his wrath haue expectence of miserie.
- 2 He drone me forth and led me, yea into darknesse, but not into light.
- 3 Against me is he turned, he turneth his hande dayly against me.
- 4 By flesh and my skinne hath he made

olde, and my bones hath he brused.

- 5 He hath buylded rounde about me, and closed me in with gall and trauaile.
- 6 He hath set me in darknesse, as they that be dead for euer.
- 7 He hath so hedged me in, that I can not get out, and hath layde heauie linkes vpon me.
- 8 Though I crye and call pitiously, yet heareth he not my prayer.

The lamentations.

- 9 He hath stopped by my Wayes with
fourte squared stones, and made my
pathes crooked.
- 10 He layeth wayte for me lyke a beare,
and as a lion in a hole.
- 11 He hath marred my Wayes, and bro-
ken me in peeces, he hath layde me
waste altogether.
- 12 He hath bent his bowbe, and made me
as it were a marke to shoote at.
- 13 The arrowes of his quiver hath he
shot, euen into my reynes.
- Lam. xx. b.** 14 **C** *I am laughed to scorn of all my peo-
ple, they make songes vpon me all the
day long.
- 15 He hath filled me with bitterness, and
geuen me wormewood to drinke.
- 16 He hath smitten my teeth in peeces
with stones, and rouled me in the dust.
- 17 He hath put my soule out of rest, I
forget all good thinges.
- 18 I thought in my selfe, I am bndone,
there is no hope for me in the Lorde.
- 19 I remember yet my miserie and my
trouble, the wormewood and the gall.
- 20 Yea thou shalt remember them, for
my soule melteth abway in me.
- 21 Whyle I consider these thinges in my
heart, I get a hope agayne.
- 22 **[Namely]** it is of the Lordes mercies
that we are not bitterly consumed, for
truely his pitifull compassion hath not
ceased.
- D** 23 Reioyce mercies shall the Lord shewe
vpon thee early in the day springing,
(O Lorde) great is thy faythfulness.
- Pal. xvi. a.** 24 **C** The Lorde is my portion saith my
soule therefore wyl I hope in hym.
- 25 O howe good is the Lord vnto them
that put their trust in hym, and to the
soule that seeketh after hym.
- 26 The good man with stillnesse and pa-
tience, targeth for the health of the
Lorde.
- 27 O howe good is it for a man to take
the yoke vpon him from his youth vp:
- 28 He sitteth alone, he holdeth hym still,
because he hath taken **[the Lordes yoke]**
vpon hym.
- 29 He layeth his face vpon the earth, if
there happen to be any hope.
- 30 He offereth his cheeke to the smyter;
he wyl be content with reproffes:
- 31 For the Lord wil not forsake for ever.
- i. Reg. xii. b.** 32 **C** *But though he punish, yet accor-
ding to the multitude of his mercies he
receaueth to grace agayne.
- 33 For he doth not plague willingly, and
afflict the chyldren of men,
- 34 To treade all the prysoners of the
earth vnder his feete,
- 35 To moue the iudgement of man be-
fore the most highest,
- 36 To condempne a man in his cause: the
Lord hath not pleasure in such thinges.
- 37 What is he then that saith, there
should some thing be done without the
Lordes commaundement:
- 38 Out of the mouth of the most highest
goeth not euyl and good:
- 39 Wherefore then murmureth the li-
uing man: let hym murmure at his
owne sinne.
- 40 **C** *Let vs looke well vpon our Wayes, **Lob. xxxv. d.**
and remember our selues, and turne a- **Pal. xlii. a.**
gayne to the Lorde.
- 41 Let vs lift our heartes with our han-
des vnto the Lorde that is in heauen.
- 42 We haue ben dissentiblers and haue
offended, wylt thou therefore not be in-
treated:
- 43 Thou hast couered vs in thy wrath,
and persecuted vs: thou hast slayne vs
without any fauour.
- 44 **C** *Thou hast hid thy selfe in a cloude, **Ecc. xxxv. d.**
that our prayer should not go throughe.
- 45 Thou hast made vs outcastes, and to
be despised among the people.
- 46 All our enemies gape vpon vs.
- 47 Feare and pit is come vpon vs, yea de-
ceit and destruction.
- 48 Wholc riuers of water gush out of **Tren. ii. d.**
mine eyes for the hurt of my people:
- 49 Myne eyes runne and cannot cease, **C**
for there is no rest:
- 50 O Lorde, when wylt thou looke
downe from heauen and consider:
- 51 Mine eyes breake my heart, because
of all the daughters of my cite.
- 52 Mine enemies hunted me out sharply
like a byrde, yea & that without a cause.
- 53 They haue put downe my life into a
pit, and they haue cast stones vpon me.
- 54 They haue powred water vpon my
head: then I thought I, nowe am I bnd-
done.
- 55 I called vpon thy name O Lorde
out of the deepe pit.
- 56 Thou hast heard my voyce, and hast
not turned away thyne eares from my
sighing and crying.
- 57 Thou hast inclyned thy selfe vnto me
when I called vpon thee: and hast said,
feare not.
- 58 Thou

88 Thou (O Lord) hast maintayned
the cause of my soule, and hast redee-
med my lyfe.

59. O Lorde, thou hast seene my Wrong,
take thou my cause vpon thee.

60 Thou hast well considered howe they
go about to do me harme, and that all
thir counsels are against me.

61- Thou hast hearde their despitefull
wordes O Lorde, yea and all the ima-
ginations against me:

62 The lips of mine enemies, and their

denies that they take against me all the day long.

6; Thou seest also their sitting downe
and their rising vp, they make their
louges of nothing but of me.

64. Rewarde them, O Lorde, according
to the woorkes of their handes.

65 Give them an obstinate heart, even
thy curse.

66 Persecute them O Lorde with thynne indignation, and roote them out from vnder the heauen.

¶ The. iiij. Chapter.



Oholwe is the golde be-
come so dimme: holwe
is the most fine golde
so soze chaunged: and
the stones of the sanc-
tuarie thus scattered
in the corner of euery

Greets:

2 The chyldren of Sion that were al-
way in honour, and clothed with the
most precious goide: howe are they
nowe become lyke the earthen vessels,
whiche be made with the potters
hande:

3 The dragons geue their young ones
sucke with bare brestes: but the daugh-
ter of my people is cruel, like the Erit-
ches in the wilderness.

4 The tongues of the sucking chyldzen cleave to the rooffe of their mawthes for very thyrst: the young chyldzen aske bread, but there is no man that geueth it them.

5. They that were wont to fare delicately perishe in the streetes: they that afore were brought vp in purple, make now be muche of doing.

6 The time of the daughter of my people, is become greater then the ^(a) wickednesse of Sodomie, that todaynely was destroyed, and not taken with handes.

7 Her " abstayners were whyter then
the snowe of milke, their colour was
freshe, red as corall, their beautie like
the Saphyre.

But nowe their faces be very blacke,
insomuche that thou shouldest not
knowe them in the streetes: * their
flumme cleaueth to their bones, it is we-
thered and become like a drey stocke.

9 They that be slayne with the sworde,

are happier then such as dye of hunger,
and perithe away famishing for the
fruites of the fildes.

10 *The women (Whiche of nature are pitifull) haue sodden their owne chyl-
dren With their hands, that they might
be their meate in the miserable destruc-
tion of the daughter of my people.

11 *The Lorde hath perſourmed his
heauie Wrath, he hath powred out the
furoinouſneſſe of his diſpleaſure: he hath
kindled a fire in Ston, which hath con-
ſumed the foundations thereof.

12 Neither the kynges of the earth, nor
all the inhabitours of the world, would
haue beleued that the enemye and ad-
uersarie should haue come in at the
gates of the citie of Hierusalem.

13 **W**hiche neuertheſſe is come to paſſe
for the ſame of her prophetes, and for
the wickedneſſe of her prieſtes, that
haue ſhed *innocents blood within
her.

14 As blinde men went, they scrambling
in the streetes, and staped them selues
with blood, insomuch that the heathen
woulde in no wyse touche their gar-
mentes.

15 But they cryed vnto them, flee ye polluted, away, get you hence, touche not: for they are vncleane and be remoued, yea they haue said among the heathen, they shall no more dwell in this cite.

16 The countenance of the Lorde hath banished them, and shall neuer looke more vpon them: for they them selues neither regarded the puelles, nor pitied their elders.

17 Wherefore yet our eyes sayled vs,
Whyles we looked for our bayne helpe,
seeing we euer wayped vpon a people
that coulde do vs no good.

၁။ (၂)

18 They

In the great
 waters of the
 sea, there
 dwells this
 thing to ex-
 tinguish the
 heat of the
 thorns.
 ¶ The thorn-
 trees were so
 much con-
 fused with
 the firs, that
 they were
 not distin-
 guished
 from the
 cedars, and
 the firs, in
 a long and
 small
 way.
 ¶ Or, Naza-
 reth.
 Psal. cii. 1.

Deut. 28. e.
iiü. Reg. vi. f.

Тренойя:

Gene. ix. 2.

C

The lamentations.

- 18 They lay so sharpe wayte for vs, that we can not go safe vpon the streetes, for our ende is come, our dayes are fulfilled, our ende is here.
- 19 Our persecutours are swifter then the Eagles of the ayre: they folowed vpon vs ouer the mountaynes, and layde wayte for vs in the wyldernesse.
- 20 The very breath^(a) of our month, euen the annointed of the Lorde hym selfe, was taken in their net, of whom we say, Under his shadowe we shalbe pre-

serued among the heathen.

- 21 And thou O daughter Edom that dwellest in the land of Hus, be glad and reioyce, for the cup shall come vnto thee also, thou shalt be drunken, and discouer thy nakednesse.
- 22 Thy sinnes are wel punished O thou daughter Sion, he shall not suffer thee to be caried away: but thy wickednesse O daughter Edom shall he visite, and wyll discouer thy sinnes.

Gene. ii. b.
(a) The breath, that is, the life, meaning the kynge, who is called the life of the people, for that the people are like an headlesse body that hath no life in it, so when they be left without a king of gentes we are.

The. v. Chapter.

The prayer of Ieremie.

- A** All to remembraunce (O Lorde) what we haue suffred, consider and see our confusion. Our inheritaunce is turned to the straungers, and our houses to the aliaunts.
- 3 we are become carefull and fatherlesse, and our mothers are as the wydowes.
- 4 we are fayne to drinke our owne water for money, and our owne wood must we buy for money.
- 5 Our neckes are vnder persecution, we are weery and haue no rest.
- 6 [Also: time] We pceded our selues to the Egyptians, [and now] to the Assyrians, onely that we might haue bread inough.
- 7 *Our fathers (which nowe are gone) haue sinned, and we must beare their wickednesse.
- 8 Seruauntes haue the rule of vs, and no man deliuereth vs out of their handes.
- 9 we must get our liuing with the perill of our liues, because of the drouth of the wildernesse.
- 10 Our sinne is as it had ben made blacke in an ouen, for very soze humger.



- 11 The wines are rauished in Sion, and the maydens in the cities of Iuda.
- 12 The princes are hanged by with the hand of the enemies, they haue not spared the olde sage men.
- 13 They haue taken young men to grinde, and the boyes fainted vnder the burthens of wood.
- 14 The elders sit no more vnder the gates, and the young men be no more playing of musicke.
- 15 The ioy of our heart is gone, our melodious meeting is turned into mourning.
- 16 The garlande of our head is fallen: alas that euer we sinned so sore.
- 17 *Therefore our heart is full of heaviness, and our eyes dimme.
- 18 Because of the hill of Sion that is destroyed: insonmuch that the foxes runne vpon it.
- 19 But thou O Lorde, that remainest for euer, and thy seate wyll be without ende:
- 20 wherefore wyll thou still forget vs, and forsake vs so long?
- 21 O Lord turne thou vs vnto thee, and so shall we be turned, renue our dayes as in olde tymes:
- 22 But thou hast banished vs bitterly, and hast ben displeased at vs.

Ier. xxxi. a

Ier. xxxi. c.
Eze. xviii. a.

¶ The ende of the lamentations of Ieremie.

The prophecie

they foure had one fashon, and their fashon & their worke [was] as though it were a wheele in y^e middle of a wheele.

17 When they went, they went vpon their foure sides: they returned not backe when they went.

(h) The better compass of the wheeles, whiche some call drabes.

18 They had ^(b) ringes, and heyght, and were feareful to beholde: & their ringes were full of eyes rounde about them foure.

19 When the beastes went, the wheeles went also by them: and when the beastes were lift vp from the earth, the wheeles were lift vp.

20 Whither soeuer the spirite [was] to go, they went, and thither [was] the spirite to go, and the wheeles were lift vp before them: for the spirite of the beastes were in the wheeles.

21 When the beastes went, they went, & when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp before the, for y^e spirite of y^e beastes was in the wheeles.

22 And the similitude of the firmament vpon the heades of the beastes, was like the colour of chrystall wonderfull, spread ouer their heades aboue.

(i) The moteth two manner of couerings, the one with wings, there they bward to couer their faces, and the other with the nether wings to couer their bodies.

23 And vnder the firmament their wings were stretcht forth one to wardes another, every one had two couering them, and ⁽ⁱ⁾ every one had two

couering them, [euen] their bodies.

24 And when they went, I heard the noyse of their wynges, lyke the noyse of great waters, as it had ben the voyce of the almightie, the voyce of speache, as the noyse of an host: when they stood, they let downe their wynges.

25 And there was a noyse from aboue the firmament that was ouer their heades: when they stood, they let downe their wynges.

26 And aboue the firmament that was ouer their heades, there was the fashon of a throne lyke a Saphir Stone: and vpon the similitude of the throne by apperaunce, as the similitude of a man aboue vpon it.

27 And I sawe as the apperaunce of amber [and] as the similitude of fire rounde about within, from the apperaunce of his loynes bpward: and from the apperaunce of his loynes downe ward I sawe as the lykenesse of fire, and brightnesse rounde about it.

28 As the likenesse of a bowe that is in a cloude in a raynie day, so was the apperaunce of the brightnesse rounde about: this was the apperaunce of the similitude of the glory of God, & when I sawe it, I ^(b) fell vpon my face and hearkened vnto the voyce of one ⁽ⁱ⁾ that spake.

(b) Corthe the name of God, a the bowe of the west of the east. (i) That is, the Lord.

The .ij. Chapter.

The prophete is sent to call the people from their error.

1 **A**D then said he vnto me, Stande vp vpon thy fete (O thou sonne of man) and I wyll talke with thee.

2 And the spirite entred into me when he had spoken vnto me, & set me vpon my feete, so that I heard him that spake vnto me.

3 And he sayde vnto me, Thou sonne of man, I sende thee to the chylzen of Israel, to a rebellious people which haue rebelled against me, both they and their forefathers haue wickedly behaued them selues against me, euen vnto this very day.

(a) Or, impudent.

4 For they are chylzen of a "harde face and stiffe heart, I do sende thee vnto them, and thou shalt say vnto them, Thus saith the Lorde God,

5 And whether they wyll heare or refuse (for they are a rebellious house) yet they may knowe that there hath bena

prophete among them.

6 And thou sonne of man feare them not, neither be afraide of their wordes, for "byers and thornes are with thee, and thou doest dwell among scorpions: feare not their wordes, nor be abashed at their lookes, for they are a rebellious house.

(a) Or, rebel.

7 And thou shalt speake my wordes vnto them, whether they wyll heare or refuse, for they are rebellious.

8 Therefore thou sonne of man, obey thou all thinges that I say vnto thee, and be not thou rebellious lyke the rebellious house: open thy mouth, and ^(a) eate that I geue thee.

(a) That is, what I say in the enemy, or what I say in the enemy, or what I say in the enemy, or what I say in the enemy.

9 And when I looked, beholde a hand was sent vnto me, and lo, in it was a roule of a booke.

10 And he opened it before me, and it was written within and without, and there was written therein, ^(b) lamentations, and mourning, and wo.

(b) That is, lamentations, mourning, and wo.

The

The. iiii. Chapter.

The prophete being fed with the worde of God, and with the constant boldnesse of the spirit, is sent vnto the people that were in captiuitie. 17 The office of true preachers.

- A** 1 After this said he vnto me: Thou sonne of man, eate whatsoeuer thou findest, eate this roule, and go thy way and speake vnto the house of Israel.
- 2 So I opened my mouth, and he fed me with this roule.
- 3 And he saide vnto me, Thou sonne of man, thy belly shall eate, and thy bowels shall fill with this roule that I geue thee: Then dyd I eate, and it was in my mouth sweeter then honie.
- nich.* 4 And he saide vnto me, Thou sonne of man, go, get thee vnto the house of Israel, and declare my wordes vnto them.
- uoge de.* 5 For not to a people of "profounde lippes and harde language art thou sent, but vnto the house of Israel:
- 6 Not to many nations whiche haue profounde lippes and harde languages, whose wordes thou vnderstandest not: otherwile if I had sent thee vnto them, they would haue hearkened vnto thee.
- 7 But the house of Israel will not hearken vnto thee, for they will not hearken vnto me: for al the house of Israel haue stiffe foreheades, & stubburne heartes.
- 8 Beholde therefore, I haue made thy face strong against their faces, & thy forehead strong against their foreheades.
- 9 As an Adamant, harder then the flint stone haue I made thy forehead: thou shalt not feare them, nor be abashed at their looks: for they are a rebellious house.
- 10 He sayde moreover vnto me, Thou sonne of man, all my wordes that I shall speake vnto thee, receaue in thyne heart, and hearken with thyne eares.
- 11 And go, get thee to the captiuitie, to the chyl dren of thy people, and thou shalt speake vnto them, and shalt say vnto them, Thus saith the Lord God, whether they will heare, or leaue.
- 12 With that the spirite tooke me vp, and I hearde behinde me a voyce of a great rushing (to wit) Blessed be the glory of Iehouah from his place.
- 13 [I hearde] also the noyse of the winges of the beastes ioyning one with another, and the rattling of the wheelles that were before them, euen a noyse of

- great rushing.
- 14 Nowe when the spirite lift me vp and tooke me away, I went in bitternesse and furie of my spirite: but the hande of the Lorde vpon me was strong.
- 15 Then I came to the captiues in Thelabib that dwelt by the riuier Chebar, and I sate where they sate, and I remayned there seuen dayes, astonied among them.
- 16 And when the seuen dayes were expired, the Lorde saide vnto me,
- 17 Thou sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the worde at my mouth, and geue them warning from me.
- 18 When I shall say vnto the wicked, Thou shalt surely dye, and thou geuest not him warning, nor speakest to admonithe the wicked of his euill way, and so to liue: then shall the same vngodly man dye in his owne vnrightheousnesse, but his blood wyll I require of thyne hand.
- 19 Neuerthelesse, if thou geue warning vnto the wicked, and he yet turne not from his vngodlynesse and from his wicked way: he shall dye in his owne wickednesse, but thou hast deliuered thy soule.
- 20 Nowe if a righteous man go from his righteousnesse and do the thing that is euyll I wyll lay a stumbling blocke before him: and he shall dye, because thou hast not geuen him warning, dye shall he in his owne sinne, so that his righteousnesse whiche he hath done, shall not be thought vpon: but his blood wyll I require at thyne hande.
- 21 Neuerthelesse, if thou exhortest that righteous that he sinne not, and so the righteous do not sinne: then shall he liue, because he hath receaued thy warning, and thou hast deliuered thy soule.
- 22 And there came the hand of the Lord vpon me, and he sayd vnto me: Stande vp, and go into the fild, that I may there talke with thee.
- 23 So when I had risen vp, and gone forth into the fild: beholde, the ^(c) glory of the Lord stood there, like the glory which I sawe by the riuier Chebar: then fell I downe vpon my face.
- 24 And the spirite came into me, whiche

Ezech. iii. b.

(c) Meaning the vision of the Cherubims and the Seraphims.

The prophecie

set me vp vpon my feete, and spake vnto me, and said vnto me: Go thy way, and shut thy seife in thyne house.

25 Beholde O thou sonne of man, they haue prepared bandes against thee, and they wyll binde thee with them, and thou shalt not go out among them.

26 And I will make thy tongue cleaue to the rooffe of thy mouth, that thou

shalt be dumbe, and not be as a reprouer vnto them: for they are a rebellious house.

27 But when I speake vnto thee, I wyll open my mouth, and thou shalt say vnto them, Thus saith the Lorde God: who so heareth, let hym heare, who so leaueth of, let him leaue: for they are a rebellious house.

The. iiii. Chapter.

The siege of the cite of Hierusalem is signified. The long continuance of the captiuitie of Israel. The hunger is prophesied to come in the captiuitie.

A I Thou sonne of man, take thee a tyle stone and lay it before thee, and puttray vpon it the cite Hierusalem, And lay siege against it, and binde a fort against it, and cast a mount against it: set the campe also against it, and lay engines of warre against it rounde about.

3 Wherefore take an iron panne, and set it betwixt thee and the cite in steede of an iron wall, then set thy face towarde it to besiege it, and make an assault against it: this shalbe a token vnto the house of Israel.

4 But thou shalt sleepe vpon thy left side, and lay the sinne of the house of Israel vpon it according to the number of the dayes that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layde vpon thee the yeres of their iniquitie according to the number of the dayes [euens] three hundred and ninetie dayes, so shalt thou beare the iniquitie of the house of Israel.

6 When thou hast fulfilled these dayes, lye dolbne agayne and sleepe vpon thy right side, and beare the sinnes of the house of Iuda: fourtie dayes haue I appointed thee, a day for a yere [euens] a day for a yere.

7 Therefore set now thy face towarde the siege of Hierusalem, and discover thine arme, that thou mayest prophesie against it.

8 Behold, I will lay chames vpon thee, that thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy besieging.

9 Wherefore take vnto thee wheate, barley, beanes, lentils, millot, and fetches,

and put these together in a bessel, and make thee loaves of bread thereof, according to the number of the dayes that thou must lye vpon thy side, that thou mayest haue bread to eate for three hundred and ninetie dayes.

10 And thy meate that thou eatest shall haue a certaine wayght appointed, [namely] twentie sicles euery day: from tyme to tyme shalt thou eate therof.

11 Thou shalt drinke also a certaine measure of water [namely] the sixth [part] of an hin from tyme to tyme shalt thou drinke.

12 Early takes shalt thou eate, and thou shalt thou bake in mans dounge before their eyes.

13 And with that sayde the Lord, Euen thus shall the chyldren of Israel eate their defiled bread among the gentiles whither I wyll cast them.

14 Then sayde I, O Lord God: behold, my soule was yet neuer slayned, for fro my youth vnto this houre, I did neuer eate of a dead carcase, or of that whiche was slayne of wyld beasts, neither came there euer any vncleane fleshe in my mouth.

15 Wherevnto he aunswered me: Lo, I wyll graunt thee coweals in steede of mans dounge, and thou shalt make thy bread with them.

16 And he saide vnto me, Beholde thou sonne of man, I wyll breake the staffe of bread in Hierusalem, and they shall eate their bread with waight and with care, and their water in measure and astonishment shall they drinke,

17 That they may carle a larkie of bread and water, and be astonted one at another, and be consumed in their iniquitie.

(b) It is a great plague of God to ward the people, when he causeth the ministers to cease preaching & rebuking of sinne.

(a) Whereby he reprobated the dolour of the remembrance (for Samaria was on his left hande from Babylon) and howe they had remyned therein thre hundred and ninetie yeres. Understande, shall they be.

(b) which belated Josiah, who had none from the time of Josiah, he slept in these times fourty yeres. (c) That is, for euery yere they haue sinned, so they sleep one day.

(b) Signifying betwixt the great sinne of Iuda and the sinne of Samaria.

(c) To be understood that he shall be as a larkie of bread and water, and be astonted one at another, and be consumed in their iniquitie. Ezech. v. c.

The.v.Chapter.

The signe of the heeres, by which is signified the destruction of the people. 6 The causes of the anger of God towarde the people.

1



O thou sonne of man, take thee then a sharpe knife, namely a barbers rasour, take that to thee, and cause it to

pasle vpon thy head and vpon thy beard: then take thee waight scales and deuide

the here. Thou shalt burne with fire the thirde part in the middelt of the cite. When the dayes of the siege are fulfilled, and thou shalt take the other thirde part and smite about it with a knife, and the last thirde part thou shalt scatter in the wynde, and I wyll drawe out a sworde after them.

Thou shalt also take therof a felve in number, and bynde them in thy lappe.

Of them yet shalt thou take, and cast them into the middelt of the fire, & burne them in the fire: therof shall a fire come forth into all the house of Israel.

Moreover, thus saith the Lorde God: This same is Hierusalem, which I set in the middelt of nations, and countreys rounde about her.

But she hath chaunged my iudgements into wickednesse more then the nations, and my statutes more then the countreys that are rounde about her: for they haue refused my iudgements and my statutes, and not walked in them.

Therefore thus saith the Lorde God: For your multiplying more then the gentiles that dwell rounde about you, and because ye haue not walked in my lawes, neither haue ye kept my ordinances, no ye haue not done accordyng to the iudgements of the nations that are rounde about you:

Therefore thus saith the Lorde God, Beholde I will also come agaynst thee, I my selfe I say: for in the middelt of thee wyll I execute iudgement in the sight of the heathen.

And I wyll handle thee of such a fashion as I neuer did before, & as I will neuer do from that tyme forth, and that because of all thine abhominations.

For in thee the fathers shall be sayne to eate their owne sonnes, and the sonnes their owne fathers, I wyll execute iudgement in thee, and the whole remnant of thee wyll I scatter into all the wyndes.

Wherefore, as truely as I lye saith the Lorde God, seying thou hast defiled my sanctuary with all manner of abhominations, and with all shamefull offences:

For this cause will I also destroy thee, mine eye shall not spare thee, neither wyll I haue any pitie.

One thirde part within thee shall dye of the pestilence and be consumed of hunger, another thirde part shall be slayne downe rounde about thee with the sworde, the other thirde part that remaineth, wyll I scatter abroad towarde all the wyndes, and drawe out a sworde after them.

Thus wyll I perfourme mine indignation, & make my wrath to settle vpon them, and I will be comforted: so that when I haue fulfilled myne anger agaynst them, they shall knowe that I am the Lorde, which with a feruent gelousie haue spoken it.

Moreover, I wyll make thee waste and reuelled among all the heathen that dwell about thee, in the sight of all them that go by thee.

So thou shalt be a reproche and shame, a chastisement and a wondryng vnto the nations that are rounde about thee, when I shall execute iudgements in thee, in anger & in wrath, and in sharpe rebukes, I the Lorde haue spoken it:

When I shoote among them the perillous darts of hunger, which shall be for their destruction, yea therefore shall I shoote them because I wyll destroy you, I wyll encrease hunger vpon you, and I wyll breake your staffe of bread.

Plagues wyll I sende vpon you, yea and wicked beastes also to spoyle thee, pestilence and bloodsheddyng shall come vpon thee, and the sworde wyll I bring ouer thee: I the Lorde haue spoken it.

Leuit. 24. c.
Deut. 28. g.
2. Reg. 25. c.
Lamen. 4. b.
Baruch. 4. a.

Iere. xv. b.

(c) That is, I wyll not be pacified till I be reuenged. Ezech. i. c.

(e) which be the grasshoppers, and locusts, and such like creatures of famine. Ezech. iii. c.

The prophecie

The.vj. Chapter.

1 He sheweth that the people shalbe plagued for the sinne of idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance. 11 The destruction of the towarde is prophesied.

Ezech. 30.2.

1
2



And the worde of the Lord came vnto me, saying:
Thou sonne of man set thy face to the * mountaynes of Ysrael, that thou mayest propheticke

agaynst them,

3 And say, heare the worde of the Lord God: O ye mountaynes of Ysrael Thus hath the Lord God spoken to the * mountaynes, hylles, riuers, & dales, Beholde I (euen I) will byrning a sworde vpon you, and destroy your hye places.

4 Your altiers shalbe destroyed, & your images of the * sunne broken downe, your slayne men wyll I cast downe before your idols.

5 And the dead carcases of the children of Ysrael wyll I cast before their idols, your bones wyll I scatter rounde about * your altiers.

6 In all your dibellyng places your cities shalbe desolate, and the hye places laide waste, so that your altiers shalbe made waste and desolate, your idols shalbe broken and abolished, and your images of the sunne shalbe cut downe, and your workes quite taken away.

7 Your slayne men shall fall among you: and ye shal knowe that I am the Lord.

8 Yet wyll I leaue a remnaunt, that you may haue [some] that shall escape the sworde among the nations, when as ye shalbe scattered throught the countreis.

9 And they that escape of you shal thinke vpon me among the heathen where they shalbe in captiuitie, because I haue

ben broken with their whorthe heart which hath departed from me, & with their eyes that haue gone a whozping after their idols: and they shalbe abhorred before their owne eyes for the euils which they haue committed in all their abominations.

10 And they shall knowe that I am the Lord, and that I haue not sayde in bayne, that I woulde do this euill vnto them.

11 Thus saith the Lord God, ^(b) Smite thine handes together, and stampe with thy feete, and say, Wo worth all the abominations and wickednesses of the house of Ysrael: for they shall fall with the sworde, with hunger, and with pestilence.

12 Who so is farre of shall dye of the pestilence, he that is nye at hande shall perishe with the sworde, and the other that are besieged shall dye of hunger: Thus wyll I satisfie my wrathfull displeasure vpon them.

13 And so shall ye knowe that I am the Lord, when their slayne men shalbe among their idols rounde about their altiers, vpon euery hye hyll, and toppes of mountaynes, and vnder euery greene tree, and vnder euery thicke oke, ^(c) in the places where they dyd offer sweete saour to all their idols.

14 I wyll stretche mine hande out vpon them, and wyll make the lande waste, and desolate ^(d) from the wilderness vnto Debathah throught all their habitations: and they shall knowe that I am the Lord.

(b) The wyl-
leth the pa-
phere not say
deth, but also
getteth of
dying a foole,
to signifye the
destruction is
come.

(c) Some
read, moyle
folate then the
wildernes
to which
which was
desolate
I first: but it
may stand
well from the
wildernes.
reth was
from the
desolate
which was
moyle, was
moyle: but
it is
107.

The.vij. Chapter.

2 The ende of all the lande of Ysrael shall todaynely come. 20 The cause of the destruction thereof. 23 The prophete is commaunded to shewe the summe of the euils that are at hande.

1
2



The worde of the Lord came vnto me, saying:
And thou sonne of man, thus saith the Lord God, an ende is come vnto the lande of Ysrael: yea verily the

ende cometh vpon the four corners of the lande.

3 For I wyll sende my wrath vpon thee, and wyll punishe thee accordyng to thy wayes, and rewarde thee after all thine abominations.

4 Mine

4 Mine eye shall not spare thee, neither wyll I haue pitie, but rewarde thee accordyng to thy wayes, & declare thine abhominations: then shall ye knowe that I am the Lorde.

5 Thus saith the Lorde God, Beholde, one euyl shall come after another:

6 The ende is here, the ende [I say] is come, it watched for thee: beholde it is come already.

7 The ^(a) moornyng is come vnto thee that dwellest in the lande, the tyme is at hande, the day of trouble is harde by, and not the ^(b) soundyng agayne of the mountaynes.

8 Nowe I wyll shortly poure out my fure displeasure ouer thee, and fyll my wyath vpon thee: I wyll iudge thee after thy wayes, and recompence thee all thine abhominations.

9 Mine eye shall not spare, neither wyll I haue pitie, but rewarde thee after thy wayes, & thine abhominations shall be in the middell of thee: and ye shall knowe that I am the Lorde that limiteth.

10 Beholde the day, beholde it is come, the moornyng is gone forth, the rodde ^(c) floxeth, ynde hath bdded.

11 Cruellie is wares to a rodde of wickednesse, none of them shall remayne, none of their riches, "not one of their seede, & no lamentation shall be made for them.

12 The tyme cometh, the day draweth nye: who so byeth let hym not reioyce, he that selleth let hym not be foz: for why? wyath is vpon all the multitude therof.

13 So that the seller shal not come againe to the thyng that he solde, although their life be ^(d) yet with the luyng: for when the prophetic was preached vnto all the people, none returned, no man shal ^(e) strengthen hym selfe in the iniquitie of his life.

14 They haue blowen the trumpet, and made all redy, but none goeth to the battayle: for my wyath is vpon the whole multitude.

15 The sworde shall be without, pestilence and hunger within: so that who so is in the fiede shall be slayne with the sworde, and he that is in the cite shall be deuoured with hunger and pestilence.

16 But they that flee away from them

shall escape, and shalbe in the mountaynes lyke the dones of the valleyes, all they shall mourne, euery one for his iniquitie.

17 *All handes shall be let downe, and all knees shall be weake as the water.

18 They * shall girde them selues with sackcloth, feare shall couer them, shame shall be vpon all faces, and baldnesse vpon their heades.

19 Their siluer shall they cast forth in the streetes, and their golde shall be dispiled: yea * their siluer and golde shall not be able to deliuer them in the day of the wyath of the Lorde, they shall not satisfie their soules, neither fyll their bellies therewith, because ^(g) it was a stumbyng blocke of their iniquitie.

20 He had also set the beaultie of his ^(h) ornament in maiestie: but they made images of their abhominations and fylthinesses in it, therfore haue I let it farre from them.

21 Moreover, I wyll geue it into the handes of straungers to be spoyled, & to the wicked of the earth for to be robbed, and they shall pollute it.

22 My face wyll I turne from them, my secreete place shall be defiled: for burglars shall go into it and pollute it.

23 Make a chayne: for the lande is full of the ⁽ⁱ⁾ iudgement of blood, and the cite is full of extortion.

24 Wherefore I wyll byng the most wicked of the heathen to take their houses in possession, I wyll make the pompe of the mightie to cease, and their ^(k) sanctuaries shall be defyled.

25 When destruction is come, they shall seeke peace, but they shall haue none.

26 One mischiefe shall folowe another, and one runnour shall come after another: then shall they seeke a vision in bayne at their prophete, the lawe shall perishe from the priest, and counsaile from the auncientes.

27 The kyng shall mourne, the prince shall be clothed with desolation, and the handes of the people in the lande shall be troubled: I wyll do vnto them after their owne wayes, accordyng to their owne iudgements wyll I iudge them: and they shall knowe that I am the Lorde.

Esa. xlii. b.
Iere. vi. c.

Esa. xlv. a.
Iere. 48. d.

Prou. xi. a.
Eccl. v. b.

(g) Their golde & siluer brought them to their owne destruction.
(h) Ornament the signet ring.

D

(i) That is, of sinnes that deserue death.

(k) That is, their temple which was deuoted unto their parents, Iere. xlii.

The.viii.Chapter.

2 In appearance of the similitude of God. 3 Ezechiel is brought to Hierusalem in the spirit. 6 The Lord smeth the idolatries of the house of Israel, 7 chiefly of the priests.



ANd it was in the^(a) first
pere, in the first (moneth)
in the first (day) of the
moneth, I sate in my
house, and the elders of
Iuda sate before me,
and the hande of the
Lorde God fell there vpon me.

2 When I behelde, and lo, there was a
likenesse as the appearance of fire:
from the appearance of his loynes
downwarde, fire: and from his loynes
upwarde as the appearance of bright-
nesse, like the colour of amber.

And he stretched out the likenesse of
an hande, and toke me by an heery locke
of my head, and the spiritie lift me vp be-
yond earth and heauen, and ^(b) brought
me in a diuine vision to Hierusalem, into
the entry of the inner ^(c) gate that lyeth
towards the north, where remained
the image of ^(c) emulation and of gayns.

4 And beholde, the glorie of the Lowe
God of Israel was in the same place,
(even) as I had seene it afore in the
fielde.

5 And he sayde vnto me, Thou sonne of
man, lift vp thine eyes nowe toward
the north: then lift I vp mine eyes to-
ward the north, and beholde north-
ward, at the gate of the ^Waulter this
image of emulation [was] in the entrie.

6 And he sayde furthermore vnto me;
Thou sonne of man, seest thou what
these do: seest thou the great abhorrina-
tions that the house of Israel commit in
this place, to drive me from my sanc-
tuarie: but turne thee about, and thou
shalt see yet greater abhominations.

7 And With that brought he me to the
court gate, and When I looked, beholde
there was a hole in the wall.

8 Then sayde he vnto me, Thou sonne
of man, digge nowe in the wall: and
when I digged in the wall, beholde
there was a doore.

9 And he sayde vnto me, Go thy way in,
and loke what wicked abominations
they do here.

10 So I went in and sawe, and beholde
there were a manner of creeping beastes.

andⁿ abhominable beastes, and all the
idols of the house of Israel paynted by
on the wall rounde about.

II There stood also before the images
threescore and ten men of the auncientes
of the house of Israel, and in the mid-
dest of the stood Baazaniah the sonne
of Shaphan, with euery man his censor
in his hande, and the smoke of the in-
sence ascended as a cloude.

12 Then sayde he vnto me, Thou sonne
of man, hast thou seene what the aunc-
entes of the house of Israel do secretly,
every one in the^o chamber of his una-
gerier: for they say, The Lorde seeth vs
not, the Lorde hath forsaken the earth.

13 And he sayde vnto me, Turne thee yet
agayne, and thou shalt see greater ab-
hominations that they do.

14. And with that he brought me to the
dooze of the gate of the Lordes house
tolwarde the north, and beholde there
sate womē mourning for^(b) Chamauz.

15 Then sayd he vnto me, Hast thou seene
this then sonne of man: turne thee yet
about, and thou shalt see greater abho-
minations then these are.

16 And so he brought me into the inward court of the Lordes house, and beholde at the doore of the Lordes house, betwixt the porche and the aukier, there were about twentie and five men that turned their backs vpon the temple of the Lorde, and their faces toward the east, and these worshipped the sunne eastwarde.

17 And he sayde vnto me, Hast thou seene this thou sonne of man: Thinkerth thou the house of Iuda that it is but a trifle to do these abhominations which they doe here: for they haue fylled the lande full of wickednesse, and haue returned to prouoke me to anger, and lo^e they are puttyng the braunches to their noses.

18 Therefore will I also do something
in my wrathful displeasure, so that mine
eye shall not spare them, neither will I
haue pittie: yea and though they cry in
mine eares with a loude voyce, yet will
I not heare them.

(7) While
your system
can be used
in the
field.

(H) They had
like their work
mon beliefs,
they had their
particular tre
vice in their
create place
of prison.

b) The
 Jesus top
 was a
 prophetic of
 the idols, who
 after his death
 for once a
 year mounted
 top in night,
 only of two
 men. And
 Eilat was
 left in his
 30. In the
 was born.
 Other that
 it was there
 an idol of the
 of the night

(7) **EM**
 started in
 their homes
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 36, 38, 40, 42, 44,
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 1280, 1282, 1284, 1286,
 1288, 1290, 1292, 1294,
 1296, 1298, 1300, 1302,
 1304, 1306, 1308, 1310,
 1312, 1314, 1316, 1318,
 1320, 1322, 1324, 1326,

¶ The .ix. Chapter.

1 The destruction of the cite. 4 They that shalbe saued are marked. 8 A complayne of the prophete for the destruction of the people.

1 **E** cryed also with a loude voyce in mine cares, saying: Drawe neare ye⁽¹⁾ visitations of the cite, every man with a destroying weapon in his hande.

*Cherubim
in the
middle
of the
gate.*

*which
were
in the
middle
of the
gate.*

*in the
middle
of the
gate.*

2 And beholde, then came there⁽²⁾ fire men out of the streete of the vpper gate toward the north; and every man a slaughter weapon in his hande: There was one amongst them that had on hym linnen rayment, and a writers⁽³⁾ inkhorne by his syde: these went in and stood besyde the brasen altar.

3 And the gloze of the Lorde of Israel was gone from the Cherub, wherupon it was, to the dooze of the house: and he called to the man that had the linnen rayment vpon hym, and the writers inkhorne by his syde,

4 And the Lorde sayde vnto hym, Go through the cite, even through Iherusalem, & set a marke vpon the foreheade of them that mourne, and are sorowful for all the abominations that be done therein.

5 And to the other he sayd, that I might here, Go ye after hym through the cite, and finite, let your eye spare none, neither haue ye any pitie:

6 Wyll and destroy both olde men and young, maydens, children, and women:

but as for all those that haue the marke vpon them, see that ye touche them not, and begyn at my sanctuarie. Then they began at the auncient men which were before the house.

7 And he sayde vnto them, Defyle ye the temple, fyll the courtes with the slayne, then go your way soorth. So they went out, and slue dolbne through the cite.

8 Nowe when they had done the slaughter, and I yet escaped, I fell downe vpon my face, and cryed, saying: Ah Lorde God, wylt thou then destroy all the residue of Israel, in pouring out thy wrath vpon Iherusalem?

9 Then sayde he vnto me, The wickednesse of the house of Israel and Iuda is exceeding great: so that the lande is full of blood, & the cite full of reuoltyng from God: for they say, The Lorde hath forsaken the earth, and the Lorde seeth it not.

Eglio.

10 As touchyng me also, mine eye shall not spare them, neither wyll I haue pitie: but wyll recompence their wayes vpon their heades.

11 And beholde, the man that had the linnen rayment vpon hym and the writers inkhorne by his syde, reported the matter, and sayde: As thou hast commaunded me, so haue I done.

¶ The .x. Chapter.

2 Of the man that toke hotte burnyng coales out of the middle of the wheeles of the Cherubims. 8 A rehearfall of the vision of the wheeles, of the beastes, and of the Cherubims.

*which
was
in the
middle
of the
gate.*

*which
was
in the
middle
of the
gate.*

*which
was
in the
middle
of the
gate.*

1 **A**s I looked, beholde in the firmament that was aboue the head of the⁽¹⁾ Cherubims, as it were a Saphir stone [made] lyke the similitude of a throne, was seene ouer them.

2 Then spake he to hym that had the linnen rayment vpon hym, and sayde: Crepe in betwene the wheeles that are vnder the Cherub, and take thine hand full of hotte coales out from betwene the Cherubims, and scatter them ouer

the cite. And he crept in, that I myght see.

3 Nowe the Cherubims stood vpon the ryght syde of the house when the man went in, and the cloude fylled the inner court.

4 And the gloze of the Lorde remoued from the Cherubims, and came vpon the dooze of the house: so that the temple was full of cloudes, and the court was full of the shine of the Lordes gloze.

5 And the sounde of the Cherubims winges was hearde into the foze court, lyke as it had ben the voyce of the almyghtie

The prophecie

almightie God when he speaketh.)

- 6 Powe when he had bidden the man that was clothed in linnen, saying, Take fire from the middelt of the wheelles which were vnder the Cherubims: he went, and stode besyde the wheelles.
- 7 Then one Cherub reached forth his hande from betwene the Cherubims vnto the fire that was betwene the Cherubims, and toke therof, and gane it into the handes of hyni that had on the linnen rayment: which toke it; and went out.
- 8 And vnder the wynges of the Cherubims there appeared the likenesse of a mans hande.
- 9 I looked also, and behold foure wheelles beside the Cherubims, one wheele by one Cherub, and another by another Cherub, and the wheelles were to loke vpon after the fashon of the precious stone Charlis.
- 10 As touchyng their appearaunce (they were all foure of one fashon) as yf one wheele had ben in another.
- 11 When they went forth, they went vpon their foure sides, not turnyng backe in their goyng: for which way the head of the first loked, after it they went, so that they turned not backe in their goyng.
- 12 And their whole bodyes, their backes, their handes, and wynges, yea and the wheelles also were full of eyes rounde about the foure wheelles.
- 13 And to the wheelles, he cryed to them in my hearyng, O wheele,
- 14 Every one of them had foure faces, so that the face of the first was the face of a Cherub, and the face of the seconde the

face of a man, and of the thirde the face of a lion, and of the fourth the face of an eagle.

- 15 And the Cherubims were lyfted vp: ^{Excia.} This is the beast that I sawe at the water of Chebar.
- 16 Powe when the Cherubims went, the wheelles went by them: and when the Cherubims lyft vp their wynges to mount vp from the earth, the same wheelles also turned not from besides them.
- 17 Shortly when they stode, these stode also, and when they were lyfted vp, the wheelles lift vp them selues also with them: for the spirite of the beast was in the wheelles.
- 18 Then the glorie of the Lorde departed from aboue the doore of the temple, and remayned vpon the Cherubims.
- 19 And the Cherubims slackered with their wynges, and lyft them selues vp from the earth, so that I sawe when they went, & the wheelles besides them; and they stode at the doore of the east gate of the house of the Lorde, so the glorie of the God of Israel was vpon them on hye.
- 20 This is the ^(b) beast that I sawe vnder the God of Israel by the riuer of Chebar, and I perceaued that it was the Cherubims.
- 21 Every one had foure faces, and every one foure wynges, and vnder their wynges the likenesse of mens handes.
- 22 Touchyng the similitude of their countenaunces, they were the very same countenaunces which I sawe at the riuer Chebar, and the selfe same appearaunces: every one in his goyng went strayght forwarde.

Eze. i.c.

(b) When I sawe the Cherubims and the wheelles.

(c) This is the body of the four beasts of Chubbim.

The.xj. Chapter.

1 Who they were that seduced the people of Israel. 2 Agaynst these he prophesieth, shewyng them howe they shalbe dispersed abroad. 3 The renuyng of the heart cometh of God. 4 He threatneth them that leane vnto their owne counsailes.

21



Overcom, the spirite lift me vp, and brought me vnto the east gate of the Lordes house, which lyeth eastwarde: and beholde, at the entry of the gate were siue and wentie men, among whom I sawe Baazaniah the sonne of Azur, and

Pheltiah the sonne of Banaiah, the rulers of the people.

- 2 Then sayde he vnto me, Thou sonne of man, these men imagine mischief, & a wicked counsaile take they in this cite,
- 3 Saying, "It is not neare, let vs builde houses: this Hierusalem is the ^(c) cause of our destruction, and we be the flesh."
- 4 Therefore shalt thou prophetic agaynst them,

2. Pet. 1. (c) we shall not be proued out of Hierusalem, for the house of our destruction is not in Hierusalem, but in the hearts of the rulers of the cite.

them: yea prophetic Sonne of man.

5 And with that fell the spirite of the Lorde vpon me, and sayde vnto me, Speake, thus saith the Lorde: On this maner haue ye spoken (O ye house of Israel) and I knowe the imaginations of your heartes.

6 Many one haue ye murthered in this cite, and fylled the streetes full of the slayne:

7 Therefore thus saith the Lorde God, The slayne men that ye haue layde on the grounde in the cite are the flethe, and this cite is the cauldron: but I wyll bring you out of it, ye haue feared the sworde, and I wyll bring a sworde ouer you, saith the Lorde God.

8 And I wyll bring you out of the midst thereof, and deliuer you into the handes of strangers, and wyll execute iudgements among you.

9 Ye shall fall by the sworde, in the borders of Israel wyll I iudge you, and ye shall knowe that I am the Lorde.

10 This cite shall not be your cauldron, neither shall ye be the flethe therein: but in the borders of Israel wyll I punishe you,

11 That ye may knowe that I am the Lorde, in whose commaundementes ye haue not walked, nor kept my lawes: but haue done after the customes of the heathen that lye rounde about you.

12 Nowe when I prophesied, Pheltiah the sonne of Banaiah dyed: then fell I downe vpon my face, and cryed with a loude voyce, saying, Ah Lorde God, wilt thou then utterly destroy all the remnant in Israel:

13 And so the worde of the Lorde came vnto me on this maner.

14 Thou sonne of man, thy brethren (even) thy brethren, the men of thy kinrede, and all the house of Israel, wholly (are they) vnto whom the inhabitauntes of Hierusalem haue sayd: Withdralve ye

farre from the Lorde, for the lande is geuen vs in possession.

15 Therefore tell them, thus saith the God: Although I sende them farre of among the gentiles, and scatter them among the nations, yet wyll I be to them as a little sanctuarie in the landes where they shall come.

16 Tell them also, thus saith the Lorde God, I wyll gather you agayne out of the nations, and bring you from the countreis where ye be scattered, and I wyll geue you the lande of Israel agayne.

17 And they shall come thither, and they shall take away all their idols, and all their abhominations from thence.

18 And I wyll geue them one heart, and I wyll put a newe spirite within their bowels: that stony heart wyll I take out of their body, and geue them a fleshye heart,

19 That they may walke in my commaundementes, and kepe mine ordinances and do them, that they may be my people, and I their God.

20 But to the heart of their idols and their abhominations their heart goeth, their wayes wyll I bring vpon their owne heades, saith the Lorde God.

21 After this did the Cherubims lift vp their wynges and the wheeles besides them, and the glorie of the God of Israel was vpon them on hye.

22 So the glorie of the Lorde went by from the inndest of the cite, and stode vpon the mount of the cite towarde the east.

23 And the spirite toke me by, & brought me agayne to Chaldea to the captiuitie, in a vision by the spirite of God: then the vision that I had seene went by from me.

24 So I spake vnto the captiues all the wordes of the Lorde which he had shewed me.

The .xij. Chapter.

The parable of the captiuitie. 10 The exposition of the parable; by which the taking of hyng Zedekiah is signified. 18 An other parable whereby the distresse of hunger and thirst is signified.

The worde of the Lorde came vnto me, saying: Thou sonne of man, thou dwellest in the midst of a rebellious house, which haue eyes

to see and yet see not, eares haue they to heare, and yet heare they not: for they are a rebellious house.

3 Therefore (O thou sonne of man) prepare thee instrumentes to sit with, & remoue on the day time that they may see, yea

They shall: yet a little Church wherein he will be crucified, though they be crucified and he is ayme afflicted.

Iere 32 d.
Eze. 36 d.

Eze. x. a.

re) make that vessel to go into captiuitie.

Or make thee vessels to go into captiuitie.

The prophecie

yea [even] in their sight shalt thou go from thy place to another place, yf peradventure they wyll consider that they be a rebellious house.

4 Thou shalt bryng forth thine instruments as stufte to flit with by the day tyme in their sight, and thou thy selfe shalt go forth also at euening before their eyes, as they that go forth to flit.

5 Digge through the wall in their sight, and cary out therby.

6 In their sight shalt thou beare vpon thy shouldiers, and cary it forth in the darke: hyde thy face, that thou see not the earth, for I haue made thee a^(a) shewe token vnto the house of Israel.

7 And I did so as I was commaunded, I brought forth my stufte by day as the stufte of one that goeth into captiuitie: and in the euening I digged through the wall with my handes, and brought it forth in the darke, and bare it vpon my shoulder in their sight.

8 And in the mornynge came the worde of the Lorde vnto me, saying:

9 Thou sonne of man, hath not the house of Israel, the rebellious house, sayd vnto thee, ^(b)What doest thou?

10 Then tell them, thus saith the Lorde God, This^(c) burden toucheth the prince at Iherusalem, and all the house of Israel that dwell among them.

11 Tell them, I am your shewe token, lyke as I haue done, so shall it be done vnto them, they shall go into bondage and captiuitie.

12 The prince that is among them shall loade his shouldiers in the darke and get hym away, they shall breake downe the wall to cary through by it: he shall couer his face, that he see not the ground with his eyes.

13 My net will I^(c) spreade out vpon him, and he shall be caught in my net, and I wyll bryng hym to Babylon in the lande of the Chaldees, which he shall not see, and yet shall he dye there.

14 As for all his helpers & all his bandes that be about hym, I wyll scatter them towarde all the wyndes, and drawe out a sworde after them.

15 So when I haue scattered them among the heathen and strowed them in the landes, they shall knowe that I am the Lorde.

16 But I will leaue a little number of the

from the sworde, hunger, and pestilence, to tell all their abominations among the heathen where they come, that they may knowe howe that I am the Lorde. ^(d) Moreover, the worde of the Lorde came vnto me, saying:

13 Thou sonne of man, with a fearfull trembling shalt thou eate thy bread, with vniquietnesse & sorowe shalt thou drynke thy water.

19 And vnto the people of the lande speake thou: Thus saith the Lorde God to them that dwell in Iherusalem, and to the lande of Israel: they shall eate their bread with sorowe, and drynke their water with desolation: yea the lande with the fulnesse thereof shall be layde waste for the wickednesse of all them that dwell therein.

20 And the cities that nolue be well inhabited, shall be voyde, & the lande desolate, that ye may knowe that I am the Lorde.

21 Yet came the worde of the Lorde vnto me agayne, saying:

22 Thou sonne of man, what maner of prouerbe is that which ye vse in the lande of Israel, saying: ^(e)The dayes are slacke in comynge, & all visions fayle:

23 Tell them therefore, thus saith the Lorde God, I wyll make that prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, the dayes are at hande, and the effect of euery vision.

24 There shall no vision be any more in bayne, neither any flattering diuination within the house of Israel:

25 For I the Lorde speake it, and what soener I shall speake, it shall be performed, and not be slacke in comynge any more, yea euen in your dayes O rebellious house, wyll I speake the thyng & bryng it to passe, saith the Lorde God.

26 And the worde of the Lorde came vnto me, saying:

27 Beholde thou sonne of man, the house of Israel saith [on this maner] The vision that he seeth, it wyll be many a day or it come to passe: * it is farre off yet the tyme that he prophetieth of.

28 Therefore say thus vnto them, thus saith the Lorde God, All my wordes shall no more be delayed, loke what I speake, that same shall come to passe, saith the Lorde God.

(a) That is, thou shalt so that they do, and therefore in thee they shall see their own plague & punishment.

25

(b) Do not they deride and mocke thy sayings. (c) Or, prophecies.

(c) When the king shall thinke to escape by fleeing & will take him in my net, as I say, 17. & 21. & 22. Or, tooles.

(d) Which they had not for the prophecies as complements, they come and then as though they were should be fulfilled.

Ezech. xii. 27. & 28.

The. xiii. Chapter.

The worde of the Lorde against false prophetes, whiche teache the people the counsels of their owne heartes.

A The worde of the Lorde came vnto me, saying:
Thou sonne of man, prophetic against those prophetes of Israel whiche prophetic, and say vnto them that

prophetic out of their owne heartes, heare the worde of the Lorde,

Thus saith the Lorde God, woe be vnto those foolish prophetes that folowe their owne spirit, & haue seene nothing.

Israel, thy prophetes are lyke the fores in desert places.

For ye haue not stand vp in the gappes, nor made a hedge for the house of Israel, to stande in the battayle in the day of the Lorde.

They haue scene vanitie and lying diuination, saying: the Lorde saith it, and the Lorde hath not sent them, and they haue made me hope that they woulde confirme the worde.

Haue ye not seene bayne visions, and spoken false propheties, when ye say, the Lorde hath spoken it, whereas I neuer sayde it.

Therefore thus saith the Lorde God, Because ye haue spoken vanitie, and haue scene lies: therefore beholde I am against you, saith the Lorde God:

Mine handes shal come vpon the prophetes that see vanities, and deuine lies: they shal not be in the counsell of my people, nor written in the booke of the house of Israel, neither shal they come in the lande of Israel, that ye may knowe howe that I am the Lorde God:

And that for because they haue decaied my people, and told them of peace where no peace was: one setteth vp a wall, and they daube it with vntempered clay.

Therefore tell them which daube with vntempered morter, that it shall fall: for there shal come a great shewre of raine, I will sende haylestones to cause it to fall, and a great storme of winde shall breake it.

And lo, when the wall is fallen, shall it not then be sayd vnto you, where is nowe your morter that ye daubed it withall:

Therefore thus saith the Lorde God: I will cause a storme winde to breake out in my wrathfull displeasure, so that in mine anger there shall come a mighty shewre of raine, and haylestones in my wrath to destroy it:

As for the wall that ye haue daubed with vntempered morter, I will breake it downe, and make it euen with the grounde, so that the foundation therof shalbe disconered, and it shall fall: yea and ye your selues shall perishe in the middes therof, and ye shall knowe that I am the Lorde.

Thus will I perfourme my wrath vpon this wall, and vpon them that haue daubed it with vntempered morter, and then will I say vnto you, The wall is gone, and the daubers of it.

Go wit the prophetes of Israel, whiche prophetic vnto Iherusalem, and looke out visions of peace for it, whereas no peace is, saith the Lorde God.

Wherefore thou sonne of man, set thy face against the daughters of thy people, whiche prophetic out of their owne heartes, and prophetic against them:

And say, thus saith the Lorde God: Woe be vnto them that loue pillows vnder all arime holes, and put kitchifes vpon the heades of euery stature to hunt soules. Will ye hunt the soules of my people, and geue life to the soules that come vnto you:

And will ye pollute me to my people for handfuls of barley, and for peeces of bread, to kyll the soules of them that dye not, and promise life to them that liue not, in lying to my people that heareih your eyes:

Wherefore thus saith the Lorde God: Beholde, I will vpon your pillows wherewith ye hunt the soules, to make them flee, and I will teare them from your armies, and will let the soules go, (euen) the soules that ye hunt to make them to flee.

Woe kitchifes also will I teare in peeces, and deliuer my people out of your handes, so that they shall come no more in your handes to be hunted: and ye shall knowe that I am the Lorde.

I (1)

22 Seeing

(1) That is, wherofence man of him selfe setteth forth vnder the authority of Gods worde, and so alloweth it not.

(2) These lasciuious women for lustre would please and tell euery man his follie, getting their filthy to leane on, and thereby to reue their heades, that they might the more allure them and bewitch them. (3) Wherewith man and woman, young and olde, great and small.

(4) Wherewith you the liues of my people to be in your handes, to make them long or short. (5) Wherewith the people beleue that they could perferre life or destrye it, and that it should come to euery one according as they prophetic. (6) Wherewith you doke vnto you with decaied doctrine, as the fowles do the birdes with their flocks a catter.

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22 Seeing that with your eyes you discomfort the heart of the righteous, who I haue not discomforted: Againe, forsomuche as ye encourage the hande of the wicked, so that he may not turne from his wicked way in promising

hym life:

23 Therfore shall ye see no more banitie, neither shall ye deuine diuinations, for I wyll deliuer my people out of your hande, that ye may knowe howe that I am the Lorde.

The. xiiij. Chapter.

2 The Lorde denieth his worde to the people for their sinnes sake. 9 The despisers of the worde doth the Lorde sometyme deceaue by false prophetes. 22 I comfort of them that fled vnto Babylon.

A 1 **H**ere resorted vnto me certayne of the elders of Israel, and sate downe by me.
2 Then came the word of the Lorde vnto me, saying:

3 Thou sonne of man, these men haue set by their idols in their heartes, and put the stumbling blocke of iniquitie before their face: shoulde I then aunswere them at their request:

4 Therfore speake vnto them, and say vnto them, thus saith the Lorde God: Euery man of the house of Israel that setteth by his idols in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to the prophete: vnto that man wyll I the Lord my selfe geue aunswere when he commeth, according to the ^(a) multitude of his idols.

5 That the house of Israel may be shamed in their ^(b) owne heartes, because they be cleane gone from me all of them thoroowe their idols.

6 Wherefore tell the house of Israel, thus saith the Lorde God: Returne and ^(c) cause to returne from your idols, and turne your faces from all your abominations.

B 7 For euery man, whether he be of the house of Israel, or a straunger that sojourneth in Israel, whiche departeth from me, and setteth by his idols in his heart, and putteth the stumbling blocke of his wickednesse before his face, and cometh to a prophete for to aske counsell at me through hym: vnto that man wyll I the Lorde geue aunswere by mine owne selfe.

8 I wyll set my face against that man, and wyll make hym to be an example for other, yea and a conuincion by worde, and wyll roote hym out of my people, that ye may knowe howe that I am

the Lorde.

9 And if that prophete be deceaued when he telleth a thing, then ^(d) I the Lorde my selfe haue deceaued that prophete, and wyll stretch out my hande vpon him, to destroy him out of my people of Israel:

10 And they shalbe punished for their wickednesse, according to the sinne of hym that asketh, shall the sinne of the prophete be:

11 That the house of Israel be led no more from me through error, and be no more defiled in all their transgressions: but that they may be my people, and I their God, saith the Lorde God.

12 And the worde of the Lorde came vnto me, saying:

13 Thou sonne of man, when the lande sinneth against me by committing a trespasse, I wyll stretch out my hande vpon it, and breake their staffe of bread, and sende dearth vpon them, to destroy man and beast forth of it.

14 And though ^(e) Noe, Daniel, and Job, these three men were among them: yet shal they in their righteousness deliuer but their owne soules, saith the Lorde God.

15 If I byrnyng noy some beastes into the laude, and they spoyle it, and it be so desolate that no man may passe through it for beastes,

16 If these three men were also in the land: as truly as I liue saith the Lord God, they shall saue neither sonnes nor daughters, but be onely deliuered themselves: & as for the land, it shalbe waste.

17 Or if I byrnyng a sworde vpon this lande, and say, Sworde go through the lande, so that I slay downe man and beast in it,

18 And if these three men were therein: as truly as I liue saith the Lord God, they shall deliuer neither sonnes nor daughters, but only be saued themselves.

(a) As his abominations hath decreed, that is, he shall be led with him, according as he desired therein.
1. Thel. 1. 1. b.
(b) That is, conuincing them by their own consciences.

(c) In such a way as by your example haue declined from God.

Ezech. 14. 1. b.

Ezech. 14. 1. b.

- 19 If I send a pestilence into this lande,
and poure out my sore indignation vpon
it in blood, so that I roote out of it
both man and beast,
20 And if Aoe, Daniel, and Job were
therein, as truely as I liue, saith the
Lorde God, they shall deliuer neither
sonne nor daughter, but saue their
owne soules in their righteousnesse.
21 Whoeuer thus saith the Lorde God,
holde muche more when I sende my
four troubleous plagues vpon Hieru-
salem, the sworde, hunger, perillous
beastes, and pestilence, to destroy man
and beast out of it:

- 22 Beholde, there shalbe a remnaunt sa-
ued therein, whiche shall byng forth
their sonnes and daughters, beholde,
they shall come forth vnto you, and ye
shall see their way and their enterpryse,
and ye shalbe comforted concerning the
euill that I haue brought vpon Hieru-
salem [even] concerning all that I haue
brought vpon it.
23 They shall comfort you when ye shall
see their way and workes: and ye shall
knowe holde that it is not without a
cause that I haue done all against Hieru-
salem as I dyd, saith the Lorde
God.

The. xv. Chapter.

As the vnpromisable wood of the vine tree is cast into the fire, so saith he that
Hierusalem shalbe brent.

- 1 **T**he worde of the Lorde
came vnto me, saying:
2 Thou sonne of man,
what cometh of the
vine tree, more then of
euery other tree, & of
the wyld vine stocke
among other trees of the forest:
3 Do men take wood of it to make any
worke withall: or wyll men take a pin
of it to hang any vessel thereon:
4 Behold, it is cast in the fire to be brent,
the fire consumeth both the endes of it,
the middes of it is brent: is it meete then
for any worke:
5 Seeing then that it was meete so: no

worke beyng whole, muche lesse may
there any thing be made of it when the
fire hath consumed and brent it.

- 6 And therefore thus saith the Lorde
god, As the vine tree [that is] among the
trees of the forest, which I haue geuen
to the fire to be consumed: so wyll I
geue the inhabitantes of Hierusalem.
7 And I wyll set my face against them,
they shall go out from the fire, and yet
the fire shall consume them: then
shall ye knowe that I am the Lorde,
when I set my face against them,
8 And when I make the lande waste,
because they haue so sore offended, saith
the Lorde God.

(c) Though
they escape
one danger,
yet another
shall take
them.

The. xvj. Chapter.

The prophete declareth the benefites of God towards Hierusalem. 15 Hierusalem is
reproued of vnhindnesse for her fornication with idols. 46 He iustifieth the wickednesse
of other people, in comparison of the sinnes of Hierusalem. 49 The cause of the abhomi-
nations into which the Sodomites fell. 60 Mercy is promised to the repentaunt.

- 1 **A**ayne the word of the
Lorde came vnto me,
saying:
2 Thou sonne of man,
shewe Hierusalem their
abominations,
3 And say, Thus saith
the Lorde God vnto Hierusalem: thy
habitation and kinred is of the lande of
Chanaan, thy father was an Amo-
rite, thy mother an Hittite.
4 In the day of thy byrth [c] when thou
wast borne, the string of thy nauell was
not cut of, thou wast not bathed in wa-

ter to make thee cleane, thou wast not
salted with salt, nor swaddled in cloutes.

- 5 No eye pittied thee to do any of these
thinges for thee, for to haue compassion
vpon thee: but thou wast vterly cast
out vpon the fildes in contempt of thy
person in the day of thy byrth.
6 Then came I by thee, and sawe thee
defiled in thyne owne blood, and I said
vnto thee when thou wast in thy blood,
liue: [even] when thou wast in thy
blood, I sayde vnto thee, liue.
7 I caused thee to multiplie as the bud
of the fildes, thou art growen vp, and
waren

T (ii)

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warengreat, thou hast gotten a mar-
ueylouspleasurint beaultie, thy brestes
arefashioned, thy heere is goodly gro-
wen,wherreas thou wast naked & bare.
8 **Po**lwe when I went by thee and loo-
ked vpon thee, beholde, thy tyme was
come, yea [even] the time to woo thee:
then spread I my clothes ouer thee to
couer thy ^(c) dishonestie, yea I made an
othe vnto thee, and contracted my selfe
with thee (saith the Lorde God) and so
thou becamest myne owne.

9 **T**hen washed I thee with water,
and purged thy blood from thee, and I
annointed thee with oyle.

10 **I** clothed thee with broidered worke,
and shod thee with badgers skin, and
I gyrded thee about with fine linnen,
and couered thee with silke.

11 **I** decked thee with costly apparell, I
put bracelets vpon thy hands, a chayne
about thy necke.

12 **A**nd I put a frontlet vpon thy face,
and earringes vpon thyne eares, and
a beautifull crowne vpon thyne head.

13 **T**hus wast thou deckt with golde and
siluer, and thy rayment was of fine lin-
nen, and of silke, and of broidered worke:
thou didst eate fine floure, honye and
oyle,marueylous beautifull wast thou,
and thou dydst lucklyly prosper into a
kingdome.

14 **A**nd thy name was spread among the
heathen for thy beaultie: for it was per-
fite through thy beaultie whiche I put
vpon thee,saith the Lorde God.

C 15 **B**ut thou hast put thy confidence in
thyne owne beaultie, and played the
harlot because of thy renoune, and
hast ^(b) polvied out thy fornications
with euery one that went by, thou
wast his.

16 **T**hou didst take thy garmentes, and
deckt thy hye places with ^(c) diuers co-
lours, and played the harlot ther vpon,
^(c) they come not, and it shall not be.

17 **T**he goodly iewels whiche I gaue
thee of mine owne golde and siluer, hast
thou taken and made thee mens ima-
ges therof, and committed whoredome
with them.

18 **T**hy broidered garmentes hast thou
taken, and deckt them therewith: myne
oyle and incense hast thou set before
them.

19 **M**y meate whiche I gaue thee, as
fine floure, oyle and honye to feede the

Withall, that hast thou set before them
for a sweete sauour: and thus it was
saith the Lorde God.

20 **T**hou hast taken thyne owne sonnes
and daughters whom thou hast begot-
ten vnto me, and these hast thou offered
vnto them to be ^(b) deuoured: is this
but a small whoredome of thyne:

21 **A**nd thou hast slayne my chyldren,
and deliuered them, to cause them to
passe [through the fire] for them.

22 **A**nd yet in all thyne abhominations
and whoredomes, thou hast not remem-
bered the dayes of thy yowth, howe na-
ked and bare thou wast at that tyme,
and wast defiled in thyne owne blood.

23 **A**fter all these thy wickednesses, (wo
wo vnto thee, saith the Lorde God.)

24 **T**hou hast buyt vnto thee an hye
place, and hast made thee an hye place
in euery streete.

25 **T**hou hast buyt thyne hye plate at
euery " head of the way, thou hast
made thy beaultie to be abhorred, thou
hast opened thy feete to euery one that
came by, and multiplied thy whore-
dome.

26 **T**hou hast committed fornication
with the ^(b) Egyptians, thy neighbours
whiche were great in fleshe, and thus
hast thou increased thyne whoredome
to anger me.

27 **B**eholde, I did strecthe out my hand
ouer thee, and dyd minishe thy store of
foode, and deliuered thee ouer into the
hpyles of them that hate thee, [even]
the daughters of the Philistines, which
are ashamed of thyne abhominable
wayes.

28 **T**hou hast played the whore also with
the Assyrians, because thou wast insati-
able: yea thou hast [I say] with them
played the harlot, and yet hadst thou
not inough.

29 **T**hus hast thou furthermore multi-
plied thy fornication from the lande of
Chanaan vnto the Chaldees, and yet
thou wast not satisfied herewith.

30 **H**owe weake is thyne heart saith the
Lorde God, seeing thou doest all these
workes of a presumptuous whorish
woman:

31 **B**uylding thy hye places at the head
of euery way, and makest thy hye pla-
ces in euery streete: thou hast not ben
as another whore that holdeth some
of a reward.

(c) These
words, blood,
pollution, na-
kedness, &c.
are oft tymes
repeated, to
brake downe
shert pyphr,
and to cause
them to consi-
der what they
were before
God receaued
them to mer-
cy, sauoured
them, and co-
uered their
shame.

(b) These word
none wholtrp
is byle, wher-
as thou
wouldest not pol-
lute thy selfe.

(c) This be-
cometh howe
the idolaters
put their chyl-
dren in those
things which
please the eyes
and outwarde
sense.

(c) In such
sort as the like
hath not ben
nor shall be,
for they pass-
ed all nations
in wholtrp.

(b) Wherby
by fire, could
beard, chyl-
dren, &c.

(c) Corner of
the streete.

(b) The word
the great tem-
perance of this
people, who
first falling
from God, so
forke by the
strange man-
ner, who was
lengthen-
ed by the
wholtrp, thus
being chery in
make them to
come more
sure.

The prophecie

- 54 That thou mayest take thyne owne confusion vpon thee, and be ashamed of all that thou hast done, in that thou hast ^(a) comforted them.
- 55 And thy sister Sodom and her daughters shall returne to their former state, Samaria also and her daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.
- 56 For thy sister Sodom was not ^(b) heard of by thy report in the day of thy pryde,
- 57 Before thy wickednesse was ^(c) discovered, according to the tyme of the prophecie of the daughters of Aram, and of all the daughters of the Philistines rounde about her, whiche despise thee on all sides.
- 58 Thou hast borne thy wickednesse and thyne abomination, saith the Lorde.
- 59 For thus saith the Lorde God, I might by right deale with thee as thou

- hast done, which hast despised the ^(d) or the in breakeing the couenaunt:
- 60 Neuerthelesse, I wyll remember my couenaunt with thee in the daies of thy yowth, and I wyll establishe vnto thee an everlasting couenaunt.
- 61 Then shalt thou remember thy wayes, and be ashamed when thou shalt receaue thy ^(e) sisters, [both] thy elder and thy younger: and I wyll geue them vnto thee for daughters, but not by thy couenaunt.
- 62 And I wyll establishe my couenaunt with thee, that thou mayest know that I am the Lorde.
- 63 That thou mayest thinke vpon it, and be ^(f) ashamed, and neuer open thy mouth any more for shame of thy selfe, when I am pacified towarde thee for all that thou hast done, saith the Lorde God.

(a) Comforted
right hand.

(b) Heard
of thy report.

(c) Discovered
the wickednesse.

(a) In that
thou hast
comforted
thyselfe
in thy
pride, and
yet
thoughtest
to escape
punishment.

(b) Thou wast
not called
by her
punishment
to remember
thy sinne,
when thou
wast alone,
to learn
by her
example
to feare
my
judgements.

(c) That is,
evil thou wast
brought downe
by the
Philistines
and the
Philistines.

2. 4. 18. 1. 5.

¶ The. xvij. Chapter.

The parable of the two Eagles.

- 1 **T**he worde of the Lord came vnto me, saying:
- 2 Thou sonne of man, put forth a parable, & speake a prouerbe vnto the house of Israel,
- 3 And say, Thus saith the Lorde God: There came a great ^(a) Eagle, with great winges, yea with a mightie long body, and ful of feathers of diuers colours, vpon the mount of Libanus, and toke the hyest braunche of a Cedar tree.
- 4 And brake of the top of his twiggies, and caryed it into the lande of ^(b) marthautes, and set it in a citie of marthautes.
- 5 He toke also of the ^(c) seede of the land, and planted it in a fruitfull ground, he brought it vnto great waters, and set it in an open trenched.
- 6 Then did it grow, and was a ^(d) spreading vine, but ^(e) lowe of stature, whose braunches turned towarde ^(f) it, and the rootes of it were vnder it: thus there came of it a vine, and it brought forth braunches, and shot forth buddes.
- 7 But there was another ^(g) Eagle, a great one, whiche had great wynges and many feathers: and beholde, the rootes of this vine turned towarde it,

and spread out her braunches towarde it, that she might water it by the trenches of her plantation.

- 8 It was planted vpon a good soyle beside great waters, so that it should haue brought out braunches, & borne fruite, and haue ben a goodly vine.
- 9 Speake thou therfore, thus saith the Lorde God: Shall this vine prosper: shall ^(h) he not pull vp the rootes thereof, and destroy the fruite thereof, and cause them to dry: all the leanes of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.
- 10 Behold, it was planted: shall it prosper therfore: shall it not be dried vp and withered: when the ⁽ⁱ⁾ east winde shall touche it, it shall wither in the trenches where it grew.
- 11 Whereouer, the worde of the Lorde came vnto me, saying:
- 12 Speake now to the rebellious house, knowe ye not what these things ^(j) do signifie: Tell them, beholde, the kyng of Babylon is come to Hierusalem, and hath taken the ^(k) kyng thereof, and the princes thereof, and hath led them with him to Babylon.
- 13 He toke of the kynges seede, and made a route

(a) There is
a great
eagle, who
hath great
power, riches,
and many
countreys
vnder him,
shall come
to Hierusalem
and take
away
Jerusalem
the king, as
saith the
Lorde.

(b) That is
Zacharias,
who was
of the
kinges
blood, & was
left at Hierusalem
& made
king in
place of
Jerusalem.

(c) This was
Zacharias
king of
Judah.

(d) That is
the
king of
Babylon,
who
hath
power
to
rebell
against
Babylon,
as
saith the
Lorde.

(e) That is
the
king of
Babylon,
who
hath
power
to
rebell
against
Babylon,
as
saith the
Lorde.

(h) Shall
this
vine
prosper,
understand
by the
Lorde.

(i) That is
the
east
winde.

(j) That is
the
king of
Babylon,
who
hath
power
to
rebell
against
Babylon,
as
saith the
Lorde.

I he prophecie

- 10 If he now get a sonne that is a robber, a shedder of blood, and do any one of these thinges:
- 11 Though he do not all these thinges, but either hath eaten vpon the hilles, or defiled his neighbours wyfe:
- 12 Or hath oppressed the poore and needy, or spoyled by violence, or hath not restored the pledge, or hath lyft vp his eyes vnto the idols, or hath committed abomination:
- 13 Or hath geuen foorth vpon vsurie, or hath taken encrease: Shall this man liue: he shall not liue: Seeing he hath done all these abominations he shall die the death, his blood shall be vpon hym.
- 14 Powe if this man get a sonne also, that seeth all his fathers sinnes whiche he hath done, and feareth, neither doth suche like:
- 15 [Namely] he hath not eaten vpon the hilles, he hath not lyft vp his eyes to the idols of the house of Israel, nor defiled his neighbours wyfe:
- 16 Neither hath oppressed any, nor hath witholden the pledge, neither hath spoyled by violence: [but] hath geuen his bread to the hungry, and hath couered the naked with a garment:
- 17 Neither hath withdrawen his hande from the afflicted, nor receaued vsurie nor encrease, [but] hath executed my iudgements, and walked in my statutes: this man shall not dye in his fathers sinne, but shall liue without fayle.
- 18 As for his father, because he hath cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, so he dyeth in his owne sinne.
- 19 And yet say ye, wherfore then should not this sonne beare his fathers sinne: Because the sonne hath done iudgment and righteousnesse, he hath kept all my statutes and done them: therefore shall he liue in deede.
- 20 The same soule that sinneth shall dye, * the sonne shall not beare the fathers iniquitie, neither shall the father beare the sonnes iniquitie: the righteousnesse of the righteous shall be vpon hym, and the wickednesse of the wicked shall be vpon him selfe also.
- 21 But if the vngodly wyll turne away from all his sinnes that he hath done, and kepe all my statutes, and do the

thing that is iudgement and right, doubtlesse he shall liue and not dye.

22 As for all his sinnes that he dyd before they shall not be mentioned vnto hym: but in his righteousnesse that he hath done, he shall liue.

23 * For haue I any pleasure in the death of a sinner saith the Lorde God: shall he not liue if he returne from his wayes?

24 Agayne, if the righteous turne from his righteousnesse, and do iniquitie, and shall do according to all the abominations that the wicked man doth: shall he liue: All the righteousnesse that he hath done shall not be remembred, but in his transgression that he hath committed, in his sinne that he hath sinned, in them he shall dye.

25 And yet ye say, the way of the Lorde is not ^(b) indifferent. Heare therefore ye house of Israel, is not my way equall: or are not your wayes rather vnequall:

26 When a righteous man turneth away from his righteousnesse, and committeth iniquitie, and dieth in the same: in his iniquitie whiche he hath committed shall he dye.

27 Agayne, when the wicked turneth away from his wickednesse that he hath done, and doth iudgement and right, he shall saue his soule aliove.

28 Because he "seeth, and turneth away from all his iniquitie that he hath committed, he shall surely liue, and not dye.

29 And yet saith the house of Israel, the way of the Lorde is not equall. Are my wayes vnequall O ye house of Israel: are not your wayes rather vnequall:

30 Therefore I wyll iudge you, every man according to his wayes, O ye house of Israel saith the Lorde: returne and bring your selues agayne from all your wickednesse, so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions wherby ye haue transgressed, and make you a new heart and a new spirit: for why wyll ye dye O ye house of Israel:

32 Seing I haue no pleasure in the death of hym that dyeth, saith the Lord God: bring agayne your selues then, and ye shall lyue.

D

11 Pet. 2. 20
Ez xxxvi. 16

(b) To p. nifying the lawe
thou shalt not
kill

E

" Consid-
rect or re-
membred
his iniqui-
ties.

Deut 24. c.
4. King 24. c.
11. Par. 2.

The

The .xix. Chapter.

The captiuitie of Jehohas and Jeholachim is signified by the lions whelpes, and by the lion. 10 He setteth out the prosperitie of the cite of Hierusalem that is past, & the miserie therof that is present.

Thou also take vp a lamentation for the printes of Israel, And say: Wherefore lay thy mother that lionesse among the lions: she nourished her young ones among the lions whelpes.

One of her whelpes she brought vp, and it became a lion, it learned to cathe the pray and to deuour folke.

The heathen hearde of hym, and caught hym in their snare, and brought hym in hookes vnto the lande of Egypt.

Nowe when she sawe that she had wayted and her hope was lost, she toke another of her whelpes and made a lion of hym.

which went among the lions, and became a feare lion, learned to cathe the pray, and to deuour folke,

He destroyed their palaces and made their citles waste, insomuch that the whole lande and euery thyng therein were utterly desolate through the voyce of his roaryng.

Then let the heathen together on euery side of the countreys agaynst hym, layde their nettes for him, and toke him

in their pit.

So they put him in prison in chaynes, and brought him to the kyng of Babylon: they put him in holdes, that his voyce shoulde no moze be hearde vpon the mountaynes of Israel.

As for thy mother, she is like a vine in thy blood, planted by the waters: she brought forth fruite and braunches by the aboundaunt waters.

And she had strong rodde for the scepters of them that beare rule, and her stature was exalted on hye among the braunches, & she appeared in her height with the multitude of her braunches.

But she was pluckt vp in wrath, cast out vpon the grounde, the east wynde dreyed by her fruite [her braunches] were broken of & withered, as for the rodde of her strength, the fire consumed them.

And now she is planted in the wilderness, in a dry and thirstie grounde.

And there is a fire gone out of the rodde of her braunches, it hath deuoured her fruite, so that she hath no strong rodde for a scepter to rule: This is a lamentation, and shalbe for a lamentation.

(e) He speaketh this in the reproche of this wicked king, in whose blood, that is, in the race of his predecessors, Hierusalem was & so should have ben blessed, according to Gods promise, and flourish like a fruitful vine.

(f) Destruction to come by Zedekiah, who was the occasion of the rebellion.

The .xx. Chapter.

The Lorde denieth that he wyl aunswere them when they pray, for the offence of unkindnesse which he here objecteth. 3 He promisseth that his people shall returne from captiuitie. 4 By the forest that shoulde be burnt, is signified the burning of Hierusalem.

In the seventh yere the tenth day of the first moneth, certayne of the elders of Israel came for to aske counsaile at the Lorde, and layde downe before me.

Then came the worde of the Lorde vnto me, saying:

Thou sonne of man, speake vnto the elders of Israel, and say vnto them, thus saith the Lorde God, Are ye come to enquire of me: As truly as I liue I wyl not be fought of you, saith the Lorde God.

Wylt thou not iudge them some of

man, wylt thou not iudge [them:] cause them to vnderstande the abhominations of their fathers.

And tell them, thus saith the Lorde God, In the day when I chose Israel, and lift vp mine hande vpon the seede of the house of Jacob, and was knowen vnto them in the lande of Egypt, yea when I lift vp mine hande ouer them, and sayde, I am the Lorde your God:

Euen in the day that I lift vp mine hande vnto them, to bring them out of the lande of Egypt into a lande that I had provided for them, which flourisheth with mylke and hony, and is pleasaunt among all other landes:

(e) This was a maner of swearing which was obserued in takinge an othe of all antiquite, and is yet in vsners common vsage.

7 Then

The prophecie

- 25 7 The said I vnto them, Cast away euery man the abominations of his eyes, & defile not your selues with the idols of Egypt: for I am the Lorde your God.
- 8 But they rebelled against me, and would not hearken vnto me, they dyd not cast away euery man the abominations of his eyes, neither dyd they forsake the idols of Egypt: then I said I would polyre out mine indignation ouer them, and accomplishe my wrath vpon them, yea euen in the midst of the lande of Egypt.
- 9 And I wrought for my names sake that it shoulde not be polluted before the heathen among whom they were, to whom I was manifestly knowen, in brynggng them forth of the lande of Egypt.
- 10 Nowe when I had caused them to go out of the lande of Egypt, and brought them into the wilderness:
- 11 I gaue them my statutes, and shewed them my iudgements: *Which whoso doeth, shall lyue in them.
- 12 I gaue them also my* Sabbath dayes to be a token betwixt me and them, and therby to knowe that I am the Lorde which halowe them.
- 13 And yet the house of Israel rebelled agaynst me in the wilderness, they would not walke in my statutes, they haue cast away my iudgements, which whoso doth shall lyue in them, and my Sabbath dayes haue they greatly polluted: *then I sayde, I would polyre out mine indignation vpon them, and consume them in the wilderness.
- 14 And I wrought for my names sake, lest it shoulde be defiled before the heathen, in whose sight I brought them out.
- 15 Yet neuerthelesse I lift vp my hande vnto them in the wilderness, that I would not bring them into the lande which I gaue them, that floweth with mylke and hony, and is a pleasure of all landes:
- 16 And that because they cast away my iudgements and walked not in my statutes: but haue defiled my Sabbathes: for their heart was gone after their idols.
- 17 Neuerthelesse mine eye spared them; so that I would not destroy them, nor consume them in the wilderness.
- 18 Forcouer, I sayde vnto their sonnes

in the wilderness, walke not in the statutes of your fathers, kepe not their iudgements, and defile not your selues with their idols.

19 I am the Lord your God, walke in my statutes, kepe my iudgements, & do the

20 halowe my Sabbathes, for they are a token betwixt me and you: that ye may knowe howe that I am the Lord your God.

21 Notwithstanding, their sonnes rebelled agaynst me also, they walked not in my statutes, they kept not my iudgements to fulfill them, which he that doth shall liue in them, they prophaned my Sabbath dayes: and I sayde, I would polyre out mine indignation ouer them, and accomplishe my wrath vpon them in the wilderness.

22 Neuerthelesse, I withderwe my hand and wrought for my names sake, lest it shoulde be defiled in the sight of the heathen, before whom I had brought them forth.

23 I lift vp my hande to them also in the wilderness, that I would scatter them among the heathen, and strawe them among the nations:

24 Because they had not kept my iudgements, but cast aside my statutes and broken my Sabbathes, and their eyes were after their fathers idols.

25 Wherefore I gaue them also statutes that were not good, and iudgements wherein they shoulde not lyue.

26 And I defiled them in their owne giftes, in that they caused all that openeth the wombe to passe, that I might destroy them, that they might knowe howe that I am the Lord.

27 Therefore speake vnto the house of Israel thou sonne of man, and thou shalt say vnto them, Thus saith the Lord God: yet in this also your fathers haue blasphemed me, and greuously transgressed agaynst me:

28 For after I had brought them into the lande, for the which I lifted vp my hande to geue it vnto them, when they sawe euery hie hill, & all thicke trees, they offered there their sacrifices, & there they presented their offering of anger, there also they made their sweete saouours, and polyred out their wine offerpnges.

29 And I sayde vnto them, what is that hye place wher vnto ye resort: and the name of it is called^(b) Bamah vnto this day.

(b) wher the hye place was, wher they offered their sacrifices, & there they presented their offering of anger, & there they made their sweete saouours, & polyred out their wine offerpnges.

D.

(c) Because they would not obey my lawes, I put them by in them selfes, that they shoulde they their owne fantasies, as beareth. Rom. i. 21. (d) Casting their sinnes before me, as they did, so that they were not able to seeke.

(e) Which signifies an hye place, wher they offered their sacrifices, & there they presented their offering of anger, & there they made their sweete saouours, & polyred out their wine offerpnges. (f) Bamah, which signifies an hye place, wher they offered their sacrifices, & there they presented their offering of anger, & there they made their sweete saouours, & polyred out their wine offerpnges.

Rom. x. 2.
Gal. iii. b.
Leuit. x. 1.
Exo. xx. b.

Num. 14. d.

day.
 30 Wherefore speake vnto the house of Israel, thus saith the Lord God, Are ye not defiled in the waies of your fathers, and commit ye not whoredome after their abominations:

31 For when ye offer your giftes, & make your sonnes to passe through the fire, you are polluted with all your idols vnto this day: shall I aunswere you when I am asked, O house of Israel: As I liue saith the Lord God, I wyll not be sought of you.

32 And [that which] cometh into your mynde shall not be at all, which you say, we wyll be as the gentiles, as the kindredes of countreys, to serue wood and stone.

33 As truly as I liue saith the Lord God, I my selfe wyll rule you with a mightie hande, with a stretched out arme, and with indignation polluted out ouer you.

34 And I wyll bryng you from the people, and gather you out of the countreys wherein ye are scattered, with a mightie hande, with a stretched out arme, and with indignation polluted out.

35 And I wyll bryng you into the⁽¹⁾ wilderness of the people, & there I⁽²⁾ wyll be iudged with you face to face.

36 Like as I pleaded with your fathers in the wilderness of Egypt: so wyll I pleade with you also, saith the Lord God.

37 I wyll cause you to passe vnder the rodde, and I wyll bryng you into the bonde of the couenaunt.

38 And I wyll "purge out of you the rebelles, & them that transgresse against me, and bryng them out of the lande of their habitation: as for the lande of Israel they shall not come in it, that you may knowe howe that I am the Lord.

39 As for you O house of Israel; thus saith the Lord God, So you and serue every man his idols, saying that ye obey not me: and pollute no more my holy name with your giftes and your idols.

40 For vpon my holy hyll, euen vpon the

hye hyll of Israel saith the Lord God, shall all the house of Israel, and all that is in the lande worship me: and in the same place wyll I fauour them, & there wyll I require your heane offerpynges, and the firstlinges of your oblations, with all your holy thynges.

41 I wyll accept your sweete sauour, when I bryng you from the nations, & gather you together out of the landes wherein ye haue ben scattered, that I may be halowed in you before the heathen.

42 And ye shall knowe that I am the Lord, when I shall bryng you into the lande of Israel, into the lande for the which I lift vp my hande to geue it vnto your fathers.

43 There shall ye call to rembraunce your owne wayes, and all your workes wherein ye haue ben defiled, and ye shall be cut of in your⁽³⁾ owne sight for all your wickednesse that ye haue done.

44 And ye shall knowe that I am the Lord, when I deale with you for my names sake, and not after your wicked wayes, nor accordyng to your corrupt workes O ye house of Israel, saith the Lord God.

45 Moreover, the worde of the Lord came vnto me, saying:

46 Thou sonne of man, set thy face toward the way of Themanah, and drop [thy worde] toward the⁽⁴⁾ south, and propheticke toward the forest of the south filde.

47 And say to the forest of the south, heare the worde of the Lord, thus saith the Lord God, Beholde I wyll kindle a fire in thee, that shall consume all the⁽⁵⁾ greene trees, with all the dry: the continuall flambe shall not be quenched, and every face from the south to the north shall be burnt therin.

48 And all fleshe shall see that I the Lord haue kindled it, and it shall not be quenched.

49 Then sayde I, Ah Lord God, they say of me, Doth not he speake⁽⁶⁾ parables:

(1) Your owne consciences shall condemne you as worthy to be cut of from the earth.

(2) That is, toward the south, toward the wilderness of Judea, which was south from Babylon.

(3) That is, both strong & weak in Syria & Judaea.

(4) I perceive the people say that the prophet speaketh in parables, therefore I will be as a riddle to them, that they may not knowe what I say.

The

The prophecie

The. xxi. Chapter.

He threatneth the sworde, that is to say, destruction to the cite of Hierusalem. 25 He threatneth the fall of king Zedekiah. 28 He is commaunded to prophesie the destruction of the children of Ammon. 30 After the slaughter of other, at the last the Lorde threatneth death vnto Nabuchodonozor hym selfe.

A 1



he worde of the Lorde came vnto me, saying:

2

Thou sonne of man, set thy face toward Hierusalem, and drop thy worde toward the holy places, and pro-

phesie agaynst the laude of Israel.

3 Say to the lande of Israel, thus saith the Lorde, Beholde I am against thee, and wyll drawe my sworde out of the sheath, and cut of from thee both the righteous and the wicked.

4 Seyng then that I wyll cut of from thee both the righteous and the wicked: therefore shall my sworde go out of his sheath agaynst all fleshe from the south to the north,

5 That all fleshe may knowe howe that I the Lorde haue drawne my sworde out of the sheath, and it shall not be put in agayne.

6 Mourne therefore O thou sonne of man, yea (euen) with the breaking of thy loynes, mourne bitterly in their presence.

7 And if they say vnto thee, wherefore mourest thou: Then tell them, for the tidings that cometh: All heartes shall melt, all handes shall be letten downe, all stomackes shall faynt, and all knees shall go as water: beholde it cometh, and shall be brought to passe, saith the Lorde God.

8 Agayne, the worde of the Lorde came vnto me, saying:

9 Thou sonne of man, prophesie and speake, thus saith the Lorde God, Speake, the sworde the sworde is sharpened and well furnished.

10 Sharpened is it to make a great slaughter, and furnished that it may glitter: Shall we then make mirth: It contemneth the rodde of my sonne, all other trees.

11 He hath geuen it to be furnished, to holde it in the haude: this sworde is sharpened, and furnished, to geue it into the haude of the slayer.

12 Crye and howle sonne of man, for it cometh vpon my people (it cometh)

vpon all the princes of Israel: the terrours of the sworde shall be vpon my people, smite therefore thou vpon thy thigh.

13 Because it is a trial: and what if it contemne the rodde: It shall be no more saith the Lorde.

14 Prophesie thou sonne of man, & smite thy handes together, & let the sworde be doubled thise, (euen) the sworde of the great slaughter, entryng into their priue chambers,

15 To make them faynt at the heartes, and to multiplie their fallies, in all their gates, haue I geuen the terrour of the sworde: Alth it is made bright, and dyed for the slaughter.

16 Get thee one way or other, either vpon the right hande or vpon the left, whyther soeuer thy face turneth.

17 I will smite my handes together also, and make my wrathfull indignation to rest: euen I the Lorde haue sayd it.

18 The worde of the Lorde came yet vnto me agayne, saying:

19 Thou sonne of man, appoynt thee two wayes, that the sworde of the king of Babylon may come: Both these wayes shall go out of one lande, and choole thee a place, at the head of the little wayes choole it.

20 Appoynt a way that the sworde may come toward Babath of the Ammonites, and toward Juda in the defenced Hierusalem.

21 For the kyng of Babylon stode at the partyng of the wayes, at the head of the two wayes, consultyng by diuination, he made his arrowes bright, consulted with images, & lookt in the luer.

22 At his right hande was the sooth saying for Hierusalem, to appoynt captaynes, to open their mouth to the slaughter, and to lift vp their voice with the alarm, to set battle rammes agaynst the gates, to cast a bulwarke, and to builde a fort.

23 And it shall be vnto them as a false deuination in their sight, for the he wyll call to remembraunce their iniquitie, to the intent

(a) As doctrine is compared to a sword, even so here words are compared to a sword.

(b) That is, such no seeme to haue an outward shew of righteousnes, yett by obseruation of y ceremonies of the lawe.

(c) sharpening thoroughly all the lawe.

(d) As though thou were in extreme anguish, with thy loynes should beake.

(e) Because of the great noyse of the armie of the Chaldeans.

(f) Shall be as water.

(g) Meaning the scepter, shewing that it will not spare the king, who should be as the sonne of God, and in his place.

(h) That is, the rodde of the people.

(i) To wit, vnto the armie of the Chaldeans.

Jerem.

(k) Meaning the sword of the king of Babylon, which shall not spare the people of Juda.

(l) That is, encourage the people.

(m) He that hath beene the sword, growe it into a range of his plowshare.

(n) Where the way diuider, and less in many places.

(o) The title of Ierem. that is, Hierusalem.

(p) The way diuider, that is, Hierusalem.

(q) That is, Hierusalem.

(r) That is, Hierusalem.

(s) That is, Hierusalem.

(t) That is, Hierusalem.

intent they may be taken.

24 Therefore thus saith the Lorde God, Because ye haue made your iniquitie to be remembred in discoueryng your transgressions, so that in all your workes your sinnes might appeare, because ye are come to remembraunce, ye shalbe taken by hande.

25 O thou shamefull wicked prince of Israel, whose day is come, even when wickednesse shall haue an ende,

26 Thus saith the Lorde God, I wyll take away the Diademe, and put of the crowne: this shalbe no more the same, I wyll exalt the humble, and abase him that is hye.

27 Ouerthrowen, ouerthrowen, ouerthrowen wyll I put it, and it shall not be, buttill he come to whom the iudgement belongeth, and to whom I haue geuen it.

28 And thou Sonne of man, prophetic and speake, Thus saith the Lorde God

to the children of Ammon, and to their blasphemie, speake thou: The sworde, the sworde is drawen forth already to slaughter, and furnished to consume because of the glitteryng:

29 Whiles they see vnto thee baniste, and deuine a lye vnto thee, to put thee with the neckes of the wicked that be slayne, whose day is come when their iniquitie shall haue an ende.

30 Shoulde I cause it to returne into his sheath: In the place where thou wast created, in the lande of thine habitation wyll I iudge thee:

31 And I wyll powre mine indignation vpon thee, and wyll blowe vpon thee in the fire of my wrath, and deliuer thee into the handes of desperate people, which are skilfull to destroy.

32 Thou shalt feede the fire, and thy blood shalbe shed in the lande: thou shalt be put out of remembraunce, for I the Lorde haue spoken it.

(2) Though the Ammonites would not beleue that thou, to wit, the sworde should come vpon them, and saye that the prophete which thou shalt as surely come as though thou wast already vpon thine neckes.

The .xxij. Chapter.

The worde of the Lorde agaynst Hierusalem for manslaughter, and denying due honour to their fathers and mothers, and other wickednesse. 25 Of the wicked doctrine of the false prophets and priestes, and of their insatiable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

1 Greater the worde of the Lorde came vnto me, and sayde,



2 Thou sonne of man, wyll thou not iudge, wyll thou not iudge this bloody cite: wyll thou not shewe her all her abominations:

3 And tell them, thus saith the Lorde God, The cite sheddeth blood in the midst of it, that her tyme may come, and maketh idols agaynst her selfe, to defile her selfe.

4 Thou hast made thy selfe gilty in the blood that thou hast shed, and defyled thee in the idols which thou hast made: thou hast caused thy dayes to drabe nye, and made the tyme of thy yeres to come: therefore wyll I make thee a reproche among the heathen, and to be a mocking in all landes.

5 Whether they be nye or farre from thee, they shall laugh thee to scorne, thou that hast gotten thee so foule a name, and art full of trouble.

6 Beholde the rulers of Israel, every one in thee [was reb] to his power to

shed blood.

7 In thee haue they dispised father and mother, in thee haue they oppressed the straunger, in thee haue they vered the widowe and the fatherlesse.

8 Thou hast dispised my holy thynges, and defiled my Sabbathes.

9 Tale tellers are there in thee to shed blood, in thee are such as eate vpon the hylls, and in thee they commit abhominacion.

10 In thee they discovered their fathers shame, in thee they haue humbled her that was set apart for pollution.

11 Every man hath dealt shamefully with his neighbours wife, and abominably defiled his daughter in lawe, in thee hath every man forced his owne sister, euen his fathers daughter.

12 Vnlawfull giftes haue ben receaued in thee to shed blood, thou hast taken blurt and encrease, thou hast oppressed thy neighbours by extortion, and forgotten me, saith the Lorde God.

13 Beholde, I haue smitten my handes vpon thy couetousnesse that thou hast bled, and vpon the blood which hath ben shed in thee.

B

"Or, pick-thanks.

Leuit. 8. b.

Ierc. v. b.

"Or, sonnes wyfe.

(b) In these sayng and lawe menting these foule offences: or in to him of his sayng and bringynge.

The prophecie

14 Is thy heart able to endure: or may thy handes be strengthened in the dayes that I shal haue to do with thee: Euen I the Lorde that speake it, wyll byng it also to passe.

15 I wyll scatter thee among the heathen, & strawe thee about in the landes, and wyll cause thy filthynesse to cease out of thee.

(a) I wyll take away the occasion of thy wickednesse.
(b) wheras before thou wast Gods inheritance, now thou shalt be left so thy selfe miserable and forsaken.

16 Hea and thou shalt be thine owne inheritance in the sight of the heathen, that thou mayest knowe that I am the Lorde.

17 And the worde of the Lorde came vnto me, saying:

18 Thou sonne of man, the house of Israel is vnto me as drosse: all they are brasse, tinne, iron, and lead in the middelt of the furnace, euen drosse of siluer are they.

19 Therfore thus saith the Lorde God, Forasmuch as ye all are turned into drosse, therfore beholde I wyll byng you together vnto Hierusalem.

20 Lyke as they gather siluer, brasse, iron, tinne, and lead, into the middelt of the furnace, and the fire is blowne there vnder to melt them: euen so wyll I gather you in mine anger & in my wrath, and let you remaine [there] and cause you to melt.

(a) Wherbyng I shal byng the golde, shoulde be tryed, and the synners be destroyed.

21 I wyll byng you together, and blowe the fire of my wrath vpon you, and ye shalbe molten in the middelt therof.

22 Lyke as the siluer is molten in the furnace, so shal ye also be molten therein, that ye may knowe howe that I the Lord haue powred my wrath vpon you.

23 And the worde of the Lorde came vnto me, saying:

24 Thou sonne of man, tell her, Thou art an vncleane lande, which is not rayned vpon in the day of wrath.

25 There is a conspiracie of her prophetes in the middelt therof: as a roving lion rauenyng his pray, they deuoure soules, they haue taken the riche and pretious thynges, they haue made her many widowes in the middelt therof.

26 Her priestes haue broken my lawe, and defiled my holy thynges, they put no difference betweene the holy & unholy, neither discern they betweene the cleane & vncleane: they turne their eyes from my Sabbathes, and I am defiled among them.

27 Thy rulers in thee are lyke woolues rauenyng the pray, to shed blood, and destroy soules, for their owne couetous lucre.

Mich. 3. 1. Soph. 2. 1.

28 As for her prophetes, they daube with vntempered morter, they see vanities, and diuine eyes vnto them, saying, The Lorde saith so: wheras the Lorde hath not spoken.

(b) They which haue beene reprobate, haue reprobate eyes, and see not their doings, which I haue written.

29 The people in the lande vsed wicked extortion and robbery, they were the poore and needy, and oppresse the stranger agaynst right.

30 And I fought among them for a man that woulde make by the hedge, and set hym selfe in the gap before me in the landes behalfe, that I shoulde not destroy it: but I coulde fynde none.

(c) Which woulde haue beene a hedge to me, as I haue said, I woulde not destroy it: but I coulde fynde none.

31 Therfore haue I powred out my cruel displeasure vpon them, and consumed them in the fire of my wrath: their owne wayes wyll I recompence vpon their heades, saith the Lorde God.

The xxiii. Chapter.

4 Of the fornication, that is to say, of the idolatrie of Samaria and Hierusalem, vnder the name of Aholah and Aholibah. 11 In comparison of Samaria, he beweth that the fornication of Hierusalem is the filthier. 22 The destruction of Hierusalem is prophesied. 35 The adulterie of both the whores is founde out. 47 Their destruction.

1 And the worde of the Lorde came vnto me, saying: 2 Thou sonne of man, there were two women the daughters of one mother.



(a) Wherbyng I shal byng the golde, shoulde be tryed, and the synners be destroyed.
(b) They heretofore were the daughters of the Egyptians.
(c) Aholah signifieth a nation of dwelling in her selfe, meaning Samaria, which was the royal citie of Israel, and Aholibah signifieth a nation in her, wherby is meant Hierusalem, where Gods temple was.

3 And they committed fornication in Egypt, they played the harlottes in their youth: there were their breastes pressed, and there they brused the teates of their virginite.

4 The names of them [were] Aholah the elder, and Aholibah her sister, and

they were mine, and they bare sonnes and daughters: thus [were] their names, Samaria is Aholah, and Hierusalem Aholibah.

5 Aholah played the harlot when she was mine, and she was set on fire with her louers the Assyrians her neighbours:

6 which were clothed with blew like, [both] captaynes and princes, they were all pleasaunt young men, and horsemen rydyng vpon hoxes.

(b) As, I remember me, the people of Assur, they were like to the children of Israel, and they were in the Assyrian.

7 Thus she committed her whoredome with them [being] all chosen men of Asshur,

Asshur, & With all on whom she doted, and defiled her selfe With all their idols. Neither left she the fornication that she vsed with the Egyptians: for in her youth they lay With her, they bruised the brestes of her maydenhead, and polluted their whordome vpon her.

Wherefore I deliuered her into the handes of her louers: euen into handes of the Assyrians vpon whom she doted.

These discovered her shame, toke her sonnes & daughters, and slue her with the sworde, an euill name had she among women: for they had executed iudgement vpon her.

Her sister Abolbath sawe this, and destroyed her selfe With inordinate lone more then she, & With her fornications, more then her sister With her fornications.

She doted vpon the Assyrians captaines & princes her neighbours, clothed With all maner of gorgeous apparel, horsmen riding vpon hoxses, beyng all pleasaunt young men.

Then I sawe that she was defiled, and they toke both one way.

But she encreased still in whordome: for When she sawe women paynted vpon the wall, the images of the Chaldees paynted With vermillion,

And girded With girdles vpon their loynes, and With dyed attire vpon their heades, loyng all like princes, after the maner of the Babylonians in Chaldea, the lande where they were borne.

As soone as she sawe them, she burnt in loue vpon them, & sent messengers vnto them into the lande of the Chaldees.

Nowe When the Babylonians came vnto her in the bed of loue, they defiled her With their whordome: and so was she polluted With them, and her lust was abated from them.

And she discovered her whordome, and disclosed her shame: then my heart forsoke her, like as my heart was gone from her sister also.

Nevertheless, she encreased her whordome more, and remembered the dayes of her youth wherein she had played the harlot in the lande of Egypt.

She burnt in lust vpon their concubines, whose fleshe was like the fleshe of asses, and their issue like the issue of hoxses.

Thus thou hast called to remembrance the filthinesse of thy youth, When thy

teates were bruised by the Egyptians, for the pappes of thy youth.

Therefore O Abolbath, thus saith the Lord God, I Wyl raise vp thy louers agaynst thee from whom thy heart is departed, and gather them together agaynst thee on euery syde,

[Namely] the Babylonians and all the Chaldees, rulers, wealthy and mightie men, With all the Assyrians, all pleasaunt young men, captaynes and princes, all valiaunt and renowned, riding vpon hoxses.

These shall come vpon thee With charrettes, wagons, and wheelles, and great multitude of people, With buckler, shield, and helmet they shall beset thee on euery side: I Wyl geue iudgement before them, yea they them selues shall iudge thee accordyng to their owne iudgement.

I Wyl lay mine indignation vpon thee, so that they shal deale cruelly With thee: they shall cut of thy nose and thine eares, and thy remnaunt shall fall by the sworde, they shall cary away thy sonnes and daughters, and the residue shalbe deuoured by the fire.

They shal strip thee out of thy clothes, and take away thy faire iewels.

Thus Wyl I make thy wickednesse to cease from thee, and thy fornication out of the lande of Egypt: so that thou shalt turne thine eyes no more after them, and cast thy mynde no more vpon Egypt.

For thus saith the Lord God, Beholde I Wyl deliuer thee into the handes of them whom thou hatest, yea euen into the handes of them from whom thine heart is departed.

And they shall deale hatefully With thee, and take away all thy labour, & leaue thee naked & bare, and the shame of thy fornications shalbe discovered, both thy wickednesse & thy whordome.

I Wyl do these thynges vnto thee, because thou hast gone a whoyrng after the heathen, and because thou art polluted With their idols.

Thou hast walked in the way of thy sister, therefore Wyl I geue her cuppe in thine hande.

Thus saith the Lord God, Thou shalt drynke of thy sisters cuppe, deepe & large, thou shalt be laughed to scorne, and had in derision, because it containeth much.

Or, I wyl leaue the punishment vnto them.

In the treasures and riches which thou hast gotten by labour, All the wealth shall see thy shame, full for taking of God to scrutibols.

The prophecie

(A) Meaning that the affliction of the people be so great, that they should be as if they were dead, and as if they were in the land of the living.

33 Thou shalt be filled with drunkenness and sorrow: even with the cup of destruction and desolation, with the cup of thy sister Samaria.

34 Thou shalt drinke it and sucke it out, and thou shalt breake the sheardes thereof, and teare thine owne brestes: for I haue spoken it, saith the Lorde God.

35 Therefore thus saith the Lorde God, Forasmuch as thou hast forgotten me, and cast me aside behynde thy backe, so beare thou thine owne wickednesse and whoredome.

36 The Lorde sayde moreover vnto me, Thou sonne of man, wilt thou not iudge Aholah and Aholibah: shewe them their abominations.

37 [Namely] that they haue broken their wedlocke, and blood is in their handes: and with their idols haue they committed adulterie, and haue also caused their sonnes whom they bare vnto me, to passe by the fire to be their incense.

(1) That is, to be sacrificed to their idols. Read. Ezech. xlii. 6.

38 Yea and this haue they done vnto me also, they haue defiled my sanctuarie in the same day, and haue profaned my Sabbathes.

39 For when they had slayne their children for their idols, they came the same day into my sanctuarie to defile it: and lo thus haue they done in my house.

40 And howe much more [is it] that they sent for men to come from farre, vnto whom a messenger was sent, and lo they came: for whom thou didst wash thy selfe, and paynted thine eyes, and deckedst thee with ornaments.

(m) They sent into other countries to have such as should teach them the service of their idols.

41 Thou sattest vpon a stately bed, and a table spread before it, wher vpon thou hast set mine incense and mine oyle.

(n) The more that the more they should be as if they were dead, and as if they were in the land of the living.

42 And a noyse of a mery company at it, and with the men, beside the multitude of the people, were brought men of Sababab out of the desert, which gaue them bracelettes vpon their handes, and beautifull crownes vpon their heades.

43 And I sayd vnto her that was wome in her adulteries, Nowe shall her fornications come to an ende, and she also.

44 And they went in to her as they go vnto a common harlot: euen so went they [I say] to Aholah and Aholibah, those wicked women.

Ezech. xlii.

45 And the righteous men, they shall iudge the after the maner of harlottes, and after the maner of murderers: for they are harlottes, and blood is in their handes.

46 Wherefore thus saith the Lorde God, I wyll bring a great multitude of people vpon them, and geue them to be scattered and spoiled:

47 And the multitude shall stone them with stones, and cut them downe with their swordes, they shall slay their sonnes and daughters, and burne by their houses with fire.

48 Thus wyll I cause wickednesse to cease out of the lande, that all women may be taught, not to do after your wickednesse.

(o) Meaning all such as are wicked.

49 And so they shall lay your wickednesse vpon your owne selues, and the sinnes of your idols shall ye beare: and ye shall knowe that I am the Lorde God.

The .xxiiij. Chapter.

He prometh the firing of Hierusalem by a parable of a seethyng pot. 16 The parable of Ezechiels wyfe being dead, which he after expoundeth.

A



In the ninth yere, in the tenth moneth, the tenth day of the moneth, came the worde of the Lorde vnto me, saying:

2 Thou sonne of man, write the name of this day, yea euen of this present day: for the kyng of Babylon set hym selfe agaynst Hierusalem this selfe same day.

3 Shewe the rebellious house a parable, and speake vnto them, thus saith the Lorde God: Prepare a pot, set it on, and powre water into it.

(a) Of Jerosalems captiuitie, and of the exile of Zedekiah.

(b) Called Ezechiel, concerning the part of Hierusalem, and parts of Ierusalem, in which moneth and day Nabuchodonosor besieged Hierusalem.

(c) Wherby is meant Hierusalem.

4 Gather the peeces thereof into it, every good peece, the thygh and the shoulder, & fyll it with the chiefe bones.

5 Take one of the best sheepe, & a heape of bones vnder it: let it boyle well, and let the bones thereof seeth well therein.

6 With that sayde the Lorde God on this maner, vnto the bloody pite, to the pot whose scumme is therein, & whose scumme is not gone out of it: byrug it out peece by peece, let no lot fall vpon it.

7 For her blood is yet in it, vpon a hygh dyke stone hath she powred it: and not vpon the grounde, that it myght be couered with dust.

(d) That is, the chiefe & chiefe men thereof.

(e) Meaning of the innocent blood that was shed for the sake of the king of Babylon.

(f) Whose scumme is not gone out of it: that is, whose wickednesse is not purged out.

(g) By saying that the blood was not purged out, he meant that the wickednesse was not purged out.

(h) That is, the blood was not purged out, and the wickednesse was not purged out.

3 That

8 That it might cause wrath to arise, and take vengeance: I haue set her blood vpon a high dyke rocke, that it shoulde not be couered.

9 Wherefore thus sayth the Lorde God: Wo be vnto the bloodthirstie citie, for whom euē I my selfe wil make a great fire,

10 And set much wood, and kindle the fire, and seeth the fleche, & spice the pot, so that the very bones shalbe bzent.

11 Moreover, I will set the pot emptie vpon the coales, so that the brasle thereof may be hot and burnt, and the filthynesse of it may be molten in it, and the scum of it shalbe consumed.

12 She hath weered her selfe with labour, yet her great scum is not gone of her, in the fire her scum must be consumed.

13 In thy filthynesse is wickednesse: because I would haue purged thee, and thou wast not purged, from thy filthynesse thou shalt not be purged any more, till I haue caused myne indignation to rest in thee.

14 Euē I the Lorde haue spoken it: yea it is come therto all redy that I will do it, I will not go backe, I will not spare, I will not repent: but according to thy wayes and imaginations shall they iudge thee, sayth the Lorde God.

15 And the worde of the Lorde came vnto me, saying:

16 Thou sonne of man, behold I wil take away from thee the pleasure of thine eyes with a plague, yet shalt thou neither moune nor weepe, neither shall thy teares run downe.

17 Mourne in silens, make no mourning of the dead, bynde the tyze of thy head vpon thee, and put on thy shoes vpon thy feete, couer not thy lippes, and eate no mans bread.

18 So I spake vnto the people betwixt in the morning, & at euen my wife dyed: then vpon the next morow I dyd as I was commaunded.

19 And the people sayd vnto me: wilt thou not tell vs what this signifieth toward vs, that thou doest so?

20 I answered them, The word of the Lorde came vnto me, saying:

21 Tell the house of Israel, thus sayth the Lorde God: Beholde, I will pollute my sanctuarie, euē the glorie of your powler, the pleasure of your eyes, and your heartes delite: & your sonnes and daughters whom ye haue left, shall fall through the sword.

22 Like as I haue done, so shall ye do also: ye shall not couer your lippes, ye shall eate no mans bread.

23 And your tye shall be vpon your heades, and your shoes vpon your feete: ye shall neither moune nor weepe, but ye shall pyne alway in your iniquities, & moune one towardes another.

24 Thus Ezechiel is your shewtoken, according to all that he hath done, ye shall do: when it cometh, then ye shall know that I am the Lorde God.

25 Also thou sonne of man, shall it not be in the day when I take from thee their powler, the ioy of their honour, the pleasure of their eyes, and the lifting vp of their soules, their sonnes & their daughters,

26 In that day shall come one that is escaped, vnto thee, and bring it to the hearing of thine eares:

27 In that day shall thy mouth be opened to him which is escaped, that thou mayst speake & be no more dumbe: yea thou shalt be their shewtoken, that they may knowe how that I am the Lorde.

The. xxv. Chapter.

The worde of the Lorde vpon the sonnes of Ammon, which reioyced at the fall of Hierusalem, & Against Moab and Seir, against Thumee, against the Philistines.

1 The worde of the Lorde came vnto me, saying:
2 Thou sonne of man, set thy face toward the Ammonites, and prophetic vpon them.

3 And say vnto the Ammonites: heare the worde of the Lorde God, thus sayth the Lorde God: Forso-much as thou saydest Haha ouer my sanctuarie because it was polluted, and ouer the land of Israel because it was desolate, and ouer the house of Iuda

because they went into captiuitie:

4 Beholde therefore, I wil deliuer thee to the people of the east, that they may haue thee in possession: these shall settle their palaces in thee, and make their dwellings in thee, they shall eate thy fruite, and drinke vp thy milke.

5 As for Rabbach, I will make of it a stable for camels, and of the Ammonites a sheepfold: and ye shall knowe that I am the Lorde.

6 For thus sayth the Lorde God: Into much

(a) By sending the Chaldeans to destroy it, as chap. 7. 4.

(c) Their heartes delite

(d) That is, bring thee tidings of the destruction of Iherusalem.

(b) That is, to the Babylonians.

(c) They shall chase them away, and take the goodly houses to dwell in.

(d) Called also Philistines, which was the chief cite of the Ammonites and full of commodities. 2. Reg. 11. 8.

The prophecie

"Or tikling
of heart.

23

much as thou hast clapped with thyne handes, and stamped with thy feete, yea and reioyced ouer the lande of Israel with all thy despite in heart:

7 Behold therfore I will stretche out my hande ouer thee, and deliuer thee to be spoyled of the heathen, & roote thee out from among the people, and cause thee to perishe out of the landes: yea I will make thee to be destroyed, that thou mayest know that I am the Lorde.

8 Thus sayth the Lorde God: For so much as Moab and Seir do say, Beholde the house of Iuda is like as all gentiles be:

9 Therfore behold, I will open the side of Moab from the cities, from his cities [I say] of his frontiers, the pleasures of the countrey [as namely] Bethelsimoth, Baalmeon, and Iatriachaim:

(c) And he
stand out of
the next desc
I will opt. gr.

10 Unto the children of the east against the Ammonites, and will geue it into possession, so that the Ammonites shall no more be had in remembraunce among the heathen.

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lorde.

12 Thus sayth the Lorde God: For that Edom hath done in auenging reuen-

gement vpon the house of Iuda, & hath done great offence and auenged hym selfe vpon them:

13 Therfore thus sayth the Lorde God, I will reache out myne hand vpon Edom, and destroy man and beast out of it, I will make it desolate from Theman, & Dedanah shall fall by the sworde.

14 And I will execute my reuengement vpon Edom by the hande of my people Israel, they shall do in Edom according to my wyath and indignation, so that they shall knowe my vengeaunce, sayth the Lorde God.

15 Thus sayth the Lorde God: For that the Philistines byd in vengeaunce, [namely] in auenging reuengement, with a "dispyteful heart to destroy it for the old enmitte:

"Or, tikling
heart, as they
often haue
which desire
in siking re-
uengement.

16 Therfore thus saith the Lorde God, Behold I will stretche out my hande ouer the Philistines, and destroy the "Cere-
thites, and cause all the remnaunt of the sea coast to perishe:

(f) which
sore ceres
garrisons of
Philistines:
wherby they
oft maledict
Ireue. At
third rethung
downe also
had a garde,
1. 13. g. h.

17 A great vengeaunce will I take vpon them, with punishments of my wyath, that they may knowe that I am the Lorde, when I shall lay my vengeaunce vpon them.

The. xxvi. Chapter.

The prophecies that Tyrrus shall be overthrowen, because it reioyced at the distraction of Hierusalem. 15 The wondring and astonishment of the marchauntes for the desolation of Tyrrus.

A

(a) & these of
the captiuitie
of Ierusalem,
as of the
raigne of Ie-
reboam.

1 And it came to passe in the "eleuenth yere, the first day of the moneth, the word of the Lorde came vnto me, saying:

2 Thou sonne of man, because that Tyre hath spoken vpon Hierusalem, hahya, the gates of the people is broken, "it is turned vnto me, for now that she is destroyed, I shall be "filled:

3 Therfore thus sayth the Lorde God, Behold I Tyre, I will vpon thee, I will raise vp many nations against thee, like as whē the sea ariseth with his waues.

4 They shall breake the walles of Tyre, & cast downe her towres, I will scrape her dust fro her, & make her a drie rocke.

5 She shall be for a spreading of nettes in the sea, for I haue spoken it, sayth the Lorde God, and she shall be for a spoyle to the nations.

6 Her "daughters that are in the field shall be slayne with the sworde, that they may knowe how that I am the Lorde.

(b) The traf-
fique of mar-
chauntes that
was bid in
Hierusalem,
shall be turned
to my agayne.
(c) Why rather
no since shall
encrease: thus
the wicked
reioyce at
thy fall by
whom they
may haue any
profit or ad-
uantage.

(d) Meaning
the small
townes and
villages that
were in the
countrey of
Tyrrus.

7 For thus sayth the Lorde God: Behold, I will bring vpon Tyrrus, Nabuchodon-
nozor king of Babylon from the north, a king of kinges, with horses, charers, horsemen, with a multitude, and much people.

8 Thy daughters that are in the field shall he slay with the sworde: but against thee he shall make bulwarkes, & cast a mount against thee, and lift vp his speare against thee.

9 He shall set engins of warre before hym against thy walles, & with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, they shall be so many: thy walles shall shake at the noyse of the horsemen, wheelles & chariots, when he shall enter into thy gates, as into the entry of a cite broken downe.

11 With the hoofes of his horses shall he treade downe al thy streetes, he shall slay the people with the sworde, & the pillars of thy strength shall fall downe to the grounde.

12 They

12 They shall rob thy riches, and spoyle thy marchaundise, thy walles shall they breake downe, and destroy thy houses of pleasure, thy stones, thy timber, and dust shall they cast into the mids of the water.

13 Thus will I cause the sounde of thy songes to cease, and the noyse of thy harpes shall no moze be heard.

14 I wil bring thee into a dyke rocke, thou shalt be for a spreading of nettles, thou shalt neuer be buylt againe: for euen I the Lord haue spoken it, saith the Lord God.

15 Thus hath the Lord God spoken concerning Tyre: Shall not the illes tremble at the noyse of thy fall, and at the crie of the wounded, when they shalbe slaine & murdered in the mids of thee:

16 All princes of the sea shal come downe from their thrones, they shall lay away their robes, & put of their broidred garments, yea with trembling shall they be clothed, they shall sit vpon the ground, they shalbe astonished at euery moment, and be amased at thee.

17 They shall mourne for thee, and say

The. xxvii. Chapter.

1 The prophete is moued to bewaile the desolation of Tyre. 2 He setteth out the praise of Tyre for the haunting of marchauntes therto.

1 **T**he worde of the Lorde came vnto me, saying:
2 O thou sonne of man,
3 take by a lamentable complaint vpon Tyre,
And say vnto Tyre
that is situate at the
entry of the sea, whiche is the mart of
the people for many illes, thus sayth the
Lorde God O Tyre, thou hast sayde, I
am of perfite beantie.

4 Thy borders are in the mids of the seas,
thy buylders haue made perfite thy beantie.

5 They haue made all thy [ship] bordes of
sire trees of Shemar, from Libanus
haue they taken Cedar trees to make
their mastes:

6 And the Oakes of Basan to make thee
ores, they haue made thy benches of
iuary, gotten in Assyria, brought out of
the illes of Chittim.

7 Fine linnen with broidred worke out of
Egypt was spread ouer thee to be thy
sayle: blewde lilke and purple out of
the illes of Elishah was thy couering.

8 The inhabitours of Sidon and Aruad
were thy mariners: and thy wise men

vnto thee: how art thou destroyed that
wast inhabited of the seas, the renowned
citie, whiche was strong in the sea,
she and her inhabitants, whiche cau-
sed the feare to be on all that haunted
therin:

18 Now shall the inhabitours of the illes
be astonished in the day of thy fall: yea
the illes that are in the sea shalbe trou-
bled at thy departure.

19 For thus sayth the Lord God: when I
make thee a desolate citie, as other cities
be that no man dwell in, and when I
bring by the deepe vpon thee, that great
waters may couer thee:

20 Then wil I cast thee downe vnto them
that descend into the pit, vnto a people of
olde time, and set thee in a lande that
is beneath, like the olde ruynes, with
them which go downe to the graue, so
that no man shall dwell moze in thee:
but I wil reserue honour for the land
of the liuing:

21 I will make thee terrozs, and thou
shalt be no moze: though thou be sought
for, yet shalt thou not be founde for cuer:
moze, sayth the Lorde God.

O Tyre, that were in thee, were thy
shipmaisters.

9 The auncient and wyse men of Gebal
were in thee, thy stoppers of chinkes:
all shippes of the sea with their shipmen
were in thee, to occupie thy marchaun-
dise.

10 The Perses, Lydians, and Phutens
were in thy armies, thy men of warre:
these haged by their shieldes & helmets
in thee, these set forth thyne honour.

11 They of Aruad were with thyne hoast
round about thy walles, and the Pyg-
menians were thy watchmen vpon thy
towres: these hanged by their quiers
round about thy walles, they made thy
beantie perfite.

12 They of Tharhis were thy mar-
chauntes for the multitude of all riches,
in siluer, iron, tin, and lead, whiche they
brought to thy faires.

13 Iauan, Tubal, and Gesech were thy
marcauntes concerning the lyues of
men, and they brought vessels of brasse
for thy marchaundise.

14 They of the house of Thogarma
brought vnto thee at the time of thy
marre, horses, courlers, and mules.

¶ (i) 15 They

(f) shewing
marcauntes
which by their
craftyke opo-
renie her
monderfull
a creature like
power.

(g) which are
dead long ago

(h) shewing
Tyre, which
it shalbe re-
stoyed.

(i) calkers,
wherewith
they buylt the
walles of the
citie, which in
here meant by
the ship. And
of these were
the builders
of Solomon
temple.
3. Kings. 7. 14.

(j) Samma-
dima of Cap-
padocia,
which were
called Pygme-
s in a dwarfes,
because that
out of the hye
towres they
seemed litle.

(k) by sell-
ing
bondmen, ser-
uauntes, and
slaves.

The prophecie

f. Homes of
unicornes,
teeth of Ele-
phants, calla-
mony,
(g) Hebenus,
a precious
wood, bright
and blacke.

(h) These
were two
places where
the hee was
graven.

- 15 They of Dedan were thy marchauntes, and many isles the marchaundise of thy handes, & brought thee ^(f)homes, teeth, and ^(g)hebenus for presentes.
- 16 They of Aram [were] thy marchauntes for the multitude of thy workes, and occupied in thy sayres with emeraudes, purple, broidzed worke, fine linnen, coral, and pearle.
- 17 Iuda and the land of Israel occupied with thee, & brought vnto thy markets wheat of ^(h)Minith & Barnag, hony, oyle, and triacle.
- 18 Damascus also bled marchaundise with thee, in the wine of Helbon, and whyte wooll: because thyne occupying was so great, and thy wares so many.
- 19 Dan, Iauan, & Buzal haue brought vnto thy markets wrought iron, Cassia, and Calamus were among thy marchaundise.
- 20 They of Dedan were thy marchauntes in precious clothes for chariots.
- 21 Arabia and all the princes of Cedar haue occupied with thee, in weathers, rammes, and goates: in these were they thy marchauntes.
- 22 The marchauntes of Seba and Kema haue occupied also with thee, in all chiefe spices, in all precious stones and golde, which they brought vnto thy markets.
- 23 Haran, Chenne, and Eden, the marchauntes of Seba, Assyria, and Chelmad were doers with thee:
- 24 These were thy marchauntes in all sortes [of things], in rayment of blew sike, and of broidzed worke, and in cofers for the riche apparell, whiche were trussed with coardes, and Cedar boorde among thy marchaundise.
- 25 The ships of Tharshis were the chiefe of thyne occupying: thus thou wast replenished and in great worship, euen in the mids of the sea.

- 26 Thy rowers haue brought thee into great waters, the ⁽ⁱ⁾east wind hath broken thee in the mids of the sea.
- 27 Thy riches, and thy sayres, thy marchaundise, thy mariners, & shipmasters, thy calkars, and the occupiers of thy marchaundise, and all thy men of warre that are in thee, and all thy multitude that is in the mids of thee, shall fall in the mids of the sea, in the day of thy fall.
- 28 The ^(b)suburbs shall shake at the loude crye of thy shipmen.
- 29 All that handle the oxe, mariners, and all shipmasters of the sea, shall come downe from their ships, and stand vpon the lande.
- 30 And they shall raise their voyce to be heard against thee, and shall crye bitterly, and shall cast dust vpon their heades, and wallowe in the ashes.
- 31 They shall ^(c)make them selues bawld for thee, and girdle them with sackcloth, & they shall weepe for thee, with sorrowe full heart, and bitter mourning.
- 32 And they shall take by a lamentation for thee in their mourning, and lament ouer thee, [what citie] is like Tyrus so destroyed in the mids of the sea:
- 33 When thy wares went forth of the seas, thou filledst many people: the kinges of the earth hast thou made riche, thou wast the multitude of thy riches and marchaundise.
- 34 When thou shalt be broken by the seas in the deapthes of the waters, thy marchaundise & all thy multitude that was in the mids of thee, shall fall.
- 35 All the inhabitauntes of the isles shall be astomied at thee, and all their kinges shall be sore afraide, and troubled in their countenance.
- 36 The marchauntes of the nations shall hiss at thee: thou shalt be a terrour, and shalt ^(m)never be any more.

(i) That is,
the east wind
blowing from
the east.

(b) That is,
the suburbs
of the citie
lying by the
sea.

(c) Which was
a manner of the
heaven in
mourning,
and weeping.

(m) Wherby
is meant, a long
time: so it
was spoken
to the
people of
Tyre.

The xxviii. Chapter.

1 The word of God against the king of Tyrus for his pride. 12 Ezechiel the prophete is moued to bewaile the king of Tyrus. 20 The word of the Lord against Sidon. 25 The Lord p^{ro}phesie that he will gather together the children of Israel.

A 1
2



(a) Like as
God is selfe,
in heauen,
even so I am
like that none
can come so
nigh me.

And the worde of the Lord came vnto me, saying: Thou some of man, tel the prince of Tyre, thus sayth the Lord God: Because thou hast a proude heart, and hast said, I am ^(a)a God, I sit in the seat of God, in the mids of the sea:

Wher as thou art but a man, and not God, ^(b)though thou set thyne heart as the heart of God.

3 Beholde, thou thinkest thy selfe wyser then ^(c)Daniel, that there is no secretes hyd from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee great wealthes, & gathered treasure of siluer & gold. 5 With

(b) Though
thou didst
thinke as
the heart
of God.

(c) A name
spoken by
Daniel, for
Daniel had
declared many
of his secrets
to the king
of Babylon,
which were
secretly
hid.

5 With thy great wysedome and occupying hast thou encreased thy polber, and because of thy great riches thy heart is proude.

6 Therefore thus sayth the Lorde God, Forasmuch as thou hast set thyne heart as the heart of God:

37 Behold, I will bring straungers vpon thee, euen the terrible nations, these shall drawe out their swordes vpon the beautie of thy wysdome, and shall defile thy glorie.

8 They shall cast thee downe to the pit, so that thou shalt dye the death of them that be slayne in the mids of the sea.

9 wilt thou say then before them that slay thee, I am a God: Where as thou art but a man, and not God, in the handes of them that slay thee.

10 Die shalt thou the death of the^o vncircumcized in the handes of the straungers: for I haue spoken it, sayth the Lorde God.

11 Moreover, the worde of the Lord came vnto me, saying:

12 Thou sonne of man, take vp a lamentation vpon the king of Tyre, & tel him, thus sayth the Lord God: Thou sealest vp the summe, full of wysdome, & perfite beautie.

13 Thou hast ben in the pleasaunt garden of God, thou art deckt with all maner of precious stones, with ruby, topas, diamond, thurkis, onyx, iasper, saphir, emeralde, carbuncle, and golde: the workmanship of thy timbrels and of thy pipes [that be in thee, was prepared in the day that thou wast created.

14 Thou art an^o annoynted Cherub, that couereth, and I haue^o set thee in this dignitie, thou wast vpon the holy mount of God, thou hast walked in the mids of the^o stones of fire.

15 From the time of thy creation thou hast ben perfite in the wayes, till wickednesse was founde in thee.

16 By the multitude of thy marchaundise they haue filled the mids of thee with crueltie, & thou hast sinned: I will cast thee as prophane out of the^o mount of God, & I will destroy thee & couering Cherub, from the mids of the stones of

fire.

17 Thy heart was proude in thy beautie, and thou wast thy brightnesse: thou hast destroyed thy wysdome: I will cast thee downe to the grounde, I will lay thee before kinges, that they may beholde thee.

18 Thou hast defiled thy^o sanctification with the great wickednesse of thyne vnrightheous occupying: I will bring a fire from the midst of thee to consume thee, and will make thee to ashes vpon the earth, in the sight of all them that loke vpon thee.

19 Al they that haue ben acquainted with thee among the heathen shall be abashed at thee: thou hast ben a terrour, and neuer shalt thou be any more.

20 And the word of the Lorde came vnto me, saying:

21 Thou sonne of man, set thy face against D Sidon, and prophetic vpon it,

22 And speake, thus sayth the Lord God: Beholde D Sidon, I will vpon thee, and I wilbe glorified in thee: that it may be knowen howe that I am the Lord when I shall haue executed iudgements in her, & shall be sanctified in her.

23 For I will sende pestilence and bloodshedding into her streetes, and the slayne shall fall in the mids of her, by the sword [comming] vpon her on euery side: & they shall knowe that I am the Lorde.

24 They shall be no more a pricking thorne vnto the house of Israel, nor a greuous thorne of al that are round about them and despised them: and they shall knowe that I am the Lorde God.

25 Thus sayth the Lorde God: when I gather the household of Israel together againe from the nations among whom they be scattered, then shall I be sanctified in them in the sight of the gentiles, and they shall dwell in the lande that I gaue to my seruauit Jacob.

26 They shall dwell with confidence therein, buyd houses and plant vineyardes: yea with confidence shall they dwell therein, when I haue executed iudgements vpon all those that despise them rounde about: and then shall they knowe that I am the Lorde their God.

(h) & bairis, the honour which runte called thee.

11 Thou shalt haue no part among my people.

II (ii)

The

The prophecie

The. xxix. Chapter.

1 The prophecieth against pharao, and of the desolation of Egypt, with the sparkling abrode of the Egyptians. 13 The Lorde promiset that he will restore Egypt againe after fourtie yeres. 10 Egypt is the reward of king Nabuchodonozor for the labour which he toke against Tyus.

(a) To wit, of Jeremia & of the raigne of Zedekia: But note that the disposition of these visions are not set forth according to the order of the times: but according to the earnest and distance of the countries against whom they were written. As the vision of Tyus came in the eleventh yere, so set before this, came in the tenth yere, because it was nearer to Iurie then Egypt.



In the tenth yere, upon the twelfth day of the tenth moneth, the worde of the Lorde came vnto me, saying: Thou sonne of man,

set thy face against pharao the king of Egypt, prophetic against him, and against the whole lande of Egypt. 3 Speake & tell him, thus sayth the Lord God: Beholde O pharao thou king of Egypt, I will vpon thee thou great dragon that lyeth in the mids of his riuers, thou that sayst, The riuer is mine, I haue made it for my selfe.

4 I will put hooks in thy chawes, and hang the fishe in thy riuers vpon thy scales: after that I will drawe thee out of thy riuers, yea and all the fishe of thy riuers shall hang vpon thy scales.

5 I will leaue thee in the wilderness, both thee and all the fishe of thy riuers: thou shalt fall vpon the open fildes, thou shalt not be brought together, nor gathered: I haue geuen thee for meate to the beastes of the fildes, & to the foules of the ayre,

6 That all they which dwell in Egypt may know that I am the Lord, because they haue ben a staffe of reede to the house of Israel.

7 When they toke hold of thee with their hand, thou brakest & rent all their shoulder: & when they leaned vpon thee, thou brakest and madest all their loynes to stande by sight.

8 Therefore thus sayth the Lorde God: Behold, I will bring a sword vpon thee, & destroy out of thee both man and beast.

9 Yea the lande of Egypt shall be desolate and waste, and they shall knowe that I am the Lorde, because he sayde, The riuer is mine, I my selfe haue made it.

10 Beholde therefore I will vpon thee and vpon thy riuers, I will make the land of Egypt utterly waste and desolate, from the towne of Seuench vnto the borders of Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeres.

12 I will make the land of Egypt to be de-

solate among other waste countreys, and her cities destroyed fourtie yeres among other destroyed cities: and I will scatter the Egyptians among the nations, and strawe them thorow the countreys.

13 Again, thus sayth the Lorde God: When the fourtie yeres are expired, I will gather the Egyptians together againe out of the nations among whom they were scattered.

14 And I will bring the captiuitie of Egypt againe, and cause them to returne into the lande of Pathros, the lande of their habitation, and they shall be there a small kingdome.

15 Yea it shall be the smallest among other kingdomes, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And they shall be no more vnto the house of Israel a trust whiche bringeth their iniquitie to remembrance, when they shall loke after them: & they shall knowe that I am the Lorde God.

17 In the twentieth and seuenth yere, the first day of the first moneth, came the word of the Lorde vnto me, saying:

18 Thou sonne of man, Nabuchodonozor the king of Babylon caused his armie to serue a great seruice against Tyus: euery head was made balde, & euery shoulder bare, yet had neither he nor his armie any wages for Tyus for the seruice whiche he serued against it.

19 Therefore thus sayth the Lorde God: Behold, I will geue the lande of Egypt vnto Nabuchodonozor the king of Babylon, that he may take away her multitude, and spoyle her spoyle, & take her pray to pay his host their wages with all.

20 For the worke whiche he wrought about it, I haue geuen him the lande of Egypt, because they wrought for me, sayth the Lorde God.

21 In that day I will cause the horn of the house of Israel to bud forth, and I will geue thee the opening of thy mouth in the mids of them: & they shall knowe that I am the Lorde.

(b) Meaning that eye should not haue wisdom, but be under the direction of the Lord: and the eye is, that the Israelites should not put their trust in them, but learn to be good on God.

(c) Coming from the cap ruler of the comay.

(d) The way he took about Tyre.

4 Reg. 18 c. 16. 35 a.

(b) when they felt their hurt, they would say no more vpon thee, but should vpon themselves, and put their trust in others.

(c) whiche some call the blacke dyogen.

The

The xxx. Chapter.

The destruction of Egypt, and of his cities is bewayled.

A The word of the Lorde came vnto me, saying: Thou sonne of man prophetic, and speake, thus sayth the Lorde God, howle, wo worthe this day:

For the day is neare, the day of the Lorde is at hande, the darke day, the time of the nations shalbe,

And the sworde shal come vpon Egypt, and feare shalbe in Ethiopia when the slayne shal fall in Egypt: and they shal take away her multitude, and her foundations shalbe broken downe.

Yea Ethiopia, Lybia, & Lydia, all their common people, and Chub, and all that be confederate vnto them, shal fall with them thowowe the sworde.

Thus sayth the Lorde: The maynteyners of the lande of Egypt shal fall, the pryde of her poltre shall come downe: euen from the towre of ^(a) Seueneth shal they fall downe in it with the sworde, sayth the Lorde God.

Among other desolate countreys they shalbe made desolate, among other waste cities they shalbe wasted.

And they shal knowe that I am the Lord when I haue set a fire in Egypt, & when al her helpers shalbe destroyed.

In that day shal messengers go forth from me in ships to make the carelesse Moxiars afrayde, and feare shal come vpon them, according to the day of Egypt: for lo it cometh.

Thus sayth the Lord God, I wil cause the multitude of Egypt to cease by the hande of Nabuchodonosor king of Babylon.

He, and his people with him, the terrible nations shalbe brought to destroy the land: they shal drawe out their swordes vpon Egypt, & fill the land full of slayne men.

I wil make their riuers drie, and set the lande into the handes of wicked people: the land and all that is therein I will destroy thowow the hand of straungers: euen I the Lorde haue sayde it.

Thus sayth the Lorde God, I will destroy the idoles, and bring the images of ^(b) Noph to an end: there shal no more be a pynce of Egypt, and a fearfulness wil I send into the Egyptians lande.

As for Bathos, I wil make it desolate, and kindle a fire in ^(c) Zoan, and I will execute iudgements in ^(d) No.

And I will poltre my wrathful indignation vpon Sin the strength of Egypt, & I will destroy the multitude of No.

And I will kindle a fire in Egypt, Sin shalbe in great heauinesse, No shalbe rooted out, and Noph shal haue dayly sorowe.

The young men of Auen, and of ^(e) Phibseth shal fall by the sworde, and these cities shal go into captiuitie.

At Tehaphnehes the day shalbe ^(f) darke, when I breake there the barres of Egypt, and when the pompe of her power shal cease in her: a cloude shal couer her, and her daughters shal go into captiuitie.

Thus wil I execute my iudgements in Egypt, and they shal knowe howe that I am the Lorde.

And in the ^(g) eleuenth yere, vpon the seuenth day of the first moneth, the word of the Lorde came vnto me, saying:

Thou sonne of man, I haue ^(h) broken the arme of Pharaoh king of Egypt: and lo, it shall not be bounde up to be healed, to put a roller to bynde it, to make it strong to hold the sworde.

Therefore thus sayth the Lorde God: Beholde, I wil vpon Pharaoh king of Egypt, and breake his arme that was strong, but is broken: and I wil cause the sworde to fall out of his hande.

As for the Egyptians, I wil scatter them among the nations, and strawe them in the landes about.

Againe, I wil strengthen the arme of the king of Babylon, and geue him my sword in his hande: but I wil breake Pharaohs armes, and he shal greene the grodings of a deadly wounded man before him:

Yea I wil strengthen the king of Babylon, and the armes of Pharaoh shal fall downe: and they shal knowe that I am the Lorde, when I shall ⁽ⁱ⁾ geue my sword into the hand of the king of Babylon, that he may stretch it out vpon the lande of Egypt.

And I wil scatter the Egyptians among the nations, & strowe them in the landes about: and they shal knowe that I am the Lorde.

(c) Zoan, which is supposed of others, to be the city Zizana.

(e) Phibseth, which is supposed of others, to be the city Phibseth.

(f) Darke, meaning that there shalbe great sorowes and afflictions, when the strength and force of Egypt shalbe broken.

(g) Of the captivity of Ierusalem, or of the fall of Ierusalem.

(h) I have broken the arme of Pharaoh king of Egypt, and lo, it shall not be bounde up to be healed, to put a roller to bynde it, to make it strong to hold the sworde.

(i) I have broken the arme of Pharaoh king of Egypt, and lo, it shall not be bounde up to be healed, to put a roller to bynde it, to make it strong to hold the sworde.

The prophecie

The xxxi. Chapter.

1 A comparison of the prosperitie of Pharao with the prosperitie of the Egyptians.
10 He prophesiech a like destruction to them both.

A 1

(a) Of Pharaos
that reigne,
or Feenichas
captiuitie.



Moreouer, in the ^(a) eleuenth yere, the first day of the third moneth, the worde of the Lord came vnto me, saying,

2 Thou sonne of man, speake vnto Pharao

king of Egypt, and to all his people:

3 Whom art thou ^(b) lyke in thy greatnesse? Behold, Assur is a Cedar in Libanon, with faire braunches, and with thycke shadowing bowdes, of a hygh stature, & his top was among the thicke bowdes.

4 The waters made him great, and the deepe set him vp on hye, with her riuers running rounde about his plantes, and sent out her ^(c) litle riuers vnto all the trees of the felde.

5 Therefore was he higher then all the trees of the felde, and his bowdes were multiplied, & his braunches were long, because of the multitude of the waters, which the deepe sent out.

6 All foules of the ayre made their nestes in his braunches, vnder his bowdes did all the beastes of the felde bring forth their young, and vnder his shadowe dwelt all mightie nations.

7 Beautiful was he in his greatnesse, and in the length of his braunches: for his roote stood beside great waters.

8 No Cedar tree might ^(d) hyde hym in the garden of God, there was no fyre trees like his braunches, the chestnut trees were not like the bowdes of him: all the trees in the garden of God, might not be compared vnto him in his beaultie.

9 I made him faire with the multitude of his braunches: insomuch that all the trees in the pleasaunt garden of God had enuie at hym.

10 Therefore thus sayth the Lorde God: forsomuch as he hath lift vp him selfe so hye, and hath shot vp his top among the thycke bowdes, and his heart is lift vp in his heyght:

11 I haue therefore deliuered hym into the handes of the ^(e) mightiest among the heathen: he shall handle hym, for in his wickednesse haue I cast hym away.

12 And straungers haue destroyed hym, euen the terrible nations, and haue left hym: vpon the mountaynes and vpon all valleys haue his bowdes fallen, and his bowdes are ^(f) broken by all the riuers of the land: and all the people of the earth are departed from his shadowe, & haue forsaken hym.

13 Upon his ruine shall all the foules of the ayre remayne, and all the beastes of the felde shalbe vpon his braunches:

14 So that none of all the trees by the waters shalbe exalted in their heyght, nor shoot vp their toppes among the thycke bowdes, neither shall their trees stande in their heyght, as many of them as drinke water: for they are all deliuered vnto death in the neather partes of the earth, in the mids of the children of men among them that go downe to the pit.

15 Thus sayth the Lorde God: In the day when he went downe to the grane, I caused a lamentation to be made, I ^(g) couered the deepe for hym, I restrayned the fluddes thereof, and the great waters were stayed, I caused Libanus to mourne for him, and all the trees of the felde fainted.

16 I made the heathen shake at the sound of his fall, when I cast hym downe to hell with them that descend into the pit: all the excellent trees of Eden, & the best of Libanus, all that ^(h) drinke waters, shalbe ⁽ⁱ⁾ comforted in the neather partes of the earth.

17 They also went downe to hell with hym vnto them that be slayne with the sword, which were his armes, and dwelt vnder his shadowe in the midst of the nations.

18 To whom ^(j) art thou thus like in glorie and in greatnesse among the trees of Eden: yet thou shalt be cast downe with the trees of Eden vnto the neather partes of the earth: in the midst of the ^(k) vntreunited shalt thou sleepe with them that are slayne with the sword: This is Pharao and all his multitude, sayth the Lorde God.

(f) Broken
signified the
destruction
of the power
of the Egyp-
tians, by the
Babylonians.

(c)

(g) Because
waters the
caused hym to
mourne so hye,
meaning he
great about
distance and
prouide, shall
mourne for him
which in
mourning
sore sorrow
with locke-
clopp.

(h) That he
was like to
waters.
(i) He cast
him downe
of the king of
Syria in
come most
hopelesse, he
terrible fight
other things
and people
which are
dead, as
though they
relye on the
fall of such a
tyrant.
(j) He sayth
that Pharaos
power was
nothing so
great, as he
(k) That he
is so.

The

¶ The .xxxij. Chapter.

The prophete is commaunded to bewaile Pharaos the king of Egypt. 12 The prophetieth that destruction shall come vnto Egypt through the king of Babylon.

¶ 1



In the twelfth yere, the first day of the twelfth moneth, the worde of the Lorde came vnto me, saying:

Thou sonne of man, take vp a lamentation vpon Pharaos the king of Egypt, and say vnto him, thou art lyke a lion of the heathen, and as a whale fishe in the sea: thou drawest out thy riuers, thou troublest the waters with thy feete, and stampst in their riuers.

¶ Thus saith the Lorde God, * I wyll sprede my nette ouer thee with a great multitude of people, these shall make thee come vp into my net.

¶ For I wyll leaue thee vpon the lande, and cast thee vpon the open fildes, and I wyll cause all the foules of the ayre to remaine vpon thee, & fill all the beastes of the fildes with thee.

¶ Thy flesh wyll I lay vpon the hils, and fill the valleyes with thy highnesse.

¶ I wyll water thyne ouerflowing lande with thy blood euen to the mountaynes, and the riuers shall be ful of thee.

¶ When thou art put out, I wyll couer the heauen, and make his starres dim: * I wyll sprede a cloude ouer the sunne, and the moone shall not geue her light.

¶ All the lightes of heauen wyll I make darke for thee: and bring darkenesse vpon thy lande, saith the Lorde God.

¶ I wyll stirre vp to anger the heartes of many people, when I bring thy destruction among the heathen, and vpon the countries which thou knowest not.

¶ Yea, I wyll make many people amazed at thee, and their kinges shall be astonished with feare for thee, when I shall make my sworde to glitter against their faces: and they shall be afraide at euery moment euery man for his owne lyfe, in the day of thy fall.

¶ For thus saith the Lorde God, The king of Babylons sworde shall come vpon thee:

¶ With the swordes of the mightie wyll I smyte downe thy multitude: they all

shall be terrible nations, & they shall destroy the pompe of Egypt, and all the multitude thereof shall be consumed.

¶ I wyll destroy also al the beastes thereof from the great waters sides, neither shall the foete of man trouble them any more, nor the hogues of beastes trouble them.

¶ When wyll I make their waters deepe, and cause their riuers to runne lyke oyle, saith the Lorde God,

¶ When I make the lande of Egypt desolate, and when the countrey with all that is therein shall be layde waste, and when I smyte all them which dwell in it, then shall they knowe that I am the Lorde.

¶ This is the mourning when they shall lament her, the daughters of the nations shall lament her, they shall make the lamentation ouer Egypt, and ouer all the people thereof, saith the Lorde God.

¶ In the twelfth yere, the fiftenth day of the moneth, came the worde of the Lorde vnto me, saying:

¶ Thou sonne of man, lament for the multitude of Egypt, and cast them downe, euen them and the daughters of the famous nations vnto the neather partes of the earth, with them that go downe into the pit.

¶ Whom dost thou passe in beautie: go downe and sleepe with the vncircumcized.

¶ Among those that be slaine with the sworde shall they lye: to the sworde is she alredie deliuered, drawe her downe and all her multitude.

¶ The mightie worthies shall speake to her out of the hell, and to her helpers: they are gone downe and lye vncircumcized with them that be slaine with the sworde:

¶ Assur is there also with all his company, and their graues rounde about him, which were slaine and fell all with the sworde.

¶ Whose graues are made in the side of the pit, and his multitude are rounde about his graue, [to wit] all the slaine and fallen by the sworde, which cause a feare

(b) This came to passe in litle then foure yeres after the prophete.

(c) The inhabitants of Egypt shall be so cleane destroyed, that there shall remaine none to blaw the waters out of the riuers, so, water their groundes as before, where by it shall be dryer in his channell. (d) That is, clear and vntroubled with fere, passing through the loozers.

(e) That is, prophetic, that they shall be cast downe. (f) She is the souerayn power both to plant and to destroy by his worde. Jer. i. x.

(m) Haue not other king: domes are beautifull, thou, yet thy is Egypt.

(n) To make the matter more sensible, he bringeth in Pharaos as though the dead should weete him when he is slaine, & maruaille at him. Es. 14. 9.

The prophecie

(p) Meaning, the Persians.

[to be] in the lande of the liuing.

24 There is ^(p) Elam also, With all his people rounde about his graue: Which all being slaine & fallen With the sworde, are gone downe vncircumcized vnder the earth, Which neuerthelesse sometime brought feare into the lande of the ^(q) lyuing: they beare their owne shame, With the other that be gone downe to the graue.

(q) They which being a lyue, beare a terror to all the world, now being dead, are respected both of the lyuing and the dead.

25 They haue made his bed in the midst of the same, With al his multitude, their graues are rounde about him: all these vncircumcized, slaine by the sworde, although they caused their feare in the lande of the lyuing, yet haue they borne their shame With them that go downe to the pit, they are layde in the midst of them that are slaine.

(r) That is, the Capadocians & Galatians, or Spartans, or Macedonians, or such.

26 There is ^(r) Meslech also and Tubal, and their people, & their graues rounde about him: these al vncircumcized were slaine With the sworde, because aforetyme they made the lande of the lyuing afraide.

(s) Which dye to not by cruell death, but by the course of nature, and are honorably buried with their coats of armor, all signs of life nor.

27 They shall not lye With the ^(s) baliaunt [which are] fallen of the vncircumcized, Which are gone downe to the graue With their Weapons of warre, and haue layde their swordes vnder their heades: but their iniquitie shalbe

vpon their bones, because the terror of their rightie [was] in the lande of the lyuing.

28 Yea, among the vncircumcized shalt thou be destroyed, and sleepe With them that perished through the sworde.

29 There is Edom With her kinges and princes also, Which With their strength are layde by them that were slaine With the sworde: yea among the vncircumcized shal they sleepe, & With them Which are gone downe into the pit.

30 Moreover, there be al the princes of the ^(t) north With al the Sidonians, Which are gone downe With the slaine: With their feare and strength they are come to confusion, and lye there vncircumcized among those that be slaine With the sworde, and beare their owne shame With them that be gone downe to the pit.

(t) That is, the kinges of Assyria.

31 Pharaos shall see them, and be ^(u) comforted ouer all his multitude: Pharaos and al his armie [shalbe] slaine With the sworde, saith the Lorde God.

(u) Pharaos the wicked reprobate, whom they see as their persecutors of these miseries.

32 For I haue geuen my feare ^(v) in the lande of the lyuing: but Pharaos and al his people shalbe layde among the vncircumcized, and among them that be slaine With the sworde, saith the Lorde God.

(v) I sayd make the Egyptians afraid of me, as they haue caused others to feare them.

The .xxxiii. Chapter.

He setteth out the office of the gouernours and ministers, 14 He strengtheneth them that dispaire, and boldneth them with the promise of mercie, 30 The worde of the Lorde against the remnaunt of the people, against the mockers of the wordes of the prophete.

A 1 **A**laine, the worde of the Lorde came vnto me, saying:



2 Thou sonne of man, speake to the children of thy people, and tell them: When I sende a sworde vpon a lande, if the people of the lande take a man of their coastes, and set him to be their ^(w) Watchman:

3 If when he seeth the sworde come vpon the lande, he shall blow the trumpet and warne the people:

4 Then he that heareth the noyse of the trumpet and wyll not be warned, and the sworde come and take him away, his blood shalbe vpon his owne head.

5 For he heard the founde of the trumpet, and would not be warned, therefore

his blood be vpon him: but he that receaueth warning, he shall saue his lyfe.

6 Againe, if the Watchman see the sword come, and blow not the trumpet, so that the people is not warned, if the sworde come then, and take any man from among them: the same shalbe ^(x) taken away in his owne sime, but his blood wyll I require at the Watchmans hand.

7 And thou O sonne of man, I haue made thee a Watchman vnto the house of Israel: therefore thou shalt here the worde at ^(y) my mouth, and thou shalt warne them from me.

8 If I say vnto the wicked, thou wilt keepest not to admonish the wicked of his way: that wicked man shall dye in his owne sime, but his blood wyll I require at

(x) Signifying that the wicked shall not escape punishment, though they be warned.

(y) Which teacheth that he that receiveth warning, shall not be charged and searcht by the mouth of the Lord.

(z) Which teacheth that he that receiveth warning, shall not be charged and searcht by the mouth of the Lord.

(w) He that is to be the people's ought to have good hearing and teaching, which may haue a care over them, and to warne them out of the danger which are at hand.

at thy hand.

- 9 Nevertheless, if thou warne the wicked of his way to tourne from it, and he yet will not be turned from his way: then shall he dye in his iniquitie, but thou hast deliuered thy soule.

- 10 Therefore O thou sonne of man, speake
vnto the house of Israel, yea say thus:
If our offences and sinnes lye vpon vs,
and we be consumed in them, ^(v) howe
should we then liue?

- 11 Tell them, as truly as I liue saith the
Lorde God, * I haue no pleasure in the
death of the Wicked, but much rather
that the Wicked tourne from his way,
and liue: Turne you, turne you from
your wicked wayes, for why wil ye dye
Oye of the house of Israel:

- 12 Therefore thou sonne of man, tell the children of thy people, * the righteousness of the righteous shall not saue him in the day of his iniquitie: againe, the wickednes of the wicked shall not ouerthrow him for it in the day that he returneth from his wickednes: neither shall the righteous lpye for^(c) it in the day that he sinneth.

- 13 If I say vnto the righteous, he shall surely lye, and so he trust to his owne righteousness, and do sinne: then shall his righteousness be no more thought vpon, but in his wickednes that he hath done, in it he shall dye.

14. Again, if I lay vnto the wicked, thou shalt surely dye: and so he turne from his sinnes, and ⁽¹⁾ do the thing that is lawfull and right,

- 15 Inſomuch that the ſame wicked man
goueth the pledge againe, reſtozeth that
he had take away by robbery, walketh
in the conſolamentes of life, and
doth none iniquitie: then ſhall he ſurely
lyue and not dye.

- 16 None of the finnes that he hath committed shalbe mentioned vnto him: for inso much as he doth not the thing that is lawfull and right, he shall lyeue,

- 17 And yet the children of thy people say,
* the way of the Lorde is not equall:
but their owne way is rather vnequall.

18. When the righteous turneth from his
righteousnes, and doth the thing that is
wicked, he shall dye therein.

- 19 But if the wicked turne from his wickednes, Doing the thing that is lawfull and right, he shall lyue therefore.

- 20 Let ye say, the way of the Lorde is not

equall: O ye house of Israel, I wyll
indge euery one of you after his wayes.

- 21 In the twelfth yere, the fift day of the tenth moneth of our^(a) captiuitie, one which was escaped out of Hierusalem, came vnto me and said, The citie is smitten.

- 22 **N**olue the ^(b)hande of the Lorde had
ben vpon me the euening afore this
man which was escaped came vnto me,
and had ⁽¹⁾opened my mouth vntill the
morning that he came to me: yea, my
mouth was opened, so that I was no
more dumbe.

- 23 Then came the worde of the Lorde vnto me, and saide:

24. Thou sonne of man, these that dwell
in the wasted lande of Istracl talke and
say: ^(b) Abraham was but one man, and
he had the lande in possession: nowe are
we many, and the lande is geuen vs to
posseſſe also.

- 25 And therefore tel them, thus saith the
Lorde God, * In the blood haue ye ra-
ten, your eyes haue ye lift vp to idoles
and haue shed blood: shall ye then haue
the lande in possession:

- 26 He ⁽¹⁾ leane vpon your swordes, y
woke abominations, euery one defi
leth his neighbours wyfe: and shall y
then possesse the lande:

- 27 Say thou thus vnto them, thus saith
the lord God: As truely as I liue, they
that are in the desolate places shall faile
by the sword, and him that is vpon the
fielde wyll I geue vnto the beastes to
be deuoured: and they that be in the
strong holdes and deuines shall dye of
the pestilence.

28. For I wyll make the lande so desolate
and waste, that the * pompe of her
strength shall ceasse: the mountaynes of
Israel shalbe so waste, that no man
shall trauaile thereby.

- 29 Then shall they knowe that I am
the Lorde, when I make the land deso-
late and waste, because of all their abho-
minations that they haue wrought.

- 30 And thou sonne of man, the children
of thy people that talke of thee by the
waters and in the doozes of their hou-
ses, and speake one to another, euerie one
to his brother, saying, Come I praye
you, let vs heare what worde is gone
foorth from the Lorde:

- 31 They come vnto thee as the people
blessed to come, and my people sit before
thee,

(g) when the prophetic was
laid away cap-
tive with Je-
coniah.

(b) It was imbued with the spirit of prophetic an Chap. 8.0.

(1) whereby
is signified
that the in-
firmities of god
can not speake
till God geue
them courage,
and ooen their
mouthes.
Whop, 24. d.

Q. Than th
wicked think
their selues
more worlde
to enioy gods
promise then
the sinceret
God, to who
they were
made: a wooll
binde God so
be subiect to
them, though
they would
not be bound
to him.
I. Iul. 17. c.

(1) Are they
that are a rod
still to shed
blood.

Eze.vü.d.

The prophecie

(m) This be-
cause that
we ought to
heare good
woyde with
such care and
affection, that
we should not
only delight
therin to
heare it prea-
ched, but also
in al pointes
obey it: els
we abuse the
woyde to our
owne condem-
nation, and
make of the
ministers as
though they
were iehou-
as for mens
fantasies.
(n) A song
of praise and
pleasure.

thee, and heare thy wordes, but they do
not thereafter: for in their mouthes they
make a ^(m)jest of them, and their heart
goeth after their couetousnes.

32 And lo, thou art vnto them as a ⁽ⁿ⁾ie-
sing song of one that hath a pleasaunt

The .xxxiiij. Chapter.

2 Against shepherdes that despise the flocke of Christe, and seeke their owne gaine.
7 The Lorde saith that he wyl blyss his dispersed flocke, and gather them toge-
ther. 18 He reuioueth the malice of certaine of the flocke. 23 He promisseth the
true shepherde Christe, and with him peace.



And the worde of the
Lorde came vnto me,
saying:

Thou sonne of man,
prophetic against the
shepherdes of Israel,

prophetic and speake
vnto them: thus saith the Lorde God
vnto the shepherdes, * woe be vnto the
⁽ⁿ⁾shepherdes of Israel that feede
them selues: should not the shepherdes
feede the flockes:

3 We cate by the ^(b)fat, ye clothe you with
the wooll, the best fed do ye slay: but the
flocke do ye not feede.

4 The ^(c)weake haue ye not strengthe-
ned, the sicke haue ye not healed, the bro-
ken haue ye not bounde together, the
dryuen away haue ye not brought a-
gaine, the lost haue ye not sought: but
with force and crueltie haue ye ruled
them.

5 They are scattered without a shep-
herde, yea all the beastes of the fielde
^(b)deuour them, and they go astray.

6 My sheepe go wandring vpon al moun-
taines, and vpon euery hie hill, yea my
flocke is scattered throug all the face of
the earth, and there is no man that see-
keth or searcheth after them.]

7 Therefore O ye shepherdes, heare
the worde of the Lorde.

8 As truly as I lyne saith the Lorde
God, forsomuch as my sheepe are rob-
bed, & deuoured of all the wyld beastes
of the fielde, hauing no sheheard, and
seeing that my shepherdes seke not my
sheepe, but the shepherdes feede them
selues, and feede not my sheepe:

9 Therefore heare the worde of the
Lorde O ye shepherdes,

10 Thus saith the Lorde God: be-
holde, I wyl vpon the shepherdes,
and require my sheepe from their

boyce, and can sing well: for they heare
thy wordes, but do them not.

33 When this cometh to passe (so it com-
meth:) then shall they knowe that there
hath ben a prophete among them.

handes, and make them ceasse from fee-
ding of the sheepe, yea the shepherdes
shall feede them selues no more: for I
wyl ^(c)deliuer my sheepe out of their
mouthes, so that they shall not deuour
them after this.

11 For thus saith the Lorde God: behold,
I [euen] I wyl loke to my sheepe my
selfe, and seeke them out.

12 Lyke as a shepherde when he hath
ben among the flocke, seeketh after the
sheepe that are scattered abroade: euen
so wyl I seeke after my sheepe, and de-
liuer them out of all places where they
haue ben scattered, in the ^(d)cloudie and
darke day.

13 I wyl bring them out from the peo-
ple, and gather them together out of
the landes, I wyl bring them into their
owne lande, and feede them vpon the
mountaines of Israel, by the riuers and
in all the places of the countrey.

14 I wyl feede them in right good pa-
stures, and vpon the hie mountaines of
Israel shall their foldes be: there shall
they lye in a good folde, and in a fat pa-
sture shall they feede; euen vpon the
mountaines of Israel.

15 I wyl feede my sheepe and bring them
to their rest, saith the Lorde God.

16 Such as be lost, wyl I seeke: such as
are driven away, wyl I bring againe:
such as be broken, wyl I binde vp: such
as be weake, wyl I make strong: such
as be fat and strong, those wyl I roote
out, and feede them with ^(e)iudgement.

17 And as for you O my sheepe, saith the
Lorde God, I wyl iudge betwene
cattaille & cattaille, betwene the rammes
and the goates.

18 Seemeth it a smal thing to you to haue
eaten by the good ^(f)pasture, and to
treade downe the residue of your pa-
sture with your feete also: to drinke the
deepe

(a) By the
shepherdes,
he meaneth
the king, the
magistrates,
priests, and
gouernours.
(b) Ye seeke
to enriche
your selues by
their conuio-
sions, and to
spore their
riches, and
substance.
(c) Ye descri-
ber: the office
and dutie of
a good pastor,
who ought to
looke and see-
ke his flocke,
and not to be
tried forward
them.

(d) For lacke
of good go-
uernment and
doctrine they
perish.

(e) We be-
stoweth the
countrey
herding, &
redeyng true
shepherdes.

(f) In the
day of their
affliction and
tribulation,
and they promise
to combat
the churche
all dangers.

(g) That is,
by putting
difference be-
tweene the
good and bad,
& to geue
euerie as they
deserue.

(h) That is,
by putting
difference be-
tweene the
good and bad,
& to geue
euerie as they
deserue.

(i) By good
pasture and
deceitfull
as moueth
the pure word
of God, and the
admonitions
of iustice:
which they
did not culti-
ure in the
pasture till they
had corrupted.

deepe waters, and to trouble the rest also with your feete:

19 Thus my sheepe must be faine to eate the thing that ye haue troden downe with your feete, and to drinke it that ye with your feete haue defiled.

20 Therefore thus saith the Lorde God vnto them: Beholde I (euen) I wyll iudge betweene the fat cattaille and the leane cattaille,

21 Forso much as with side and shouder ye haue shoued, and with your homes haue pushed all the weake, till ye haue scattered them abroad.

22 I wyll saue my sheepe, so that they shal no more be spoyled, yea I wil iudge betweene cattaille and cattaille.

23 I wyll set vp ouer them a shepheard, and he shall feede them, euen my seruauit ⁽¹⁾ Dauid, he shall feede them, & he shalbe their shepheard.

24 And I the Lorde wyll be their God, and my seruauit Dauid shalbe their prince: euen I the Lorde haue spoken it.

25 Moreover I wyll make a couenaunt of peace with them, & cause euil beastes to ceasse out of the lande: so that they may dwell ⁽²⁾ safely in the wilderness,

and sleepe in the woods.

26 And I wyll set them ^(as) a blessing euen rounde about my hill, and I wyll cause raine to come downe in due season, ^(and) there shalbe raine of blessing.

27 And the tree of the felde shal yeelde her fruite, and the earth shal geue her increase: they shalbe safe in their lande, and shal knowe that I am the Lorde, when I haue broke the bondes of their yoke, and deliuered them out of the handes of those that serued them selues of them.

28 They shal no more be spoyled of the heathen, nor deuoured with the beastes of the lande: but safely shal they dwell, and no man shal feare them.

29 And I wil cause vp for them a ⁽¹⁾ plant of renoume, and they shalbe no more "clungd with hunger in the lande, neither beare the reproche of the heathen any more.

30 Thus shal they vnderstand that I the Lorde their God am with them, and that they, euen the house of Israel, are my people, saith the Lorde God:

31 And ye my sheepe, the sheepe of my pasture, are men: and I am your God, saith the Lorde God.

⁽¹⁾ That is, the roode that shall come out of the roode of Fat. E. i. xi. a. "Or clem. b. d. or hunger. shauen.

¶ The .xxxv. Chapter.

The destruction that shall come on the mount Seir, that is, on the Idumeans, because they troubled the people of the Lorde.

1



Moreover, the worde of the Lorde came vnto me, saying:

Thou sonne of man, set thy face toward the mount ⁽¹⁾ Seir, prophete against it.

3

And say vnto it, thus saith the Lorde God: Beholde O thou mount Seir, I wyll bpon thee, I wyll reache out my hande ouer thee, yea waste and desolate wyll I make thee,

4

Thy cities wyll I laye waste, & thou shalt lye boyde, that thou mayst knowe howe that I am the Lorde,

5

Forso much as thou bearest an olde enmitie, and hast put the children of Israel to flight by the force of the sworde, in the time of their calamitie, ^(when their) iniquitie had an ende.

6

Therefore as truly as I lyue, saith the Lorde God, I wyll prepare thee

vnto blood, yea blood shall folowe by on thee, except thou ⁽²⁾ hate blood, euen blood shal persecute thee.

7 Thus wyll I make the mount Seir desolate and waste, and cut out from it him that passeth out, and him that returneth:

8 His mountaines wyll I fill with his slaine men, thy hills, valleyes, and al thy riuers, the slaine with the sworde shal fall in them.

9 I wyll make thee a perpetuall wilderness, so that thy cities shal not ⁽³⁾ returne: that ye may knowe that I am the Lorde.

10 And because thou hast saide, ⁽⁴⁾ both these nations, and both these landes must be myne, and we wyll haue them in possession, * whereas the Lorde was there:

11 Therefore as truly as I lyue saith the Lorde God, I wyll euen do accord-

⁽²⁾ Except thou repent thou shalt be crucified.

⁽³⁾ To say, to them that are of the same.

⁽⁴⁾ Whence: E. i. d. and E. i. d.

E. i. d.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The prophetic

(a) As thou hast done cruce, so shalt thou be crucified by hand. (c) Shewing that when God punisheth the enemies, the godly ought to consider that he hath a care over them, so to praise his name: and also that the wicked rage us though there were no God, till they see his hande to their destruction.

ding to thy ^(c) wrath, and according to thyne enuyng which thou hast bled in thyne hatred against them: and I wyll make my selfe ^(b) knowen amongst them when I haue iudged thee.

12 Sea and thou shalt knowe that I the Lorde haue heard all thy blasphemies, whiche thou hast spoken against the mountaines of Israel, saying, They are made waste, & geuen vs to deuour.

13 Thus with your mouthes ye haue made your boastes against me, yea and

multiplied your wordes against me, which I haue heard.

14 Thus saith the Lorde God: To the top of all the worlde wyll I make thee waste.

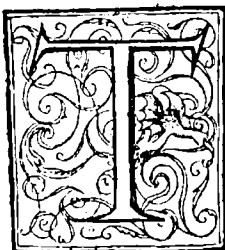
15 And lyke as thou wast glad because the heritage of the house of Israel was destroyed, euen so wyll I do vnto thee: thou shalt be destroyed O mount Seir, and all Idumea wholly, and they shall knowe that I am the Lorde.

The .xxxvj. Chapter.

2 The promise to deliuer Israel from the Gentiles. 22 The benefites done vnto the Jewes, are to be ascribed to the mercie of God, not vnto their desertinges. 26 God reneweth our heartes, that we may walke in his commandementes.

Eze. vii.

1



Thou soune of man prophetic vnto the mountaines of Israel, and speake, ^(a) heare the worde of the lord O ye mountaines of Israel,

2 Thus saith the Lorde God: Because your ^(c) enemy hath laide vpon you aha, the ^(b) hie places of the worlde are now become ours in possession:

3 Prophecie therefore and speake, thus saith the Lorde God: For because that they haue made you desolate, and shalowed you by on euery side, that ye might be a possession vnto the residue of the gentiles, and ye are taken by in the ^(c) lippes and tongues of men, and to the reproche of the people:

4 Therefore heare the worde of the Lorde God, O ye mountaines of Israel, thus saith the Lorde God to the mountaines and hils, to the riuers and valleys, to the waste and desolate places, and to the cities that are forsaken, which are spoyled and had in derision on euery side, among the residue of the heathen:

5 Therefore thus saith the Lorde God: Surely in the fire of my gelousie haue I spoken against the residue of the gentiles, and against all Edom, which haue ^(b) appoynted my lande for their possession, which also reioyced from their whole heart with a dispitefull stomake, to cast it out for a pray.

6 Prophecie therefore vpon the lande of

Israel, and speake vnto the mountaines and hils, to the riuers and dales, thus saith the Lorde God: Behold, this haue I spoken in my gelousie and terrible wrath, because ye haue bozme the ^(c) shame of the heathen:

7 Therefore thus saith the Lorde God, I haue ^(c) lyft by my hande, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaynes of Israel, ye shall ^(b) shoote out your braunches, and bring forth your fruite to my people of Israel: for they are at hande to come.

9 Beholde I come vnto you, and vnto you wyll I turne my face, that ye may be tilled and solben.

10 I wyll multiplie men vpon you, [euen] at the house of Israel wholly, the cities shalbe inhabited, and the decayed places shalbe repaired againe.

11 And I wyll multiplie vpon you man and beast, which shal encrease and bring fruite: and I wyll cause you to dwell after your olde estate, & be better ^(b) vnto you then at the beginning: and ye shall knowe that I am the Lorde.

12 Sea I wyll cause men to walke vpon ^(c) you, [euen] my people Israel, & they shall possesse ^(b) thee, and thou shalt be their inheritance, & thou shalt no more henceforth depnye them of [men]

13 Thus saith the lorde God, For so much as they lay vnto you, thou art an ^(c) eater by of men, and a waster of thy people:

14 Therefore thou shalt eate no more men, neither destroy thy people any more, saith the Lorde God:

15 Neither

(c) Wherof ye haue bozme laughing stockes vnto them.

(f) By making a losse of time, as Chap. 10.

25

(a) Wherof cleareth his mercies and goodness: as toward his church, who shal pierce him, euen vnto his destruction by his enemies.

(b) which was become plusher and better, to which all these things shall be directed.

(c) That is, vpon the mountaine of Iuba. (d) Sea, changing the number. (e) That is, entered as the enemy of the land, which God did by the sinnes of the people, according to his iudgement.

(a) That is, the Idumeans. (b) That is, the hilly round crepe of Idumea.

(c) Ye are made a matter of derision to all the world.

(b) They are rewarded with them selves to have it, and therefore came with stabur chedonores against Hierusalem for this purpose.

15 Neither wyll I cause men to heare in thee the shame of the heathē any moze: neither shalt thou beare the reproche of the people any moze, nor cause thy folke to fall any moze, saith the Lorde God.

16 Moreover, the word of the Lorde came vnto me, saying:

17 O thou sonne of man, when the house of Israel dwelt vpon their owne grounde, they defiled them selues with their owne wayes and imaginations: so that in my sight, their way was lyke the vncleannes of a remoued woman.

18 Wherefore I powred my wrathful displeasure vpon them, because of the blood that they had shed in the lande, and because of their idols wherewith they had defiled it:

19 I scattered them also among the heathen, so that they were strawled about in the landes: according to their wayes, & after their owne inuentions, so did I iudge them.

20 And when they entred vnto the heathen whyther they went, they polluted my holy name, when they saide of them, These are the people of God, & are gone out of his lande.

21 Then spared I my holy name, which the house of Israel had dishonoured among the gentiles where they came.

22 Therefore tel the house of Israel, thus saith the Lorde God: I do not this for your sakes O house of Israel, but for my holy names sake which ye dishonoured among the heathen where ye came.

23 Therefore I wyll halowe my great name againe, which among the gentiles is polluted, for ye your selues haue dishonoured it among them: & the gentiles shall know that I am the Lorde saith the Lorde God, when I shall be sanctified in you before your eyes.

24 As for you, I wyll take you from among the heathen, and gather you together out of all countreys, and bring you againe into your owne lande.

25 Then wyll I sprinkle cleane water vpon you, and ye shall be cleane: yea from all your vncleannes and from all your idols shall I cleanse you.

26 A new heart also wyll I geue you, and a new spirit wyll I put into you:

as for that stony heart I wyll take it out of your fleshe, and geue you a fleshy heart.

27 I wyll geue my spirite among you, and cause you to walke in my commandementes, and ye shall kepe my iudgements and do them.

28 And so ye shall dwell in the lande that I gaue to your fathers: & ye shall be my people, and I wil be your God.

29 I wyll deliuer you from all your vncleannes, I wyll call for the come, and wyll encrease it, and lay no famine vpon you.

30 I wil multiplie the fruites of the trees and the encrease of the fildes: so that ye shall receaue no moze reproche of hunger among the heathen.

31 Then shall ye remember your owne wicked wayes, and your imaginations which were not good: so that ye shall be as it is in your owne eyes for your sinnes and abominations.

32 But I wyll not do this for your sakes, saith the Lorde God, be ye sure of it: therefore O ye house of Israel, be ashamed and confounded of your owne wayes.

33 Moreover, thus saith the Lorde God, what time as I shall cleanse you from all your iniquities, then wil I make the cities to be inhabited againe, and the places that be decayed shall be repaired.

34 The desolate lande shall be tilled againe, which afore time lay waste in the sight of all them that went by.

35 And they shall say, this waste lande was like the garden of Eden: and these waste and desolate and ruinous cities were strong and inhabited.

36 Then the residue of the heathen that lye rounde about you, shall knowe that I the Lorde repaire that was broken downe, and plant againe that that was made waste: euen I the Lorde haue spoken it, and wyll do it in deede.

37 Thus saith the Lorde God: I wyll yet for this be sought of the house of Israel, to do it for them, I wyll multiplie them as a flocke of men,

38 Like as the holy flocke, and the flocke of Hierusalem are in the hie solemne feastes, so shall also the wasted cities be filled with flockes of men: and they shall knowe that I am the Lorde.

(p) Under the abundance of temple all benedict, he concludeth the spiritual graces.

(q) Ye shall come to true repentance, and thinke your selues unworthy to be of the number of gods creatures, for your ingratitude against him.

(r) He declarereth that it ought not to be retrieved to the foule creatures of the earth, that any countrey is rich & abundant: but onely to gods mercies, as his plogues & curies declare: as he manifestly baten.

The prophecie

The .xxj. Chapter.

He prophetieth the bringing againe of the people being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.



21



He hande of the Lorde was vpon me, and caried me out in the spirite of the Lorde, and set me downe in the midst of a plaine fielde that was full of ^(a)

bones.

2 And he led me rounde about by them, and beholde, there were very many in the open fielde, and lo [they were] very drye.

3 Then saide he vnto me: Thou sonne of man, thinkest thou these bones may liue againe: I answered, O Lorde God, thou knowest.

4 And he saide vnto me, Prophettie thou vpon these bones, & speake vnto them: Ye drye bones, heare the worde of the Lorde,

5 Thus saith the Lorde God vnto these bones: Beholde, I wyll cause breath to enter into you, that ye may liue.

6 I wyll geue you sinowes, and make fleshe growe vpon you, and couer you ouer with skynne, & so geue you breath, that ye may liue, and knowe that I am the Lorde.

7 So I propheticd as I was commaun-

ded: and as I was prophetyng, there was a noyse, and lo a great motion, so that the bones came neare together, bone to his bone.

8 Now when I had looked, behold they had sinowes, & flesh grew vpon them, and about they were couered with skyn: but there was no breath in them.

9 Then saide he vnto me: Thou sonne of man, prophetic thou towarde the winde, prophetic & speake to the winde, thus saith the Lorde God: Come, O thou ayze from the foure ^(b)windes, and blowe vpon these flaine, that they may liue.

10 So I propheticd as he had commaunded me: then came the breath into them, and they receaued lyfe, and stood vpon their fette, a marvellous great armie.

11 Moreover he said vnto me: Thou sonne of man, these bones are the whole house of Israel: Behold, they say, Our bones are dried vp, our hope is gone, and we are cleane cut of.

12 Therefore prophetic thou, and speake vnto them, thus saith the Lorde God: Beholde, I wyll open your graues O my people, and cause you to come out of your

(a) Sp this vision he prophetieth that the people of Israel shal be deliuered, whom he commaundeth to bones of dead men: for as drye bones become without all hope of lyfe againe, so the Israelites thought they should neuer returne into their country, as appeareth by their wordes in the eleuenth verse Our bones are dried, and our hope is gone &c.

18

(b) He saith meeth this talke to the fantasie and opinion of men, that thinke the life of men to be in they departe is dissolued into the ayre, when as in verbe the spirite returneth to him that gaue it, to the Lorde, who is the soule of Abraham, the receiuer of the faithfull: neither ought any man to conclude that the soule of man is of the nature of ayre

your sepulchres, and bring you into the lande of Israel againe.

13 So shal ye know that I am the Lord, when I open your graues, & my people, & bring you^(c) out of your sepulchres.

14 My spirite also wil I put in you, and ye shal liue, I wil set you againe in your owne lande: and ye shal knowe that I the Lorde haue sayde it, and fulfilled it in deede, sayth the Lorde.

15 The word of the Lorde came vnto me, saying:

16 Thou sonne of man, take one sticke, and write vpon it, Unto Iuda and to the children of Israel his companions. Then take another sticke and write vpon it, Unto Ioseph the stocke of Ephraim, & to all the householde of Israel his companions.

17 And^(b) ioynce thee them one to another into one sticke: and they shalbe as one in thy hande.

18 Now if the children of thy people speake vnto thee, saying: wilt thou not shew vs what thou meaneest by these?

19 Then geue them this aunswere, thus sayth the Lorde God: Beholde, I will take the^(c) stocke of Ioseph, whiche is in the hand of Ephraim, and of the tribes of Israel his felowes, and wil put them with him, ^(euen) with the stocke of Iuda, and make them one stocke, and they shalbe one in my hande.

20 And the stickes where vpon thou wyrtst, shalt thou haue in thy hand, that they may see.

21 And thou shalt say vnto them, thus sayth the Lorde God: Beholde, I will take the children of Israel from among the heathen vnto whom they be gone, and will gather them together on euery

side, and bring them againe into their owne lande.

22 Yea I wil make one people of them in the land vpon the mountaynes of Israel; and^(a) one king shalbe king to them all: they shal no moze be two peoples, neither be deuided from hencefoorth into two kingdomes. Isa. x. c.

23 They shal also defile them selues no moze with their idoles and abominations, and al their wicked doynges: I wil saue them out of all their dwelling places wherin they haue sinned, and will so cleanse them, that they shalbe my people, and I wilbe their God.

24 ^(a)Dauid my seruauant shalbe their king, and they all shal haue one shepheard only: they shal walke in my iudgements, and my commaundementes shal they kepe, and fulfill them. Esa. xlvi. ter. xxiii. chap. 34. d. Dan. ix. c.

25 They shal dwell in the lande that I gaue vnto Iacob my seruauant, wheras your fathers also haue dwelt, yea^(euen) in the same land shal they, their children, & their childers children dwell for euermoze: and my seruauant Dauid shalbe their prince for euer.

26 Moreover, I will make a bonde of peace with them, whiche shalbe vnto them an euerlasting couenaunt: I will settle them also and multiplie them, my sanctuarie will I set among them for euermoze.

27 My tabernacle shalbe with them: yea I wilbe their God, and they shalbe my people.

28 Thus the heathen also shal know that I the Lorde do sanctifie Israel, when my sanctuarie shalbe among them for euermoze. E

The. xxxviii. Chapter.

¹ He prophesieth that Gog and Magog shall come with an appoynted host into the land of promise. ¹² Their intent. ¹⁷ He rehearseth that the coming of Gog was before prophesied of the prophetes. ²¹ The destruction of hym.



AND the worde of the Lorde came vnto me, saying:

Thou sonne of man, set thy face towarde

^(a) Gog, the land of Magog, which is the chiefe

prince at Rhesch and Tubal: prophesie against him,

And say, thus sayth the Lorde God: O Gog, thou chiefe prince of Rhesch and

Tubal, beholde, I will vpon thee:

4 And I will turne thee backe, and put hookes in thy chawles, I will bring thee foorth and all thyne host, both horse and horsemen, all armed with all sortes of armour, a great multitude with speares and shieldes, all handling swordes.

5 They of^(b) Paras, of Cush, & Phut, with them^(euen) all^(hauiing) shieldes and helmets. (b) The Ethiopians, Ethiopians, & men of Ethiopia.

The prophecie

23 6 ^(c) Somer and all his hoastes, the house of Togarmia out of the north quarters and all his hoastes, yea and much people with thee.

(c) Somer was Togarmia, and Togarmia the sonne of Semer, and are thought to be they that inhabit in Asia minor.

7 Therefore prepare thee, set thy selfe in aray with all thy people that are come vnto thee by heapes, & be thou their defence.

8 After many dayes thou shalt be visited, and in the latter yerres thou shalt come into the lande that hath ben turned [and to] with the sworde, and gathered together againe out of many people vpon the mountaynes of Israel, which haue ben allwayes [subiect] to waste: but it is brought out of the people, and they dwell all safe.

9 Thou shalt ascend and come by like a storme, as a cloude to couer the lande shalt thou be: thou withal thine hoastes, & a great multitude of people with thee.

(d) That is, to molest & destroy the church.

(e) Signifying Israel whiche had not ben destroyed, and was not yett duped againe, declaring hereby also the simplicitie of the gospel, which is not so much to fighte the tynicallites by outward force, as to begeth on the prouidence and goodnesse of God.

10 Moreover, thus sayth the Lorde God: At the same time shall thinges come in to thy minde, so that thou shalt thinke ^(b) euill thoughtes.

11 And say, I will vp to the lande of ^(b) vnwalled villages, I will go to them that be at rest, whiche dwell safely, all dwelling without walles, they haue neither barres nor gates:

(f) One enemy shall enuie another, because euery one shall thinke to haue the people of the people of God.

12 To spoyle the pray, and to take a bootie, to turne thy hande vpon the desolate places that are [nowe] inhabited, & vpon that people that is gathered together from among the heathen, whiche haue gotten cattell and goodes, and dwell in the mids of the lande.

13 Then shall Saba and Dedan, and the marchauntes of Tharhis with all their lions, say vnto thee: ^(c) Art thou come to spoyle a pray: hast thou gathered thy people together to take a bootie, to take away silver and golde, to cary away cattell and good, and to haue a great pray:

(g) Shalt not thou este the occasion to come against the church, when they suspect nothing?

14 Therefore, O thou sonne of man, thou shalt propheticke and say vnto Gog, thus sayth the Lord God: In that day when my people Israel ^(b) dwelleth safe, shalt thou not knowe it:

15 And thou shalt come from thy place out of the north partes, thou and much people with thee, which ride al vpon horses, [euén] a great multitude and a mightie armie.

16 Yea thou shalt come vpon my people of Israel, as a cloude to couer the lande: this shall come to passe in the ^(b) latter dayes, and I will bring thee vp into my land, that the heathen may knowe me, when I shall be ^(c) sanctified in thee. O Gog, before their eyes.

(b) That is, in the last age, and from the coming of Christ vnto the reborn of the world. (c) Signifying that God will sanctify his church by magnifying his church in the last age, as chap. 16. and 17. (d) That is, by the destruction of the church, which can come in the church, wherof they haue not ben advertised: for time, to reach there to embrace all thinges with more power, when they shall see God hely in the world.

17 Thus sayth the Lorde God: Art not thou he of whom I haue spoken in olde time ^(b) by the handes of my seruantes the prophetes of Israel, which propheticke in those dayes and yerres, that I should bring thee vpon them:

18 At the same time when Gog commeth vp into the lande of Israel, sayth the Lorde God, shall myne indignation rise in my wrath:

19 For in my ielousie and fire of my wrath haue I spoken it, surely at that time ther shall be a great shaking in the lande of Israel.

20 The very fische in the sea, the foules in the ayre, the beastes of the fildes, and all that moue and crepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence: the hilles also shall be turned vpside downe, the ^(c) staires shall fall, and all walles shall fall downe to the grounde.

(i) I mean, whether man should stand to fighte with the people of God, or whether they should stand in the wayes of the people of God, and be great, and be counted as the people of God.

21 I will call for a sworde vpon ^(m) hym in all my mountaynes, sayth the Lorde God: so that euery mans sworde shall be vpon another.

22 With pestilence and blood wil I pleade against him: stormie rayne and haillestones, fire and brimstone wil I cause to rayne vpon him and all his hoastes, yea and vpon all that great people that is with him.

Chap. 16. and 17.

23 Thus will I be magnified, sanctified, and knowen in the eyes of many nations: and they shall knowe that I am the Lorde.

The

The xxxix. Chapter.

1 He sheweth the destruction of Gog and Magog. 11 The grave of Gog and his host. 17 He prophesieth that Gog and his companie shalbe deuoured of birdes and beastes. 23 Wherefore the house of Israel is walled. 25 Their bringing againe from captiuitie is promised.

1 Therefore thou sonne of man, prophesie against Gog, & speake, thus sayth the Lord God: Behold I Gog, thou chiefe prince at Mesech and Tubal, I

will vpon thee.

2 And I wil turne thee about, and I wil prouoke thee forward, and cause thee to come by from the north partes, and bring thee by to the mountaynes of Israel.

3 As for thy bow, I wil smite it out of thy left hande, and cause thyne arrowes to fall out of thy right hande.

4 Thou with all thyne host, and all the people that is with thee, shall fall vpon the mountaynes of Israel: then will I gene thee vnto the ^(b) flocks of birdes [even] to all feathered fowles and beastes of the fildes, to be deuoured.

5 Thou shalt fall vpon the open fildes: for I haue spoken it, sayth the Lord God.

6 Into Magog, and among those that sit so carelesse in the ^(c) Isles, will I sende a fire, and they shall know that I am the Lord.

7 I will make also the name of my holynesse to be knownen among my people of Israel, and I will not let them pollute my holy name any more: but the very heathen also shall knowe that I am the Lord, the holy one of Israel.

8 Behold it is ^(d) come, and it is done, sayth the Lord God: this is the day wherof I haue spoken.

9 They that dwell in the cities of Israel, shall go forth, and ^(e) set fire vpon the weapons, and burne them, shields and speares, bowes & arrowes, hand staves and swordes, and they shall burne them with fire seuen yerres.

10 So that they shall els bring no wood from the fildes, neither hew downe any out of the wood: for with weapons shall they make their fire, they shall rob those that robbed them, and spoyle those that spoiled them, sayth the Lord God.

11 At the same time wil I gene vnto Gog a place to be buried in Israel, euen the valley wherethrough men go towarde

the east sea: those that trauaile thereby, shall ^(f) stop their noses, there shall Gog and all his multitude be buried, & it shall be called the valley of the multitude of Gog.

12 Seuen monethes long shall the house of Israel be burying of them, that they may cleanse the lande.

13 Yea all the people of the land shall burie them, and they shall haue a name when I shall be glorified, sayth the Lord God.

14 They shall chose out men to go continually thoroowe the lande, to ^(g) burie as they passe through those that remayne vpon the ground, to cleanse it: after the end of seuen monethes, shall they make their searche.

15 And the traauaiers that passe thoroowe the land, where they see a mans bone, they shall set by a token by it, til the dead buryers haue buried it also in the valley of the multitude of Gog.

16 And the name of the cite shall be called ^(h) Hamonah: thus shall they make the lande cleane.

17 And thou sonne of man, thus sayth the Lord God: Speake vnto the birdes and all feathered fowles, yea and to all the beastes of the fildes, Assemble you together, and come, gather you round about to my ⁽ⁱ⁾ sacrifice that I sacrifice for you, [euen] a great sacrifice vpon the mountaynes of Israel, that ye may eate fleshe, and drinke blood.

18 We shall eate the fleshe of the valiaunt, and drinke the blood of the princes of the land, of the rammes, of the weathers, of the goates, and of the bullockes, that be all fed at Basan.

19 We shall eate the fat your belly full, and drinke blood till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 We shall fill you at my table with horses & horsemen, with the valiaunt and men of warre, sayth the Lord God.

21 I wil set my glorie also among the gentiles, that all the heathen may see my iudgement that I haue executed, & my hand whiche I haue layde vpon them.

22 And the house of Israel shall knowe that I am the Lord their God, from that day, and so forthwarde.

& (j) 23 And

(f) For the stink of the carcases, that shall be layde there vnto the end of the world.

(g) Partly that the holy land shalbe not be polluted, and partly for the cause of the children of God haue, euen vpon their enemies.

(h) So called, for the multitude of the people of Gog that shalbe layde there.

(i) As for the sacrifice, it is a great multitude of people assembled: as was this slaughter, for as a great sacrifice and feast for all birdes and beastes to feed vpon.

The prophecie

- 23 And the heathen shal know, that wher as the house of Israel was led into captiuitie, it was for their wickednesse sake, because they offended me: for the which cause I hyd my face from them, & deliuered them into the handes of their enemies, that they might all be slayne with the sworde.
- 24 According to their uncleannesse, & according to their transgressions haue I done vnto them, & hid my face from them.
- 25 Therefore thus sayth the Lorde God: Nowe will I bring againe the captiues of Iacob, and haue mercie vpon the whole house of Israel, and be ielous for my holy names sake,
- 26 After that they haue bozne their shame, and all their transgression, wherby they

haue transgressed against me when they dwelt safely in their lande, and no man to feare them:

- 27 And when I haue brought them againe from among the people, when I haue gathered them together out of their enemies landes, and am sanctified in them in the sight of many nations:
- 28 Then shall they knowe that I am the Lorde their God, which caused them to be led into captiuitie among the heathen, but haue gathered them againe into their owne land, and not left one of them any more there.
- 29 After that wil I hyde my face no more from them, but wil powre out my spirite vpon the house of Israel, sayth the Lorde God.

The .xl. Chapter.

1 The restoring of the cities and of the temple that was to come, is shewed vnto the prophete.

A



In the fyue and twentie yere of our captiuitie, in the beginning of the yere, the tenth day of the moneth, that is the fourteenth yere after the cite was smitten, the selfe same day came the hand of the Lorde vpon me, & brought me thither:

2 Euen into the land of Israel brought he me in the visions of god, & set me downe vpon a marueylous hye mountayne, wherevpon there was as it had ben the buylding of a cite towarde the south.

3 Thither he caried me, and behold there was a man, whose similitude was like brasse, whiche had a twisted line of flax in his hand, and a cane to measure with: and he stode in the doore.

4 And that man sayde vnto me: Thou sonne of man, marke well with thyne eyes, hearken to with thyne eares, and fasten it in thy heart, whatsoeuer I shal shewe thee: for to the intent that they might be shewed thee, therefore art thou brought hyther, and whatsoeuer thou seest, thou shalt certifie the house of Israel therof.

5 Behold, there was a wall on the outside of the house, rounde about: the cane to measure with that he had in his hande, was sixe cubites long by the cubite & a hande breadth: So he measured the breadth of the building with one cane, and the heygth with one cane.

6 Then came he to the gate which looketh toward the east, and went by the staires

therof, and measured the post of the gate one cane broad, and the other post of the gate one cane broad.

7 And [euery] chamber was one cane long and one cane broad, and betweene the chambers were sixe cubites: and the post of the gate by the porche of the gate within, was one cane.

8 He measured also the porche of the gate within one cane.

9 Then measured he the porche of the gate egypt cubites: & the pentises thereof two cubites, and the porche of the gate [was] inward.

10 And the chambers of the gate eastward, were thre on this side, & thre on that side: they thre were of one measure, & the pentises had one measure on this side, and one measure on that side.

11 After this, he measured the breadth of the entrie of the gate ten cubites, and the heygth of the gate thirteene cubites.

12 The space also before the chambers was one cubite [on this side] and the space one cubite on that side: & the chambers sixe cubites on this side, and sixe cubites on that side.

13 He measured the gate from the roofof a chamber to his owne roofof the breadth of fyue and twentie cubites: doore against doore.

14 He made frontes also of threescore cubites, [euery] vnto the front of the court rounde about the gate.

15 And from the forefront of the entrie of the gate, vnto the forefront of the gate within [were] fiftie cubites.

16 And

(h) The heathen shall know that they overcame not my people by their owne strength, neither yet by the subtiltie of their craft, but that they were for my people sinners.

(a) The Jewes counted the beginning of the yere after two sayres: for the first began to count in March: and for their other sayres in September: so that this is to be understood of September.

(b) whiche was an angel in fourme of a man, that came to measure out this buylding.

(c) As p this and the like letters phia, the, sic, ex, op, ed him to behold, & make diligently as a thing worthy noting.

(d) which compassed the whole hill of Zion, in the top of the temple was buylded.

(e) The cubite which he spake of, was larger then the common cubite by a hand breadth: the common cubite contained but fyue hand breadths, and this sixe hand breadths.

(f) mens

(g) stee

- 16 And there were narrow windowes in the chambers, and in the frontes within the gate rounde about: & so in the arches: and the windowes [went] rounde about within, and vpon the frontes were paulme trees.
- 17 Then brought he me into the outward court, where as were chambers, and a pavement made for the court rounde about: thirtie chambers were vpon the pavement.
- 18 And the pavement [was] by the side of the gates, ouer against the length of the gates: and the pavement [was] beneath.
- 19 Then he measured the breadth fro the forefront of the lower gate without, vnto the forefront of the court within, a hundred cubites eastwarde and northwarde.
- 20 And the gate in the outward court that looked toward the north, measured he after the length and breadth thereof.
- 21 And the chambers thereof [were] three on this side, and three on that side: and the frontes thereof, and the arches thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites.
- 22 And their windowes and their arches with their paulme trees [were] after the measure of the gate that looketh toward the east: and the going vp vnto it [had] seven steppes, and the arches thereof [were] before them.
- 23 And the gate of the inner court [stood] ouer against the gate toward the north, and toward the east, and he measured from gate to gate a hundred cubites.
- 24 After that he brought me toward the south, where there stood a gate toward the south, and he measured the frontes thereof and the arches thereof according to those measures.
- 25 And there were windowes in it, and in the arches thereof round about like these windowes: the length [was] fiftie cubites, & the breadth five and twentie cubites.
- 26 And [there were] seven steppes at the going vp to it, and the arches thereof before them: & it had paulme trees, one on this side, and an other on that side, vpon the front thereof.
- 27 And [there was] a gate in the inner court toward the south, and he measured from gate to gate toward the south, a hundred cubites.
- 28 So he brought me into the inner court toward the south gate, and he measured the south gate according to those measures.
- 29 And the chambers thereof, the frontes thereof, and the arches thereof, according to these measures, and windowes in it: and in the arches thereof round about, fiftie cubites long, and five and twentie cubites broad.
- 30 And the arches round about [were] five and twentie cubites long, and five cubites broad.
- 31 And the arches thereof [were] toward the better court, and paulme trees vpon the frontes thereof, & the going vp to it [had] eyght steppes.
- 32 He brought me also into the innermost court toward the east, and measured the gate according to those measures.
- 33 And the chambers thereof, and frontes thereof, and the arches thereof [were] according to these measures, & there were windowes therein, and in the arches thereof round about: it [was] fiftie cubites long, & five and twentie cubites broad.
- 34 And the arches thereof [were] toward the better court, and paulme trees vpon the frontes thereof on this side and on that side, & the going vp to it had eyght steppes.
- 35 And he brought me to the north gate, & measured it according to those measures.
- 36 The chambers thereof, the frontes thereof, and the arches thereof, and [there were] windowes therein round about: and the length [was] fiftie cubites, & the breadth five and twentie cubites.
- 37 And the frontes thereof [were] toward the better court, and paulme trees [were] vpon the frontes thereof on this side, and on that side, and the going vp to it had eyght steppes.
- 38 And a chamber and the entrie thereof [was] vnder the frontes of the gates: there they washed the burnt offerings.
- 39 And in the porche of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.
- 40 And at the side without the steppes at the entrie of the north gate [stood] two tables, and on the other side which was at the porche of the gate [were] two tables.

(3) That is, the inward or innermost of the sacrifices that was offered for a burnt offering.

The prophecie

- 41 Four tables were on this side, and four on that side by the side of the gate, [even] eyght tables, wherebpon they slue their sacrifices.
- 42 And the four tables were of hewen stone for the burnt offering, of a cubite & a halfe long, and a cubite and a halfe broad, and one cubite hie, wherebpon were layde the instrumentes wherewith they slue the burnt offering, and the sacrifice.
- 43 And within there were hookes one hand breadth [long] fastened round about, and vpon the tables was the offering fleshe.
- 44 And without the inner gate [were] the chambers of the singers in the inward court, whiche was at the side of the north gate, and their prospect was toward the south: and one was at the side of the east gate, having the prospect toward the north.
- 45 And he sayde vnto me: This chamber, whose prospect is toward the south, [is]

for the priestes that haue charge to kepe the house.

- 46 And the chamber whose prospect is toward the north [is] for the priestes that haue charge to kepe the altar: these are the sonnes of Sadoc, which of the sonnes of Leui come neare to the Lorde, to minister vnto him.
- 47 So he measured the court, which had in length a hundred cubites, and a hundred in breadth, [even] fouresquare: and the altar stood before the house.
- 48 And he brought me to the porche of the house, and measured the porche five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.
- 49 The length of the porche was twentie cubites, the breadth eleuen cubites, and by steps went men vp to it: by the frontes also were pillars, one on this side, and another on that side.

The. xli. Chapter.

The disposition and deuice of building againe the temple, and of the other thinges therto belonging.

21



fter this he brought me to the temple, and measured the frontes six cubites broad on the one side, and six cubites broad on the other side, [which was] the breadth of the tabernacle.

- 2 The breadth of the doore was ten cubites, and the sides of the doore [were] five cubites on the one side and five cubites on the other syde, and he measured the length thereof fourtie cubites, and the breadth twentie cubites.
- 3 Then went he in & measured the front of the doore two cubites: but the doore it selfe was six cubites, and the breadth on the other side of the doore was seven cubites.
- 4 He measured the length thereof twentie cubites, and the breadth twentie cubites before the temple. And he said vnto me, This is the most holy [place].
- 5 He measured also the wall of the house six cubites, and the breadth of a chamber four cubites round about the house on euery side.
- 6 And the chambers were chamber vpon chamber, three and thirtie in order: and

they entred the wall whiche was of the house for the chambers round about, that they might be fastened, and not be fastened in the wall of the house.

- 7 Ther was an enlarging, and a winding about, mounting still vpwarde to the chambers: for the staire of the house was mounting still vpward round about the house, therfore the house was larger vpwarde: so they went vp from the lowest [chamber] to the highest by the midst.
- 8 And I saw the house hie round about: the foundations of the chambers [were] a full rane of six cubites [by] to the armes holes.
- 9 The thickenesse of the wall which was for the chamber without [was] five cubites, and that whiche remayned was the place of the chambers that were within.
- 10 And betweene the chambers was the wydenesse of twentie cubites round about the house on euery side.
- 11 And the doores of the chambers were toward the place that remayned, one doore toward the north, and another toward the south: & the breadth of the place that remayned was five cubites round about.

(A) Of the temple from this doore to the most holy place.

(B) Of the great a the last fig.

(C) Of the place that remayned


- 12 Now the buylding that was before the separate place at the end toward the west [was] seuentie cubites broad: and the wall of the buylding was fyue cubites thicke round about, and the length ninetie cubites.
- 13 So he measured the house, which was a hundred cubites long, and the separate place and the buylding with the walles were a hundred cubites long also.
- 14 The breadth also of the forefront of the house and of the separate place toward the east, was a hundred cubites.
- 15 And he measured the length of the buylding ouer against the separate place which was behynde it, and the chambers on the one side & on the other side a hundred cubites; with the temple within, and the porches of the court.
- 16 The doore postes, and the narrow windowes, & the chambers round about, on three sides ouer against the doore, seeled with wood round about, and from the ground vp to the windowes: and the windowes them selues were seeled.
- 17 And from aboue the doore vnto the house within and without, and vpon euery wall rounde about within and without, [toke he] measure.
- 18 And it was made with Cherubims and paulme trees, so that a paulme tree was betwene a Cherub and a Cherub; and euery Cherub had two faces.
- 19 So that the face of a man was toward the paulme tree on the one side, and the face of a lion toward the paulme tree on the other side: [thus] was it made thzough all the house rounde about.
- 20 From the ground vnto aboue the doore were Cherubims & paulme trees made: and [thus was] the wall of the temple.
- 21 The postes of the temple were foure squared, and the fashion of the sanctuarie was ^(c) appareance lyke appareance.
- 22 The altar of wood was thre cubites hye, and two cubites long: the corners, the length, and the walles thereof were of wood. And he sayd vnto me, This is the table that shalbe before the Lorde.
- 23 The temple and the holiest of all had either of them two doores.
- 24 And the doores had two ^(c) doores [a peece, euen] two folding doores, two for the one doore, and two doores for the other.
- 25 And vpon the doores of the temple, there were made Cherubims & paulme trees, lyke as was made vpon the walles: & thicke beames vpon the forefront of the porche without.
- 26 And [there were] narrow windowes and paulme trees on the one side and on the other side, by the sides of the porche and vpon the sides of the house, and thicke beames.

^(c) That is, the doore postes of the sanctuarie, were like the doore thereof of the temple.

^(c) That is, two leues, one on the one side and the other on the other side, of either of the doores.

The. xlii. Chapter.

1 Of the chambers of the temple for the priestes, and the holy thinges.

- 1 hen led he me into the vtter court by the way toward the north, and he brought me into the chamber that [was] ouer against the separate place, whiche [was] before the buylding toward the north.
- 2 Before the length of a hundred cubites [was] the north doore: and the breadth [was] fiftie cubites.
- 3 Ouer against the twentie cubites, which were for the inner court, and ouer against the pavement, which was for the vtter court, [was] chamber against chamber, three orders.
- 4 And before the chambers, ther was a walking place of ten cubites wyde inward, the way of one cubite: and their doores toward the north.

- 5 Thus the vpper chambers were alway narrower: for those chambers [seemed] to eate vp these, [to wit] the lower and the middleme of the buylding.
- 6 For they were in three orders, but had no pillers as the pillers of the courtes: therfore were they smaller then the next, the most and the middlemost [to reckon] from the grounde.
- 7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, the length thereof was fiftie cubits.
- 8 For the length of the chambers that were in the vtter court was fytie cubites: and so, before the temple was a hundred cubites.
- 9 And vnder these chambers [was] the entrie from the east, as one goeth vnto them from the vtter court.

The prophecie

10 In the thickest of the wall of the court toward the east before the separate place, and before the building of the chambers.

11 And the way before them after the appearance of the chambers which were toward the north, as their length, so was their breadth: and all their entries [were] according to their fashion, and according to their doores.

12 And according to the doores of the chambers that were toward the south, [was] a doore in the head of the way, [even] the way directly before the wall toward the east, as one entreteth.

13 Then sayd he vnto me: The chambers toward the north, and the chambers toward the south, whiche are before the separate place, those be holy chambers, wherein the priestes that ^(a) appoche vnto the Lorde must eat the most holy thinges, & there must they lay the most holy thinges, and the meate offering, and sinne offering, and trespass offering: for it is a holy place.

¶ 14 When the priestes come therein, they shall not go out of the holy place into the

outer court, but there they shall lay by their garmentes wherein they minister, for they are holy: & shall put on ^(b) other garmentes, and so shall appoche to those which are for the people.

15 Now when he had finished the measuring of the house within, he led me forth toward the gate whose prospect is toward the east, and he measured it rounde about.

16 He measured the east side with the measuring cane five hundred canes, [even] with the measuring cane round about.

17 And he measured the north side fyue hundred canes, [even] with the measuring cane round about.

18 The south side also measured he five hundred canes, by the measuring cane.

19 He turned about [also] to the west side, and measured five hundred canes, by the measuring cane.

20 So he measured it by the four sides: it had a wall round about fyue hundred canes long, and five hundred boade, to make a separation betweene the ^(c) sanctuarie, and the prophane place.

^(b) That is, their common apparel which they wore among the people: and so some say, such as the common people wear.

^(c) That is, betweene the temple & the altar, in which respect of the sanctuarie and temple face counted as prophane.

The .xliii. Chapter.

1 He seeth the glorie of God going into the temple, from whence it had before departed.
2 He mencioneth the idolatrie of the children of Israel, for the whiche they were consumed and brought to naught. 10 He is commaunded to call them againe to repentance.

1 **A** He brought me to the gate [even] the gate that turneth toward the east:

2 And beholde, then came the glorie of the God of Israel from out of the east, whose voyce was lyke a great noyse of waters, and the earth was lightened with his glorie.

3 And according to the appearance of the vision which I saw, [even] according to the vision which I saw ^(a) when I came to destroy the cite: and the visions were lyke the visions whiche I saw by the riuer Chebar, & I fell vpon my face.

4 And the ^(b) glorie of the Lorde came into the house by the way of the gate whose prospect is toward the east.

5 So a winde toke me vp, and brought me into the innermost court: and behold, the house was full of the glorie of the Lorde.

6 And I heard one speaking vnto me out of the house, & there stood a man by me,

7 And he sayd vnto me: O thou sonne of man, this roome is my seate, & the place of my foote stappes, whereas I will dwell among the children of Israel for evermore: so that the house of Israel shal no more defile my holy name, neither they nor their kinges thowle their whoredome, and thowle the dead bodies of their ^(c) kinges in their hye places.

8 Albeit they haue set their thresholds by my thresholds, and their postes by my postes, and a wal betwixt me and them, yet haue they defiled my holy name with their abominations that they haue committed: wherefore I haue consumed them in my wrath.

9 But now let them put away their whoredome, and the dead bodies of their kinges out of my sight, and I will dwell among them for evermore.

10 Therefore O thou sonne of man, shew thou the house of Israel this house, that they may be ashamed of their wickednesse, & measure them selues an example therat.

^(c) We call it in Hebrew & Chaldee, who were buried in their gardens round the temple, and there lay buried by monuments to their shame.

^(a) That is, which exercise the priestes office, as is now fully declared in the next chapter following ver. 19.

Ezec. xlii.

^(a) When I prophesied the destruction of the cite by the Chaldeans.

^(b) which was departed before chap. 10. v. 11.

11 And if they be ashamed of all their workes, then shew them the fourme of the house and patterne thereof, the going out, the coming in, all the maner thereof, yea all the ordinaunces thereof, the figures, and all the lawes thereof, and write it in their sight, that they may keep the whole fashion thereof, and all the ordinaunces thereof, and do them.

12 This is the ^(b)lawe of the house: Upon the top of the mount, shall all the limits thereof be, rounde about the most holy place: lo, this is the lawe of the house.

13 And these are the measures of the altar in cubites: the cubite is a cubite and a hande breadth, the botome [shalbe] a cubite, and the breadth a cubite, & the border thereof by the edge thereof rounde about was one span, and this [shalbe] the height of the altar.

14 And from the botome vpon the ground vnto the lower peece [shalbe] two cubites, and the breadth one cubite: and from the little peece to the great peece [shalbe] four cubites, & the breadth one cubite.

15 The altar was foure cubites hie, and from the altar vpperwarde stode foure hornes.

16 And the altar was twelue cubites long, and twelue cubites broade, square in the foure corners thereof.

17 The frame of the altar [shalbe] fourteene cubites long, and fourteene broade in the foure square corners thereof, and the border about it shalbe halfe a cubite, and the botome thereof [shalbe] a cubite about, and the steps thereof [shalbe] turned toward the east.

18 And he saide vnto me, Thou sonne of man, thus saith the Lord God: These are the ordinaunces of the altar, in the

day when it is made, to offer burnt offerings thereupon, & to sprinkle blood thereupon.

19 And thou shalt geue to the priestes, to the Leuites that be of the seede of Sador, and appoche vnto me saith the Lord God to minister vnto me, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border rounde about: thus shalt thou cleanse it, and purge it.

21 Thou shalt take the bullocke also of the sinne offering, and burne him in the appointed place without the sanctuary.

22 The seconde day, take a goate bucke without blemishe for a sinne offering, to cleanse the altar withal, like as it was cleansed with the bullocke.

23 Now when thou hast made an ende of cleansing it, then offer a young bullocke without blemishe, and a ramme out of the flocke without blemishe also.

24 Offer them before the Lord, and let the priestes cast salt therupon, and geue them so vnto the Lord for a burnt offering.

25 Seuen dayes shalt thou prepare euerie day a goate bucke for sinne, a young bullocke and a ramme of the flocke, both without blemishe shall they prepare.

26 Seuen dayes shall they reconcile and cleanse the altar, and ^(c)fill the place thereof.

27 When these dayes are expired, then vpon the eight day & so forth, the priestes shall make your burnt offerings, and peace offerings vpon the altar: so I wyll accept you, saith the Lord God.

The .xliiij. Chapter.

1 He sheweth what doore of the temple is shut. 6 He is commaunded to hybzaide the people with their offence. 9 who are to be admitted to the seruice of the temple, and who to be refused. 15 He sheweth what priestes he would haue admitted into the holy place, and also their office.



After this, he brought me againe to the outward gate of the sanctuary on the east side, and that was shut.

Then saide the lord vnto me: This gate shalbe shut ^(a)and not opened, neither shall any man go throught it: for

the Lord God of Israel hath entred by it, and it shalbe shut.

3 It is for the prince, the prince him selfe shal sit in it to eate bread before the lord: he shal enter by the way of the porch of that gate, and shal go out by the way of the same.

4 Then brought he me toward the north gate before the house: and as I looked, beholde

1. Shewing
the
gate
which
was
shut
and
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neither
shall
any
man
go
throught
it

^(c) fill the place
thereof.

The prophecie

beholde the glozy of the Lorde filled the house of the Lorde, and I fell vpon my face.

5 So the Lorde spake vnto me: O thou sonne of man, set thyne heart, and beholde with thyne eyes, and heare with thyne eares al that I say vnto thee concerning all the ordinaunces of the house of the Lorde, and all the lawes thereof, and marke well the entring in of the house, with euery going forth of the sanctuary.

6 And thou shalt say to the rebellious [even] to the house of Israel, thus saith the Lorde God: O house of Israel, ye haue enough of al your abominations.

7 Seeing ye haue brought into my sanctuary ^(b)strangers hauing vncircumcized heartes and vncircumcized fleshe, to be in my sanctuary to pollute my house, when ye offer my bread, fat, and blood, and they haue broken my couenant because of all your abominations:

(b) For they had brought strangers which were of other countries, to touch them their sanctuary. (Ezech. 7:2).

(c) Ye haue not offered vnto me, according to my lawe. (d) In your face.

8 And ye haue not kept the ^(c)ordinaunces of my holy thinges, and ye haue set keepers to kepe my sanctuary ^(d)for you.

9 Therefore thus saith the Lorde God: Of al the strangers that dwell among the children of Israel, no stranger vncircumcized in heart, nor vncircumcized in fleshe, shall enter into my sanctuary.

10 But the Levites that went backe from me when Israel went astraye, which strayed from me after their idols, ^(e)shall beare their iniquitie:

(e) That is, the Levites which had committed idolatrie, were put from their dignitie, and could not be received into the priestes course, although they had been of the house of Aaron, but must serue in the inferior offices, as to watch, and to kepe & doore. 4-Reg. 23:6.

11 And they shall be ministers in my sanctuary, and kepe the gates of the house, and minister in the house: they shall slay the burnt offerings, and the sacrifice for the people, and they shall stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fall into iniquitie: therefore haue I lift vp my hand against them, saith the Lorde God, and they shall beare their iniquitie.

13 And they shall not come neare vnto me to do the office of a prieste vnto me, neither shall they come neare vnto any of myne holy thinges in the most holy place: but they shall beare their owne shame and abominations which they haue done.

14 And I wyll make them keepers of the watch of the house for all the seruice thereof, & for al that shall be done therein.

15 But the priestes, the Levites, the sonnes of Sadoc that ^(f)kept the charge of my sanctuary when the children of Israel strayed from me, shall come to me to do me seruice, to stand before me, and to offer me the fat and the blood, saith the Lorde God.

(f) Which observed the law of God, and fell not into idolatrie.

16 They shall go into my sanctuary, and appropche vnto my table to do me seruice, and they shall kepe my charge.

17 Now when they go in at the gates of the innermer court, they shall put on linnen clothes, so that no woollen come vpon them while they do seruice vnder the gates of the innermer court, and with in.

18 They shall haue linnen bonnets vpon their heades, and linnen ^(g)breeches vpon their loynes: they shall not gird them selues in the ^(h)sweate.

"Sloppen.

"In the places of sweate, for els not ouer strait to make them to sweate.

19 And when they go forth into the vter court [even] to the vter court of the people, they shall put of the clothes wherein they haue ministered, and laye them in the chamber of the sanctuary, and put on other apparel, and they shall not sanctifie the people with their clothes.

(g) For that, without from fastness the manner of the Gentiles, and Indians. (h) Cleanse.

20 They shall not ⁽ⁱ⁾haue their heades, nor suffer their here to growe long, but poule their heades onely.

21 * Al the priestes that go into the inmost court shall drinke no wine.

22 They shall mary no widowe, neither one that is put from her husband: but a maide of the seede of the house of Israel, or a widowe that hath had a priest before.

23 They shall shewe my people the difference betweene the holy and vnholye, and cause them to discern betwixt the cleane and vncleane.

24 And in controuersie they shall stand to iudge, and geue sentence after my iudgements: and my lawes and my statutes shall they kepe in al my solempne feastes, and halowe my Sabbathes.

Leuit. 22.

25 * They shall come at no dead person to defile them selues: but with father or mother, sonne or daughter, brother or sister, that hath had yet no husband, ^(k)may they be defiled.

(k) They may be at their burial, which was termed a death touch.

26 And when he is cleansed, there shall be reckened vnto him seuen dayes.

27 And when he goeth into the sanctuary vnto the inner court to minister in the sanctuary, he shall bring his sinne offering saith

- saith the Lorde.
 28 * There shalbe to them an inheritance,
 [euē] their inheritance: but possession
 shall ye geue them none in Israel,
 for I am their possession.
 29 The meate offering, sinne offering, and
 trespass offering shall they eate: & euery
 dedicate thing in Israel shalbe theirs.
 30 * And all the first of all the first borne,

Exo 24.
 Num. 18. c.

and euery oblation, [euē] all of euery
 sort of your oblations, shall be the priestes:
 ye shall also geue vnto the priestes the
 first of your dough, that he may cause
 the blessing to rest in thyne house.

- 31 But the priestes shall eate nothing that
 * is dead [by it selfe] of toyme of foule of
 beaste.

Exo 22. c.
 Leui. 22. b.

¶ The .xliv. Chapter.

1 Out of all the lande of promise are there separated foure portions, of which the first
 is geuen to the priestes and to the temple, the seconde to the Leuites, the third to the
 cite, the fourth to the prince. 9 An exhortation to the heades of Israel. 10 Of iust
 waightes and measures. 13 Of the first frutes.

¶ When ye deuide the land
 by the lot for inheri-
 taunce, ye shall offer an
 oblation to the Lorde,
 a holy ^(a) portion of the
 lande, twentie and fise
 thousand canes long,
 and ten thousand broad: this shalbe
 holy in all the borders thereof rounde a-
 bout.

(a) That the
 land of Iſra-
 el, the Lorde
 requireth one
 hundred and
 forty thousand
 canes long, and
 ten thousand
 broad, for
 the temple & for
 the prince.

- 2 Of this part there shall belong vnto
 the sanctuarie fise hundred cubites
 [in length] with fise hundred [in breadth]
 square rounde about: and fiftie cubites
 rounde about for the suburbs.
 3 And of this measure shalt thou mea-
 sure, [namely] of the length of twentie
 & fise thousand, and the breadth of ten
 thousand: and in it shall be the sanctuarie
 and the most holy place.
 4 That holy portion of the lande shall
 parteyne vnto the priestes which do ser-
 uice in the sanctuarie, which come neare
 to serue the Lorde: and it shall be vnto
 them a place for their houses, and a holy
 place for the sanctuarie.
 5 And in the twentie and fise thousand
 length, and ten thousand breadth, shall
 the Leuites that minister in the house
 haue their possession for twentie cham-
 bers.
 6 Ye shall geue also vnto the cite a posses-
 sion of fise thousand canes broad, and
 twentie and fise thousand long, ouer a-
 gainst the oblation of the holy portion,
 that shall be for the whole house of Is-
 rael.
 7 And [a portion shall be] for the prince on
 this side and on that side of the oblation
 of the holy portion, and of the possession
 of the cite, [euē] before the oblation of
 the holy portion, and before the posses-

sion of the cite, from the west corner
 westwarde, & from the east corner east-
 warde: and the length shall be by one of
 the portions, from the west border vnto
 the east border.

- 8 In this lande shall be his possession in
 Israel: and my princes shall no more
 oppresse my people, and [the rest] of the
 lande shall they geue to the house of Is-
 rael according to their tribes.

- 9 Thus saith the Lorde God, ^(b) Let it
 suffice you O ye princes of Israel: leaue
 of crueltie and oppression, and execute
 iudgement and iustice: take away your
 exactions from my people, saith the lord
 God.

(b) The pro-
 phete sheweth
 that the heads
 must be first
 reformed, as
 for any good
 order can be
 established, as
 among the peo-
 ple.

- 10 Ye shall haue a true Ballaunce, a true
^(c) Ephah, and a true Bath.

(c) Ephah &
 Bath were
 both of one
 quantitie, for
 the Ephah
 contained in
 drye thinges,
 that as the
 Bath was in
 liquid.

- 11 The Ephah and the Bath shall be a-
 lyke: one Bath shall containe the tenth
 parte of an Homer, and an Ephah the
 tenth part of an Homer: the equalitie
 thereof shall be after the Homer.

Leui. 13. b.
 Exo 18. c.
 Leui. 27. d.

- 12 * The Sicle maketh twentie Serrahs:
 & twentie Sicles, and ^(d) twentie & fise,
 and fiftene Sicles make a Maneh.

Num. 18. g.
 (d) That is,
 thre score
 sicles make
 a weight cal-
 led a Maneh: for
 the twentieth
 part of a
 Maneh.

- 13 This is the oblation that ye shall of-
 fer: the sixt part of an Ephah out of an
 Homer of wheate, and the sixt part of
 an Ephah out of an Homer of barley.

- 14 Concerning the ordinaunces of the
 oyle, [euē] of the Bath of oyle, [ye shall
 offer] the tenth part of a Bath out of the
 Oyl: ten Bathes [shall be] a Homer, be-
 cause ten Bathes [fill] a Homer.

- 15 And one lambe from two hundred
 sheepe out of the fat pastures of Israel,
 for a meate offering, burnt offering, and
 peace offering, to reconcile them, saith the
 Lorde God.

- 16 All the people of the lande shall geue
 this oblation for the prince in Israel.

17 Again,

The prophecies

17 Again, it shall be the princes part to offer burnt offerings, meate offerings, and wine offerings, in the holy dayes, new moones, Sabbathes, & in all the hie feastes of the house of Israel: he shall prepare the same offering, meate offering, burnt offering, and peace offering, to reconcile the house of Israel.

(c) which was slain, containing part of Sabbath and part of 771.

18 Thus saith the Lord God: The first day of the first^(c) moneth, thou shalt take a young bullocke without blemish, and cleanse the sanctuary.

19 So the priest shall take of the blood of the sinne offering, and put it upon the postes of the house, & upon the four corners of the frame of the altar, & upon the postes of the gate of the inner court.

20 And thus shalt thou do also the seventh day of the moneth for such as have sinned of ignorance, or being deceived, to reconcile the house withall.

Exo. 11. c.
Leui. xiii. 2.
Deu. xvi. 2.

21 * Upon the fourteenth day of the first

moneth, ye shall have the passover, a feast of seven dayes, and ye shall eat unleavened bread.

22 Upon the same day shall the prince prepare for him selfe and all the people of the land a bullocke for a sinne offering.

23 And in the seven dayes of the feast, he shall make a burnt offering to the Lord, [even] of seven bullockes & seven rammes without blemish dayly, for seven dayes, and a hee goat dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, & an Ephah for a ramme, and a^(c) hin of oyle for an Ephah.

(d) Rabe Exo. 19. 3.

25 In the seventh [moneth] in the fifteenth day of the moneth on the feast, he shall do according unto these for seven dayes: according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

The .xlvi. Chapter.

1 The sacrifice of the Sabbathes, and of the new moones, & through which doores they must go in, or come out of the temple.

21



Thus saith the Lord God: The gate of the inner court toward the east shall be shut the seven working dayes: but in the Sabbath & in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of the gate without, and shall stand by the post of the gate: and the priestes shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate, & go forth: and the gate shall not be shut till the evening.

3 On the same manner shall the people of the land also do their worship before the Lord, at the doore of this gate upon the Sabbathes, and new moones.

4 The burnt offering that the prince shall bring unto the Lord upon the Sabbath, shall be six lambs without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme, and the meate offering for the lambs a^(a) gift of his hande, and a hin of oyle to an Ephah.

(a) What is, as much as he wyl.

6 In the day of the new moneth, [it shall be] a young bullocke without blemish,

and six lambs, and a ramme also without blemish.

7 With the bullocke he shall give an Ephah, & with the ramme an Ephah also for a meate offering: but to the lambs^(b) according as his hande shall take, and a hin of oyle to an Ephah.

(b) According to his blemish.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate: he shall go forth by the way thereof.

9 But when the people of the land come before the Lord in the hie solemn feast, as many as come in by the north gate to do worship, shall go out againe at the south gate: and they that come in at the south gate, shall go forth againe at the north gate: there shall none returne by the gate where he came in, but shall go right forth out on the other side.

10 And the prince he shall go in the midst of them when they go in, and so come forth when they come forth.

11 Upon the solemn feast & hie feast dayes this shall be the meate offering: an Ephah to a bullocke, & an Ephah to a ramme, and to the lambs the gift of his hande, and a hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering, or peace offerings freely

freely vnto the Lord: one then shal open him the gate that turneth toward the east, and he shal make his burnt offerings, and his peace offerings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one pere without blemish, thou shalt do it euery morning.

14 Thou shalt prepare a meate offering for it euery morning, the first part of an Ephah, and the third part of a hin of oyle to mingle with the fine floure: this meate offering shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shal they prepare the lambe, the meate offering, & oyle, euery morning, for a continuall burnt offering.

16 Moreover, thus saith the Lord God: If the prince geue a gift vnto any of his sonnes, the inheritance thereof shalbe his sonnes: their possession shalbe by inheritance.

17 But if he geue a gift of his inheritance to one of his seruantes, then it shalbe his to the ^(c) pere of libertie, and then returne to the prince: but the inheritance thereof is his sonnes and shalbe theirs.

18 The prince also ^(c) shall take none of the peoples inheritance, nor put them

from their possession: but to his sonnes shall he geue his owne possession, that my people be not scattered abrode euery man from his possession.

19 And he brought me through the entraunce at the side of the gate, to the holy chambers of the priestes which stood toward the north, & beholde, there was a place vpon the west side of them.

20 Then saide he vnto me: This is the place where the priestes shall seeke the trespassse and sinne offerings, and bake the meate offerings: that they neede not beare them into the outward court, and to ^(c) sanctifie the people.

21 So he brought me into the vtter court, & caused me to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioynd, of fourtie cubites long, and thirtie broade: these foure corners were of one measure.

23 And there went a wall rounde about them, ^(c) euen about those foure: and vnder the walles there were ^(c) kitchins made rounde about.

24 Then saide he vnto me: These are the cookes houses, where the ministers of the house shall boyle the sacrifice of the people.

(c) To cause the people to thinke it is lawfull for them to eate them, and so fall into a badde opinion of holines and sanctification.

(c) Raneges.

The .xlviij. Chapter.

1 The vision of the waters that came out of the temple. 13 The coastes of the lande of promise and the deuision thereof by tribes.

1 **A**fterwarde he brought me againe vnto the doore of the house, and beholde there gushed out ^(c) waters from vnder the threshold of the house eastwarde:

for the forefront of the house stood toward the east: & the waters ran downe from vnder the right side of the house, which is to the altar southwarde.

2 Then led he me out to the north gate, and led me about by the way without vnto the vtter gate, by the way that turneth eastward: and behold, there issued forth waters from the right side.

3 Now when the man that had the line in his hande went forth eastward, he measured a thousand cubites, and then he brought me through the waters, the

waters were to the ancles.

4 So he measured yet a thousand, and brought me through ^(c) waters, the waters were to the knees: yet measured he a thousand, and brought me through, the waters ^(c) were to the loynes.

5 After this he measured a thousand againe, then was it such a ^(c) river that I might not wade through it, the waters was risen, & the waters did flowe as a river that might not be waded oner.

6 And he saide vnto me: Hast thou seene this ^(c) thou sonne of man: and with that he brought me and caused me to returne to the river banke againe.

7 Now when I returned, beholde at the banke of the river were very many trees ^(c) on the one side and on the other.

8 Then saide he vnto me: These waters flowe out toward the east country, and runne

(b) Signifying that the graces of god should neuer decrease, but euer abounds in his church.

(c) Meaning, the multitude of them that should be refreshed by the spiritual waters.

(c) which was in the first of the

(c) which was in the first of the

(c) which was in the first of the

The prophecie

(b) Shewing
that the abun-
dant of these
graces
should be so
great, that all
the world
should be full
thereof, which
is here ment
by the Persi-
an sea of Gen-
ezareth, and
the sea called
Adonitene: see
Gen. 14. 6
(c) The wa-
ters which of
nature are
salt & unhel-
some, shall be
made sweete
and comfortable.
(d) Signifi-
ing that when
God bestow-
eth his mer-
cies in such a
boundance,
the number
shall by their
reaching
win many.
(e) Which
were cities at
the rising of
the salt or
dead sea.
(f) They shall
be hies of all
fores, and in
as great a
boundance as
in the great
Ocean where
they are
dried.
(g) That is,
the wicked &
cruell.
"Or, for
brutes and
fores."

Gen 48 d.

Gen. xii b.
Deu 34. a.

(h) By the
land of pro-
mise, he signi-
feth the spiri-
tual land,
whereof this
is a figure.

runne downe into the plaine, & come into the ^(c) sea: Which when it comineth into the sea, the ^(c) Waters shall be hol- some.

9 Pea, all that live and moue, whereun- to this riuer comineth, shall live: and there shall be a very great multitude of fish, because these waters shall come thi- ther, for they shall be holsonie: and euery thing shall live whither the riuer com- ineth.

10 By this riuer shall the ^(c) fishers stand, from En gaddi vnto ^(c) En Eglaim, and ther spredde out their nets: for their fishe shall be according to their kindes as the fishe of the ^(c) maine sea, exceeding ma- ny.

11 But the ^(c) marishes thereof, and the pits thereof, shall not be made holsonie, they shall be made salt pits.

12 By this riuer vpon the banks therof on this side and on that side shall grow al trees for meate, whose leaues shall not fade, neither shall the fruite thereof fall, but shall bring forth newe fruite according to his monethes, for the wa- ters thereof run out of the sanctuarie: and the fruite thereof shall be for meate, and the leaues thereof for "medicine."

13 Thus saith the Lorde God: Let this be the border whereby ye shall inherite the lande according to the riuelue tribes of Israel, * Joseph shall haue two por- tions.

14 And * ye shall inherite it one as well as an other, concerning the which I lift vp my hande to geue it vnto your fathers: and this lande shall fall vnto you for in- heritance.

15 This is the border of the ^(c) lande vp-

on the north side, from the maine sea to- ward Bethlon, as men go to Zedada.

16 [Namely] Hamah, Berotja, Sabarim, which are betweene the borders of Da- mascus, and betweene the borders of Hamah, hazar Hatichon, that lyeth vpon the coastes of Hauran.

17 Thus the borders from the sea forth shall be hazar Enan, the border of Da- mascus, and the north northwarde, and the borders of Hamah: this is the north part.

18 The east side shall ye measure from Hauran and Damascus, from Galead and the land of Israel by Jordane, and from the border vnto the east sea: & this is the east part.

19 The south side shall be toward Teman, from Thamar to the waters of strife in Eades, and the riuer to the maine sea: and that is the south part toward Te- man.

20 The west part also shall be the great sea, from the borders till a man come ouer against Hamah: this is the west part.

21 This lande shall ye part among you according to the tribes of Israel,

22 And deuide it by lot to be an heritage for you, & for the straungers that dwell among you and beget children among you: for ye shall take them among the children of Israel like as though they were of your owne countrey, and they shall haue ^(c) heritage with you among the children of Israel.

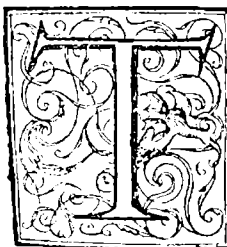
23 And in what tribe the straunger dwell- leth, in the same tribe shall ye geue him his heritage, saith the Lorde God.

(i) Meaning, that in this part eastward, there should be no difference be- twene Jewes and Gentiles, but that all should be per- takers of this inheritance in their hea- & by it.

¶ The .xlviij. Chapter.

1 The lots of the seuen tribes. 2 The partes of the possession of the priestes and of the temple, of the Leuites of the citie, and of the prince, are rehearsed. 3 The lots of the other tribes. 4 The gates of the citie.

A 1



These are the names of the tribes: from the north side to the coast toward Bethlon, till thou comest vnto Ha- mah and hazar, Enan, the borders of Damascus northward, the coast of Hamah, Dan shall haue his portion from the east

quarter vnto the west.

2 Upon the borders of Dan, from the east side vnto the west, shall Aser haue his portion.

3 Upon the borders of Aser, from the east part vnto the west, shall Nephtali haue his portion.

4 Upon the borders of Nephtali, from the east quarter vnto the west, shall Ma- nasses haue his portion.

5 Upon the borders of Manasses, from

(c) h

the east side vnto the west, shall Ephraim haue his portion.

6 Upon the borders of Ephraim, from the east part vnto the west, shall Ruben haue his portion.

7 Upon the borders of Ruben, from the east quarter vnto the west, shall Iuda haue his portion.

8 Upon the borders of Iuda, from the east part vnto the west part, shall be the offering which they shall offer of fine and twentie thousand ^(a) canes brode, and of length as one of the partes, from the east side vnto the west side: and the sanctuarie shall be in the midst of it.

(a) These are the portions of the grounds, which the king shall divide among the tribes, which shall be made into three partes: for the princes, for the prince, and for the king.

9 The oblation that ye shall offer vnto the Lord, shall be five and twentie thousand long, and ten thousand brode.

10 And for these ^(euen) for the priestes shall be this holy oblation: toward the north five & twentie thousand long, & toward the west ten thousand brode, toward the east ten thousand brode also, and toward the south five and twentie thousand long, & the sanctuarie of the Lord shall be in the midst thereof.

Chap. xxi.

11 This sanctified portion shall be the priestes that are of the children of Sadoe, which haue kept my charge, which went not astray in the error of the children of Israel like as the Leuites went astray.

12 Therefore this oblation of the lande that is offered, shall be theirs as a thing most holy, hard vpon the borders of the Leuites.

13 And ouer against the border of the priestes, shall the Leuites haue five and twentie thousand long, & ten thousand brode: all the length shall be five & twentie thousand, and the breadth ten thousand.

14 Of this portion they shall sell nothing, nor make any permutation thereof, nor alienate the first fruites of the lande: for it is holy vnto the Lord.

15 And the five thousande that are left in the breadth ouer against the five and twentie thousand, shall be a prophane place for the citie, for housing, & for suburbs: and the citie shall be in the midst thereof.

16 And these shall be the measures thereof: the north part five hundred and foure thousand, and the south ^(b) part five hundred and foure thousand, and the east part five hundred and foure thousand,

(b) According to the measure of the square.

and the west part five hundred & foure thousand.

17 The suburbs of the citie shall haue toward the north two hundred and fiftie, toward the south two hundred and fiftie, toward the east two hundred and fiftie, toward the west also two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion, shall be ten thousand toward the east, and ten thousand toward the west: and it shall be ouer against the oblation of the holy portion: and the increase thereof shall be for their meate that serue the citie.

19 And they that serue the citie, they shall serue it out of all the tribes of Israel.

20 All the oblation shall be five and twentie thousand ^(c) With five and twentie thousand: ye shall offer this oblation foure square, for the sanctuarie, and for the possession of the citie.

(c) Every way it shall be five & twentie thousand.

21 And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the citie ouer against the five and twentie thousand of the oblation toward the east border: and westward ouer against the five and twentie thousand toward the west border, ouer against shall be the portion for the prince: this shall be the holy oblation, and the house of the sanctuarie shall be in the midst thereof.

22 Moreover, from the possession of the Leuites, and the cities possession, that which is in the midst shall be the princes, betwixt the border of ^(d) Iuda and the border of Benjamin shall be the princes.

(d) So that Iuda may be on the north side of the princes and Leuites portions, and Benjamin on the south side.

23 Nowe of the other tribes: from the east part vnto the west, shall Benjamin haue his portion.

24 Upon the borders of Benjamin, from the east side vnto the west, shall Simeon haue his portion.

25 Upon the borders of Simeon, from the east side vnto the west, shall Issachar haue his portion.

26 Upon the borders of Issachar, from the east side vnto the west, shall Zabulon haue his portion.

27 Upon the borders of Zabulon, from the east part vnto the west, shall Gad haue his portion.

28 Upon the borders of Gad at the south side toward Temanah, the border shall be from Thamar, vnto the waters of Arise to Eades, and to the river that runneth

The prophecie

- netly into the maine sea.
- 29 This is the lande which ye shal deuide by lot for an inheritance vnto the tribes of Israel, and these be their portions saith the Lord God.
- 30 These be the bondes of the citie, vpon the north part five hundred and foure thousand measures.
- 31 The gates of the citie shal haue the names of the tribes of Israel, three gates of the north side: one gate of Ruben, another of Iuda, the third of Leui.
- 32 Vpon the east side five hundred and foure thousand measures, with three

gates: the one of Ioseph, another of Benjamin, the third of Dan.

- 33 Vpon the south side five hundred and foure thousand measures, with the three gates: the one of Simeon, another of Issachar, the third of Zabulon.

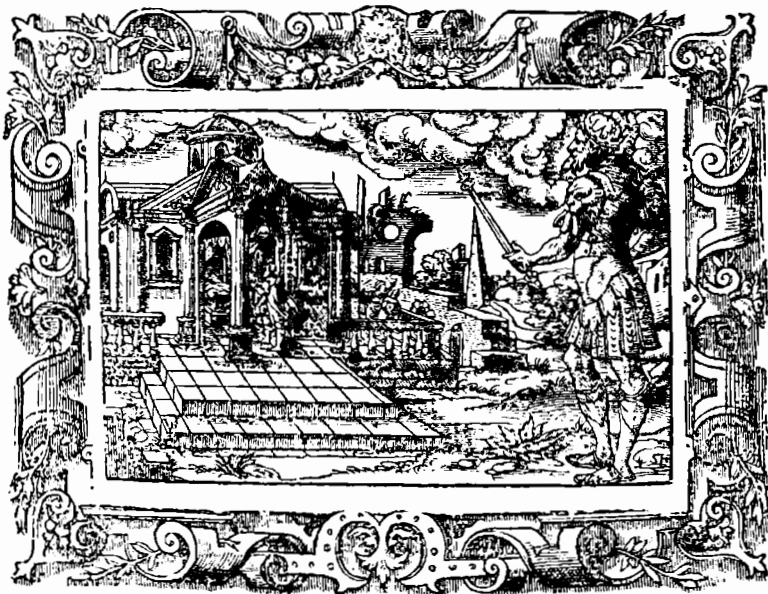
- 34 And vpon the west side, five hundred and five thousand measures, with three gates also: the one of Gad, another of Aser, the third of Nephthali.

- 35 Thus shal it haue eightene thousand measures rounde about: and the name of the citie from that time forth, shalbe, The Lord is there.

The booke of the prophete Daniel.

The first Chapter.

1 The prophete sheweth the captiuitie of Jehoaehim king of Iuda, 4 Of the children that were in captiuitie, the king commaundeth to chosse which of them should be taught the learning and language of the Chaldeans. 5 They are allowed the kinges feeding. 8 Daniel obtayneth from the meate of the king of Babylon,



21
(1) Reader,
1. Reg. 14-2
1er. 25 a.

2 **I**n the ⁽¹⁾ third yere of the raigne of Jehoaehim king of Iuda, came Nabuchodonosor king of Babylon vnto Hierusalem, & besieged it. And the Lord de-

liuered Jehoaehim the king of Iuda into his hande, with part of the vessels of the house of God, which he caried away into the lande of ⁽²⁾ Sennar to the house of his God, and he brought the vessels into his gods treasure.

- 3 And the king spake vnto Asphenaz the ⁽³⁾ chiefe chamberlaine, that he should bring him certaine of the children of

(1) which was a place by Babylon, where was the temple of the great god, and is here called taken by Babylon.
(2) Sennar, chiefe of the chamberlaine.

of Israel, of the kinges seede, and of the
princes,

4 Springaldes without any blemishe, but
well fauoured, studious in al wisdom,
skilfull for knowledge, able to bitter
knowledge, & such as haue liuelinesse in
the that they may stand in the kinges
palace: & whom they might teache the
learning & the tonng of the Chaldeans.
5 Unto these the king appoynted a dayly
prouision every day, of a portion of the
kinges meate, and of the wine which he
dranke, so to nourishe them three yeres,
that afterwarde they might stande be-
fore the king.

6 Among these nothe were certayne of
the children of Juda: namely Daniel, A-
nanius, Misael, and Azarias.

7 Unto these the chiefe chamberlayne
gaue other names, and called Daniel,
Baltassar: Ananius, Sidrach: Misael,
Misael: and Azarias, Abednego.

8 But Daniel purposed in his heart that
he woulde not defile hym selfe with the
portion of the kinges meate, nor with
the wyne which he dranke: therefore he
required the chiefe chamberlayne that
he might not defile him selfe.

9 (And God brought Daniel into fauour
and tender loue with the chiefe cham-
berlayne.)

10 And the chiefe chamberlayne sayde vn-
to Daniel, I am afrayde of my lord the
king whiche hath appoynted you your
meate and your drinke: wherfore shoulde
he see your faces worse liking then the
springalds of your age, & so ye shal make
me in daunger my head vnto the king.

11 Then Daniel sayde vnto Belassar,
whom the chiefe chamberlayne had set

ouer Daniel, Ananius, Misael, and Aza-
rias:

12 O proue but ten dayes with thy ser-
uauntes, and let vs haue pulle to eate,
and water to drinke.

13 Then let our countenances be looked
vpon before thee, and the countenances
of the children that eate of the portion of
the kinges meate: and as thou seest,
deale with thy seruauntes.

14 So he consented to them in this mat-
ter, and proued them ten dayes.

15 And at the end of ten dayes, their coun-
tenances appeared fairer and ^{(1) better} fatter
in fleshe then all the children which did
eate the portion of the kinges meate.

16 Thus Belassar toke away the portion
of their meate, and the wyne that they
shoulde drinke, and gaue them pulle.

17 As for these foure children: God gaue
them knowledge and vnderstanding in
all learning & wysdome: also he gaue
Daniel vnderstanding of all ^{(2) visions} visions
and dreames.

18 Nowe when the ^{(3) time} time was expired,
that the king had appoynted to bring
them in, the chiefe chamberlayne
brought them before Nabuchodonozor.

19 And the king communed with them:
but among them all were founde none
such as Daniel, Ananius, Misael, and
Azarias: therfore stood they before the
king.

20 In all matters of wysdome and vn-
derstanding that the king enquired of
them, he founde them ten times better
then all the wyse men and soothsayers
that were in all his realme.

21 And Daniel abode still vnto the ^{(4) first} first
yere of king Cyrus.

The. ii. Chapter.

1 The dreame of Nabuchodonozor, 2 he calleth vnto him soothsayers, and requireth of them
both the dreame and the interpretation therof: 10 they aunswere, they can not shew it. 13 The
king commaundeth all the wise men of Babylon to be slayne. 16 Daniel requireth time to
solue the questio: 19 the Lord openeth the miserie vnto Daniel. 24 Daniel is brought to the
king, and sheweth him his dreame and the interpretation therof. 44 Of the euerlasting
kingdome of Christ.



2 The ^{(1) second} second yere of
the raigne of Nabu-
chodonozor, had Nabu-
chodonozor a dreame,
wherthorowe his spi-
rit was troubled & his
sleepe brake from him.

2 Then the king commaunded to cal the
wise men, and soothsayers, & sorcerers,
and the Chaldees, for to shew the king
his dreame, and the interpretation therof.

his dreame: So they came, & stood be-
fore the king.

3 And the king sayde vnto them: I haue
dreame a dreame, and my spirit was
troubled to knowe the dreame.

4 Upon this the Chaldees answered
the king in the ^{(2) Syriens} Syriens speache, O
king, God saue thy life for ever: Shewe
thy seruantes the dreame, and we shal
shewe the interpretation.

v (1)

5 The

(1) better
liking.

(2) Standing
lieral: fac-
ten a natural
knowledge,
which was be-
sed where the
were conser-
uant.

(3) So that he
only was a
prophetic, na-
ture of the o-
ther, for by
dreame and
visions God
appeared to
his prophetes,
Aunt. 12. a.

(4) Of the
chies persons a-
bout mention
ned befor.

(5) That is,
he was eter-
med in Ba-
bylon as a
prophetic, and
in auctourie so
long as the
conino wealthy
reode.

(6) That is,
the Chal-
dean tongue,
which the prophetic
mentioned
here, because
he mynde to
write his vi-
sions, not in
the Hebrew
tongue, but in
the Chaldean,
which was
familiar and
known in
many nations

The prophecie

5 The king answered and sayde to the Chaldeans, The thing is gone fro me: If ye will not make me vnderstand the dreame with the interpretation thereof, ye shall be drawne in peeces, & your houses made a lakes.

6 But if ye tell me the dreame and the interpretation thereof, ye shall receaue of me giftes, rewardes, and great honour, therefore shewe me the dreame and the interpretation thereof.

7 They answered againe, and said: The king must shewe his seruantes the dreame, and so shal we declare the interpretation thereof.

8 Then the king answered, saying: I perceaue of a trueth that ye would¹⁰ recede me the time, for so much as ye see the thing is gone fro me.

9 Therefore if ye wil not tel me the dreame,

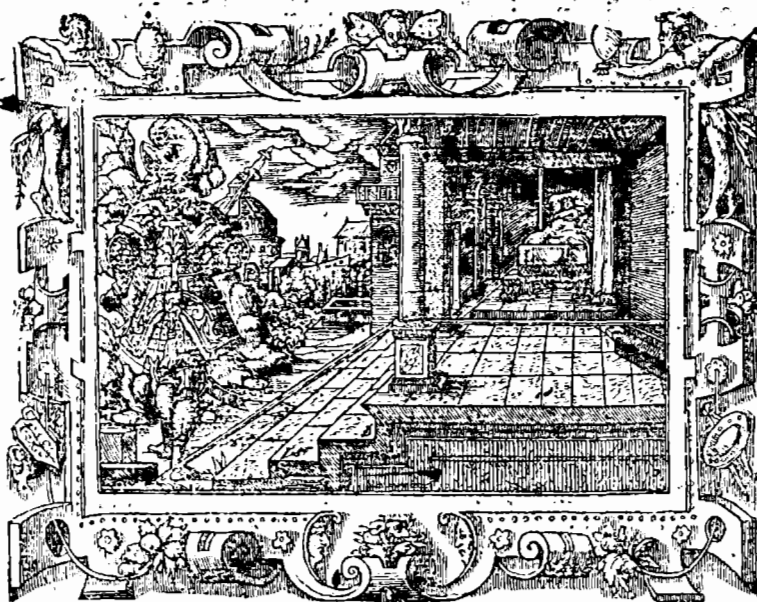
this is your only purpose, ye haue prepared lying & corrupt wordes to speake before me, til the time be chaunged: therefore tell me the dreame, that I may knowe that ye can declare me the interpretation thereof.

10 Upon this the Chaldees gaue aunswere before the king, and sayde: There is no man vpon earth that can tell the thing which the king speake th of, yea there is neither king, prince, nor lord, that euer asked such thinges at a wyse man, soothsayer, or Chaldean.

11 For it is a rare matter that the king requireth, neither is there any that can certifie the king thereof, except the gods whose dwelling is not with fleshe.

12 For the which cause the king was wroth with great indignation, & commaunded to destroy al the wyse men at Babylon.

¹⁰ To see occasion of destruction, until some other assured might happen, and make me forget the matter



13 So the decree went forth, and the wise men were slayne: they sought also to slay Daniel, with his companions.

14 Then Daniel stayed the counsell and decree with Arioch the captayne of the kinges garde, who was gone forth to put to death the wise men of Babylon.

15 He answered and sayde vnto Arioch the kinges captayne: Why is the sentence so hastie from the king? Then Arioch tolde Daniel the matter.

16 Upon this went Daniel, and desired the king that he would geue him licence, and that he would shewe the king the interpretation.

17 Then Daniel went to his house, and shewed the thing to Ananias, Misael, and Azarias, his companions:

18 That they shoulde beseeche the God of heauen for grace in this secreete, that Daniel and his felowes, with other such as were wyse in Babylon, perished not.

19 Then was the secreete reuealed vnto Daniel in a vision by night: then Daniel prayes the God of heauen.

20 Daniel also answered, and said: The name of God be prayesd for euer & euer: for wysdome and strength are his.

21 He chaungeth the times and seasons, he

he taketh away kinges, he setteth vp kinges: he geueth wysdome vnto the wyse, and vnderstanding to those that vnderstande.

22 He reuealeth the deepe & secrete thinges, he knoweth the thing that lieth in darkness, for the light dwelleth with him.

23 I thanke thee and praye thee O thou God of my fathers, that thou hast geuen me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared the kinges matter vnto vs.

24 Upon this went Daniel in vnto Arioch, whom the king had ordeined to destroy the wise men at Babylon: he went and sayde thus vnto him, Destroy not the wise men of Babylon, but bring me before the king, and I shall shewe the king the interpretation.

25 Then Arioch brought Daniel before the king in all the haste, and sayde thus vnto him: I haue founde a man among the children of Iuda that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king and sayd vnto Daniel, whose name was Baltassar: Art thou able to shewe me the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and sayd: As for this secrete for the which the king maketh inquisition, there can neither the men of vnderstanding, nor soothsayers, nor the wise men, nor readers of destinies declare it vnto the king:

28 But there is a God in heauen that reuealeth secretes, & sheweth the king Nabuchodonosor what is for to come in the latter dayes. Thy dreame and that which thou hast seene in thyn head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughtes came into thy mynde what should come hereafter: so he that is the opener of mysteries, telleth thee what is for to come.

30 As for me, this secrete is not shewed me for any wysdome that I haue more then any other thing: but onely that I might shew the king the interpretation, and that thou mightest knowe the thoughtes of thyn owne heart.

31 Thou king sawest, and beholde, there was a great image: this great image

whose brightnesse was excellent, stode before thee, and the fourme thereof was terrible.

32 This images head was of fine gold, his brest and armes of siluer, his belly and his thighes of brasle.

33 His legges were of iron, his feete were part of iron and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete that were of iron & clay, and brake them to peeces.

35 Then was the iron, the clay, the brasle, the siluer and gold broken all together, & became like y chaffe of sonner flookes, and the winde caried them away, that no place was found for them: & the stone that smote the image became a great mountayne, and filled the whole earth.

36 This is the dreame: and now will we shew before the king what it meaneth.

37 O king, thou art a king of kinges: for the God of heauē hath geuen vnto thee a kingdome, power, strength, & glorie.

38 And in all places whersoever the children of men dwell, the beastes of the fild, and the foules of the aire hath he geuen into thy hande, and hath made thee ruler in them all: thou art this head of golde.

39 After thee shall arise another kingdome inferior to thee, & another thirde kingdome shalbe of brasle, whiche shall beare rule ouer all the earth.

40 The fourth kingdome shalbe strong as iron: for as iron breaketh in peeces and subdueth all thinges, and as iron bruisseth all these thinges, shall it breake in peeces and brasle [all].

41 Where as thou sawest the feete & toes, parte of potters clay & part of iron, the kingdome shalbe deuided, but there shalbe in it of the strength of the iron, for so much as thou sawest the iron mixt with the clay and earth.

42 And as the toes of the feete were part of iron and part of clay, shall the kingdome be part strong and part broken.

43 And whereas thou sawest iron mixt with clay and earth, they shall mingle them selues with the seede of men, and yet not ioyn one with another, as iron will not be mixt with clay.

44 And in the dayes of these kinges, shall the God of heauen set vp a kingdome, which shall neuer be destroyed, and this kingdome shall not be geuen ouer to

(f) By gold, siluer, brasle, and iron, are meane Chalbean, Persian, Grecian, & Roman, & last name hung-dome, which should rule the world till Christ, which is here called the done come hym self and destroy the last.

(g) The first monarchie of the Chalbean

(h) The second of the Persian.

(i) That is, of the Macedonians

(k) That is, of the Romanes

(l) That is, either by civil warres and discordes, or by conquest of people: the one should be soveraigne, and therefore compared to iron, the other feble and seruile, and therefore compared to clay & earth. (m) They that shall be made strong by marriage & alliance: yet shall they neuer be ioyned in heart. (n) Concerning the kingdome of Christ.

¶ (i) another

The prophetic

another people: but it shall breake and
destroy all these kingdomes, and it^o shall
stand for ever.

45 Like as thou sayest that^(p) without any handes there was cut out of the mount a stone, Whiche brake the iron, the brasse, the clay, the silver and gold in peeces: so the great God hath shewed the king what shall come to passe after this: This is a true dreame, & the interpretation of it is sure.

46 Then the king Nabuchodonosor fell
downe vpon his face, and bowed hym
selfe vnto Daniel, and commaunded to
ordaine^a rewardes and sweete odours
for hym.

47 The king answered Daniel, & sayde:
Of a truth ⁽¹⁾ your God is a God of
gods, and the Lorde of kinges, and a re-
uealer of secretes, seeing thou couldest re-
ueale this secrete.

48 So the king made Daniel a great man, and gaue him many & great gifts: he made him ruler of all the countreys of Babylon, and the chiefe of the rulers aboue all the wyse men of Babylon.

49 Then Daniel^(c) made request to the king, and he set **Sadrach, Misach, and Abdenego** over the charge of the province of **Babylon**: but Daniel^(c) in the kinges gate.

The.iii. Chapter.

1 The king setteth by a golden image, which he commaundeth to be worshipped. 8 Sidrach, Misach, and Abednego are accused, because they despised the kinges commaundement. 11 They are brought vnto the king, & commaunded to worship the image. 16 they refuse to do it, and are put into a burning ouen. 25 By helpe in God they are deliuered from the fire. 28 Nabuchodonosor confesseth the power of God, after the sight of the miracle.



अ.

NAbuchodonozor king
made an image of gold,
whiche was threescore
cubites hie, and sixe cu-
bites thicke: he set it vp
in the plaine of Dura,
in the prouince of Ba-
bylon.

Then Nabuchodonozor the king sent forth to gather together the dukes, lordes, and nobles, the iudges and officers, the deputies, and sherifes, with all the rulers of the prouinces, that they might come to the^(a) dedication of the

image whiche Nabuchodonozor the^(b)
king had set up.

3 So the dukes, lordes, and nobles, the
iudges, & officers, deputies, & sherifes,
With all the rulers of the prouince, ga-
thered them together vnto the dedica-
ting of the image that Nabuchodonoso-
302 the king had set vp, & they stood be-
foze the image whiche Nabuchodonoso-
302 had set vp.

4 Then an herald cryed a loude: To you it
is commaunded O^(c) people, nations,
and languages,

5 That whē ye heare the noyse of the con-

(v) It shall be eternal, for the spirit that is in the church, is life eternal. Rom. 8. v.
(p) That is, that the kingdom of Christ should be set up by God, not by men.

(g) To pre-
sume his
promise made
to him that
should inter-
pret his
dream, as
page 6.

(e) This confession was but a scheme motion, as it was also in Pharoah. Exo. 9. c. but his heart was not touched, as appeared from afterwards.

(5) To his be-
d, not for
ambition or
private pro-
fit, but for the
benefit of his
by table, which
before were
sore afflicted,
now by these
officers cald
and restored.
(6) Rescued
in the court as
one of the
king's chief
counsellors.

(b) This was sufficient with the teachers at all times to expose their religion, if the king's authorities were able to establish the fact, not allowing in the meantime to let what gods worshipped prove much.

(c) The two dragons, who with Satan assisted the children of men, is the result of the multitude, and the structure of the punishment.

(a) Seeing that the idol is not alive, so long as it is with a worker-man but with the eternal men and women, and the flowers are seen, and the birds, and the content of the people is there, then of a block they think they have made a god.

net, trumpet, harpe, shawme, psalteries, dulcimer, and al manner of instrumentes of musike, ye fall downe and worshop that golden image that Nabuchodonosor the king hath set vp.

6 Whoso then fallerh not downe & worshopperh, shall euen the same houre be cast into the mids of a hot fire forname.

7 Therefore when all the folke heard the noyse of the cornet, trumpet, harpe, shawme, psalteries, and al instrumentes of musike, then all the people, nations, and languages fell downe and worshopped the golden image that Nabuchodonosor the king had set vp.

8 Nowe were there certayne men of the Chaldees, that went euen then, and cried out an accusation of the Jewes.

9 They spake, and sayde vnto the king Nabuchodonosor: O king, liue for ever.

10 Thou O king, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, shawme, psalteries, dulcimer, & all instrumentes of musike, shall fall downe and worshop the golden image:

11 And who so then fel not downe, & worshopped not, that he shoulde be cast into the mids of an hot fire forname.

12 Now are there certayne Jewes, whom thou hast set over the charge of the prouince of Babylon: [namely] Sidrach, Misach, and Abednego: these men, O king, regarded not thy commaundement: yea they will not serue thy gods, nor worshop the golden image that thou hast set vp.

13 Then Nabuchodonosor in his anger and wrath commaunded that Sidrach, Misach, & Abednego should be brought vnto hym: so these men were brought before the king.

14 Then Nabuchodonosor spake vnto them, and sayde: Is it true, O Sidrach, Misach, & Abednego, will not you serue my gods, nor worshop the golden image that I haue set vp?

15 Nowe therefore be redy when ye heare the sound of the cornet, trumpet, harpe, shawme, psalteries, dulcimers, and al instrumentes of musike, to fall downe and worshop the image whiche I haue made: for if ye worshop it not, ye shall be cast immediatly into the mids of a hot fire forname: for who is that God that can deliuer you out of my handes?

16 Sidrach, Misach, and Abednego answered the king, and sayd: O Nabuchodonosor, We are not carefull to answer thee in this matter:

17 Beholde, our God whom we serue, is able to deliuer vs from the hot fire forname: and he will deliuer vs out of thy hande O king.

18 And though he will not, yet shalt thou knowe O king, that we will not serue thy gods, nor worshop the golden image whiche thou hast set vp.

19 Then was Nabuchodonosor full of indignation, so that the countenance of his face chaunged vpon Sidrach, Misach, and Abednego: therefore he charged and commaunded that they should heate the forname, one seven times more then it was wont to be heat.

20 And he charged the most valiaunt men of warre that were in his armie, to bind Sidrach, Misach, and Abednego, and to cast them into the hot fire forname.

21 So these men were bounde in their coates, hosen, head attire, with their other garmentes, and cast into the mids of the hot fire forname.

22 Therefore, because the kinges commaundement was straitte, & the forname was exceeding hot, the men that put in Sidrach, Misach, and Abednego, the flamble of the fire destroyed them.

23 And these three men Sidrach, Misach, and Abednego, fel downe in the mids of the hot fire forname bounde.

24 Then Nabuchodonosor the king was astonied, & rose vp in all haste: he spake vnto his counsell, and sayd, Dyd not we cast three men bounde into the mids of the fire? They answered and sayde vnto the king: It is true, O king.

25 He answered & sayde: Lo, I see foure men loose, walking in the mids of fire, and they haue no hurt: and the fourme of the fourth is like the sonne of God.

26 Upon this went Nabuchodonosor vnto the mouth of the hot fire forname, he spake also, and sayd: O Sidrach, Misach, and Abednego, ye seruantes of the hye God, go forth, and come hyther. And so Sidrach, Misach, & Abednego came forth of the mids of the fire.

27 Then the dukes, lordes, and nobles, and the kinges counsell, came together to see these men, vpon whom the fire had no manner of power in their bodies: in so much that the very heere of their head was not burnt, and their clothes

(1) They shoulde haue bene inuicid to God, if they shoulde haue doubted in, this holy cause, and therefore they saye they were resolu'd to die for gods sake.

(2) They ground on two points: first on the power & prouidence of God ouer thes their cause, which was gods glorie, and the resluting of his true religion with their blood, and so make open confession, that they will not so much as outwardey serue to idolatry.

(3) That is, an angel of God, as verie 28.

The prophecie

unchaunged, yea there was no smell of fire felt vpon them.

- 28 Then spake Nabuchodonozor, and sayde: Blessed be the God of Sidsrach, Misach, and Abednego, which hath sent his angel, and deliuered his seruantes that put their trust in him, and haue altered the kinges commaundement, and teoparded their bodies, rather then they would serue or worship any God, except their owne God onely.

- 29 Therefore I make a decree, that euery people, nation, & language, which speake any blasphemie against the God of Sidsrach, Misach, and Abednego, shalbe drawn in peeces, and their houses shalbe made a iakes: because there is no God that can deliuer after this sort.

- 30 So the king promoted Sidsrach, Misach, and Abednego, in the prouince of Babylon.

The. iiii. Chapter.

4 Nabuchodonozor dreameth againe. 8 Daniel interpreteth it. 29 Nabuchodonozor it put out of his realme, and eateth with beastes. 34 He confesseth the power of God, and is restored vnto his kingdome.

- A 1 **N**abuchodonozor king, vnto all people, nations, and languages that dwell vpon the whole earth, peace be multiplied among you.

(a) Meaning so farre as his dominion extendeth.

- 2 I thought it good to shewe the signes & marueylous woorkes that the hie God hath wrought vpon me.

- 3 How great are his signes, and howe mightie are his wonders: his kingdome is an euertlasting kingdome, & his dominion is fro generation to generation.

(b) Heade chap. i. f.

- 4 I Nabuchodonozor being at rest in my house, and flourishing in my palace,

(c) This was another dreame, beside that which he saw of the foure empires

- 5 Sawe a dreame, which made me a frayde, and the thoughtes vpon my bed, with the visions of my head, troubled me.

- 6 Therefore made I a decree, that they shoulde bring all the wyse men of Babylon before me, that they might declare vnto me the interpretation of the dreame.

- 7 So came the wyse men, the soothsayers, the Chaldeans, and Wisardes: to whom I tolde the dreame, but they coulde not shewe me the interpretation therof.

- 8 Till at the last Daniel came before me (whose name was Baltassar, according to the name of my God) which hath the spirit of the holy gods in hym, & before him I tolde the dreame, saying:

- 9 O Baltassar, thou prince of wyse men, forso much as I knowe that thou hast the spirit of the holy gods, & no secreete troubleth thee: tell me therefore the visions of my dreame that I haue scene, and the interpretation therof.

- 10 Thus were the visions of my head vpon my bed: And behold, I saw a tree in the mids of the earth, and the heygth therof was great,

- 11 A great tree and strong, and the heygth therof reached vnto the heauen,

and the light thereof to the endes of all the earth.

- 12 The leaues therof were sayre, and the fruite therof much, and in it was meate for all: the beastes of the fildes had shadowes vnder it, and the fowles of the aire dwelt in the bowes therof: all flesh fed of it.

- 13 I sawe in the visions of my head vpon my bed, and beholde a Watcher and a holy one came downe from heauen,

(d) which was an angel of God.

- 14 And cryed mightily, saying thus: Hew downe the tree, breake of his braunches, shake of his leaues, & scatter his fruite abroad: that the beastes may get them away from vnder hym, and the fowles from his braunches.

- 15 Neuerthelesse, leaue the stumpe of his rootes still in the earth, and with a band of iron and brasse (binde it) among the grasse of the fildes, & let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the fildes.

- 16 Let his heart be chaunged from mans nature, and let a beastes heart be geued vnto hym, and let seuen times be passed ouer hym.

- 17 This sentence is according to the decree of the Watchers, and the request according to the word of the holy ones: because liuing men shoulde knowe that the hyghest hath power ouer the kingdome of men, and geueth it to whom it liketh hym, and setteth vp ouer it the basest among men.

(e) Thus is the decree of God lvsd as appereth in the a. b. c. following, but it is called the decree of the watchmen: angelic be cause they brought it and created it: which the holy ones desire to come to passe, so as: coming to the decree of god, that the people might be brought downe, & the humble exalt.

- 18 This is the dreame that I king Nabuchodonozor haue scene: therefore thou, O Baltassar, declare the interpretation therof, forso much as all the wyse men of my kingdome are not able to shewe me what it meaneth: but thou canst do it, for the spirit of the holy gods is in thee.

19 Then

19 Then Daniel, whose name was Baltassar, held his peace by the space of one houre, and his thoughtes troubled him. So the king spake, and sayde, O Baltassar, let neither the dreame nor the interpretation thereof trouble thee. Baltassar answered, saying: O my Lord, this dreame be to them that hate thee, & the interpretation thereof to thynne aduersaries.

20 As for the tree that thou sawest, which was great and mightie, whose heyght reached vnto the heauen, and the sight therof through all the world,

21 whose leaues were sayre, and the fruite therof much, and in it was meate for all: vnder the which the beastes of the fielde had their habitation, and vpon whose bzaunches the foules of the aire did sit:

22 It is thou, O king, whiche art great and mightie, for thy greatnesse increaseth, & reacheth vnto the heauen, so doth thy dominion to the endes of the earth.

23 But wheras the king saw a watcher, and a holy one that came downe from heauen, and sayd, Helpe downe the tree, & destroy it, yet leaue the stumpe of the rootes therof in the earth, and with a band of iron & bzaile binde it among the grasse of the fielde, & let it be wet with the dewe of the heauen, and let his portion be with the beastes of the fielde, till

24 This O king is the interpretation, yea it is by very decree of hym that is hygher of al, and it toucheth my lord the king.

25 Thou shalt be cast out from men, and thy dwelling shalbe with the beastes of the fielde: with grasse shalt thou be fed like oxen, thou must be wet with the dewe of the heauen, yea seuen times shall passe over thee, till thou knowest that the hygher hath power over the kingdome of men, & geueth it to whom he list.

26 Moreover, where as it was sayd, that the stumpe of the roote of the tree should be left still: it betokeneth, that thy kingdome shall remayne whole vnto thee, after thou hast learned to knowe that the power commeth from heauen.

27 Wherefore, O king, let my counsel be acceptable vnto thee, and breake of thy sinnes by righteousnesse, and thynne iniquities by mercie towarde the poore: lo, let there be a healing of thynne errour.

28 All these thinges toucheth the king Nabuchodonozor.

buchodonozor.

29 So after twelve monethes, the king walked in the palace of the kingdome of Babylon.

30 And the king spake, & sayd: Is not this great Babylon that I haue buylt for the house of the kingdome by the might of my power, and for the honour of my maiestie:

31 whyle these wordes were yet in the kinges mouth, there fell a voyce from heauen, saying: O king Nabuchodonozor, to thee be it spoken, Thy kingdome is departed from thee,

32 And thou shalt be cast out of mens companie, thy dwelling shalbe with the beastes of the fielde: so that thou shalt eate grasse like oxen, and seuen times shall passe over thee, vntil thou knowest that the hygher hath power vpon the kingdome of men, and geueth it vnto whom it pleaseth hym.

33 The very same houre was this matter fulfilled vpon Nabuchodonozor, so that he was cast out of mens companie, & did eate grasse like oxen, and his body was wet with the dewe of heauen, till his heeres were growen as Eagles feathers, and his nayles like byrdes clawes.

34 When this time was past, I Nabuchodonozor lift by myne eyes vnto heauen, and mine vnderstanding was restored vnto me: then gaue I thanks vnto the hygher, I magnified & prayled hym that liueth for euermore, whose power is an euerlasting power, and his kingdome is from one generatio to another.

35 And all they that dwel vpon the earth, are to be reputed as nothing, and according to his will he worketh in the arme of heauen, among the inhabitants of the earth: and there is none that may resist his hand, or lay vnto him, what doest thou?

36 At the same time was myne vnderstanding geuen me againe, and I was restored to the honour of my kingdome, my gloire and my beautie was restored vnto me, & my counsellors and princes sought vnto me, and I was established in my kingdome, & my gloire was augmented towarde me.

37 Now therefore I Nabuchodonozor prayse, and extol, & magnifie the king of heauen, whose workes are all truerh, & his wayes indgement, and those that walke in pryde he is able to abase.

After that Daniel had declared this vision: this his gyfte declared in the next verse, sheweth that it is not in us to conuert to God, except his spirit moue him, saying that these terrible thynghes could not moue him to repent.

What is the fourth of the verses mentioned in the verse 16. and 23. & 25.

By whom it seemeth he was put from his kingdome before. We both see that God for his delinquency, be also confers his fault, that God only may haue the glorie, and man the shame, and that he may be created and man self downe.

and feared before him: he slew whom he would, he smote whom it pleased him: againe, whom he would he set vp, and whom he list he put downe.

20 But because his heart was loftie, and his minde strengthened in pride, he was deposed from his kingly throne, and they toke his glory from him.

21 He was drinen out from the sonnes of men, his heart was made lyke the beastes, and his dwelling was with the wilde Asses, they fed him with grasse lyke Oren, and his body was wet with the dewe of the heauen, till he knewe that the most hie God bare rule ouer the kingdom of men, and that he appoynteth ouer it whom so euer he pleaseth.

22 And thou his sonne, **D** Balthasar, hast not submitted thyn heart, though thou knewest all these things:

23 But hast lift vp thy selfe against the Lorde of heauen, so that the vessels of his house were brought before thee, that thou and thy princes, with thy wyues and concubines, might drinke wine thereout: and thou hast prayesed the gods of siluer and golde, of brasse and iron, of wood and stone, which neither

see, heare, nor vnderstand: As for the God in whose hande consisteth thy breath and all thy wayes, thou hast not glorified him.

24 ⁽¹⁾ Then was the knockles of the hand sent from him, and hath written this writing.

25 And this the writing that he hath written: MENE^(b) MENE, THECEL, VPHARSIN.

26 Now the interpretation of the thing is this: MENE, God hath numbred thy kingdom, and brought it to an ende.

27 THECEL, thou art wayed in the balaunce, and art founde wanting.

28 PHERES, thy kingdom is deuided, and geuen to the Medes, and Perses.

29 Then commaunded Balthasar, and they clothed Daniel with purple, and a chayne of golde about is necke, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 The very same night was Balthasar the king of the Chaldees slaine.

31 And ⁽¹⁾ Darius of the Medes toke the kingdom, being threescore & two yeres of age.

(1) After that God had so long time deferred his anger, & patiently waited for thine amendment.

(b) This word is doubled, not onely to expoggerate the certaintie of the matter, but also as some thinke, the one to signifye the ende of the king, the other the ende of the kingdom.

(1) Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

¶ The .vi. Chapter.

• Daniel is made ruler over the lordes. 5 The imagination of an act against Daniel. 7 The proclamation of the act wherof Daniel is accused vnto the king as a transgressour. 16 He is put into a denne of lions by the commaundement of the king. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions to be torne asunder. 26 Darius by the proclamation of a decree, magnified the God of Daniel.

1 **I** pleased Darius to set ouer his kingdom a hundred and twentie gouernours, which should be ouer the whole kingdom.

2 Aboue these he set three princes, of whom Daniel was one, that the gouernours might geue accomptes vnto them, and the king should haue no damage.

3 Nowe this Daniel was preferred aboue the princes and gouerners, for the spirit of God was plenteous in him: so that the king was minded to set him ouer the whole realme.

4 Wherefore the rulers and gouernours

^(a) sought an occasion against Daniel concerning the kingdom, but they coulde finde none occasion nor fault: for he was so faithfull, that there was no blame nor fault founde in him.

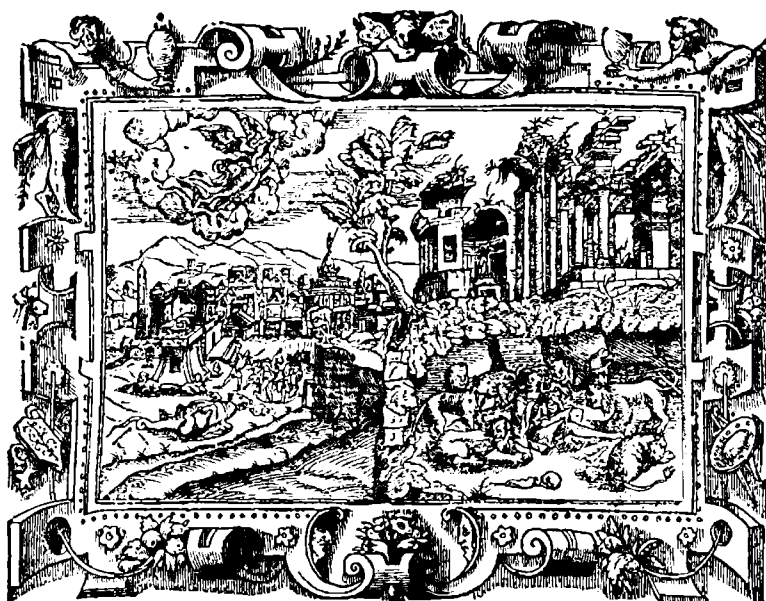
5 Then saide these men, we shall finde none occasion against this Daniel, except we finde it against him concerning the lawe of his God.

6 Upon this went the princes and lordes together vnto the king, and saide this vnto him: King Darius, liue for euer.

7 All the rulers of thy kingdom, the officers and gouernours, the counsellers and dukes, haue consulted together to make a decree for the king, & to establish a statute, That who so desireth any petition either of any god or man within these thirtie dayes, except of thee O king,

(a) That the wicked can not abate the graces of god in others, but seeke by all occasions to disgrace them, therefore against such as faultless there is no better remedie then to walke by right in the feare of God, and to haue good consciences.

The prophetic



king, he shalbe cast into the lions denne.
8 Robt King confirme the decree, and
seale the writing, that it be not chaun-
ged accordyng to the lawe of the Medes
and Persians, which altereth not.

9 wherefore king Darius sealed the
writing and decree.

10 Now When Daniel vnderstoode that
he had sealed the writing, he went into
his house, and the ^(b) windowes of his
chamber toward Jerusalem stood
open, there kneeled he downe vpon his
knees three times a day, he made his
petition, and prayes his God, as he dyd
afore time.

11 Thentheſe men aſſembled and found Daniel making his petition, and praying unto his God.

12 So they came to the king, & spake before him concerning his commaundement, saying: O king, hast thou not sealed the decree, that within thirtie dayes whoso requireth his petition of any God or man, but onely of thy selfe O king, he shalbe cast into the denne of lions: The king answered and said, Yea it is true, according to the lawe of the Medes and Perses that altereth not.

E 13 Then answered they, and saide vnto the king: This Daniel which is of the children of the captiuitie of Iuda, O king, regardeth neither thee, nor thy decree that thou hast sealed: but maketh his petition three times a day.

14 When the king heard these wordes, he

was sore displeased with him selfe, and
set his heart on Daniel to deliuer him,
and he laboured till the sonne went
downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto him: Knowe this O king, that the lawe of the Medes & Perses [is] that the commaundement & statute which the king maketh, may not be ^(c) altered.

16 Then the king commaunded, and they brought Daniel, and they cast him into the lions denne. Nowe the king spake vnto Daniel, & saide: Thy God Whom thou allway seruest, euen he wyll deliuer thee.

17 And there was brought a stone, & laide
vpon y^e mouth of the denne, this the king
sealed with his owne ring and with the
signet of his princes, that the purpose
concerning Daniel should not be chaun-
ged.

18 So the king went into his palace, and
remained fasting, neither was there a-
ny instrumentes of musicke brought in
before him, & his sleepe went from him.

19 But betimes in the morning at the
bryake of the day, the king arose, & went
in all haste vnto the denne of the lions.

20 Now as he came nye vnto the denne, he
crept with a pittious boyce vnto Daniel,
yea the king spake and saide vnto Daniel:
O Daniel, thou seruaut of the liuing
God, is not thy God whom thou seruest
alway able to deliuer thee from lions?

21 Even

(C) Because
he would not
be his science
that he
sent to
his wicked
deceit, he set
open his win-
dow to a
world of mis-
fortune when he
opened, both
to there by
himself with
the remem-
brance of
his promi-
ses to his peo-
ple, when they
should prop
toward that
temple; a also
that others
might see, that
he would not
reconcile
heart nor
deceit,
these false
doctrines, to any
thing contra-
ry to gods
will.

(c) ¶ Thus the
switched man-
sine y^e lewde
by consuetude
y^e auctoritate,
which is
oftentimes ex-
posed lightnes
of troubles,
such as the
transcendence
of herby p^r-
sistence: and
other things
ought rather
to leave, not be
ascribed to
breaks such.

21 Then Daniel saide vnto the king: O king, liue for euer.

22 By God hath sent his angel, which hath shut the lions mouthes, so that they might not hurt me, for myne⁽¹⁾ vnguiltinesse is founde out before him: and as for thee O king, I neuer⁽²⁾ offended thee.

23 Then was the king exceeding glad for him, & commaunded to take Daniel out of the denne: So Daniel was brought out of the denne, & no maner of hurt was founde vpon him, for he⁽³⁾ put his trust in his God.

24 And as for those men which had accused Daniel, the king commaunded to bring them, & to⁽⁴⁾ cast them into the lions denne, them, their children, & their wyues: so the lions had the masterie of them, and brake all their bones asunder

or euer they came at the grounde of the denne.

25 After this, wrote king Darius vnto all people, nations, & tongues that dwelt in all landes: Peace be multiplied vnto you.

26 By commaundement is in all my dominion and kingdome, that men feare and stand in awe of Daniels God: for he is the liuing God which abiderth euer, his kingdome shall not fayle, and his powver is euermlasting.

27 It is he that deliuereth and saucth, he doth wonders and marueylous workes in heauen and in earth, he hath preferred Daniel from the power of the lions.

28 So this Daniel prospered in the raigne of Darius, and in the raigne of Cyrus of Persia.

The .vij. Chapter.

A vision of foure beastes is shewed vnto Daniel. The vision is interpreted of foure kingdomes of the worlde. 27 Of the euermlasting kingdome of Chryste.



In the first yere of Balthazar king of Babylon, sawe Daniel a dreame, & there were visions in his head vpon his head: which⁽¹⁾ dreame he wrote, & declared the summe of the matter,

2 Daniel spake and saide: I sawe in my vision by night, and beholde, the foure⁽²⁾ Windes of heauen stroue vpon the great sea,

3 And foure great beastes came vp from

the sea, one diuers from an other.

4 The first was as a⁽³⁾ lion, and had Eagles wings: I beheld till his wings were pluckt from him, and he lifted vp from the earth, & set vpon his feete like a man, & there was geuen him a mans heart.

5 Behold an other beast, [which was] the second, was lyke a⁽⁴⁾ beare, and stood vpon the one side: betwixt his teeth in his mouth he had thre ribbes, and it was saue vnto him thus: Arise, eate vp much fleshe.

6 Then

re: The beastes are kinges, kingdomes, or monarchies: 27 The lion, the kingdome of Babylon is bithersauero, which sought to conquish the nations aduoynting: but after his winges were pluckt and his kingdome taken away, he returned to the condition of a man, and so on. (2) The second monarchie of the Persians and Medes.

1. Daniel wrote the vision in the first year of Balthazar king of Babylon. 2. Daniel saw four winds of heaven striving upon the great sea. 3. Four great beasts came up from the sea. 4. The first was a lion with eagle wings. 5. The second was a bear. 6. The third was a leopard. 7. The fourth was a terrible beast with four heads and wings. 8. The king of Babylon was slain by the first beast. 9. The king of Persia was slain by the second beast. 10. The king of Greece was slain by the third beast. 11. The king of Rome was slain by the fourth beast. 12. The fourth beast was the most terrible and powerful of all.

1. The first beast was a lion with eagle wings. 2. The second beast was a bear. 3. The third beast was a leopard. 4. The fourth beast was a terrible beast with four heads and wings. 5. The king of Babylon was slain by the first beast. 6. The king of Persia was slain by the second beast. 7. The king of Greece was slain by the third beast. 8. The king of Rome was slain by the fourth beast. 9. The fourth beast was the most terrible and powerful of all. 10. The fourth beast was the most terrible and powerful of all.

The prophecie

- (c) The thirde monarchie of the Macedonians.
- (1) That is, his four chiefe capes, which had the empire after his death becoue among them.
- (g) That is, the Roman empire, which was a a m d s. For, I could not be compassed to any death, because the nature of none was able to expelle it.
- (g) which signifye ten kinges, as verie. 2. 4.
- (h) That is, God, which was before all times.
- (i) So was the man in old time of princes chosen, to be made so, that they might be moued and remoued the caesars.
- (k) This is ment of the first coming of Christ, when as the spirit of God was plainly revealed by his gospell.
- (l) Which is ment of Christ who had not yet taken vpon him mans nature, nor ther was the forme of man vnto the flesh, as he was after his birth, but appeared then a figure, and that in the story.
- (m) That is, the coming of the angels, as verie. 2.
- (n) That is, those other people, which shall haue a kingdome and church to come time in the court.
- (o) That is, the thirce other empires.
- (p) That is, to the church.
- 6 When I looked, and beholde, there was an other lyke vnto a^(c) leopard, this had wings as a foule, euen⁽¹⁾ foure vpon the backe: this beast had foure heads, and there was power geuen him.
- 7 After this I saw in a vision by night, & beholde, the fourth beast was grimme and horrible, and marueylous strong: it had great iron teeth, it deuoured & destroyed, & stamped the residue vnder his fecte, it was vntike y^(g) other beastes that were before it, for it had^(g) ten hornes.
- 8 As I considered the hornes, beholde, there came by among them another little horne, before whom there were thre of the first hornes pluckt away: and behold, this horne had eyes lyke the eyes of a man, & a mouth speaking presumptuous thinges.
- 9 I behelde till the thrones were set by, & the^(h) auncient of dayes did sit: whose garment was white as snowe, and the heeres of his head lyke the pure wooll: his throne was like the fire flambe, and his⁽ⁱ⁾ wheeles as burning fire.
- 10 There issued forth a fire streame, and went out from before him: a thousand thousandes ministred vnto him, and ten thousand thousandes stood before him: the iudgement was set, & the^(k) bookes opened.
- 11 Then toke I heede therunto, because of the voyce of the proude words which the horne spake: I behelde till the beast was ilaine, and his body destroyed, and geuen to be bent in the fire.
- 12 As concerning the other beastes, they had their dominion taken away, but their lines were prolonged for a certaine time and season.
- 13 I saw in visions by night, and behold there came^(l) one in the cloudes of heauen, lyke the sonne of man: which went vnto the auncient of dayes, before whom they brought him.
- 14 And he gaue him dominion & honour, and a kingdome, that al people, nations, and languages should serue him: his dominion is an euertlasting dominion which shall neuer be taken away, and his kingdome shall neuer be destroyed.
- 15 I Daniel was troubled in my spirite in the midst of my body, and the visions of my head made me afraide.
- 16 I gate me vnto^(m) one of them that stood by, and asked him the truth concerning all these thinges: so he tolde me, and made me vnderstand the interpretation of these thinges.
- 17 These great beastes which are foure, are foure kinges which shall arise out of the earth:
- 18 But the⁽ⁿ⁾ high saintes shall receaue a kingdome, and possesse a kingdome for euer, euen for euer and euer.
- 19 After this, I required to knowe the truth concerning y^(g) fourth beast, which was so vntike the other beastes, and so horrible, whose teeth were of iron, and his nayles of brasse, which deuoured and destroyed, and stamped the residue vnder his feete:
- 20 [I desired] also [to knowe the truth] as touching the ten hornes that he had vpon his head, and this other which came by afterwarde, before whose face there fell downe thre, which horne had eyes and a mouth that spake presumptuous thinges, and looked with a grimmer visage then his^(o) fellows.
- 21 I behelde, and the same horne made bataille against the saintes, yea & preuailed against them.
- 22 Until the auncient of dayes came that the iudgement was geuen to the high saintes, and till the time came that the saintes had the kingdome in possession.
- 23 He gaue me this answer: That fourth beast, shall be the fourth kingdome vpon earth, it shall be vntike to all the kingdomes: it shall deuour, treade downe, and destroy all other landes.
- 24 The ten hornes, are ten kinges that shall arise out of that kingdome: after whom there shall stande by another, which shall be vntike to the first, and he shall subdue thre kinges:
- 25 And he shall speake wordes against the highest of all, he shall destroy the high saintes, and thinke that he may chaunge times and lawes: they shall be geuen into his hande vntill a time, and times, and the deuiding of a time.
- 26 But the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the ende.
- 27 And the kingdome and dominion, & the greatnes of the kingdome vnder the whole heauē, shall be geuen to the^(p) people of high saintes, whose kingdome is an euertlasting kingdome, and all powres shall serue and obey it.
- 28 Hitherto the ende of the wordes: I Daniel had many cogitations [which] troubled me, & my countenance chaunged in me: but the wordes I kept still in my heart.

The .viii. Chapter,

A vision of a strife betwene a ramme and a hee goate. 20 The vnderstanding of the vision is, of the battaile betwene the king of Persia, and the king of the Grecians.



In the third yere of the raigne of king Balthasar, there appeared a vision vnto me [euē] vnto me Daniel, after that which I had seene in the beginning.

I saw in a vision (and when I saw it, I was in the palace of Susis, which is in the prouince of Elam) and in the vision me thought I was by the riuer of Ulai.

Then I looked vp and saw, & beholde, there stood before the riuer a ramme which had two hornes: and these two hornes were hye, but one was hyer then the other, & the hyest came vp last.

I saw that this ramme pushed with his hornes against the west, against the north, and against the south: so that no beastes might stand before him, nor defend them from his power, but he did as him list, and became great.

And as I considered, beholde there came a hee goate from the west, ouer the whole earth, and touched not the ground: and this goate had a home appeared betwixt his eyes.

And he came vnto the ramme that had the two hornes (whom I had seene standing by the riuer) and ranne fiercely vpon him with his might.

And I sawe him brabe nye vnto the ramme, being very fierce vpon him; yea he smote the ramme and brake his two hornes, neither had the ramme so much strength as to stande before him: but he cast him downe to the grounde, trode him vnder his feete, & there was none able to deliuer the ramme out of his power.

Therefore the goate wared exceeding great, & when he was at the strongest, his great home was broken: Then grew there other foue notable ones in the steade of it, towarde the foure windes of the heauen.

And out of one of them came forth a litle home, which wared very great toward the south, toward the east, and toward the pleasant lande.

It crele vp vnto the hoast of heauen, whereof it did cast some downe to

the grounde, and of the starres also, and trode them vnder foote.

Now, it crele vp against the prince of the hoast, from whom the dayly sacrifice was taken away, and the places of his sanctuarie caste downe.

And powder was geuen vnto it ouer the dayly sacrifice for the iniquitie, and it shall cast downe the treuth to the grounde: and thus shall it do, and prosper.

Upon this, I heard one of the saintes speaking, and one of the saintes spake vnto Palmont, saying: how long shall the vision of the dayly sacrifice and of the iniquitie of desolation endure, to geue both the sanctuarie and the powder to be troden vnder foote?

And he answered me: Vnto the evening and the morning, two thousand and thre hundred: then shall the sanctuarie be cleansed.

Now when I Daniel had seene this vision, and sought for the vnderstanding of it: beholde, there stood before me like the similitude of a man.

And I heard a mans voyce betweene Ulai, which cryed, and saide: O Gabriel make this man vnderstande the vision.

So he came and stood by me: but I was afraid at his coming, and fell downe vnder my face: Then said he vnto me, Understand thou sonne of man: for at the time of the ende this vision shall be.

Now as he was speaking vnto me, I fell in a slumber vpon my face to the grounde: but he touched me, and set me vp in my place.

And he saide, Beholde, I wyll shewe thee what shall be in the last day: for in the time appoynted it shall be fulfilled.

The ramme which thou sawest hauing two hornes, is the king of the Medes and Perses,

And the goate, is the king of Grecia: and the great home that is betwixt his eyes, that is the first king.

But where as it brake, & foue other rose vp in the steade: (it signifieth) that out of this people shall stande vp foue kingdomes, but not so mightie as it.

23 And

(n) That is, God.
(r) The labors to abolish the gods religion, and to cast downe his seruice.

(t) This home shall abolish the true doctrine, and so corrupt gods seruice.
(s) One of the angels.
(u) That is, a secrete one, or a marvellous one.
(w) Whereby is vnderstande that the creature of all creatures.
(x) Evening and morning, do signifie a naturall day, that is, 24 hours.

(m) That is, Child.

(y) That is, betweene the banks of the riuer Ulai.
(aa) This power to come moue the angel, becausely it was God.
(b) That is, the vision, the fulfilment hereafter in time comes next.

The prophetic

23 And in the ende of their kingdome,
When the wicked are come to the full, a
living of a ^(c) fierce countenance, and
vnderstanding harde sentences, shall
stand by.

24 his power shall be mightie, but not in
(^o) his strength, & he shall destroy won-
derfully, he shall prosper & practise, and
destroy the (^o) mightie and the holy peo-
ple.

25 And through his policie also he shall
cause craft to prosper in his handes, he
shall extoll him selfe in his heart, and in
prosperitie he shall destroy many, & ma-

ny one shalbe put to deary in his weak-
thynesse: he shall stande by against the⁽¹⁾
prince of princes, but he shalbe destroyed
without⁽²⁾ hande.

26 And the vision of the ⁽ⁿ⁾ evening and the morning, which is declared, is true: therfore seale thou by the vision, for it shalbe after many dayes.

27 Upon this was I Daniel feeble, so
that I lay sicke [certaine] dayes : but
when I rose vp, I went about þ^e kinges
busines, and was astonied at the vision,
newerthelesse, no man vnderstoode it.

The .ix. Chapter.

1 Daniel desireth to haue that preſourmed of God, which he hath promiſed concerning
the returne of the people from their baniſhment in Babylon. 15 A true confeſſion.
20 Daniels prayer is harde. 21 Gabriel the angel expoundeth vnto him the viſion of
the threeſcore and ten weekes. 24 The annoyning of Chriſte. 25 The building againe
of Hieruſalem vnder Nehemia. 26 The death of Chriſte.

21

(a) Other people called *Atia* ges.



In the first yere of Da-
rius the sonne of ^(a) A-
hasuerus, Which was
of the seede of the Me-
des, & Was made king
ouer the ^(b) realme of
the Chaldees,

2 Euen in the first yere of his raigne, I Daniel understoode by ^(c) bookes the number of the yeres, wherof the Lorde spake vnto Ieremie the prophete, thatt he woulde accomplishe seuentie yeres in the desolatto[n] of iherusalem.

3 And I turned my face vnto the Lord
God, and sought by prayer and supplica-
tion, With fasting, sackcloth, and ashes.

4 I prayed vnto the Lorde my God, and
made my confession, saying: O Lorde
God, great and fearefull, which kepest
covenant and mercie with them that
loue him and kepe his commaunde-
mentes:

5 we haue sinned and haue committed
iniquitie, and haue done wickedly, yea
we haue rebelled, & haue departed from
thy preceptes, & from thy iudgements

6 We woulde not obey thy seruantes
the prophetes, that spake in thy name to
our kinges and princes, to our forefa
thers, and to all the people of the lande

7 **D** Loyde, righteousnesse belongeth
vnto thee, vnto vs open shame, as
come to passe this day vnto euery man
of Iuda, and to them that dwel at Ierusalem,
yea vnto all Israel, wheth

they be farre o2 nye throughtout all the
landes whither thou hast d2uen them,
because of their offences that they haue
done against thee.

8 Hea O Lorde, vnto vs, to our kinges
& princes, to our forefathers that haue
offended thee, belongeth open shame.

9 Unto the Lorde our God pertayneth
compassion and forgepenesse, though
we haue rebelled against him.

10 And We haue not obeyed the ^(b) voyce
of the Lorde our God, to walke in his
lawes which he layde before vs, by the
hande of his seruantes the prophetes.

11 **Yea** all **Iſrael** haue tranſgreſſed and
gone backe from thy lawe, ſo that they
haue not hearkened vnto thy voyce:
Wherefore the ^ccurſe and oth that is
written in the lawe of Moyses the ſer-
uant of God, againſt whom we haue
offended, is poured vpon vs.

12 And he hath confirmed his wordes
which he spake against vs and against
our iudges that iudged vs, to bring vp
on vs such a great plague as neuer was
vnder heauen, lyke as it is now come to
passe in Hierusalem.

13 Pea, all this plague as it is written in
the lalve of Moyſes, is come vpon vs
yet made we not our prayers before the
Lorde our God, that we might turne a
gaine from our Wickednes, and vnder
ſtand thy trueth.

14 Therefore hath the Lord watched by
on the plague, and brought it upon vs

(f) கனம்,
எஸ்.சி.சி.
(g) கோ
கூலிப் பணி?
him with a
notable
plague.
1. March 94
(h) கனம்
பெர்சு.14.

(D) He sheweth that they rebel against God, which serve him not according to his commands, devout and free; &c.

(c) In Dents.
17, c. of the
circle confir-
med by an
obj.

The prophecie

his face to loke vpon was lyke lighte-
ning, his eyes as lampes of fire, his
armes and feete were lyke in colour to
pollyshed brasse, and the voyce of his
wordes was lyke the voyce of a multy-
tude.

7 And I Daniel alone sawe this vision,
for the men that were with me saw not
the vision: but a great fearefulness fell
vpon them, so that they fled away and
hid them selues.

8 Therefore I was left alone, and saw
this great vision, and there remayned
no strength in me: for my colour was
turned in me into corruption, and I re-
teyned no strength.

9 Yet heard I the voyce of his wordes:
and when I heard the voyce of his
wordes, I fell astonied vpon my face and
my face toward the earth.

10 And beholde a hande touched me,
which set me vp vpon my knees, and vp-
on the paulines of my handes.

11 And he saide vnto me: O Daniel, thou
welbeloued man, take good heede to the
wordes that I say vnto thee, and stand
in thy place: for vnto thee am I now
sent. And when he had said these wordes
vnto me, I stode vp trembling.

12 Then saide he vnto me, Feare not
Daniel: for since the first day that thou
didst set thyne heart to vnderstand, and
to chasten thy selfe before thy God, thy
wordes were hearde, and I am come
for thy wordes.

13 But the^(b) prince of the kingdome of
Persia withstode me one and twentie
dayes: but lo, Michael one of the chiefe
princes came to helpe me, & I remained

there by the kinges of Persia.

14 And I am come to shew thee what
shall come vnto thy people in the latter
dayes: for it wyll be long yet of the visi-
on be fulfilled.

15 Now whē he had spoken these wordes
vnto me, I cast downe my head to the
grounde, and held my tongue.

16 And beholde, there touched my lippes
one very lyke vnto a man: then opened
I my mouth and spake, and saide vnto
him that stode before me, O my lord,
by the vision my ioyntes are turned out
of their place, and I haue reteyned no
strength.

17 For holwe can the seruaunt of this my
Lorde, talke with my Lorde (being)
such a one? And as for me, straight way
there remayned no strength in me, nei-
ther is there breath left in me.

18 Then there came againe and touched
me one lyke the appareance of a man,
and he strengthened me:

19 And saide, O man greatly beloued
feare not, peace be vnto thee, be strong
and of good courage. So when he had
spoken vnto me, I was strengthened
and saide, Speake on my Lorde: for
thou hast strengthened me.

20 Thus saide he: Knowest thou where-
fore I am come vnto thee: now wyll I
returne to fight with the prince of the
Perses: as soone as I go forth, lo, the
prince of Greke lande shall come.

21 Nevertheless, I wyll shew thee that
that is noted in the scripture of trueth:
and there is none that helpeth me in
these thinges, but Michael your
prince.

¶ The .xj. Chapter.

1 I prophete of the kinges of Persia. 2 Of the kingdome of Grece. 3 Of the kingdome
of Egypt, and of the bonde thereof. 4 Of the battaile with the kingdome of Syria.

1 And in the first yere of
Darius of Media^(a)
I stode to comfort
him and to strength
him.

2 And now wyll I
shew thee the trueth:
Behold, there shall stand by yet^(b) three
kinges in Persia, but the fourth shalbe
farre richer then they all: and by his
strength & by his riches he shall stre-
ngthen^(c) all against the realme of Greke
lande

3 Then shall there arise yet a^(d) mightie

king, that shall rule with great domi-
nion, and do what him list.

4 And when he shall stand by, his king-
dome shalbe^(e) broken, & shalbe deuided
toward the four windes of the heauen,
and not toward his posteritie, nor accor-
ding to his dominion which he ruled:
for his kingdome shalbe pluckt by, euen
for others besides these.

5 And the^(f) king of the south shalbe
mightie, and^(g) one of his princes, and
he shall preuaile against him, and beare
rule: his dominion shalbe a great domi-
nion.

6 And

(b) Meaning
Cambyses,
who reigned
in his fathers
throne, did
not only hin-
der thus long
the building
of the temple,
but would
have further
ragged, if God
had not sent
me to resist
him: and there-
fore have I
spoken for the
prophete of the
Church

(a) The angel
saith that Dae-
riel, that god
hath given
him power to
performe
these thinges,
seeing he ap-
pointed him
to assist Darius
when he
overcame the
Chaldeans.
(b) wherof
Cyrus was
the first, the
second Cambes-
es, & third
Darius. (c)
Darius the
fourth, &c.



(c) Meaning
that he would
not only by-
pass the rage of
Cambyses,
but also the
other kinges
of Persia, by
the defeat of
the defeat of
the Chalde-
ans, under
Cyrus, who in the
first year

(e) Rom.
chap. 13.

(f) To wit,
Antiochus
king of
Syria.
(g) That is,
Antiochus
king of
Syria, who
was the
first of the
Seleucids
to be
mentioned
in the
text.

(c) For he raised up all the east countreys to fight against the Grecians: and albeit he had in his armie nine hundred
thousand men, yet in four battailes he was discomfited and fled away with shame. (d) That is, Alexander the great.

And in the ende of yeres, they shalbe ioynd together, & the kinges^(b) daughter of the south shall come to the kyng of the north for to make an agreement, but she shall not retayne the power of the^(c) armie, neither shall he continue nor his armie: but she shalbe deliuered [to death] and they that brought her, and he that begat her, and he that comforted her in these times.

But out of the bud of her^(d) rootes, shall one stande vp in his steede, whiche shall come with an armie, and shall enter into the fortreffe of the kyng of the north, and do with them [as he list] and shall preyenale.

And shall also cary captiues into Egypt their gods, with their molten images, with their pretious vessels of siluer and of gold, and he shall continue moze yeres then the kyng of the north.

So the kyng of the south shall come into his kyngdome, and shall returne into his owne lande.

Wherfore his sonnes shalbe thyred^(e) by, and shall gather together a nightie great host of people, & one shal come and ouerflowe and passe throughe: then shall he turne agayne and be^(f) stirred by at his fortreffe.

Then y^(g) king of the south shalbe angry, and shal come forth to fight with him [euen] with the king of the north, for he shall set forth a great multitude, & the multitude shalbe geuen into his hande.

Then the multitude shalbe proude, and their heartes shalbe lifted by, for he shall cast downe thousandes: but he shall not still preyenale.

For the^(h) kyng of the north shall returne, and shal set forth a greater multitude then afoze, and shall come forth (after certayne yeres) with a nightie armie and great riches.

And at the same time there shal⁽ⁱ⁾ many stande by against the kyng of the south, so that the^(j) seditious chyldren of thy people also shall exalt them selues to establish the vision, but they shal fail.

So the kyng of the north shal come & cast by amount, & take the strong cities: and the^(k) armies of the south shall not resist, neither his chosen people, neither shal there be any strength to withstand.

And when he cometh, he shall han- dle him as he list, and no man shal stand against him: he shall stande in the plea-

saunt^(l) lande, whiche by his hande shal be consumed.

Agayne, he shall set his face to enter with the power of his whole kyng- dome, and his confederates with hym, thus shall he do: and he shall geue hym the^(m) daughter of women to destroy her, but she shall not stande [on his side] neither before hym.

After this shall he turne his face into the⁽ⁿ⁾ iles, and shall take many: but a^(o) prince shal cause his shame to light byon him, beside that, he shall cause his owne shame to turne byon him selfe.

For he shal turne his face toward the fortres of his owne lande: but he shalbe ouerthrowen and fall, and be no moze founde.

Then shall^(p) stande by in his place a rayler of taxes^(q) [in] the gloze of the king- dome, & after a fewe dayes he shalbe destroyed, neither in wrath nor in battel.

In his steede there shal stande by a^(r) byle person, to whom they shal not geue the honour of the kyngdome: but he shal come in peaceably and obtaine the kyngdome with flatteries.

And the^(s) armies shalbe ouerflowed with a flud before hym, and shalbe broken, & also the prince of the couenaunt.

And after the^(t) league made with him, he shall worke deceptfully: for he shall come by, and overcome with a^(u) small people.

He shal enter into the quiet and plenti- full prouince, and he shal do that which^(v) his fathers haue not done, nor his fa- thers fathers: he shall deuide among them the pray, and the spoyle, and the substance, yea and he shal forecast his deuices against the strong holdes [euen] for a tyme.

Also his power & heart shall he stirre by with a great armie against the kyng of the south, the kyng of the south shal be moued unto battayle with a great and a nightie host also: neuerthelesse he^(w) shal not stande, for they shal fore- cast deuices against him.

Yea^(x) they that feede of the portion of his meate, shal destroy him, and his ar- mie shal^(y) ouerflowe, and many shal fall and be slaine.

These two kinges hartes shalbe to do^(z) mischief, & they shal talke of deceit at one table, but it shal not prosper, for yet the ende shalbe at y^(aa) time appointed.

Then

(c) The she-
deth that he
shall not only
after f. & g
shall be but also
the Jews, & g
shall enter into
their country,
whereof he ad-
monisheth this
before, & they
may knowe
that all these
things come
by Gods pro-
vidence.
(d) Antiochus
married his
daughter
Cleopatra to
Ptolemy
Epiphanes,
thereby the ra-
ther to over-
come hym: but
she favoured
her husband,
and obeyed not
the subtil plos-
ures of her fa-
ther.
(e) The
Jews mance
was to call all
coarces iles,
that were de-
uoted from the
by the sea: yet
Antiochus in-
uaded some of
these iles in
beede, as Eu-
roci, Rhodis,
Samos, Cy-
prus &c. and
at length con-
quered his ar-
mie into Gre-
ce.
(f) Whereas
Antiochus
concerned the
Jewes, & put their
ambassadors to
shame in all
places, he
was the con-
fession of
his sinne, &
his shame to
turne by his
owne
head.
(g) When
Antiochus
saw the pre-
sence of power-
tic he would
haue robbed
the temple of
Jupiter Do-
monus, the
counterpart
of hym.
(h) That is,
Antiochus shal
succeede him in
the Antio-
chus, who
should haue
been delected by
papson.
(i) Antiochus
Antiochus
Epiphanes,
who was
thought to be
the occasion of
Antiochus his
death, & was
of a wile, cru-
el, & flattering
nature, and de-
fracted his
brothers lon-
of the kyng-
dome, & by a
pro the kyng-
dome with one
consent of geo-
ple.
(j) Antiochus
shall not only
banquish all
the nides that
Antiochus shal
proue a:
gainst him: but also Ptolemy Philometor, whom he callyeth here the prince of the cau-
naunt. (k) For after that battayle, Philometor and his uncle Antiochus made a league. (l)
(m) For Antiochus came upon Philometor inuaders, whyle he suspected nothing. (n) Antiochus
in Egypt. (o) Philometor shalbe overcome by treason. (p) Signifying his pines
and chiefe about him. (q) Antiochus shal banquet the Egyptians. (r) The duke and
receptors shal take tence and banquet together, yet in their heartes they shall be enemies.

The prophetic

(1) whiche he shall take of the Jewes in spoiling Hierusalem and the temple, & this is tolde them before, to moue them to patience, knowing all things are done by Gods providence.

(m) Thieris, the Romaine power shall come against him: for Publius Popilius ambassadour, appointed him to depart in the Romaine

name, as which
thing he obay-
ed though
with griefe: &
so to purge his
rage, he came
againſt the
people of God
ſecond time

(n) With the
Jewes that
shall forsake
the covenante
of the Lorde:
first he was
called against
the Jewes by

3. On the hypothesis, and the second time by the same

(o) That is, a
great faction
of the wicked
Jewes shall
holde with
Antiochus.
(p) So called,
because the

because the
power of God
was nothing
diminished,
though this re-
vail set up in
temple & image
of Jupiter

Olmipius, &
 so began to co-
 rupt the pure
 service of god
 1. Mach. 6. a.
 (q) They tho-
 ught the con-
 stant among

people, shall
teache others
by their exam-
ple, and edifie
many in the
religion.
(c) To hee by
whom the

exhorteth the
 goble to con-
 stancie, al-
 though they
 shoulde perishe
 Church be like
 as he did in the
 whole course
 the 120. years

(a) The on-

(2) The angels tell her no-
teth two things:
first that
the Church
shall be in great
affliction and
trouble of

Whiles com
ming, and
next that Go
spil sende h
nall to de
clare it, who
here he calle
Michael.

28 Then shall he go home agayne into his lande with great substance, and let his heart against the holy covenant, so shall he do, and returne to his owne lande.

29 At the tyme appointed he shall come
agayne, and go towarde the south: but
the last shall not be as the first.

30 For the ships of ^m Chithim shall come
against him, therefore he shall be soile, and
returne, and fect against the holy coue-
naunt: so shall he do, he shall ^{euen} re-
turne and haue intelligence with them
ⁿ that forsake the holy couenaunt.

37 And ⁽⁶⁾armes shall stande on his part,
and they shall pollute the sanctuarie of
⁽⁶⁾ strength, and shall take away the
dayly [sacrifice] and they shall set by the
abominable desolation.

32 And such as wickedly breake the co-
uenant, shall he cause to sinne by flat-
terie: but the people that knowe their
God, shall preuaile and prosper.

33 Those also that haue ^(c) vnderstand-
ing among the people, shall enfourme
the multitude, and for a long season they
shall ^(c) fall with sword, with fire, with
captiuitie, and with the taking away of
their goodes.

34. Nowe when they shall fall, they shall
be holpen with a ⁽⁶⁾ litle helpe, but many
shall cleaue vnto them faynedly.

35 Mea ſonic of thoſe that haue vnder-
ſtanding ſhall fall, that they may be try-
ed, purified, and made whyte, tyll the
tyme be out: for there is a tyme ap-
pointed.

36 And a ¹hyng shall do what hym list,
he shall exalt and magnifie hym selfe a-
gainst al that is God, yea he shal speake
marneynous thynges against the God
of Gods, and he shall prosper ^(u) tyll the
Wyath be fulfilled: for the determinati-

a thousand times, and though they might endure never so long. ¶ And he saith, lo he cometh to deliver all at once; but so help, as they may still remain in the time of the day of grace, whither he will direct. ¶ And because the angels of the persecutions of the Jews, unto the coming of Christ, he now saith, which he useth by the name of a lying, who were without all religion, & the firmer than this people, on God hath appointed to punish his people: because

on is made.

37 He shall not regarde the God of his
 fathers, nor the desires of women;
 yea he shall not care for any God: for he
 shall magnifie him selfe above all.

38 But in his place shall he honour the
God ² Maazium, and the God whom
his father's knewe not, shall he honour
With ³ golde and silver, With pretious
stones and pleasaunt thinges.

39 Thus shall he do in the holdes of
Paruzzini With a strange GOD Whom
he shall acknowledge, he shall encrease
his glory, & shall cause them to rule over
many, & shall deuide the land for gaue:

40 And at the ende of tyme shall the king
of the ^(a)south puche at hym, & the king
of the north shall come against him lyke
a whyle wind, with chaerets, horsemen,
and with many shippes: he shall enter
into the countreys, and shall ouerflowe
and passe through.

41 He shall enter also into the pleasant
land, and many countreys shall be over-
throwen: but these shall escape out of
his hande ^(even) Edom and Moab, and
the chiefe of the chyldren of Ammon.

42 He shall stretch forth his hande also
vpon the countreys, and the lande of
Egypt shall not escape.

43 But he shall haue powler ouer the
treasures of golde and of siluer, & ouer
all the pretious thinges of Egypt, and
of the Libyans and Ethiopians in his
passing [by them.]

44 Penertheleffe, the tidinges out of the
east^(bb) and the north shall trouble him,
therfore he shal^(cc) go forth with great
wzath, to destroy and roote out many.

45 And he shall plant the tabernacles of
his palace betweene the seas, in the glo-
rious and holy mountaine: yet he shall
come to his ende, & none shal helpe him.

(2) The Roman Catholic observer notices many strange forms of religion in other nations, but that change their gods as they please; sacrifices, prayers, tempt them, & praise them; & he is about their gods.

(12) That is, the God of power and riches: they shall come there with power above all the gods, and worship it.

able with the
 most precious
 jewels of all
 the world, be-
 cause that
 heretofore men
 that have been
 in admiration
 for their posses-
 ses and riches.
 (na) Ebasus,
 both of Egypt-
 ians and the
 Syrians that
 at length fight

against the
knowance, but
they shall
outcome.

(bb) where he
that bears the
Gallies in
Naples, & the
consequence
concerned.
(c) See the
consequence

gusts out-
raged the Pers-
ians, and re-
solved that
to make En-
dion's habit

b. Steaming
 all shall rise at
 the generall
 correction,
 which here be
 mentioned.
 hat the sayd:
 will may cur
 ring respect

...the ...
...the ...
...the ...
...the ...
...the ...

The. xii. Chapter.

2 The prophesieth the resurrection of the dead. 9 The darknesse of the prophesie of Daniel.



At that tyme shal
(a) Michael stande by,
the great prince, which
standeth for the chy-
dren of thy people: for
there shalbe a tyme of
trouble, suche as neuer

Was since there began to be a nation,
vnto that same tyme: and at that tyme
thy people shalbe deliuered euery one
that shalbe found written in the booke.

2 And many of them that sleepe in the
dust of the earth, shal ^(b)awake, some to
euerlasting life, & some to shame & per-
petuall

(b) *Shaming* -
all shall rise at
the general
reformation,
which here he
mentions,
that the just-
full may ever
have respect
unto it, for in
earth shall they
find no more
rest.

petuall contempt.

3 They that be ^(c) wyse, shall shine as the brightnesse of the firmament: and they that ^(d) turne many to righteousnesse, as the starres for ever and ever.

4 But thou O Daniel shut vp the wordes, and seale the booke till the time of the ende: many shall go about here and there, and knowledge shall be encreased.

5 Then I Daniel looked, and beholde there stood other two, the one on this side of the banke of the ^(e) riuer, and the other on that side of the banke of the riuer.

6 And [one] sayde vnto the man clothed in linnen, whiche was ouer the waters of the riuer, when shal the ende of these wonders be:

7 And I hearde the man clothed in linnen, which was ouer the waters of the riuer, when he held vp his right ^(f) hand and his left hande vnto heauen, and sware by hym that liueth for ever, that [it shall tarie] for a ^(g) tyme, tymes, and a

halfe: and when he shall haue accomplished to scatter the power of the hoie people, all these thinges shall be finished.

8 Then I hearde it, but I vnderstoode it not: then sayde I, O my Lord, what shall be the ende of these thinges:

9 And he saide, Go thy way Daniel, for the wordes are closed vp and sealed tyll the tyme of the ende.

10 Many shall be purified, made white, and tryed: but the wicked shall do wickedly, and none of the wicked shal haue vnderstanding, but the wyse shall vnderstande.

11 And from the tyme that the ^(h) dayly [sacrifice] shall be taken away, and the abhominable desolation set vp, there shall be a ⁽ⁱ⁾ thousande two hundred, and ninetie dayes.

12 Blessed is he that waiteth and cometh to the thousande, three hundred, and ^(j) five and thirtie dayes.

13 But go thou thy way tyll the ende be, for thou shalt ^(k) rest, and stande vp in thy lot at the ende of the dayes.

Z (y)

The ende of the prophecie of Daniel.

T.

C. L.

(c) From the
apoc. that
Christ by his
sacrifice shall
take away the
sacrifice and
ceremonies of
the lawe, and
the destruc-
tion of the
temple and ci-
tie, whiche is
men here by
the abhominable
desolation. (d) Signi-
fying that the
tyme shall be
long, & yet the
chylren of
God ought
not to be dis-
couraged
though it be
deferred. (e) In this
number he ad-
deth a moneth
and a halfe to
the former
number, signi-
fying that it
is not in man
to appoint the
tyme of Chri-
sts coming,
but that they
are blessed
that patiently
waite his ap-
pearing. (f) Signi-
fying that he
should depart
this life, & rest
again with
the elect, wher
God hath suf-
ficiently hun-
bled & purged
his church.

The prophecie

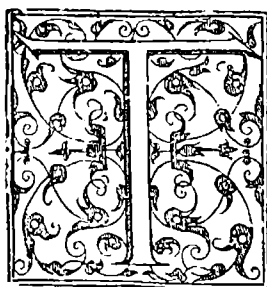
The booke of the prophete Osea.

The first Chapter.



1 The tyme wherein Osea prophesied. 2 The idolatrie of the people. 10 The calling of the gentiles. 11 Christe is the head of all people.

4. Reg. 13. 4.
and xvii.



he worde of the Lorde came vnto Osea the sonne of Beerī, * in the dayes of Osea, Joathan, Ahas, and Hezekias, kynges of Iuda, and in the tyme of Jeroboam the sonne of Joas kyng of Israel.

2 When the Lord spake first vnto Osea, he sayd vnto hym: * Go, take vnto thee a wife of fornications, and chyldren of fornications: for the lande hath committed great fornication [departing] from the Lorde.

3 So he went and toke Gomier the daughter of Deblaim: whiche conceaued and bare hym a sonne.

4 And the Lorde sayde vnto hym, Call his name Jezrahel: for * I wyll shortly auenge the blood of Jezrahel vpon the house of Jehu, and wyll bring the

kyngdome of the house of Israel to an ende.

5 And in that day wyll I also breake the bowe of Israel, in the valley of Jezrahel.

6 And she conceaued agayne, and bare a daughter: and [the Lorde] layde vnto hym, Call her name Lozuhamiah [that is, not obteynning mercy] * for I wyll no more haue pitie vpon the house of Israel, but I wyll vtterly take them away.

7 * Yet I wyll haue mercy vpon the house of Iuda, and wil saue them, euen thowhe the Lorde their God: and wil not saue them by bowe, sworde, battell, hoxles, or hoxsemen.

8 For when she had wayned Lozuhamiah, she conceaued againe, and bare a sonne.

9 Then sayd he, Call his name Loami [that is, not my people]: for ye are not my people, therefore I wyll not be your [God.]

10 Yet the number of the chyldren of Israel

Leui. xxi. b.
Eze. xliii. d.
(A) That is, one that of long tyme hath accustomed to play the harlot, not that the prophete did this in dede, but he sawe this in a vision: of the same committed by Iuda, to set forth vnder this parable of figure, the idolatrie of the Iudaicites.
4. Reg. xv. e.
xvii. xviii. b.
iii. Re. xxi. b.

4. Re. xix. b.

Gen. xli. d.
4. Re. xix. b.

rael shalbe as the sand of the sea, which can neither be measured nor tolde: and in the place where it was sayde vnto them, *We are not my people: it shall be sayde vnto them, *We are the chyldren of the liuing God.

11 *Then shall the children of Juda and the chyldren of Israel be gathered together, and appoynt them selues one head, and they shall come by out of the lande: for great shalbe the day of Iezrahel.

Ezech. 17. c.

The. ii. Chapter.

The people is called to repentance. He sheweth their idolaterie, and threatneth them, except they repent.

1



ell your brethren that they are my people, and your susterne, that they haue obtrayned mercy.

2

As for your mother, ye shall chide with her and reprove her, *for she is not my wyfe, neither am I her husbände: let her therfore put away her whoredome from her face, and her adulterie from her brestes:

3

Let I strip her naked, and set her *euen as she came into the worlde, and make her as a wyldernesse, and as a drye lande, and slay her for thyeste.

4

And I wyll haue no pitie vpon her chyldren: *for they be the chyldren of fornication.

5

Their mother hath played the harlot, and she that bare them *is come to confusio: for she sayde, I wyll go after my louers, that geue me my bread and my water, my wooll and flaxe, my oyle and my drinke.

6

Therefore beholde, I wyll stop thy way with thornes, and make a hedge, that she shall not finde her pathes.

7

And though she runne after her louers, yet shall she not overtake them: she shall seeke them, but not finde them. *Then shall she say, I wyll go and returne to my first husbände: for at that tyme it was better with me then now.

8

And she dyd not knowe that I gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed on Baal.

9

Therefore wyll I returne and take away my corne in the tyme thereof, and my wine in the season thereof, and set a gayne my wooll and my flaxe [whiche I

gaue her] to couer her shame.

10

*And now wyll I discouer her shame [euen] in the sight of her louers, and no man shall deliuer her out of my handes.

Iere. xlii. a.

11

Moreover, I wyll take away all her myrrour, *her holy dayes, her newe moones, her Sabbathes, and all her solempne feastes.

Deut. xvi. c.

12

I wyll destroy her vineyardes and figtrees, whereof she sayde: These are my rebardes that my louers haue geuen me, I wyll make them as a wood, and wyld beasts shall eate them by.

13

I wyll visite vpon her the dayes of Baal wherein she burned incense to hym, and decked her selfe with earerings and iewels, she folowed her louers, and forgate me saith the Lord.

Iudic. ii. b.

and. x. b.

14

Wherefore beholde, I wyll allure her and bryng her into the wyldernesse, and speake frendly vnto her.

15

From thence wyll I geue her: her vineyardes agayne, yea and the valley of Achor for an entry of hope: and she shall sing there *as in the dayes of her youth, and *as in the day when she came by out of the lande of Egypt.

Iosu. vii. d.

Iudic. vi. a.

Ezech. xv. a.

16

And at that day [saith the Lord] thou shalt call me, O my husbände, and shalt call me no more Baal.

17

For I wyll take away those names of Baal from her mouth, yea she shall neuer remember their names any more.

18

*Then wyll I make a couenaut for them, with the beasts of the feld, with the foules of the ayre, and with euery thing that creepeth vpon the earth: *As for bowe, sword, and battayle, I wyll destroy out of the

Leui. xxvi. a.

Esaia. ii. a.

lande,

or (ii)

The prophecie

- lande; and wyl make them to sleepe safely.
- Eze.xvi.b. 19 And I wyl marry thee bnto myne owne selfe for euer, yea euen to my selfe wyl I marry thee in righteousnes, in iudgement, in louing kindnesse and mercy.
- 20 In faythfulnesse also wyl I marry thee bnto my selfe, and thou shalt know the Lorde.
- 21 At the same tyme wyl I shewe my selfe gracious vnto the heauens saith

the Lorde, and the heauens shall helpe the earth:

- 22 And the earth shall helpe the come, wine, and oyle: and they shall helpe Iezrael:
- 23 And I wyl sowe her for my selfe in the earth, and wyl haue mercy vpon her that had not obtayned mercy: And to them whiche were not my people, I wyl say, Thou art my people: and they shall say, Thou art my God.

i. Pet. ii. b.
Rom. ix. d.

The. iii. Chapter.

The Jewes shalbe cast of for their idolatrye. Afterwarde they shall returne to the Lorde.

Eze.xlii.d.



hen sayd the Lorde to me: So yet and loue a woman beloued of her husbnde, and yet an adulteresse, according to the loue of the Lorde towarde the chyldren of Israel: and yet they haue respect to straunge gods, and loue the wine pottes.

Eze. xlii. a.
Amos vi. a.

- 2 So I gat her for fyftee siluerlinges, and for an homer and an halfe of barley.
- 3 And sayde vnto her: Thou shalt bide

with me a long season, thou shalt not play the harlot, thou shalt be to no other man, and I wyl be so vnto thee.

- 4 For the chyldren of Israel shall sit a great whyle without kyng, without prince, without sacrifice, without image, without Ephod, and without Theraphim.

i. Par. xvi. a.

- 5 But afterwarde the chyldren of Israel shalbe conuerted and seeke the Lord their God, and Dauid their kyng, and in the latter dayes they shall worship the Lorde, and his louing kindnesse.

Eze. xli. d.

The. iiii. Chapter.

A complaynt against the people, and the priestes of Israel.

A 1



are the worde of the Lorde O ye chyldren of Israel, for the Lord hath a controuerisie with the inhabitantes of the lande: for there is no truely, there is no mercy: there is no knowledge of God in the lande.

- 2 But swearing, lying, manslaughter, theft, and adulterie, hath gotten the ouer hande, and one bloodguiltynesse foloweth another.

- 3 Therefore shall the lande mourne, and all they that dwel therein shalbe rooted out, the beastes of the fildes, the foules of the ayre, and the fished in the sea, shalbe consumed.

Malc. i. b.

- 4 Yet let no man rebuke or reprove another, for thy people are as they that are at controuerisie with the priest.

* O, contem

- 5 Therefore shalt thou fall in the day

tyme, and the prophete with thee in the night, and I wyl bring thy mother to destruction.

- 6 My people perishe for lacke of knowledge: because thou hast refused knowledge, therefore wyl I refuse thee also, so that thou shalt no more be my priest: and forsomuche as thou hast forgotten the lawe of thy God, I wyl also forget thy chyldren.

Baru. ii. d.
Esa. v. b.

- 7 The more they increased in multitude, the more they sinned against me, therefore wyl I chaunge their honour into shame.

- 8 They eate by the sinnes of my people, and encourage them in their wickednesse.

- 9 Thus the priest is become lyke the people: wherefore I wyl punishe them for their wicked wayes, and rewarde them according to their owne imaginations.

(a) Thow, the priestes, seethen can the people offend, and thus shal they be punished. Leui. vi. d. Ezech. xiii. d. Ezech. xiii. a.

- xxvib
xxvib
12
- 10 They shal eate and not haue inough, they haue vsed whordome, but shall not prosper, they haue forsaken the Lorde, and not regarded him.
- 11 Whordome, wine, and newe wine, take the heart away.
- xxvib
12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirite of fornication hath caused them to go astray, and they haue committed fornication against their God.
- xxvib
13 They make sacrifices vpon the tops of the mountaines, and burne their incense vpon the hilles, yea vnder the oaks, poplars, and elmes, for there are good shadowes: therfore your daughters are become harlots, and your spouses haue broken their wedlocke.
- 14 I wyll not punishe your daughters for beyng defiled, and your spouses that

- became whoozes: * seeing the fathers them selues haue medled with harlots, and sacrificed with whoozes: but the people that wyll not vnderstande, must be punished.
- 15 Though thou Israel play the harlot, yet let not Iuda sinne, come not ye vnto Gilgal, * neither go ye to Bethauen, neither sweare ye, The Lorde liueth.
- 16 For Israel is rebellious like an unruly heffer: now the Lorde wyll feede them as a lambe in a large place.
- 17 Ephraim [is become] partaker of idols, let hym alone.
- 18 Their drunkennesse stinketh, they haue committed whordome: their rulers loue (to say) with shame, beyng ye.
- 19 The winde hath bounde them by her wynges, and they shall be ashamed of their sacrifices.

Nu. xxv. d.

1. Reg. xii. d.
Deut. x. d.

¶ The. v. Chapter.

1 Against the priestes and rulers of Israel. 13 The helpe of man is in payne.

- 21
- O** ye priestes heare this, take heede O thou houtholde of Israel, geue care O thou house of the king, for iudgement [is] against you, because you are become as a snare on Mizpah, and a spread net vpon the mount of Thabor.
- 2 They kyll sacrifices by heapes, and turne farre from the Lord, and I haue ben a rebuker of them all.
- xxvib
xxvib
3 I knowe Ephraim well inough, and Israel is not hid fro me: for now the Ephraim thou art become an harlot, and Israel is defiled.
- 4 They wyll not geue their myndes to turne vnto their God: for the spirite of fornication [is] in the midst of them, and they haue not knowen the Lorde.
- xxvib
5 And the pryde of Israel doth testifie to his face: therfore both Israel and Ephraim shal fall for their wickednesse, and Iuda with them also.
- xxvib
6 They shall come with their sheepe and bullockes to seeke the Lorde, but they shall not finde hym: for he is gone from them.
- 7 They haue transgressed against the Lorde, and brought by bastarde chyliden: a moneth therfore shall denoure them, with their portions.

- 8 Blowe with the shawmes at Gibe, and with the trumpet in Ramah, crye out at Bethauen, after thee O Benjamin.
- 9 In the tyme of the plague shall Ephraim be layde waste: in the tribes of Israel haue I shewed the truth.
- 10 The printes of Iuda haue ben lyke them * that renoue the lande markes: therfore wyll I powre out my wrath vpon them like water.
- 11 Ephraim is oppressed and broken in iudgement, because he wyllingly followed the commaundement.
- 12 Therfore wyll I be vnto Ephraim as a moth, and to the house of Iuda as a caterpillar.
- 13 When Ephraim sawe his sicknesse, and Iuda his discafe, * Ephraim went vnto Assur, and sent vnto kyng Jareb, yet coulde not he helpe you, nor ease you of your payne.
- 14 I wyll be vnto Ephraim as a lion, and as a lions whelp to the house of Iuda: I [euen] I wyll spoye, and go my away: I wyll take away, and no man shall rescue.
- 15 I wyll go and retorne to my place, tyll they knowledge that they haue sinned and seeke me. In their aduersitie they shall ^(a) early seeke me.

Dani. xix. c.
and. xxvii. c.

4. Reg. xv. b.

(a) That is, pynfully.

The prophecie

The. vi. Chapter.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the priestes.

Iob.v.b.

A 1



One, let vs turne a-
gayne to the Lorde: *
for he hath smitten vs,
and he shall heale vs,
he hath wounded vs,
and he shall binde vs
vp agayne.

2 After two dayes shall he quicken vs,
in the thirde day he shall rayse vs vp, so
that we shall liue in his sight.

3 Then shall we haue vnderstanding,
and endeavour our selues to knowe the
Lorde: he shal go forth as the spring of
the day, & come vnto vs * as the rayne,
and as the latter rayne vnto the earth.

Prou.xviii.

4 O Ephraim, what shall I do vnto
thee: O Iuda, howe shall I intreate
thee: for yout goodnesse is lyke a mor-
ning cloude, & like a dewe that goeth
early away.

5 Therfore haue I cut downe the pro-
phetes, and let them be slayne for my

wordes sake, so that thy punishment
shall come to light.

6 For I desired mercy, and not sacri-
fice: and the knowledge of God more
then burnt offerings.

Math. i.
and xii.
lxxvii.

7 But euen like as * Adam did, so haue
they broken my couenaunt, and set me
at naught.

Gene. iii.
B

8 Gilead is a cite of wicked doers, and
[is] polluted with blood.

9 And as the eues [armed] wayte for him
that passeth by the way: suche is the
counsell of the priestes, which with one
agreed counsell murder cruelly suche
as kepe the way, yea they dare do all
vnspeakable mischief.

10 * Horrible thinges haue I seene in the
house of Israel: there is the fornication
of Ephraim, and Israel is defiled.

Isa. viii.

11 Yea, and thou Iuda kepest an har-
nest for thy selfe, when I returne the
captiuitie of my people.

The. vij. Chapter.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

A 1



hen I vndertoke to
make Israel whole,
then the vngracious-
nesse of Ephraim, and
the wickednes of Sa-
maria came to light,
for they go about with

lyes, therfore the theefe robbeth with-
in, and the spoyler destroyeth without.

2 They consider not in their heartes
that I remember al their wickednesse:
nowe their owne inuentions haue de-
set them, whiche I see well enough.

Rom. i.

3 * They make the kyng glad with their
wickednesse, and the princes with their
lyes.

4 All these burne in adulterie, as it were
an ouen that the baker heateth when
he hath lest kneading, till the doue be
leavened.

5 [This is] the day of our kyng, the
princes haue made hym sicke with bot-
tles of wine, he hath stretched out his
hande to scorneres.

6 For whyles they lye in wayte, they
haue made redye their heart lyke an
ouen, their baker sleppeth all night, in

the morning it burneth as a flambe of
fire.

7 They are altogether as hotte as an
ouen, and haue deuoured their owne
iudges, all their kinges are fallen, yet is
there none of them that calleth vpon
me.

8 Ephraim hath mixt him selfe among
[heathen] people, Ephraim is become
like a cake that no man turneth.

9 Straungers haue deuoured his
strength, and he regardeth it not: he
wareth full of gray heeres, yet wyll he
not knowe it.

10 And the pye of Israel testifieth to
his face, yet wyll they not turne to the
Lorde their God, nor seeke hym for all
this.

Osai.

11 Ephraim is like a doue that is begg-
led and hath no heart: * nowe call
they vpon the Egyptians, now go they
to the Assyrians.

4. Reg. xvi.

12 But whyle they be goyng here and
there I shal spreade my net ouer them,
and drawe them downe as the foules
of the ayre: and accordyng as they haue
ben warned, so wyll I punish them.

The Prophecie

(a) The sacrifice which they offered for their sinnes.

bread of mourners; all they that eate shalbe defiled: for their bread ^(a) for their soules shal not come into the house of the Lorde.

5 What wyll ye do then in the solempne day, and in the feast day of the Lorde:

6 For beholde they are gone away for destruction, [but] Egypt shal gather them, and Memphis shal bury them: the nettles shal possesse the pleasaunt [places] of their siner, thornes shalbe in their tabernacles.

25

7 The dayes of visitation are come, the dayes of recompence are come: and then shal Israel knowe that they were deceaued by a foolishhe, mad, & franticke prophete: for the multitude of thine iniquitie [God] shal multiplie enemies agaynst thee.

8 The watchman of Ephraim [was] with my ^(b) God: but the prophete [is] the snare of a fouler in all his wayes, and an abhominacion in the house of his God.

(b) For the beginning the teachers instructed the people out of Gods word only: but afterwards they were in idolatry.

9 They haue gone to the bottome, they are corrupt as in the dayes of Gibeon: [therfore] he wyll remember their iniquitie, and visite their sinnes.

10 I founde Israel like grapes in the wilderness, & sawe their fathers as the first ripe in figge tree at her first season: but they went to Baal Peor, & leperated

them selues to that shame, and became as abhominable as their louers.

11 Ephraim their glorie shal flee away like a birde: for birch, for wombe, and conception.

12 And though they bying by children, yet I wyll destroy them before they be men: yea wo shal come to them when I depart from them.

Gen. 48.

13 Ephraim (as me thinke) is planted in a pleasaunt place, like as is Tyus: but nowe must she bying her owne children foorth to the manslayer.

C

14 O Lorde geue them: what shalt thou geue them: Geue them an vnfruitfull wombe, and drye breastes.

Ios. 11. d

15 All their wickednesse is done at Gassall, there do I abhorre them: for the ingratiounesse of their owne inuentions I wyll dye them out of my house, I wyll lone them no more, for all their princes are vnfaithfull.

16 Ephraim is hebenedowne, their roote is dried vp, so that they shal bying no more fruite: yea and though they bying foorth any, yet wyll I slay euen the best beloued of their body.

17 My God shal cast them away, for they haue not ben obedient vnto him, therfore shal they wander among the heathen.

The. x. Chapter.

Agaynst Israel and his idols. 14 His destruction for the same.

21



Israel [is] an ^(a) emptie vine, [yet] hath it brought foorth fruite to it selfe, accordyng to the multitude of the fruite therof he hath encreased allwayes: accordyng to the goodnesse of their lande they haue made them faire images.

2 Their heart is deuided, [therfore] shal they nolbe destroyed, [the Lorde] shal breake downe their images, he shal destroy their alters.

3 For nowe shal they say, we haue no king, because we haue not feared the Lorde: and what shoulde then a king do to vs:

4 They haue spoken wordes, swearyng falslye in makyng a ^(b) couenaunt: thus [God] iudgement groweth as wormewood in the furrowes of the fildes.

5 They that dwell in Samaria shal feare because of the Calfe of Bethauen,

(a) As the vine spoiled of her grapes beareth newe the pte folowynge, so the Israelites enioying rest after affliction, renewed their former wickednesse and idolatry.

(b) Promising to be faithful to God. (c) The priests made sacrifices, but their hearts were contrary, much like as when wormewood groweth where wheat is sowed for.

for the people therof shal mourne ouer it, yea and the priestes also reioyced on it for the glorie therof, because it is departed from it.

6 It shalbe brought to the Assyrian for a present to the king Iareb: Ephraim shal receaue shame, and Israel shalbe confounded for his owne imaginations.

7 Samaria with his king shal banishe away, as the fume vpon the water.

B

8 The hye places of Auen where Israel doth sinne shalbe destroyed, thistles and thornes shal growe vpon their alters: then shal they say to the mountaynes, Couer vs, & to the hylls, Fall vpon vs.

Luk. xxiij

9 O Israel, thou hast sinned from the dayes ^(c) of Sabaa: there they stood, the battayle in Sabaa agaynst the children of iniquitie did not touche them.

Apoc. viij

10 It is my desire that I shoulde chastise them: and the people shalbe gathered agaynst them, when they shal ioyne them selues together in their ^(d) two furrowes.

(b) To make them as wood

(c) As the children of Sabaa, and all the nations in the same time

(d) As the children of Sabaa, and all the nations in the same time

(e) As the children of Sabaa, and all the nations in the same time

(f) As the children of Sabaa, and all the nations in the same time

farrowes.

11 And Ephraim ^(is as) an heyffer bled to deylete ⁽ⁱⁿ⁾ treading out the come: but I wyll passe by her saice ⁽ⁱⁿ⁾ necke, I wyll make Ephraim to ⁽ⁱⁿ⁾ ride: Juda shall ⁽ⁱⁿ⁾ plowe, [and] Jacob shall breake his cloddes.

12 Sowwe to your selues in righteousnesse, and reape the frutes of well doying, plowe by your freshe lande: for it is tyme to seeke the Lorde tyll he come and rayne righteousnesse vpon you.

13 For you haue plowed vngodlinesse, ye haue reaped iniquitie, you haue eaten

the fruite of lyes, because thou puttest thy confidence in thine owne wayes, and leaneest to the multitude of the strong men.

14 There shall growe a sedition among thy people, all thy strong cities shalbe layde waste, euen as Salma destroyed Beth Arbel in the day of battayle, where the mother with the children were dashed in peeces.

15 Euen so shall Bethel do vnto you because of your malicious wickednesse: in a moonyng shall the king of Israel be destroyed.

The.xj. Chapter.

¶ The benefites of the Lorde towarde Israel. ¶ Their ingratitude agaynst him.



1 **W**hen Israel was young, I loued him, and called my sonne out of the lande of Egypt.

They ^(a) called them [but] they went thus from them: they sacrificed vnto Baal, and burned incense to images.

3 I gaue to Ephraim one to leade ^(b) him, who shoulde beare him in his armes: but they knew not that I healed them.

4 I led them with cordes of a man [euen] with bandes of loue: and I was to them as he that taketh of the yoke from their shoulde, and I layde ^(c) meate to them.

5 He shall no more returne into Egypt, but Asshur ^(d) shalbe his king, because he refused to conuert.

6 Therefore shall the sworde fall on his cities, & shall consume his ^(e) braunches, and deuour them, because of their owne counsayles.

7 And my people shall stande in a doubt

whither to turne them: for when the [prophetes] called them to the most hest, not one yet woulde geue him his glorie.

8 Howe shall I geue thee by Ephraim: [howe] shal I deliuer thee Israel: howe shall I make thee as ^(f) Adama: [howe] shall I set thee as Zebolim: mine heart is turned within me, my repentinges are kindled within me.

9 I wyll not execute the fiercenesse of my wrath, I wyll not returne to destroy Ephraim: for I am God and not man, the holy one in the middest of thee, and I wyll not enter into the cite.

10 They shall walke after the Lorde, he shall roze like a lion: when he shall roze, then the children of the west shall feare.

11 They shall feare as a sparowe out of Egypt, and as a doue out of the lande of Asshur, and I wyll place them in their houses, saith the Lorde.

12 Ephraim compasseth me about with lyes, & the house of Israel with deceit: but Juda yet ruleth ^(g) with God, and is faithfull with the saintes.

(a) which were two of the cities destroyed with Sodom. Gen. xix. d. Deut. 19. a.

(b) wher their people agreeing to Gods worde.

The.xii. Chapter.

¶ He admonisheth by Jacobs example to trust in God, and not in man.



1 **E**phraim is sed with the wynde, & foloweth after the east wynde, he dayly encreaseth lyes & destruction, they be confederate with the Assyrians, ^(a) their oyle

is scaped into Egypt.

2 The Lorde hath a controuersie with

Juda, and wyll visite Jacob accordyng to his wayes, accordyng to their owne inuentions wyll he recompence them.

3 He toke his brother by the heele when he was yet in his mothers wombe, and in his strength he wrestled with God:

4 He ^(b) stroue with the angel and gat the victorie, he wept and prayed to him: he founde him at Bethel, and there he spake

Gen. xxv. c.

Gen. 32. d. Gen. 35. b.

The Prophecie

spake with vs.

5 Yea the Lorde God of hostes, euen the Lorde himselte remembred him.

6 Therfore turne to thy God, kepe mercie and iudgement, and hope styl in thy God.

B

(a) Those
spoke to the
Israhelites, then
so Abraham
and the Gods
the patriarchs
Eys.
Apoc. iii. c.

7 [He is] (a) Chanaan, the balladines of de-
script are in his hande, he loneth to op-
presse.

8 And Ephraim hath sayde, *Tush I
am riche, I haue good enough: in all
my workes shall not one iniquitie be
founde wherin I haue offended.

9 Yet am I the Lorde thy God from
the lande of Egypt, I wyll yet make
thee dwell in the tabernacles as in the
hye feast dayes.

10 I haue spoken through the prophetes,

and haue multiplied visions, & shewed
similitudes by the ministerie of the pro-
phetes.

11 In Galaad is iniquitie, they are fallen
to banitie: at Gilgal they haue sacri-
ficed oren, & their aulterers are as heapes
in the furrowes of the fiede.

12 *Jacob fled into the lande of Syria,
and Israel serued for a wife, and for a
wife he kept [weepe.]

Gen. xlii.

13 By a prophete the Lorde brough-
them out of Egypt, and by a prophete
was he preserued.

14 But Ephraim hath prouoked him to
displeasure through his abhominati-
ons, therfore shall his blood be powred
vpon him selfe, and the Lorde his God
shall rewarde him his blasphemies.

The. xiii. Chapter.

1 The abhominaton of Israel, & and cause of their destruction.

A 1

When Ephraim spake,
there was tremblyng,
he was exalted among
the Israelites: but he
hath sinned in Baal,
and is dead.

2

Esa. xlvii. a.
Eze. xvi. b.
Oze. ii. b.

And now they sinne
more and more, *and of their siluer they
haue made them molten images after
the imaginatios of their owne braynes,
[that is] very idols, and yet all is nothing
but the worke of the craftesman: they
say one to another, whyles they (a) sacri-
fice a man let them kisse (b) the calves.

3

(a) when they
sacrificed their
children to
Moloch.
(b) That is,
kissing the
Calves set up
by King Manas-
seh. Jer. xii.

Therfore they shalbe as the moornyng
cloude, and as the dewe that early
passeth away, and like as dust that the
Whylewinde taketh away from the
floore, and as smoke that goeth out of
the chimney.

Exod. xxx. a.

4 *Yet I am the Lorde thy God [which
brought thee] out of the lande of Egypt;
& thou shalt knowe no God but me only,
neither is there any sauour besides me.

Esa. xliii. b.

5 I did knowe thee in the wildernesse, in
the lande of brought.

6 But when they were well fed, and had
enough, they wared proude, & forgot me.

B

Exo. xliii. b.

7 Therfore wyll I be vnto them as a
lion, and as a leoparde in the wayes to
the Assyrians.

8 I wyll meete them as a she beare that
is robbed of her whelpes, and I wyll
breake that subburne heart of theirs,
there wyll I deuour them like a lion,

yea the wyld beasts shall teare them.

9 *O Israel [thine iniquitie] hath de-
stroyed thee: but in me only is thy helpe.

Iob. xxi. a.

10 I am: where is thy king noibe that
shoulde helpe thee in all thy cities: Yea
and thy iudges of whom thou saydest,
*Geue me a king and princes.

1. Reg. i.

11 I gaue thee a king in my wrath, and
in my displeasure I toke him from thee
agayne.

12 The wickednesse of Ephraim is bound
together, and his sinne lyeth hyd.

13 Therfore shall sorowes come vpon him
as vpon a woman that trauayleth: an
vndiscrete sonne is he, els woude he not
stande styl at the tynie (c) of birth of chil-
dren.

(c) He is
man not in-
born at the
birth of his
children, he
suffereth by
his sinne, and
the children of
the people if they
do not repent
within their
youth, they
shall be pun-
ished by
sinne, as was
said of the
children of
Israel.
1. Cor. ii. f.

14 I wyll redeeme them from the powber
of the graue, and deliuer them from
death: *O death, I wyll be thy death:
O hell, I wyll be thy syng: yet can I
see no comfort.

15 Though he greiue among his brethren,
the east wynde [euen] the wynde of the
Lorde shall come vp from the wilde-
nesse, and drye vp by his beyne, and his
fountaines shalbe dryed vp: he shall
spole the treasure of all pleasant
vessels.

16 Samaria shalbe made waste, for she
is disobedient vnto her God: they shall
perishe with the sworde, their children
shalbe dashed in peeces, and their wo-
men great with childe shalbe ript vp.

The

The. xiiii. Chapter.

1 The destruction of Samaria. 2 He exhorteth the Israelites to turne to God, who requireth prayse and thankes.

1
Is. xlviii.
Is. xlviii.
Is. xlviii.



Israel, *returne vnto the Lorde thy God, *for thou hast fallen through thine owne wickednesse.

2 Take these wordes with you, whē ye turne to the Lorde, and say vnto him, O for-geue vs all our sinnes, retrace vs gra-
tiously, *and then wyll we offer the Calues of our lippes vnto thee.

3 Asshur shalbe no more our helper, nei-ther wyll we ride vpon horses any more, neither wyll we say any more to the wo-
rke of our handes, We are our gods: for in thee the fatherlesse findeth mercie.

4 I wyll heale their rebellon, I wyll loue them freely: for mine anger is tur-
ned away from hym.

5 I wyll be vnto Israel as the deawe, and he shall growe as the lillie, and his

roote shall breake out as the [trees] of Libanus:

6 His bzaunches shal spreade out abrode, and be as faire as the oliue tree, & smell as Libanus.

7 They that dwell vnder his shadowe, shall returne & growe vp as the cozne, and flourish as the vine: he shall haue as good a name as the vine of Libanus.

8 Ephraim [shall say] what haue I to do with idols any more: I haue hearde him, and looked vpon him, I am like a greene firre tree, vpon me is thy fruite founde.

9 *who so is wise, shall vnderstande these thinges, and he that is right instruct wyll regarde them: *for the wayes of the Lorde are righteous, such as be godly wyll walke in them: as for the wicked, they shall stumble therein.

23

Is. xlviii.

Is. ix. b.

Ps. xlviii.

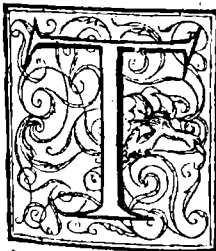
The ende of the prophecie of Osea.

The booke of prophete Joel.

The first Chapter.

1 A prophecie agaynst the Iewes. 2 He exhorteth the people to prayer and fastyng. for the miserie that was at hande.

1



he worde of the Lorde that came to Joel the sonne of Pethuel.

2 Heare ye this you elders, & hearken with your eares all you that dwell in this lande: was

there euer such a thyng in your dayes, or in the dayes of your fathers:

3 Of this thyng tell your children, and let your children [telle it] to their chil-
dren, and their children to [their] posteri-
tie afterwarde.

4 That which the caterpiller hath left the grasshopper hath eaten, and what the grasshopper left hath the canker
worme eaten, and what the canker

worme left the locust hath deuoured.

5 Awake ye drunkardes, & weepe, howle all ye wine bibbers for lacke of newe wine: for it is cleane taken away from your mouth.

6 For a nation is comie by vpon my lande, mightie and without number: his teeth are as the teeth of a lion, and he hath the talues of a great lion.

7 He hath destroyed my vine, & barked my figge tree, he hath pulled it and cast it from him, and hath left bolues therof whyte.

8 Lament as a virgin girded with sackcloth, for the husbande of her youth.

9 The meate offering and drinke offer-
yng is cut of from the house of the Lorde, the priestes [I meane] the Lordes ministers mourne.

23

The Prophecie

10 The fildes is wasted, the lande mourneth: for corne is destroyed, the newe wine is dryed vp, the oyle is bitterly taken away.

11 Be ye ashamed O ye husbandemen, howle O ye wine dressers for wheat and for the barley: for the harvest of the fildes is perished.



12 The wine is dryed vp, and the figge tree is decayed, the pomgranate tree, and the pauline, & the apple tree, [even] all the trees of the fildes are withered vp: for toy is withered away from the sonnes of men.

13 Gird your selues and lament O ye priestes, howle ye out ye ministers of the altar, come and lye all night in sackcloth ye seruantes of my God: for the meate and drynke offerynges are taken away from the house of your God.

¶ 14 Proclayne a fast, call a congregation, gather the elders together, [with] all the inhabitauntes of the lande vnto the house of the Lorde your God, and crye vnto the Lorde,

15 Alas for this day, for the day of the Lorde is at hande, even as a destruction from the almightie shall it come.

16 Is not the meate cut of before our eyes, [yea] mirth and ioy from the house of our God?

17 The seede is rotte vnder their cloddes, the garners are destroyed, the barnes are ouerthrowen: for the corne is withered.

18 O howe cattell mcurne: the heardes of beastes are in wofull case for lacke of pasture, and the flockes of sheepe are destroyed:

19 Vnto thee O Lorde wyll I crye, for feare hath destroyed the fruitfull places of the desert, and the flambe hath burnt vp all the trees of the fildes.

20 The beastes also of the fildes crye out vnto thee: for the riuers of waters are dryed vp, and fire hath deuoured vp the fruitfull places of the desert.

The .ij. Chapter.

¶ The propheciethe of the commynge and crueltie of their enemies. 1; An exhortation to moue them to conuert. 18 The loue of God towarde his people.

1 **B**lowe vp a trumpet in Sion, and shoulde in my holy hyll, let all the inhabitauntes of the earth tremble: for the day of the Lorde is come, for it is nye at

hande.

2 A darke and glouie day, a cloude and blacke day: as the morning is spread ouer the mountaynes [so is this] populus a strong people, like it there was none from the beginning, nor shalbe hereafter for euermore.

3 Before

- 3 Before him is a deuouryng fire, and behynde him a burnyng flambe: the lande is as a pleasaunt garden before him, and behynde him a waste desert, yea and nothyng shall escape him.
- 4 The sheue of him is as the sheue of harres, and like horsmen, so shall they runne.
- 5 Lyke the noyse of charrettes vpon the toppes of the mountaynes they shall flap, like the noyse of a flamyng fire deuouryng the stubble, [and] as a strong people prepared to battayle.
- 6 Before his face shall the people tremble, the countenance of all folkes shall waxe [blacke] as a pot.
- 7 They shall runne like strong men, and climbe the walles like men of warre: & euery one shall march on in his way; and they shal not linger in their pathes.
- 8 No man shall thrust another, but euery one shall walke in his path: and if they shall fall on the sworde, they shall not be wounded.
- 9 They shall runne to and fro in the cite, they shall runne vp & downe vpon the wall, they shall climbe into the houses, they shall enter in at the windowes like a theefe.
- 10 The earth shall quake before him, the heauens shall tremble, the sunne and the moone shalbe darke, and the starres shall withdraue their shynyng.
- 11 And the Lorde shall geue his voyce before his host, for his campe is exceeding great, for he is mightie that executeth his commaundement: for the day of the Lorde is great and very terrible, and who can abide it?
- 12 But now he saith I Lord, turne you vnto me with all your heartes, with fasting, with weeping, and with mourning.
- 13 And rent your heartes and not your garments, & turne you vnto the Lorde your God, for he is gracious & mercifull, slowe to anger, and of great goodnesse, and he wyll repent him of the euyl.
- 14 Who knoweth whether the Lorde wyll returne and take compassion, and wyll leaue behynde him a blessing, [euyn] meate offeryng and drynke offeryng vnto the Lorde your God?
- 15 Blowe by a trumpet in Sion, proclaime a fast, call an assemblye, sanctifie the congregation.
- 16 Gather the people, gather the elders, assemble the chyldren & suckyng babes: let the bydegrome come forth of his chamber, and the byde out of her closet.
- 17 Let the priestes the Lordes ministers wepe betwixt the porche & the aulter, and let them say, Spare thy people O Lord, and geue not ouer thine heritage to reproche, that the heathen shoulde rule ouer them: wherefore shoulde they say amongst the heathen, where is their God?
- 18 And [then] the Lorde wyll be ielous ouer his lande, & wyll spare his people.
- 19 Beha the Lorde wyll aunswere, and say to his people, Beholde I wyll sende you corne, and wine, and oyle, and wyll satisfie you therewith, and wyll not geue you ouer any more to be a reproche among the heathen.
- 20 And I wyll remoue farre of from you the northen [armie] and I wyll drie him into a lande barren and desolate, with his face towarde the east sea, and his hinder partes towarde the bittermost sea: and his stinch shall arise, and his corruption shall ascende, because he hath exalted him selfe to do this.
- 21 Feare not O thou lande, be glad and reioyce: for the Lorde wyll do great thynges.
- 22 Be not afrayde ye beastes of the fielde, for the fruitfull places of the desert are greene: for the tree beares her fruite, the figge tree and the vine yelde their strength.
- 23 Be glad then ye chyldren of Sion, and reioyce in the Lorde your God: for he hath geuen you moderate ^(a) rayne, & he wyll sende downe for you the rayne, [euyn] the first rayne & the latter rayne, in the first moneth.]
- 24 And the barnes shalbe fylled with corne, and the presses shall ouerflowe with wine and oyle.
- 25 And I wyll restore to you the yerres which the grasshopper, the canker worrne, the locust, and the caterpiller haue deuoured, my great armie which I sent amongst you.
- 26 And you shall eate in plentie and be satisfied, and shall prayse the name of the Lorde your God which hath dealt wonderously with you, and my people shall not be ashamed any more.
- 27 And you shall knowe that I am in the middle of Israel, and [that] I am the Lorde your God, and none but I: and my people shall neuer be ashamed.

(a) At the first beginning belong-
ing to summe,
and in the first
beginning be-
longing to
corning or
hardyng of
corne, that
there be no
hinderance
for lacke of
necessary
rayne.

The Prophecie

- 28 And it shall come to passe after this: I wyll polvre out my spirite vpon all flesh, and your sonnes and your daughters shall prophete, your olde men shall dreame dreames, your young men shall see visions.
- 29 Also in those dayes vpon the seruantes and vpon the handmaydens wyll I polvre out my spirite.
- 30 And I will shewe wonders in heauen and in earth, blood, and fire, and pillars

of smoke.

- 31 The sunne shall be turned into darkness, and the moone into blood, before that great and terrible day of the Lord come.
- 32 But whosoener shall call on the name of the Lord, shall be saued: for there shall be deliuerance in mount Sion and in Hierusalem, as the Lord hath promised, and [also] in the remnant whom the Lord shall call.

The. iij. Chapter.

Of the iudgement of God agaynst the enemies of his people.

- A** I **H**ehold, in those dayes and in that time when I shall bring agayne the captiuitie of Iuda & Hierusalem, I wyll also gather all the gentiles, and cause them to come into the valley of ^(a) Jehosaphat, and I will pleade with them there for my people and heritage Israel, which they haue scattered amongst the nations, and haue parted my lande.
- 3 And they haue cast lottes for my people, and chaunged the boy for an ^(b) harlot, and solde the gyfte for wine, that they might drynke.
- 4 And what haue you to do with me O Tyre and Sidon, and all the coastes of Palestine: wyll ye render me recompence: and if you recompence me, I shall swiftly [and] speedily returne your recompence vpon your owne heades.
- 5 For ye haue taken my siluer and my golde, my pleasaunt & pretious thinges, & haue caried them into your temples.
- 6 You haue solde also the children of Iuda and the children of Hierusalem to the Grecians, that you might send them farre from their owne countrey.
- B** 7 Beholde, I will raple them out of that place whither you haue solde them, and wyll returne your recompence vpon your owne heades.
- 8 And I wyll sell your sonnes and your daughters into the handes of the children of Iuda, and they shall sell them vnto the Sabeans, to a nation that dwelleth farre of: for the Lord hath spoken it.
- 9 Publishe this thyng among the gentiles, proclayne warre, wake vp the mightie men, let all the men of warre

(a) Be allas
deth to the
victorye this
cribro.
1. Par. 20.

(b) They
behold the
people of gods
people on
whoydome &
by iudgement.

drawe neare and come vp.

- 10 Breake your plowe shares into swordes, and your sithes into speares, let the weake say, I am strong.
- 11 Assemble your selues and come all you heathen, and gather your selues together rounde about, there shall the Lord cast downe thy mightie men.
- 12 Let the heathen arise and come vp to the valley of Jehosaphat: for there will I sit to iudge all nations rounde about.
- 13 But in your sithes, for ^(c) harvest is ripe: come ye [and] descende, for the ^(d) wine presse is full, [yea] the presses overflowe: for their wickednesse is multiplied.
- 14 O people, people [come] into the valley of finall iudgement: for the day of the Lord is at hande in the valley of finall iudgement.
- 15 The sunne and the moone shall be darkened, and the starres shall withdrawe their light.
- 16 The Lord also shall roze out of Sion, and out of Hierusalem shall he geue his voyce, the heauens and the earth shall shake: but the Lord wyll be the hope of his people, and the strength of the children of Israel.
- 17 So shall you knowe that I am the Lord your God dwelling in Sion my holy mountayne: then shall Hierusalem be holy, and there shall no straungers passe through here any more.
- 18 And in that day shall the mountaynes drop downe sweete wine, and the hylls shall flowe with mylke, & all the riuers of Iuda shall runne with water, and a fountayne shall come out of the house of the Lord, and shall water the valley of Sittim.
- 19 Egypt shall be waste, and Edom shall be a desolate wilderness: for the iniuries ^(e) [done]

[done] to the children of Juda : because they haue shed innocent blood in their laude.
20 But Juda shal dwel for euermore, and Hierusalem from generation to genera-

tion.
21 I will also cleanse the blood of them [that] I haue not cleansed, and the Lord dwel-
leth in Sion.

The booke of the prophete Amos.

The first Chapter.

1 The condition and state of Amos, and the time of his prophete. 3 The worde of the Lord against Damascus, the philistines, Tyrus, Idumea, and Ammon.



The wordes of Amos, who was among the shepherdes at Thecua, whiche he saue vpon Israel in the dayes of Ozia king of Juda, and in the dayes of Jeroboam the sonne of Ioas king of Israel, two yere before the earth quake.

2 And he sayde, The Lord shal roare out of Sion, and utter his voyce from Hierusalem: and the dwelling places of the shepherdes shall mourne, & the top of Charniel shall wyther.

3 Thus sayth the Lord, For three wickednesses of Damascus, and for foure I will not spare her: because they haue threshed Gilead with iron scales.

4 But I will send a fire into the house of Hazael, and it shall deuoure the palaces of Benhadad.

5 I will breake also the barres of Damascus, and roote out the inhabitoures from the playne of Auen, and him that holdeth the scepter out of the house of Eden, and the people of Syria shall go into captiuitie vnto Kir, sayth the Lord.

6 Thus sayth the Lord, For three wickednesses of Azza, and for foure I will not spare her: because they caried alway prisoners into captiuitie to shut them vp in Edom.

7 Therefore will I sende a fire vpon the walles of Azza, whiche shall deuoure her palaces.

8 And I will cut of the inhabiter from Algod, and him that holdeth the scepter from Ascalon, & turne my hande to Ekron, & the remnant of the Philistines shall perishe, sayth the Lord God.

The prophetic

"Discrepancies.

(b) For Esau
(of whd came
the Edos=
mitcha Jas=
cob wrote by=
Eben.

“Hob. cor-
rupt his
compassions.
” Dr. his ma-
gis spoiled.

9 Thus sayeth the Lorde, For thre wickednesse of Tyre, and for foure I will not spare her: because they shut the whole captiuitie in Edom, and haue not remembred the^(b) brotherly couenaunt.

10 Therefore Will I send a fire vpon the
wall of Tyre , and it shall consume the
palaces therof.

11 Thus saith the Lord, For three wickednesses of Edom, and for foure I will not spare him: because he pursued his brother with the sworde, and did "cast of al pitie, and" in his anger spoyled him continually, and his indignation he kept alwayes.

12 Therefore will I send a fire into The-

man, which shall denounce the palaces of
2603ra.

13 Thus saith the Lord, For three wickednesses of the children of Ammon, and for foure I will not spare them : because they^(c) haue ript by the women with childe of Gilad, that they might enlarge their borders.

(c) The notice
the great
crucifix of the
Anatomical
that spares
not the we-
men with
child.

14 Therefore will I kindle a fire in the walles of Babbah that shall consume her palaces With a great crye in the day of battell, and With a tempest in the day of the Whirlewinde.

15 And their king shall go into captiuitie,
he and his princes together, sayth the
Lorde.

The .ii. Chapter.

He prophesieth against Moab, Juda, and Israel.

३ ।



° ଓଡ଼ିଆମାନଙ୍କ
ର ଉଦ୍ଧାର.

(a) That is, into Africa.

Thus sayth the Lorde,
For three wickednesses
of Moab, & for soure
I will not spare him:
because he burnt the
bones of the king of E-
dom into lime.

2 Therefore will I send a fire into Moab,
which shall consume the palaces of Car-
tho, and Moab shall die with tumult,
with howling, and with the sounde of
the trumpet.

3 And I will cut of the iudge out of the
mids therof, and wi! slay all the princes
therof with him, sayth the Lorde.

4 Thus sayeth the Lord, For three wickednesses of Iuda, and for foure I will not spare hym: because they haue cast away the lawe of the Lord, and haue not kept his ordinaunces, and their lies caused them to erre, after the which their fathers walked.

5 Therefore will I send a fire into Iuda,
which shall consume the palaces of Ierusalem:

6 Thus sayth the Lorde, For three wickednesses of Israel, and for foure I will not spare hym : becaule they solde the righteous for siluer, and the poore for a paire of shoes.

"Dr. preſſe
 unto the head,
 or tread upon
 the head.
 "Dr. wret-
 ched.
 "Dr. young
 woman.

7 They " gape for breath over the head of
the poore in the dust of the earth, & per-
uert the way of the " meke: A man and
his father will go in to one " mayde, to
dishonour my holy name.

8 And they lye vpon clothes laydeto
pledge by euery aulter: and in the house
of their god , they drinke the wine of
the condemned .

"O, the
boring.
Exo xx i.d.
"O, of forty
as they have
signed or
multiplied,

9 *Yet destroyed I the Amorrite before
them, whose height was like the height
of the Cedar trees, and he was strong
as the oaks : notwithstanding I de-
stroyed his fruite from above, and his
roote from beneath.

Num 21. d.
Deut. 1. f.

10 Also I brought you by from the land
of Egypt, & led you fourtie yeres thorow
the wilbernesse, to possesse the land of
the Amorites.

11 And I rayled vp of your sonnes for prophets, and of your young men for Nazarites: Is it not euen thus, O ye children of Israel, sayth the Lorde:

"**Հանձնարար**
ՈՒՄԻ

12 But ye gaue the Nazarites wine to
drinke, and commaunded the prophetes,
saying, Prophecie not.

13 Beholde, I am pressed vnder you, as a cart is pressed that is full of sheaves.

14 Therfore the "slight shall perithe from
the swift, and the strong shall not streng-
then his force, neither shall the mightie
save his life.

[illegible]

15 For he that handleth the bowe shall
stande, no; he that is swift of foote shall
escape, neither shall he that rydeth the
horse, saue his life.

16 And he that is of mightie courage:
among the strong men, shal flee away naked
in that day, sayth the Lorde.

The .iii. Chapter.

He reproveth the house of Israel of ingratitude, for the wrong gods most iust punishment for the same. 2 Strangers are called to see the equitie of gods indgement: 3 against Israel.

Hear this worde that the Lord pronounceth against you O children of Israel (even) against the whole familie whiche I brought vp from the lande of

Egypt, saying:

^{Deut. iii.} 2 You only haue I knowen of al the families of the earth, therefore I will visite you for all your iniquities.

3 Can two walke together, except they be agreed:

4 Wyl a lion roare in the forest when he hath no pray: or wil a lions whelpe crye out of his denne, if he haue taken nothing:

5 Can a birde fal in a snare vpon the earth where no fouler is: or wil he take vp the snare from the earth, and haue taken nothing at all:

^{Or, for.} 6 Or shall a trumpet be blowen in the citie, & the people be not afrayde: or shall there be ^{Or, wyl.} euill in a citie, and the Lord hath not done it:

^{Or, who wil not praye.} 7 Surely the Lord God wil do nothing, but he reuealeth his secreete vnto his seruantes the prophetes.

8 The lion hath roared, who wil not be afrayde: The Lord God hath spoken, who can but propheticke:

9 Proclame in the palaces at Asdod, and in the palaces in the lande of Egypt, and say: Assemble your selues vpon the mountaynes of Samaria, and beholde the great tumultes in the mids thereof, and the oppressed in the mids therof:

10 For they know not to do right, sayth the Lord, they store vp ^{Or, inthitt.} violence and robberie in their palaces.

11 Therefore thus sayth the Lord God, An aduersarie [shall come] euen roind about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus sayth the Lord, As the sheepe hearde taketh out of the mouth of the lion two legges or a peece of an eare: so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus ^{as in a couche.}

13 Heare and testifie in the house of Jacob, saith the Lord God, the God of hostes:

14 That in the day that I shall visite the ^{Or, wyls kednise.} transgressions of Israel vpon hym, I wil also visite the aulters of Bethel, and the hornes of the aulter shall be ^{Or, cut of.} broken of, and fall to the grounde.

15 And I will smite the winter house ^C with the sommer house, and the houses of yuorie shall perishe, and the great houses shall be consumed, saith the Lord.

The .iiii. Chapter.

Under the name of fat kyme of Basan, he inueryeth against the gouernours of Samaria, and for the weth their punishment. 4 He laugheth to shorne their idolatrie. 8 He sheweth that notwithstanding they had ben plagued with hunger, drought, blasting, caterpillers, pestilence, and warre, yet were they not turned vnto God.

Hear this worde ye kyme of Basan, that are in the mountaine of Samaria, which oppresse the poore, & destroy the needy, which say to their ^{Or, maisters.} maisters, Bring and let vs drinke.

^{That is, to the rich men to whom the poore are vsed.} 2 The Lord God hath sborne by his holinesse, that so, the dayes shall come vpon

you, that he will take you away with ^{Or, allubeth to fishers,} thornes, and your posteritie with fishe ^{which catche} hookes.

3 And ye shall go out at the breaches, euery ^{howe} forward: and ye shall cast your selues out of the palace, sayth the Lord.

4 Come to Bethel, and transgresse: to Gilgal, and multiplie transgression: and bring your sacrifices in the morning, and your ^{Or, comit wickednesse.} tythes after threer yerres.

^{Or, cutt downe the palace.}

^{Or, comit wickednesse.}

^{Deu 14. d.}

The prophecie

- Leu. vii. b. 5 And offer a thanks geuing of leauen, publishe & proclayme the free offerings: for this liketh you O ye children of Israel, sayth the Lorde God.
- 6 Therfore haue I geue you^(c) cleannesse of reeth in all your cities, & scarfensse of bread in all your places: yet haue ye not returned vnto me, sayth the Lorde.
- 7 And also I haue withholden the rayne from you when there were yet three monethes to the harvest, and I caused it to rayne vpon one citie, and haue not caused it to rayne vpon an other citie: one peere was rained vpon, & the peere wher vpon it rayned not, withered.
- 8 So two^(d) or thre citites wandred vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, sayth the Lorde.
- 9 I haue smitten you with blassing and mildeaw, your great gardens, and your vineyardes, and your figge trees, & your olive trees, by the^(e) palmer worme deuoure: yet haue ye not returned vnto me sayth the Lorde.
- 10 Desolence haue I sent among you after the maner of Egypt: your young men haue I slayne with the sword, & haue taken away your horses, and I haue made the stinke of your tentes to come euen vnto your nostrils: yet haue ye not returned vnto me, sayth the Lorde.
- 11 I haue ouerthrowen^(f) you, as God ouerthrowe Sodoma and Gomorra: and ye were as a fire brande pluckt out of the burning: yet haue ye not returned vnto me, sayth the Lorde.
- 12 Therfore thus will I do vnto thee O Israel, (and) because I will do this vnto thee, ^(g)prepare to meete thy God O Israel.
- 13 For lo, he that fowmeth the mountaynes, and createth the winde, and declareth vnto man what is his thought, whiche maketh the^(h) morning darknesse, and walketh vpon the hie places of the earth, the Lorde God of hostes is his name.

The. v. Chapter.

The prophete lamenteth the captiuitie of Sion. 4 He calleth to repentance. 8 He describeth the power of God. 14 He exhorteth to good workes. 16 He describeth the heauie day of the Lorde. 21 And reiecteth their feast dayes and sacrifices.

- 1 **H**ear ye this worde whiche I lift vpon you, ^(a)eu[n] a lamentation of the house of Israel.
- 2 The virgin Israel is fallen, & shall no more rise: she is left vpon her lande, and there is none to raise her vp.
- 3 For thus sayth the Lorde God, The citie which went out by a thousand, shall leaue an hundred, & that which went forth by an hundred, shall leaue ten, to the house of Israel.
- 4 For thus sayth the Lord vnto the house of Israel, Seke ye me, and ye shall liue.
- 5 But seke not Bethel, nor enter into Gilgal, and go not to Beersheba: for Gilgal shall go into captiuitie, and Bethel shall come to naught.
- 6 Seke the Lord, and ye shall liue: lest he breake out like fire in the house of Joseph, and deuoure it, and there be noone to quenehe it in Bethel.
- 7 They turne iudgement to wormewood, and forsake righteousnesse in the earth.
- 8 He maketh the leuen starres and Orion, and he turneth^(b) the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and poureth them out vpon the open earth, the Lorde is his name.
- 9 He strengthneth the destroyer against the mightie, & the destroyer shall come against the fortresse.
- 10 They hate him that rebuketh^(c) in the gate, and they abhorre him that speaketh vprightly.
- 11 Forasmuch then as your treading is vpon the poore, and ye^(d) take from hym burdens of wheate: ye haue buyt houses of heuven stone, but ye shall not dwell in them: ye haue planted pleasant vineyardes, but ye shall not drinke wine of them.

12. For I knowe your manyfolde transgressions, and your mightie sinnes: they afflict the iust, they take rewarde, and they oppresse the poore in the gate.
13. Therfore the wife shall kepe silence in that time: for it is an euill time.
14. Seeke good and not euill, that ye may liue: for to the Lord God of hostes shalbe with you, as you haue spoken.
15. Hate the euill and loue the good, and establishe iudgement in the gate: it may be, that the Lord God of hostes wilbe mercifull vnto the remnaunt of Ioseph.
16. Therfore the Lord God of hostes the Lord sayth thus, Mourning shalbe in all streetes, and they shall say in al the hye wayes, Alas, alas: and they shall cal the husbandman to lamentation, and such as can mourne, to mourning.
17. And in all the vines shalbe lamentation: for I will passe through thee, sayth the Lord.
18. And vnto you that desire the day of the Lord, what haue ye to do with it: the day of the Lord is darkenes, and not light.
19. As if a man dyd flee from a lion, and a beare nicete him, & went into the house, and leane his hand vnto the wal, and a

serpent bite hym.

20. Shall not the day of the Lord be darkenesse, and not light: euen darkenesse and no light in it.
21. I hate, I abhorre your feast dayes, and I will not^(b) smell in your solemne assemblies.
22. Though ye offer me burnt offerings, and meate offerings, I will not accept them, neither will I regarde the peate offering of your fat bestes.
23. Take thou away from me the multitude of thy songes, for I will not heare the melodie of thy violes.
24. And let iudgement run downe as water, and righteousnesse as a mightie riuer.
25. Haue ye offered vnto me sacrifices and offerings in the wilderness fourtie yeres, O house of Israel:
26. But ye haue borne^(c) Siccuth your king, and Chiun your images, and the starre of your gods, which ye made to your selues.
27. Therfore will I cause you to go into captiuitie beyonde Damascus, sayth the Lord, whose name is the God of hostes.

^(b) Or, thine.

^(c) That is, I will not desiste in the time of your merritie

^(d) Iudgement shal run downe.

^(e) That is, idols which ye esteemed, as your king, and carried about as idols: Chiun: in the which images ye thought that there was a certaine dwelinge.

The .vi. Chapter.

He prophesieth against the princes of Israel liuing in pleasures. The Lord sweareth that he will bring to passe the thinges that are purposed against Israel.

1. Unto them that are at ease in Sion, and trust in the mountayne of Samaria, which were famous at the beginning of the nations, & the house of Israel came to them.
2. Go you vnto Calneh, and see, and from thence go you to Henuath the great, then go downe to Gath of the Philistines: be they better then^(b) these kingdomes: or the border of their lande greater then your border:
3. Be that put farre away the euill day, and appoche to the seate of iniquitie.
4. They lye vpon beddes of yuorie, and stretche them selues vpon their couches, and eate the lambes out of the flock,



and the calves out of the stall.

5. They sing to the sounde of the viole, they inuent to them selues instrumentes of musike, like David.
6. They drinke wine in bowles, and annoynt them selues with chiefe ointmentes: but no man is sorie for the affliction of Ioseph.
7. Therfore now shall they go captiue with the first that go captiue, and the sorowe of them that stretched them selues is at hande.
8. The Lord God hath sworne by hym selfe, sayth the Lord God of hostes: I abhorre the excellencie of Iacob, and hate his palaces, therfore will I deliuer by the cite, with all that is therein.
9. And if there remaine ten men in one house, they shall dye.

^(b) Or, the top of them that stretched the selues, shall depart.

^(c) Or, magnificence, that is the riches and pompe.

The prophecie

- 10 And his uncle shall take him by, and burne him, to cary out the bones out of the house, & shall say vnto him that is by the sides of the house, Is there yet any with thee: And he shall say, None. Then shall he say, Hold thy tongue: for we may not remember the name of the Lord.
- 11 For behold the Lord commaundeth, and he will smyte the great house with breaches, & the little houses with cleftes.
- 12 Shall horses run by the rocke: or wil

(c) That is, to some high-
bour that
dwelleth neare
about.

(d) It compar-
eth them to
boreen rocks,
whereupon it
is in hope to
bestow labour,
showing that
good benefices
can haue no
place among
them.

The. vii. Chapter.

1 God sheweth certayne visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amazia the priest. 12 His craftie counsell. 14 The testi-
monie of Amos of him selfe. 17 His prophecie against Amazia and of the captiuitie
of the people.

A



Thus hath the Lord God shewed vnto me, & beholde, he fourmed grasshoppers in the beginning of the shooting by of y^e latter growth, and lo it was in the latter growth, after the kinges mowing.

- 2 And when they hath made an end of eating the grasse of the lande, then I sayde, O Lord God, spare I beseeche thee: who shall rayse by Jacob: for he is smal.

- 3 So the Lord repented for this: it shall not be, sayth the Lord.

- 4 Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement, by fire, & it deuoured the great deepe, and did eate by a part.

- 5 Then sayde I, O Lord God, ceasse I beseeche thee: who shall rayse by Jacob: for he is smal.

- 6 So the Lord repented for this: this also shall not be, sayth the Lord God.

- 7 Thus againe he shewed me, & beholde the Lord stood vpon a wall [made] by line, with a line in his hande.

- 8 And the Lord sayde vnto me, Amos what seest thou: And I sayde, A line. Then sayd the Lord, Beholde I will set a line in the mids of my people Israel, and wyll passe by them no more.

- 9 And the hie places of Isaac shall be desolate, and the temples of Israel shall be destroyed, and I will rise against the

one plowe there with oxen: for ye haue turned iudgement into gall, & the fruite of righteousnesse into wormewood.

- 13 We reioyce in a thing of naught, ye say: haue not we gotten vs homes by our owne strength:

- 14 But behold, I wil rayse by against you a nation O house of Israel, sayth the Lord God of hostes, and they shall afflict you from the entering of Beth-math, vnto the river of the wilderness.

(e) That is, from one co-
rner of the country vnto
an other. For
Beth-math,
which is here
called by
math, and the
wild sea which
is here signi-
fied by the ri-
uer of the wil-
dernes, are
the vnter bo-
rders of the
country of
the egyptians.
Is. 4. 3. 1. 1. 4.

house of Jeroboam with the sword.

- 10 Then Amazia the priest of Bethel sent to Jeroboam king of Israel, saying: Amos hath conspired against thee in the mids of the house of Israel: the lande is not able to beare all his wordes.

- 11 For thus Amos sayth: Jeroboam shall die by the sword, and Israel shall be led away captiue out of their owne lande.

- 12 Also Amazia sayde to Amos, O thou the sear, Go, flee thou away into the lande of Iuda, and there eate thy bread, and prophetic there.

- 13 But prophetic no more at Bethel: for it is the kinges chappell, & it is the kinges court.

- 14 Then answered Amos, and sayde to Amazia, I was no prophete, neither was I a prophetes sonne: but I was an heardeman, and a gatherer of wilde figges.

- 15 And the Lord toke me as I folowed the flocke, and the Lord sayde vnto me, Go, prophetic vnto my people Israel.

- 15 Now therfore heare thou the word of the Lord: Thou sayest, Prophetic not against Israel, and speake nothing against the house of Isaac.

- 17 Therfore thus sayth the Lord, Thy wyfe shall be an harlot in the cite, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be deu-
ded by line, and thou shalt die in a pollu-
ted land, and Israel shall surely go into
captiuitie forth of his lande.

The

(a) After the
publicke com-
mendement
for mowing
was given, of
so some vnder
after 4 kinges
they were
hojne.

(b) That is,
sheweth this
plague at
my prayer.

(c) That is,
possession,
meaning
the whole
field.

(d) Signifying
that this
should be the
last calling of
the people,
and that they
would suffer
iudgement
no longer.

(e) That is,
squares of
holy places.

The. viii. Chapter.

1 By a vision of a basket of sommer fruite. the ende of the kingdome of Israel is shewed;
4 He speaketh against the oppressours of the pooze. 9 And describeth the bitterneſſe of the plague of Israel. 11 And prophetieth of the famine of the worde of God.

1 **T**hus hath the Lorde God ſhewed vnto me: and beholde, a basket of sommer fruite.

2 And he ſayde: Amos, what ſeeſt thou: And I ſayde: A basket of

3 sommer fruite. Then ſayd the Lorde vnto me, The end is come vpon my people of Israel, I wil paſſe by them no more.

4 And the ſongues of the temple ſhalbe howlinges in that day ſayth the Lorde God: many dead bodies ſhalbe in euery place, they ſhal caſt them forth with ſceler.

5 Heare this, O ye that ſwallow by the pooze, that ye may make the neede of the lande to fayle,

6 Saying, when will the new moneth be gone, that we may ſell corne: & the Sabbath, that we may ſet forth wheate, and make the ^(c)Epha ſmall, & the ſicle great, & falſifie the wayghtes by deceite:

7 That we may bie the pooze for ſiluer, and the neede for ſhoes, yea and ſell the reſidue of the wheate:

8 The Lorde hath ſworne by the excellencie of Jacob, ſurely I wil neuer forget any of their workes.

9 Shall not the lande tremble for this, and euerie one mourne that dwelleth

therin: And it ſhall riſe by wholly as a flood, and it ſhalbe caſt out, and ^(c)drow- ned, as by the flood of Egypt.

10 And in that day, ſayth the Lorde God, I wil euen cauſe the ^(c)ſunne to go downe at noone, and I wil darken the earth in the cleare day.

11 And I wil turne your feaſtes into mourning, and all your ſongues into lamentation: and I wil bring ſackcloth vpon all loynes, and baldneſſe vpon euery head, & I wil make it as the mourning of an only ſonne, and the end thereof as a bitter day.

12 Behold the dayes come ſayth the Lorde God, that I wil ſende a famine in the land, not a famine of bread, nor thirſt for water, but of hearing the worde of the Lorde.

13 And they ſhall wander from ſea to ſea, & from the north enen vnto the eaſt ſhal they run to and fro to ſeke the worde of the Lorde, and ſhall not finde it.

14 In that day ſhall the faire virgins, and the young men periſhe for thirſt.

15 They that ſwore by the ^(c)ſinne of Sarmaria, & that ſay, Thy God O Dan iueth, & the ^(c)maner of Beerſeba lineth, euen they ſhall fall, and neuer riſe by againe.

(c) That is, the inhabi-
tantes of the
land ſhalbe
drownded, as
Pharaos drow-
ned many
when it ouer-
flowed.

(d) In the
midde of their
proſperitie, I
wil ſend great
affliction.

(c) For the
idolaters did
ſweare by
their idols,
which here he
callith their
ſinne.

(d) That is,
the common
maner of way=
ſhipping, and
the ſervice of
religion there
done.

The. ix. Chapter.

1 Creatnings againſt the temple. 5 The ſubuerſion of the people. 7 That they be not able to eſcape gods iudgements. 10 He reproveth the unkindeneſſe of Israel. 11 The reſtoring of the church is promiſed.

1 **I** ſaw the Lorde ſtan- ding vpon the ^(c)aulter, and he ſayd: Smite the lintel of the doore, that the poſtes may ſhake, & cut them in peeces,

2 even the ^(c)heades of them all, and I wil ſlay the laſt of them with the ſworde: he that ſleeth of them, ſhall not ſlee away, and he that eſcapeth of them, ſhall not be deliuered.

3 Though they dig into ^(c)hell, thence ſhall my hande take them, though they climb

by to heauen, thence wil I bring them downe.

4 And though they hyde them ſelues in the top of Carmel, I wil ſearch, and take them out thence: and though they be hyd from my ſight in the bottome of the ſea, thence wil I commaunde the ^(c)ſerpent, and he ſhall bite them.

5 And though they go into captiuitie be- fore their enemies, thence wil I com- maunde the ſworde & it ſhall ſlay them: and I wil ſet myne eyes vpon them for euill, and not for good.

Ala iij 5 And

(c) That is,
the ſerpent
ſhall bite
the ſea.

The prophetic

5 And the Lorde God of hostes shall
touch the land, and it shall melt away:
and all that dwell therein shall mourne,
and it shall rise vp whole like a flood, and
shalbe drowned as by the flood of E-
gypt.

* முன்னித
உள்ளே

6 he buyldeth his spheres in the heaven,
 & hath layde the foundation of his globe
 of elementes on the earth: he calleth the
 waters of the sea, and poureth them out
 vpon the open earth, the Lord is his
 name.

(D) That is,
am I more
bouno unto
you, then to
the Ethiops
and, or blacke
Hores: yet
have I be-
come from
you greater
benefices.

7 Are ye not as the Ethiopians^o vnto me
O children of Israel, sayth the Lorde:
haue not I brought vp Israel out of the
lande of Egypt: & the Philistines from
Cappadocia, and the Syrians from
Cyrene:

8 Behold, the eyes of the Lorde God are
vpon the sinful kingdome, and I wil de-
stroy it cleane out of the earth: neuer the-
lesse, I wil not utterly destroy the house
of Iacob, saith the Lorde.

(c) Meaning
that none of
him should be
persecuted in his
Estate.

9 For lo, I will commaunde, and I will
lift the house of Israel among all na-
tions, like as towe is lifted in a sieve: yet
shall not the ^oleast stone fall vpon the
earth.

10 But all the sinners of my people shall

die by the sword, which say, The euill
shall not come, nor hasten for vs.

11 In that day will I raise up the tabernacle of David that is fallen downe, and close vp the breaches thereof, and I will raise up his ruines, & I will buyd it, as in the dayes of olde:

12 That they may possesse the remnant
of Edom, & of all the heathen, "because
my name is called vpon them, sayth the
Lorde that doeth this,

"Oh, I've
known my
name is called
for."

13 Behold the dayes come, saith the Lord,
that the plowman shall ⁽¹⁾ touche the
mowder, and the treader of grapes hym
that soweth seede, and the mountaynes
shall ⁽²⁾ drop sweete wine, & all the hilles
shall melt.

(f. Signifying
that the
be great
tie of all
things, so
that when
kind of fruit
is ripe, an
the should
follow, and
every one
course.

14. And I wil bring againe the captiuitie
of my people of Israel, and they shall
buiyd the wast cities, and inhabit them:
and they shall plante vineyardes, and
drinke the wine therof, they shall also
make gardens, and cate the fruites of
them.

(g) the tra-
neth) that the
plente of god-
guten shall
not be come
and bluel, but
about al hope,
yea and about
the; dex of na-
ture, as
though the
hithen should
melt, & grow
with wine
and milk.

15 And I will plant them vpon their
land, and they shal no more be pulled vp
againē out of their lande which I haue
geuen them, sayth the Lorde thy God.

¶ The booke of the prophete

Abdias.

Against Edom, and the trust that they had in riches.

211



the vision of Abdi,
thus sayth the lord
God against E-
dom : We haue
hearde a rumor
from the Lorde,
& an ambassadour
is sent among the
heathen: arise and

let vs ryse vp against her to battayle.

2 Behold, I have made thee small among
the heathen, thou art utterly despised.

3 The pride of thyne heart hath decreased
thee, thou that dwellest in the cleftes of

the rockes, whose habitation [is] he,
that saith in his heart, who shall bring
me downe to the grounde:

4 Bea though thou exalt thy selfe as the eagle, and make they nest among the starres, thence wil I bring thee downe, sayth the Lorde.

5 Came theeues to thee, or robbers by
night: how wast thou brought to silence:
woulde they not haue stollen till they
had inough: If the grape gatherers
came to thee, woulde they not leaue
some grapes:

6 [some] grapes:
Howe are the thinges of Elau fought.
pp.

- vp, and his treasures searched:
- 5 ⁷ All the men of thy confederacie haue drunken thee to the borders, the men that were at peace with thee haue deceaued thee, and preuailed against thee, [they that ate] thy bread haue layd a wounde vnder thee, there is none vnderstanding in him.
- 8 Shal not I in that day, saide the lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau:
- 9 And thy strong men O Theman shalbe afraid: because euery one of the mount of Esau shalbe cut of by slaughter.
- 10 For thy crueltie against thy brother Jacob shame shall couer thee, and thou shalt be cut of for euer.
- 11 When thou stoodest on the other side, in the day that the straungers caried away his substance, and straungers entered into his gates, and cast lottes vpon Hierusalem, euen thou wast as one of them.
- 12 But thou shouldest not haue beholden the day of thy brother in the day that he was made a straunger, neither shouldest thou haue reioyced ouer the childe of Juda in the day of their destruction, thou shouldest not haue spoken proudly in the day of affliction:
- 13 Thou shouldest not haue entered into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layd handes on their substance in the day of their destruction:
- 14 Neither shouldest thou haue stand in

the crosse wayes to cut of them that shoulde escape, neither shouldest thou haue shutte by the remnaunt thereof in the day of affliction.

- 15 For the day of the Lorde is neare vpon all the heathen: as thou hast done, it shalbe done to thee, thy rewarde shall returne vpon thyne head.
- 16 For as ye haue ^(a)drunke vpon myne holy mountaine, so shall all the heathen drinke continually: yea, they shal drinke and swalowe vp, and they shalbe as though they ^(b)had not ben.
- 17 But vpon mount Sion shalbe deliuerance, and it shalbe holy, and the house of Jacob shal possesse their possessions.
- 18 And the house of Jacob shalbe a fire, and the house of Joseph a flambz, and the house of Esau as stubble, and they shall kinde in them and deuoure them, and there shalbe no remnaunt of the house of Esau: for the Lorde hath spoken it.
- 19 And they shall possesse the south side of the mount of Esau, and the plaine of the Philistines, and they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Benjamin [shall haue] Gilead.
- 20 And the captiuitie of his host of the children of Israel, which were among the Chanaanites [shall possesse] vnto Zarephath, and the captiuitie of Hierusalem which is in Sepharad, shall possesse the cities of the south.
- 21 And they that shall ^(c)saue, shall come by to mount Sion to iudge the mount of Esau, and the kingdome shalbe the Lordes.

(a) That is, reioyced and triumphed.

(b) That is, or the length they shall be: as they perseue.

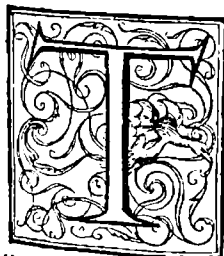
(c) Meaning that God will raise vp in his Church such as shall rule & gouerne, for the defence of the same, and destruction of his enemies, vnder his rule.

The booke of the prophete Ionas.

The first Chapter.

¶ Ionas fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

21



he worde of the Lorde came vnto ^(a)Jonas the sonne of Amittai, saying: Arise, & go to ^(b)Minuc that great citie, and cry against it: for their wickednesse is come by before me.

- 3 And Jonas rose by to flee into Tharlis from the presence of the Lorde, and went downe to ^(c)Toppa, and founde a ship going to ^(d)Tharlis: so he payed his fare, and went downe into it, that he might go with them vnto Tharlis from the ^(e)presence of the Lorde.
- 4 But the Lorde sent out a great winde into the sea, and there was a mightie tempest

(a) It is a heathen town in the which Peter lodged.

(b) It is the name of a place likely to be Cilicia, for there was a great citie of that name, where also Paul was borne.

(c) As the Luitus whiche minister to the Lorde are saide to stand before hym: so they whiche forsake his commandment are saide to flee before his presence.

(a) The word of the Lord came to Jonas the sonne of Amittai.

2

The prophecie



tempest in the sea, so that the shippe was in daunger of splitting in sunder.

5 Then the maryners were a frayde, and cryed euery man vnto his God, and cast the wares that were in the shippe into the sea, to lighten it of them: but Jonas was gone downe into the sides of the shippe, & he laye downe sleeping.

6 And the shippe maister came to him, and saide: what meanest thou sleeper? Up, and call vpon thy God, if so be that God wyl shyne vnto vs, that we perishe not.

7 And they saide euery one to his fellow, Come, let vs cast ⁽¹⁾ lottes: that we may know for whose cause this euil is on vs. And they cast lottes: and the lotte fel on Jonas.

8 Then saide they vnto him: Tell vs for whose cause is this euil come vpon vs: What is thyne occupation? Whence comest thou: what countrey man art thou, and of what nation?

9 And he answered them: I am an hebreue, and I feare the Lorde God of heauen, which hath made the sea, and the drye lande.

10 Then were the men exceedingly a frayde, & saide vnto him: why hast thou done this: (for the men knewe that he

fled from the presence of the Lorde, because he had tolde them.)

11 And they saide vnto him: what shal we do vnto thee, that the sea may be calme vnto vs: for the sea wrought and was troublous.

12 And he saide vnto them, Take me, and cast me into the sea, and the sea shalbe calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuerthelesse, the men assayed with rowing to bring the shippe to lande, but they could not, because the sea wrought, and was troublous against them.

14 Wherefore they cryed vnto the Lorde, and saide: we beseeche thee O Lorde, we beseeche thee, let not vs perishe for this mans lyfe, and lay not to our charge innocent blood: for thou O Lorde hast done as it pleased thee.

15 So they toke vp Jonas, and cast him into the sea, and the sea left raging.

16 And the men feared the Lorde exceedingly, and offered a sacrifice vnto the Lorde, and made ⁽²⁾ vowes.

17 And the Lorde prepared a great fishe to swallowe vp Jonas: & Jonas was in the belly of the fishe thre dayes and thre nightes.

(1) It was the manner of the Gentiles to cast lottes, and so to enquire the iudgement of God: the Romanes deuised pro-winter di lottas: the Saxons enquired by lot who should currowe with the oxen, and some kinde of lottes are spoken of in scripture. Psal. 118. Psal. 10.

(2) To make the Lorde and call upon him, as was accustomed in the old lawe maketh men vowes, that is, they promise.

The .ij. Chapter.

1 Ionas is in the fishes belly. 2 His prayer. 3 He is deliuered.

1



And Ionas pray-
ed vnto the Lorde
his God out of the
(a) fishes belly.

And saide: In
affliction I cryed
vnto the Lorde,
and he heard me:
out of the belly of

hell cryed I, and thou heardest my
voyce.

2 Thou haddest cast me downe into the
deepe, into the midst of the sea, and the
floods compassed me about: all thy bil-
lowes and waues passed ouer me.

3 And I saide: I am cast away out of
thy sight, yet wyll I loke againe to-
ward thyne holy temple.

4 The waters compassed me euen vnto
the soule, the deapth closed me on euery

side, and the weedes were wrapt about
my head.

5 I went downe to the bottome of the
mountaines, the earth with her barres
was about me for euer: yet hast thou
brought by my lyfe from corruption, O
Lorde my God.

6 When my soule fainted within me, I
remembred the Lorde, and my prayer
came in vnto thee into thy holy temple.

7 They that holde vpon (b) lying vani-
tie, forsake his mercie.

8 But I wyll sacrifice vnto thee with
the voyce of thankesgeuing, and wyll
pay that that I haue vowed: for salua-
tion is of the Lorde.

9 And the Lorde spake vnto the fishe,
and it cast out Ionas vpon the (c) drye
lande.

(b) All that
is lying vani-
tie that a man
inuenteth of
him selfe to
trust in.

(c) Iosephus
in the ninth
booke of anti-
quities saith,
he was cast
out on the
shore of the
sea Targum,
which is not
farre from Ty-
re.

The .iii. Chapter.

1 Ionas is sent againe to Ninue. 2 The repentance of the king of Ninue.

1



And the worde of the
Lorde came vnto Jo-
nas the second time,
saying:

Arise, and go to Ni-
nue that great citie,
and preache against it
the preaching which I speake vnto
thee.

2 So Ionas arose, and went to Ninue
according to the word of the Lord (Ni-
nue was a great citie and (a) excellent,
of thre dayes iourney.)

3 And Ionas began to enter into the ci-
tie a dayes iourney, and he cryed & saide:
Yet fourtie dayes, & Ninue shalbe de-
stroyed.

4 And the men of Ninue beleued God,
and proclaimed a fast, and put on sack-
cloth from the greatest of them to the
least of them.

5 And worde came vnto the king of Ni-

nue: which arose from his throne, and
put of his robe, and couered him selfe
with sackcloth, & sate downe in ashes.

6 And he caused a cryer to crye, and say
through the citie by the counsell of the
king & his nobles, Let neither man nor
beast, bullocke nor sheepe, taste ought at
all, neither seeede, nor drinke water.

7 And let both man & beast put on sack-
cloth, and crye nighttly vnto God: yea
let euery man turne from his euill way,
and from the wickednesse that is in his
handes.

8 Who can tel whether God wyll turne
and be moued with (b) repentance, and
turne from his fierce wrath, that we pe-
rishe not?

9 And God sawe their workes, that
they turned from their euill wayes, and
he repented of the (c) euill that he saide
he woulde do vnto them, and did it not.

(b) God is
saide to repent
when he doth
those thinges
that men do
repenting.

(c) Of the real-
that is, of the
plague which
is euill to our
felice, although
not in his
owne nature,

The

The prophecie

The .iiij. Chapter.

The great goodnesse of God toward his creatures.

A 1



(a) Because hereby he should be take as a false prophete, and so the name of God which he preached, should be blasphemed.

- 2 And this displeased Jonas greatly, and he was^(a) angrye [within him selfe.] And he prayed vnto the Lorde, and saide: I pray thee O Lorde, was not this my saying when I was yet in my countrey: therfore I halted to flee into Tharsis: For I knewe that thou art a gracious God, and mercifull, long suffering, and of great kindnesse, and repentest thee of euill.
- 3 And nowe O Lorde, take I beseeche thee my lyfe from me: for it is better for me to dye, then to lyue.
- 4 Then saide the Lord, Dost thou wel to be angrye?
- 5 And Jonas went out of the citie, and late him downe on the east side thereof, and there made him a boothe, and late vnder it in the shadowe, till he might see what should be done in the citie.
- 6 And the Lord God prepared a gourd, and made it spring vpon ouer Jonas, that

it might be a shadowe ouer his head, to deliuer him from his griefe: So Jonas was exceeding glad of the gourd.

- 7 But God prepared a worine, when the morning rose the next day, which smote the gourd, that it withered.

8 And when the sunne rose, God prepared a feruent east winde, and the sunne beat vpon the head of Jonas that he fainted: and wished vnto his soule, that he might dye, and saide, It is better for me to dye, then to lyue.

- 9 And the Lord saide vnto Jonas: Dost thou wel to be so angry within thy selfe for the gourd: And he saide: I do wel to be angry euen vnto death.

10 Then saide the Lorde, Thou hast had compassion on the gourd about the which thou bestowedst no labour, neither madest it growe: which came vp in a night, and perished in a night:

- 11 And shall not I spare Ninue that great citie, in the which are more then sixscore thousand persons that knowe not their right hand and their left, and also much cattaille:

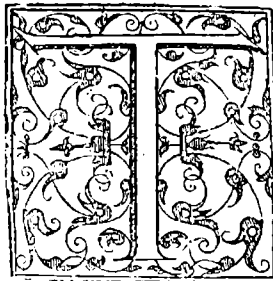
The booke of the prophete

Micheas.

The first Chapter.

Of the destruction of Samaria because of their idolatrie.

A 1



4 Reg xv. a
ii. Par 17. a
iii. Reg 16. a.
4 Reg 18. a.

- THE worde of the Lorde came vnto Micheas the Mozaithite, in the dayes of* Iotham, Ahas, & Hezekiah, kinges of Iuda, which he saue concerning Samaria and Hierusalem.
- 2 Heare all ye people, marke this well

O earth and all that therein is: yea let the Lorde God him selfe be witnesse against you, [euen] the Lorde from his holy temple.

- 3 For beholde, the Lorde shall come out of his holy place, and come downe and treade vpon the hie thinges of earth.
- 4 The mountaines shall melt vnder him, and the valleyes shall cleaue a sunder, lyke as wax [meltech] before the fire, and as the waters runne downeward.
- 5 And all this shall be for the wickednes of Jacob, and the sinnes of the house of Israel:

Israel: but what is the wickednesse of Jacob: is not ^(a) Samaria: which are the hie places of Juda: is not ^(b) Hierusalem?

6 Therefore I wyll make Samaria an heape of the feldes: meeete for the planting of a vineyarde: her stones wyll I tumble downe into the balley, and discomer her foundations.

7 All her images shalbe broken downe, and all her garments shalbe brent in the fire, yea: al her idols wyl I destroy: for they are gathered out of the hyre of an ^(c) harlot, and into an harlots hyre shall they be turned againe.

8 Wherefore I wyll mourne and make lamentation, bare and naked wyl I go: I wyll mourne lyke the Dragons, and take sorowe as the Ostriches.

9 For their wounde is past remedie, it is come into Juda, and hath touched the gate of my people at Hierusalem already.

10 Declare it not at Gath, neither weepe ye: for the house of Alpha rouse thy selfe in the dust.

11 Thou that dwellest at Saphir gette thee hence naked with shame: he that dwelleth at ^(d) Zaanan, shall not come forth in the mourning of Bethzel: the enemye shal receaue of you for his ^(e) banding.

12 For the inhabitants of Maroth wayled for good, but the plague shall come from the Lorde, euen vnto the gates of Hierusalem.

13 O thou ^(f) inhabitant of Lachis, binde the charette to the swiftest ^(g) beast, she is the beginning of the sinne of the daughter of Sion: for the transgressions of Israel were founde in thee.

14 Therefore shalt thou bring presentes to ^(h) Mozeltheth Gath: & houses of Achizib [shalbe] as a lye to the kinges of Israel.

15 And as for thee O thou that dwellest at Beersa, I shall bring a possessor vpon thee, he shal come to Adullam, the glory of Israel.

16 Make thee baulde, ⁽ⁱ⁾ and haue thee because of thy tender children: make thee cleane baulde as an Eagle, for they shalbe carted away captiue from thee.

(a) Names of cities that should be first destroyed by the enemye.

(b) The long continuance of an armie in one place is hurtfull.

(c) Make haste to flee away.

(d) It appeareth that this city was one of the first which receiued the worse shipping of the golden caluice, see by Jeroboam.

(e) A city is named.

(f) Shouting and plucking of heere, &c. vnto in time of mourning.

The .ii. Chapter.

Threatnings against the sinfull people. & They would teache the prophetes to preache.

1



Unto them that imagine iniquitie, and worke wickednesse vpon their beddes: when the morning is light they practise it, because their hande hath

power.

2 And they couet fieldes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, (euen) man and his heritage.

3 Therefore thus saith the Lorde: Beholde, against this houtholde haue I deuised a plague, whereout ye shall not plucke your neckes: ye shall no more go so proudly, for it wyl be a perillous time.

4 In that day shal this parable be vfed, and a mourning shalbe made ouer you on this maner: we be utterly desolate, the portion of my people is translated: how wyl he parte vnto vs the lande that he hath taken from vs?

5 Therefore there shalbe no man to de-

uide thee thy portion in the congregati- on of the Lorde.

6 He shal not ^(a) propheticke say they to them that propheticke: they shal not propheticke to them, neither shall they take shame.

7 O thou that art named the house of Jacob, is the spirite of the Lorde shortened: are these his workes: are not my words good vnto him that walketh vprightly?

8 But he that was yesterday my people, is rylen vpon the other side (as) against an enemye: they spoyle the beawtiful garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye shut out from their pleasaunt houses, and taken away myne excellent gistes from their children.

10 Up, get you hence, for here shall ye haue no rest: because the lande is defiled, it shall destroy you which utter destruction.

11 If a man ^(b) walke in the spirite, and would lye falsely saying I wyl propheticke

(a) The people rebe upon them to forbid the prophetes to preache and receive shame.

(b) God threateneth he wyl sende no more prophetes to preache vnto them, which is the extreme plague that can come to a nation.

25

(c) Telling vpon them the office of a prophete, and pretending that he is directed by the spirite of god.

The prophecie

cie to thee of ^(b) wine and strong drinke: that were a prophete for this people.

12 I wyll surely gather thee wholly O Jacob, I wyll surely gather the remnant of Israel, I wyll put them together as the sheepe of Bozra, as the flocke in the midst of their folde, they

shall make great noyse by reason of the [multitude] of men.

13 The ^(a) breaker shall come by before them, they shall breake out, and passe by the gate, and go out by it: and their king ^(b) shall go before them, and the Lorde shall be vpon their ^(c) heades.

The .iiij. Chapter.

Against the tyranny of princes and false prophetes.

1 **A**nd I saide, heare I pray you O heads of Jacob, & ye princes of the house of Israel, shoulde not ye know iudgement: ^(b) But they hate the good, and loue

the euill, they plucke of their skinnnes from them, and their fleshe from their bones.

3 And they eate also the fleshe of my people, & slay of their skynne from them: and they breake their bones, and chop them in peeces as for the pot, and as fleshe within the cauldron.

4 Then shall they crye vnto the Lorde, but he wyll not heare them: he wyll euen hyde his face from them at that time, because they haue done wickedly in their workes.

5 Thus saith the Lorde concerning the prophetes that deceaue my people ^(a) and bite them with their teeth, and crye peace: but if a man put not into their mouthes, they prepare warre against him.

6 Therefore ^(b) night shall be vnto you for a

vision, and darkenesse shall be vnto you for a diuination: and the sunne shall go downe over the prophetes, and the day shall be darke over them.

7 Then shall the sears be ashamed, and the soothsayers confounded: yea, ^(c) they shall al couer their lippes, for they haue none answer of God.

8 Yet notwithstanding, I am full of power by the spirite of the Lorde, and of iudgement, and of strength, to declare vnto Jacob his transgression, and to Israel his sinne.

9 Heare this I pray you ye heades of the house of Jacob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 ^(b) They builde byp Sion with blood, and Hierusalem with iniquitie.

11 The heades therof iudge for rewarde, and the priestes thereof teache for hyre, and the prophetes thereof prophetic for money: yet wyll they leane vpon the Lord, and say, Is not the Lord among vs: no euill can come vpon vs.)

12 Therefore shall Sion for your sake be plowed ^(a) as a field, & Hierusalem shall be an heape, and the mountaine of the house as the hye places of the forrest.

The .iiij. Chapter.

The calling of the Gentiles and conuersion of the Jewes.

1 **W**hen shall come, At in the ^(a) latter dayes it wyll come to passe that the hill of the Lordes house shall be prepared in the toppe of the mountaines, and shall be set by hygher then any mountaynes or hilles, and people shall prease vnto it.

2 Yea, the multitude of the Gentiles shall haste them thither, saying: Come, let vs go byp the to hill of the Lorde, and to the house of the God of Jacob, and he shall teache vs his wayes, and we wyll walke in his pathes: for the lawe shall come out of Sion, and the word of God from Hierusalem.

3 And he shall iudge many people, and rebuke mightie nations of farre countreys: so that of their swordes they shall make

(a) Entering in byp the way of the Lord, and not repaying their wages.
(b) To make an vniuersall destruction.
(c) Where there is no repentance of sinners, by reason of the good pasture.

(a) To make downe more brackes and gates, to say the contrary captious by deapies.
(b) To make downe, to say the contrary.
(c) To make downe, to say the contrary.

(a) They shall couer their faces from the Lord.

(b) They builde with blood and gate with iniquitie.

(a) False prophetes deuoured the substance of their folowes, and make game of religion.
(b) The knowledge which ye now pretend, shall be known to be grosse ignorance.

(a) When this shall come.

- make ploughshares, and sythes of their speares: one people shall not lift vp a sworde against another, yea they shall no moze learne to fight.
- 4 But every man shall sit vnder his vineparde, and vnder his figtree, and no man shall make them afraide: for the mouth of the Lorde of hostes hath spoken it.
- 5 Therefore all people wyll walke every man in the name of his God: and we wyll walke in the name of our lord God for euer and euer.
- 6 At the same time saith the Lorde, wyll I gather vp the lame and the outcast, and such as I haue chastened,
- 7 And wyll geue a remnaunt vnto the lame, and make of the outcast a nightie people: and the Lorde him selfe shalbe their king vpon the mount Sion, from this time forth for euer moze.
- 8 And vnto thee O thou towre of the flocke, thou strong holde of the daughter Sion, vnto thee shall it come, even the lordship and kingdome to the daughter Hierusalem.
- 9 Why then doest thou crye and lament:

is there no king in thee: are thy counsellors perished, that thou art so payned as a woman in her trauaile:

- 10 And now O thou daughter Sion, sorrowe and lament as a woman in her trauaile: for now we must thou get thee out of the citie, & dwelt vpon the plaine fielde: yea vnto Babylon shalt thou go, (but) there shalt thou be deliuered,* and there the Lorde shall redeeme thee from the hande of thynne enemies.
- 11 Now also are there many people gathered together against thee, saying: Sion shalbe condemned, and our eye shall loke vpon Sion.
- 12 But they know not the thoughtes of the Lorde, they vnderstand not his counsel: for he shall gather them together as the sheaues in the barn.
- 13 Therefore get thee vp, O thou daughter Sion, and thyselfe out the corne: for I wyll make thy horne iron, and thy hoornes brasse, that thou mayst breake in peeces many people: their goodes shalt thou consecrate vnto the Lorde, and their substance vnto the ruler of the whole worlde.

The .v. Chapter.

Of the destruction of Hierusalem.

- 1 **N**OW shalt thou be robbed thy selfe O thou robbers daughter: they shall laye siege against vs, & smyte the iudge of Israel with a rodde vpon the cheeke.
- 2 And thou Bethlehem Ephrata art little among the thousandes of Juda, out of thee shal he come forth vnto me which shalbe the gouernour in Israel, whose out going hath ben from the beginning, and from euerlasting.
- 3 Therefore wyll he geue them vp for a season, vntill the time that he which shall beare haue bozne: then shall the remnaunt of his brethren be conuerted vnto the children of Israel.
- 4 He shall stande false, and geue foode in the strength of the Lorde, and in the maiestie of the name of the Lorde his God: and when they be conuerted, he

shalbe magnified vnto the farthest partes of the worlde.


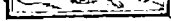
- 5 And he shall be our peace: When the Assirians shall come into our lande, when he shal treade in our palaces, then shall we raise against him seven sheepheardes, and eyght principall men.
- 6 These shall subdue the lande of Assur with the sworde, and the lande of Nimrod with their naked weapons: Thus shall he deliuer vs from the Assirian when he cometh within our lande, and setteth his foote within our borders.
- 7 And the remnaunt of Jacob shalbe among the multitude of people as the dealbe of the Lorde, and as the droppes vpon the grasse, that taryeth for no man and wayteth on no body.
- 8 Yea the residue of Jacob shalbe among the gentiles and the multitude of people, as the lion among the beastes of the wood, and as the lions whelpes among the flockes of sheepe: which whē he goeth through, treadeth downe, tear

The prophecie

- reth in peeces, and there is no man that can deliuer.
- 9 Thyne hand shalbe lyft vp vpon thyne enemies, and all thyne aduerfaries shall perishe.
- 10 And it shall come to passe in that day saith the Lorde, that I wyll take thyne hoxles from thee, and destroy thy charrettes.
- 11 I wyll breake downe the cities of thy lande, and ouerthrowe all thy strong holdes.
- 12 All Witchcraftes wyll I roote out of thyne hande, there shall no mo sooth sayinges be within thee.
- 13 Thyne idols and thyne images wyll I destroy out of thee, so that thou shalt no more bolue thy selfe vnto the worke of thyne owne handes.
- 14 Thy groues wyll I plucke vp by thy rootes, and breake downe thy cities.
- 15 And I wyll execute a vengeance in my wrath & indignation vpon the heathen, such as they haue not heard.

The .vi. Chapter.

¹ An exhortation to heare the iudgement against Israel being behinde. ⁸ what manner of sacrifices do please God.

- A** ¹  earken ye now what the Lorde sayth: Arise thou, and contend with the mountaynes, and let the hilles heare thy voyce.
- ²  earc O ye mountaines the Lordes quarrell, and ye mightie foundations of the earth: for the Lorde hath a quarrell against his people, and wyll pleade with Israel.
- ³ O my people what haue I done vnto thee: or wherein haue I grieved thee: geue me aunswere.
- ⁴ For I brought thee out of the lande of Egypt, & deliuered thee out of the house of bondage, and I made Moyses, Aaron, and Miriam to leade thee.
- ⁵ Remember O my people, what Balach the king of Moab had deuised against thee, and what aunswere that Balaani the sonne of Beor gaue him, from Sethin vnto Galgal, that ye may knowe the righteousnesse of the Lorde.
- ⁶ Wherewith shall I come before the Lorde, and bolue my selfe to the hye God: Shall I come before him with burnt offeringes, and with calues of a yere olde:
- ⁷ Hath the Lorde a pleasure in many thousandes of Rammes, or innumerable streames of oyle: shall I geue my first borne for myne offences, and the fruite of my body for the sinne of my soule:
- ⁸ He hath shewed thee O man what is good, and what the Lorde requirerth of

thee: [namely] to do iustly, to loue mercie and to humble thy selfe to walke with thy God.

- ⁹ The Lordes voyce cryeth vnto the cite, and the man that shall be saued considereth thy name: hearken what is your rodde, & heare him that warneth you.
- ¹⁰ Are not yet the treasures of wickednesse in the house of the wicked, and thy scant measure which is abhominable:
- ¹¹ Should I iustifie the false balaunces and the bagge of deceitfull weightes:
- ¹² For the riche men thereof are full of crueltie, and the inhabitantes thereof haue spoken lyes, and haue deceitfull tongues in their mouthes.
- ¹³ Therefore I wyll take in hande to punishe thee, and to make thee desolate because of thy finnes.
- ¹⁴ Thou shalt eate, and not haue inough yea, thou shalt bring thy selfe downe in the middes of thee, thou shalt flee, but not escape, and those that thou wouldest saue, wyll I deliuer to the sworde.
- ¹⁵ Thou shalt sowe, but not reape, thou shalt presse out Oylnes, but oyle shalt thou not haue to annoynt thy selfe with all: thou shalt tread out sweete must but shalt drinke no wine.
- ¹⁶ We kepe the ordinaunces of Amri, and all the customes of the house of Ahal: ye walke in their counsels: therefore wyll I make thee waste, and cause thy inhabitants to be hissed at, and ye shall beare the reproche of my people.

13 A complaynt of the litle number of the righteous. 14 Against the crueltie ought we not to holde with our greatest friendes. 14 The prosperitie of the church.

A 1



W^{is} me, I am become as one that goeth a gleanynge in the harvest: there are no mo grapes to eate, yet would I faine with al my hearte haue of the

best fruite.

Rem. iii. d.

2 There is not a godly vpon earth, there is not one righteous among men: they all lye in wayte for blood, and euery man hunteth his brother to death.

3 Yet they say they do wel, When they do euill: the prince ^(a) asketh, and the iudge [iudgeth] for a rewarde, therfore the great man speaketh out of the corruption of his soule, and so they wrappe it vp.

(a) Both the
prince and
iudge are
said to be
wicked, for
they are
not righteous
as the right
iudge should
be, though
they are
called
iudges.

4 The best of them is as byter, and the most righteous of them is [warper] then at home hedge: the day of thy watchmen, [and] of thy visitation cometh: then shall be their confusion.

Mich. x.

5 Let no man beleue his friende, nor put his confidence in his brother: kepe the doore of thy mouth from her that lyeth in thy bosome.

Mich. x.
Dut. xvi. b.
& xxviii. b.
Wit. xv. b.
and lvi. b.

6 For the sonne dishonoureth his father, the daughter riseth against her mother, the daughter in law against her mother in law: and a mans foes are euen they of his owne householde.

7 Neuerthelesse, I wil looke vp vnto the Lorde, I wil patiently abyde God my sauiour: my God shall heare me.

Pro. xviii. a.

8 Thou enemye of myne reioyce not at my fall, for I shall rise againe: & though I sit in darkenesse, yet the Lorde is my light.

9 I will beare the wrath of the Lord, for I haue offended hym till he sit in iudgement vpon my cause, and see that I haue right: then will he bring me forth to the light, and I shall see his righteousness.

10 She that is myne enemye, shall loke vpon it and be confounded, which now

sayeth, Where is the Lorde thy God? 4. Reg. x. 2. myne eyes shall beholde her when she shall be troden downe as the myxe in the streetes.

11 This is the day that thy walles shall be buylt, this day shall bypue farre away the ^(b)decree.

Amos ix. c.

12 And at that time shall they come vnto thee from Assur, from the strong cities, and from the strong holdes, euen vnto the river: from the one sea to the other, and from mountayne to mountayne.

(b) Thou shalt
no more be
subiecte to the
foryaine
streames of the
Babylonians

13 Notwithstanding, the land must be wasted, because of them that dwell therein, and for the frutes of their owne imaginations.

14 Therfore feede thy people with thy C. rod, the flocke of thyne heritage whiche dwell desolate in the wood, that they may be fed vpon the ^(c)mount of Carmel, Basan, and Silend, as afozetime.

(c) That the
people may
returne out of
the captiuitie
of Babylon,
and enioy the
land of pro-
misse as they
did before.
Exo. xxi. a.

15 Maruelous thynges wil I shewe thee, like as when thou camest out of the lande of Egypt.

16 This shall the heathen see, and be ashamed for all their power: so that they shall lay their hande vpon their mouth, and stoppe their eares.

Iob 39. d.

17 They shall like the dust like a serpente, and as the wormes of the earth that tremble in their holes: they shall be afraid of the Lorde our God, and they shall feare thee.

Gen. iii. c.

18 Who is such a God as thou, that pardonest wickednesse, and forgeuest the offences of the remnaunt of thyne heritage: he kepeth not his wrath for ever: for his delite is to haue compassion.

19 He shall turne againe, and be merciful to vs, he shall put downe our wickednesse, and cast all our sinnes into the bottomie of the sea.

Iere. ix. d.

20 Thou wilt perscourne to Jacob thy crueltie, and thy mercie to Abraham, like as thou hast sbozne vnto our fathers in olde time.

23b f

The prophetic

The booke of the prophete

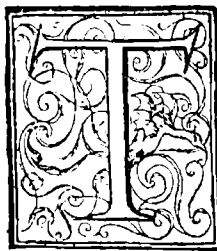
Nahum.

The first Chapter.

Of the destruction of the Assyrians, and of the deliuerance of Israel.



A 1
(a) The Assyrians were spared, because they repented at the preaching of Jonas: but after a while they returned to their former wickedness, therefore God threatened them by this prophet.



he burden of ^(c) Ninive: The boke of the vision of Nahum the Elkoshite.

God is zelous, & the Lorde auenger, the Lorde auenger, and hath

Wrath in store: the Lorde auenger vpon them that trouble hym, and he remembereth his enemies.

3 The Lorde is slowe to anger, and [also] of great powder, and in no case will not acquite [the wicked], the Lordes dealing is with blustering tempest and whyle wnde, and the cloudes are the dust of his fecte.

4 he rebuketh the sea and dryeth it vp, all the riuers also he maketh drye: Basan and Carmel are destroyed, the spring also of Libanon is destroyed.

5 The mountaynes quake at his power and the hilles are resolued: the earth also burneth at his countenance, the world, and all that dwelleth therein.

6 who can stande before his wrath: or who can rise vp before the anger of his countenance, his fiercenesse is powdered out like fire, yea the rockes cleane in peeces at his might.

7 The Lorde is gracious, a strong holde in the day of trouble, and knoweth them that trust in hym.

8 But with an ouerrunning flood he will destroy her place, and will pursue his enemies with darkenesse.

9 What imagine ye against the Lorde: he makes an utter destruction: ye shall not be troubled wylfe.

10 For whyles the thornes cleaue together, and whyles they banquet out their feastes; they are deuoured by as very drye stubble.

11 There came out of thee such as thought euill against the Lorde, such as gaue wicked counsell.

12 Thus sayth the Lorde: Though ye be in concord, and also many, yet so shall ye be cut downe, and passe: & [though] I haue afflicted thee [O Hierusalem] yet will I trouble thee no more.

13 And


- 13 And nowe I will breake of his poke from vpon thee, and I will breake thy bondes in funder.
- 14 The Lorde also hath geuen a commaundement touching thee that, there shalbe no more offspring of thy name: from the house of thy God, I will cut of carved and molten image, I will

make [it] thy graue, for thou art vile.

15 Behold vpon the mountaynes the secte of him that bringeth good tidings, that preacheth peate: kepe thy festiual dayes O Iuda, paye thy vowes: for the wicked [traunt] shal hereafter passe no more through thee, he is vtterly cut of.

The .ij. Chapter.

He describeth the victories of the Chaldeans against the Assyrians.

- 1  He destroyer is come before thy face, kepe thy forte, see to the way, strenghten [thy] loynes, increase [thy] strength mightily:
- 2 For the Lord restores againe the glorious estate of Iacob, as [also] the glorious estate of Israel: for spoylers hath spoyled them, and hath wasted their brannches.
- 3 The shilde of his valiant souldiours [is] died red, his captaynes of warre are clad with scarlet: the charret is [compasse]d with flaming torches in the day of his expedition, and the fire stauces are drenched in poyson.
- 4 The charrets shal rage in the streetes, they shal make a terrible noyle in the broade wayes, to loke to like [flaming] cressets, shooting as lightning.
- 5 He shall remember his notable souldiours, they shal stumble in goyng, they shal hasten to the wall, the couering fence is prepared.
- 6 The riuer gates are opened, and the palace dissolued.
- 7 Huzab is brought forth captiue, made to ascend [into the charrets] her handmaydens

also leading [one another] as in the boyre of doves, knocking vpon their brestes.

8 Sea many a day Ninue was as a ponde full of water, yet [now] they flee, stand ye, stande ye, and no man loketh backe.

9 Take your spoyle of siluer, take your spoyle of golde, for there is no ende of riches: treasure, pashing all treasure.

10 Sacking, resacking, raling, a dissolued heart and collision of knees, forow in all loynes also, and the faces of them all as blacke as a pot.


11 Where is the abiding place of lions, and the feeding plot of lions whelpes [be- come,] whyther the young and olde lion had their resort: there dwelt the lion, & there was no man to put him in feare.

12 The lion made his praye aboundantly for his whelpes, and strangled for his she lions, and hath filled his dennes with pray, and his abyding places with spoyle.

13 Behold me against thee sayth the Lord of hostes, & I will burne in smoke her charrets, and the sworde shall deuoure thy lions, I will roote out also from the earth thy spoyling, and the boyre of thy messengers shalbe hearde no more.

The .ii. Chapter.

Of the fall of Ninue. 8 No power can escape the hande of God.

- 1  Bloody citie, stuffed throughout with falsehood, with extreme dealing, nor wilbe brought from spoyling.
- 2 The noyle of the whippe, the noyle of rattling of wheales, the prauing of horses, and the iumping of charrets:
- 3 The horseman lifting vpon both the glister-

ring blade of the sword & also the shining speare, many wounded, many corpses, and no end of carcasses, they shal stumble at dead bodie.

4 Because of the manyfolde fornication of the beautifull harlot, ful of charmes, that selles nations by the meanes of her whozdone, and the people through her charminges.

The prophetic

- 5 Lo I against thee sayth the Lorde of
hoastes, and will turne vp thy skirtes ouer
thy face, and wil shewe the gentiles
thy fylth, and kingdomes thy shame:
- 6 And will cast vpon thee abominable
filth, and wil bring thee downe, and wil
make thee as vile as dung.
- 23 7 And it shall come to passe that all that
shall behold thee, shall flee from thee,
and shall say, Minie is destroyed, and
who is greued therewith: from whence
shall I seke out comforters for thee?
- 8 Wilt thou count thy selfe better then A-
lerandria the great, that was situate a-
monges the rivers, compassed round a-
bout with water, whose fortreffe was
the sea, and had her wall from the sea?
- 9 Ethiopia and Egypt were thy strength,
and there was none end [of ayde,] But
and Lubim were thy helpers.
- 10 Notwithstanding she passed away,
she went into captiuitie, her children al-
so were dashed in peeces in the top of all
the streetes: for her horrible men they
cast lottes, and all her great states they
chayned in fetters.
- 11 And thou also shalt be drunke with trou-
ble: thou shalt be hyd: thou also shalt
seke after strength against thine enemye.
- 12 All thy strong aydes [are as] figge trees
with the first ripe figges: if they be stir-
- red, they fall into the mouth of the eater.
- 13 Behold thy men [are as baren] women in
the middelt of thee, the gates of thy
lande shall be set wyde open to thine ene-
mies, fire hath deuoured thy barres.
- 14 Drawe thee water for the siege, streng-
then thy fortres, go into the clay, treade
the mortar, make strong the brickyll.
- 15 There the fire shall deuoure thee, the
sword shall cut thee of, shall deuoure as
the locust, though [thou] be multiplied as
the locust, though thou be as many as
the grasshopper.
- 16 Thou hast increased thy marchauntes
as the starres of heauen, the locust spoy-
leth, and fleeth away.
- 17 Thy princes are as grasshoppers, and
thy rulers as great locustes, they
swarme in hedges in cold weather, the
sunne ariseth and they flee, and the place
where they were is not knowen.
- 18 Thy shepheardes O king of Assur
slumber, thy noble men shall dwell [in
death] thy people is scattered vpon the
mountaynes, & there is none to gather
them together.
- 19 Thy wound [shall] not be healed, thy
plague is great, all that heare of thee,
clap their handes: For to whom hath
not thy euil dealing pearled continually?

10. more
act.

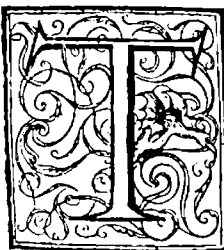
The booke of the prophete

Habacuc.

The first Chapter.

1 A complaynt against the wicked that persecute the iust. 6 He sheweth that the
Chaldeans are rayled vp of the Lorde for the chastisement of the Jewes, and describeth
their armie. 11 He comforteth the saythfull, declaring that God will also destroy the Baby-
lonians, because they shall abuse their victorie and become proude and insolent, attribu-
ting the praye therof to their idoles.

1 That is,
the great
entimie
which he
prophethed
to come on Ba-
bil, as a most
greuous
burde, whiche
they were not
able to beare.



the burde which
Habacuc the pro-
phete dyd see.

O Lorde, howe
long shall I crye,
and thou wilt not
heare: [euen] crye
out vnto thee for
violence, and thou

wilt not helpe:

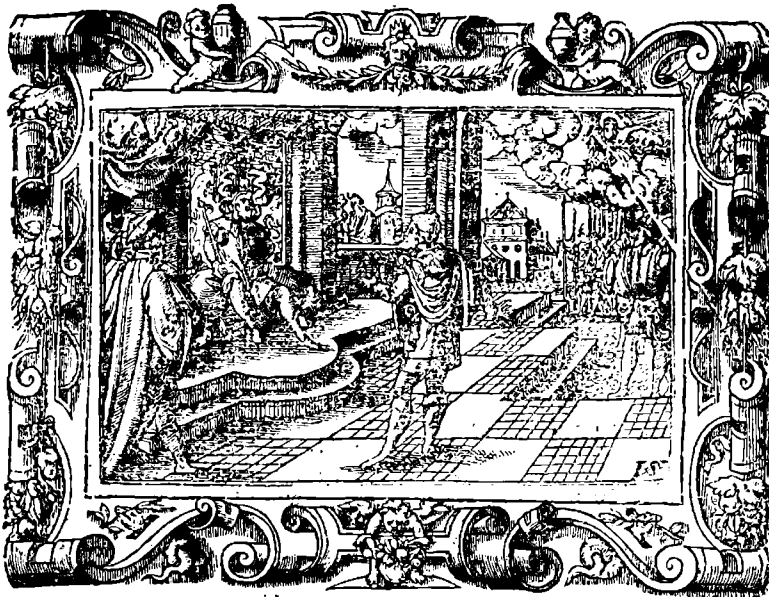
- 3 Why dost thou shew me iniquitie, and
cause me to beholde sorowe: for spoyling
and violence are before me, & there are
that rayle vp styfe and contention.

4 Therfore the law is dissolved, & iudge-
ment both neuer go forth: for the vic-
ked both compass about the righteous,
therfore wrong iudgement proceedeth.

5 Behold among the heathen, and re-
garde, and wonder, and marueyll: for
I will worke a worke in your dayes, ye
will not beleue it though it be tolde
you.

6 For lo, I rayle vp by the Chaldeans, that
bitter and furious nation, whiche shall
go vpon the breadth of the land, to pos-
seste the dwelling places that are not
theirs.

7 Ther



87 They are terrible and fearfull: ^(b)their iudgement and their dignitie shall pre- cede of them selues.

8 Their horses also are swifter then the leoparden, and are more fierce then the wolues in the ^{*}euening, and their horse- men shall come from farre: they shall flee as the Eagle hasting to meate.

9 They come all to spoyle: before their faces shall be an ^(c)eastwinde, and they shall gather the captiuitie as the sande.

10 And they shall mocke the kinges, and the princes shall be a scoyne vnto them: they shall deride euery stronghold, for they shall gather ^(d)dust, and take it.

11 Then shall they ^(e)take a courage, and transgresse, and do wickedly, ^(f)imputing] this their power vnto their god.

12 Art not thou of olde, O Lord my God, my holy one: we shall not dye, O Lord thou hast ordeined them for iudgement, and O God thou hast established them

for correction.

13 Thou art of pure eyes, and canst not see euyl, thou canst not behold wickednesse: ^{*}Wherefore (then) dost thou loke vpo the transgressours, and holdest thy tongue, When the wicked deuoureth the man that is more righteous then he?

14 And makest men as the ^(g)fish of the sea, and as the creeping thinges that haue no ruler ouer them.

15 They take vp all with the angle, they catche it in their net, and gather it in their yarne: Whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their ^(h)net, and burne incense vnto their yarne: be- cause by them their portion is fat, and their meate ⁽ⁱ⁾plenteous.

17 Shall they therefore ^(j)stretche out their net, and not spare continually to slay the ^(k)nations:

The .ii. Chapter.

A vision against pryde, couetousnesse, diuinitie, and idolatrie.



will stande vpon my *watche, and let me vpon the towre, & will loke, and see what he will say vnto me, and what I shall an- swere to ^(l)him that re- buketh me.

2 And the Lord answered me, and said: Write the vision, and make it plaine vpon

tables, that he may run that ^(m)readeth it.

3 For the vision is yet for an appoynted time, but at the last it shall speake, and not lye: though it tary, wayte: for it shall surely come, and shall not slay.

4 Behold, ⁽ⁿ⁾he that ^(o)lifteth vp him selfe, his minde is not vpright in him: but the iust shall liue by his fayth.

The prophecie

(c) The compa-
rith the proud
and courteous
man to a
drunkard that
is without
reason & sense,
wherein God
will punish
and make him
laughing
stocke to all
the world.
"Dj, haue no
rest."
"Dj, p'stule
caunt."

(d) Signifi-
ing that at the
world shall
with the de-
struction of
Iraunce, and
that by their
oppression and
cruelties, they
scape but upon the
felicitie more
heauy burden:
for the more
they gree, the
more are they
troubled.

(e) That is,
the aduersaries
that shoulde
destroy the
Babylonians.
"Dj, treach-
erous their
grece."
"Dj, too late
to him that
coueteth euill
gaine."
"Dj, misfor-
tune."

"Dj, taken
counsell to the
shame of
thyne house."

(f) The shew-
ing what the
stone shall be,
and what the
wood shall
answer.
"Dj, stable
thy."

5 **W**ea in deede the proude man is as he that transgresseth by wine, therefore shall he not endure, because he hath enlarged his desire as the hell, & is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take by a parable against him: and a taunting proverbe against him, and say: wo he that increaseth that which is not his: how long: and he that ladeth him selfe with thicke clay:

7 Shall they not rise by suddenly that shall bite thee: and awake that shall stirre thee, & thou shalt be their pray:

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong done in the lande, in the cite, and vnto all that dwell therein.

9 Wo he that coueteth an euill conuictiounesse to his house, that he may set his nest on hye, to escape from the power of euill.

10 Thou hast consulted shame to thyne owne house, by destroying many people, & hast sinned against thyne owne soule.

11 For the stone shall crye out of the wal, and the beame out of the timber shall aunswere it.

12 Wo vnto him that buyldeth a towne with blood, and erecteth a cite by iniquitie.

13 Behold, is it not of the Lord of hostes that the people shall labour in the verie fire: the people shall euen weery them selues for very vanitie.

14 For the earth shall be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

15 Wo vnto him that getteth his neyghbour drinke, thou ioynest thy heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame for glorie, drinke thou also and be made naked: the cup of the Lordes right hand shall be turned vnto thee, and shameful spung shall be for thy glorie.

17 For the crueltie of Libanus shall couer thee: so that the spoyle of the beastes which he made afrayde, because of mens blood, and for the wrong done in the land, in the cite, and vnto all that dwell therein.

18 What profiteth the image: for the maker thereof hath made it an image and a teacher of lyes, though he that made it trust therein when he maketh dunbe idoles.

19 Wo vnto hym that sayth to the wood, Awake: and to the dunbe stone, Rise by, it shall teache thee: beholde it is layde ouer with gold and siluer, & there is no breath in it.

20 But the Lord is in his holy temple: let all the earth kepe silence before hym.

"Dj, for the
fire."
(g) That is,
God will be-
stroy all these
labours, as
though they
were colmed
with fire.
(h) In the
destruction of
the Babylons
where his glo-
rie shall ap-
peare through
all the world.
"Dj, thy
bitter."

"Dj, all these
dunbe shall
all."

(i) The Liba-
nus and the
beastes which
he made afrayde
of the land and
people of Jo-
rie.
"Dj, which
he destroyeth."

"Dj, shall
teach thee."

The .iiij. Chapter.

A prayer for the saythfull.

21



Prayer of Habacuc the prophete for the ignorant.

O Lord I haue heard thy voyce, and was afrayde: O Lord reuine thy worke in the middes of the yeres, in the middes of the yeres make it knowen, in wrath remember mercie.

3 God commeth from Theman, and the holy one from mount Haran, Selah. his glorie couereth the heauens, and the earth is full of his prayle.

4 And his brightnesse was as the light:

he had hornes coming out of his handes, and there was the hyding of his power.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 He stoode, and measured the earth, he behelde, and dissolued the nations, and the euerslasting mountaynes were broken, and the auncient hilles did bowe, his wayes are euerslasting.

7 For iniquitie I saw the tentes of Chusan, [and] the curtaynes of the lande of Median dyd tremble.

(a) That is,
that a peo-
ple that was
worn with
his bright-
nesse, which
was by the
word of the
Lord, that
some say
in mount
Sion, that
he had
power."

(b) That is,
the lande."

s was.

(a) That is,
of the people
of Israel.
(b) That is,
the gate of
the church,
where is
now ready to
perish before
it come to
hate a per-
nicious
sinne, which
should be
destroyed.
(c) Theman
and Haran
were neare
Abraham
which was
born where
is signified
that his
brightness
was
bright
now, as it
was then."

8 was the Lorde angry against the^(b) ri-
uers: or was thyne anger against the
floodes: or was thy wrath against the
sea, that thou diddest ryde^(c) vpon thy
horses, thy charets brought saluation.

9 Thy^(b) bow was manifestly reuealed,
and the^(c) othes of the tribes were a sure
word. Sela h. thou diddest cleaue the
earth with riuers.

10 The mountaynes sawe thee and they
trembled, the streame of the water^(b)
passed by, the deepe made a noyse, and
lift vp his handes on hye.

11 The sonne [and] moone stood still in
[their] habitation, at the light of thyne
arrowes they went, [and] at the bright
shining of thy speares.

12 Thou trodest downe the land in an-
ger, [and] dyddest threshe the heathen in
displeasure.

13 Thou wentest forth for the saluation
of thy people, [even] for saluation with
thyne^(m) annoynted: thou hast wounded
the head of the house of the wicked, and
discoueredst the foundations vnto the
⁽ⁿ⁾ necke. Selah.

14 Thou diddest^(o) strike thorow with his
olue stauies the heades of his villages,
they came out as a whiele vnde to scat-
ter me: their reioyng was as to de-
uour the pooze secretly.

15 Thou diddest walke in the sea with
thyne horses, vpon the heape of great
waters.

16 When I^(p) hearde, my belly trembled,
my lippes shoke at the voice, rottenesse
entred into my bones, & I trembled in
my selfe, that I might rest in^(q) the day
of trouble: for when^(r) he cometh vp
vnto the people, he shall destroy them.

17 For the figgetree shall not flourish, nei-
ther shall fruite be in the vines: the la-
bour of the olue shall fayle, & the fieldes
shall yelde no meate: the sheepe shall be
cut of from the folde, and there shall be
no bullocke in the stalles.

18 But I will reioyce in the Lord, I will
ioy^(s) in the God of my saluation.

19 The Lord God is my strength, he will
make my feete like hundes [feete] & he will
make me to walke vpon my hye places.
^(t) To the chiefe finger on Peginothai,
[or vpon the instrumentes of musike.]

(b) God de-
scended his
enemies with
great & small
with their
owne wea-
pons, though
they were ne-
uer so fierce
against his
church.
(c) The returne
neth to that
which he
spoke in the
second verse,
and sheweth
how he was
afraid of gods
iudgements.
(d) He shew-
eth that the
faithfull can
never haue
trouble, ex-
cept they
feele before
the receipt of
gods iudge-
mentes.
(e) That is,
the enemy:
but the godly
shall be quiet,
knowing that
all thinges
shall turne to
good vnto the
(f) He certai-
nly when
handed the
counsell of
the faithful,
though they
be neuer so
great afflictions
prepared.
(g) The chiefe
finger vpon
the instru-
mentes of
musike shall
haue occasion
to praise God
for this great
deliuerance
of his church.
Peginothai is a
tune of in-
strument of
musike so
called.

The booke of the prophete

Sophonja.

The first Chapter.

Threatninges against Iuda and Hierusalem, because of their idolatrie.



The worde of the
Lord which came
vnto Sophoni-
a the sonne of Chu-
si, the sonne of Ge-
daliah, the sonne
of Amariah, the
sonne of Iezekiah
in the time of Ios-
ia the sonne of Amon king of Iuda.

2 I will surely destroy all thinges in the
land, sayth the Lorde.

3 I will destroy man and beast, I
will destroy the foules in the ayre, and
the fische in the sea, and great ruine shall
fall on the wicked, and I wil vtterly de-
stroy the men out of the land, sayth the
Lorde.

4 I wil stretch out myne hand vpon Iu-
da and vpon all such as dwell at Hieru-
salem: thus will I roote out the rem-
nant of Baal from this place, and the
names of the * Beniamins and priestes:

5 Yea & * such as vpon their house toppes
worship and bowe them selues vnto the
hoast of heauen, whiche swaie by the
Lorde, and by their^(a) Balchoni also:

6 which start backe from the Lorde, and
neither seke after the Lorde nor regard
hym.

7 * Be still at the presence of the Lorde
God, for the day of the Lorde is at hand:
yea the Lorde hath prepared a sacrifice,
and called his ghestes therto.

8 And thus shall it happen in the day of
the Lordes sacrifice I will visite the
princes* and the kinges childe, and al
such as weare strauinge clothing.

4. Re. 11.
and xxiiij. c.
Deut. xvi. b.
Iere. v. d.

(a) That is,
the idol
idolatry, and
mixing idola-
trie with true
religion.

Zach. i. a.

2. Re. 17. b.
Ier. xxxix. b.

25b m j 9 In

The prophecie

- 9 In the same day also will I visite all those that leape ouer the thersholde so proudly; whiche fill their lordes house with robberie and falshood.
- 10 At the same time sayth the Lord, [there shalbe hearde] a great crye from the fisher port; and an howling from the seconde port, and a great destruction from the hylles.
- 11 Howle ye that dwel in the lowe places, for al the marchaunt people are destroyed, and all they that were laden with siluer, are rooted out.
- 12 At the same time will I searthe Hierusalem with lanternes, and visite them that continue in their dregges, and say in their heartes, "Lush, the Lorde will do neither good nor euill.
- 13 Therefore their goodes shalbe spoyled, & their houses layed waste: *they shall buyde houses, and not dwell in them, they shall plante vineyardes, but not drinke the wine therof.
- 14 For the great *day of the Lorde is at hande, it is harde by, and cometh on a pace, euen the bitter voyce of the Lordes day, then shall the strong man crye out.
- 15 That day is a day of wrath, a day of trouble and heauinesse, a day of bitter destruction and miserie, a darke & glooming day, a cloudy and stormie day.
- 16 A day of the trumpet and alarum against the strong citie, and his towres.
- 17 I will bring the people into such bondage, that they shall go about like blinde men, because they haue sinned against the Lorde, their blood shalbe powred out as dust, & their bodies as the myxe.
- 18 *Neither their siluer nor their gold shall be able to deliuer them in that wrothful day of the Lorde, but the *who e lande shalbe consumed thoroowe the fire of his ielousie: for he shall soone make cleane riddaunce of all them that dwell in the lande.

Iod. ii. a.

iii. E. d. iii. a.

Jer. v. c.
Deu. xxix. c.
Ier. xxiii. c.

Amos. v. c.

Eze. vii. d.

Sopho. iii. b.

The .ii. Chapter.

I the mouth to retorne to God, & prophesying vnto the one destruction, and to the other deliuerance.

- A 1 **C**ather your selues, euergather you, O nation not worthy to be loued,
- 2 Before the decree go forth that God hath concluded [and ye be] as chaffe that passeth in a day, & before the fearfull wrath of the Lorde come vpon you, & before the day of the Lordes fore displeasure come vpon you.
- 3 Seke the Lorde all ye mecke hearted vpon earth, ye that worke after his iudgement: seke righteousnesse, *seke lowlinesse, that ye may be defended in the wrothfull day of the Lorde:
- 4 *For Gaza shalbe destroyed, and Ascalon shalbe layde waste, they shall cast out Ashdod at the noone day, and Accaron shalbe rooted by.
- 5 Wo vnto you that dwell vpon the sea coast, the nation of the Cherethims: the worde of the Lord shal come vpon you O Chanaan thou lande of the Philistines, I will destroy thee, so that there shall no man dwell in thee any more.
- 6 And as for the sea coast, it shalbe heardmens corages, and shepefoldes.
- 7 Vea it shalbe a portion for such as remaine of the house of Iuda, to feede there vpon, in the houses of Ascalon shall they rest towarde night: for the Lorde their God shall visite them, and turne away their captiuitie.
- 8 *I haue heard the despite of Moab, and the blasphemies of the children of Ammon, how they haue shamefully intreated my people, & magnified them selues within the borders of their lande.
- 9 Therefore as I liue, sayth the Lord of hostes the God of Israel, Moab shalbe as Sodomia, & Ammon as Gomorra, euen the breeding of nettles, and salt pittes, & a perpetuall wilderness: The residue of my folke shal spoyle them, the remnaunt of my people shal haue them in possession.
- 10 *This shall happen vnto them for their pryde, because they haue dealt so shamefully with the Lorde of hostes people, and magnified them selues about them.
- 11 The Lord shalbe terrible vnto them, *and destroy all the gods in the lande: and all the fles of the heathen shall worship hym, every man in his place.

Eze. xvi. c.
Ier. xlviii. a.
Eze. xxv. b.

4. Reg. xx. a.
Ionas. iii. a.
*D. lxx. b.

Esa. xlii. c.
Ier. xlvii. a.
Eze. xxv. c.

Za. h. i. b.

Esa. li. c.

12 The Moxians also shall perishe with my sworde.

13 Hea he shall stretch out his hande ouer the north, and destroy Assur: * As for Ninue he shall make it desolate, drye, and waste.

14 The flockes and all the beastes of the people shall lye in the middes of it, pellicanes and owles shal abide in the vpper

postes of it, foules shall sing in the wyndowes, and desolation shalbe vpon the postes, for the Cedars are vncouered.

15 This is the proude and carelesse citie that sayd in her heart, * I am, and there is els none besides me: O howe is she made so wast that the beastes lie in her: waho so goeth by, mocketh her, & poynteth at her with his finger.

4. Reg. 19. c.
Esa. xlviii. b.

The .iij. Chapter.

4 Against the gouernours of Hierusalem, 8 of the calling of all the gentiles.
11 A comfort to the residue of Israel.

1 **W**to that abhominable, filthy, and cruel citie.

2 She hearde not the voyce, she receaued not correction, she trusted not in the Lorde, she dwelue not neare to her God.

3 Her rulers within her are as roaring lions, her iudges are as wolues in the evening, whiche leaue nothing behinde them till the morow.

4 Her prophetes are light persons & vnfaithful men, her priestes haue polluted the sanctuarie, & haue wrested the law.

5 But the iust Lord that doeth no vnright, was in the middes therof, euery morning shewing them his lawe clearly, and ceassed not: but the vngodly will not learne to be ashamed.

6 I haue destroyed the nations, their towres are desolate, I haue made their streetes wast, that none shall passe by: their cities are destroyed, without man, and without inhabitant.

7 I sayde vnto them, O feare me, and be content to be reformed, so their dwelling shoulde not be destroyed howe soeuer I visited them: But neuerthelesse, they rose vp early, and corrupted all their workes.

8 Therefore wayte ye vpon me, sayth the Lorde, vntill the time that I rysc by to thee pray: for I am determined to gather the people, & to bring the kingdomes together, that I may poure out myne anger, yea all my wrathfull displeasure vpon them: * For all the earth shalbe consumed with the fire of my ielousie.

9 And then will I cleanse the lippes of the people, that they may euery one call

vpon the name of the Lorde, and serue him with one consent.

10 From beyonde the riuers of Ethiopia, the daughter of my displeased prayng vnto me, shall bring me an offering.

11 In that time shalt thou no more be founded, because of all the imaginations wherethowbe thou haddest offended me: for I will take away the proude boasters of thyne honour from thee, so that thou shalt no more triumph because of my holy hall.

12 In thee also will I leaue a smal poore simple people, whiche shall trust in the name of the Lorde.

13 The remnant of Israel shall do no wickednesse, nor speake lyes, neither shall there any deceytfull tongue be found in their mouthes: For they shalbe fed, and take their rest, and no man shall make them afraide.

14 Reioyce O daughter Sion, be toyfull O Israel: reioyce and be glad from thy whole heart O daughter Hierusalem,

15 For the Lorde hath taken away thy punishment, & hath cast out thyne enemies: The king of Israel, euen the Lord him selfe is with thee, so that thou needest no more to feare any vnfortune.

16 In that time it shalbe sayde to Hierusalem, Feare not: and to Sion, Let not thyne handes be slacke:

17 For the Lorde thy God in the mids of thee is mightie, he will saue thee: he wil reioyce ouer thee with ioy, he wil quiet him selfe in his loue, he will reioyce ouer thee with gladnesse.

18 After a certayne time will I gather the afflicted that were of thee, and them that bare the reproche for it.

19 And behold, in that time will I destroy

"O", Hoel
ber,

Ier. c. b.

Ere. xxi. c.
Mich. i. b.
Alar. b.

Hom. i. c.
Sept. i. c.

The prophecie

all those that bere thee, I will helpe the
lanie, and gather bp the castaway: yea
I will get them prayse and honour in al
landes, where they haue ben put to
shame.

20 At the same time will I bring you a

gaine, & at the same time will I gather
you: I will get you a name and a good
report among all people of the earth,
when I turne backe your captiuitie be-
fore your eyes, sayth the Lorde.

The booke of the prophete Aggeus.

The first Chapter.

1 The time of the prophecie of Aggeus. 8 An exhortation to buylde the temple againe.



21



In the second yere
of king Darius, in
the sixth moneth,
the first day of the
moneth, came the
word of the Lorde
by the ministration
of the prophete Ag-
geus ^(a) vnto Zo-
robabel ^(b) the sonne of Salathiel a prince
of Iuda, and to Iosua the sonne of Jo-
sedech the hie priest, saying:

2 Thus speaketh the Lorde of hostes,
saying: This people sayth, ^(c) The time
is not yet come for the Lordes house to
be buylded.

3 Then came the worde of the Lorde by
the ministration of the prophete Aggeus,
saying:

4 Is it tyme for you your selues to dwel in
seled houses, and this house lie wast:

5 Nowe thus sayth the Lorde of hostes,
Consider your owne wayes in your
heartes.

6 Ye ^(d) haue solwen much, but ye bying little
in: ye eate, but ye haue not enough: ye
drinke, but ye are not filled: ye cloth you,
but ye be not warme: and he that ear-
neth wages, putteth the wages into a
broken bagge.

7 Thus sayth the Lorde of hostes, Con-
sider your owne wayes in your heartes.

8 ^(e) Get you bp to the mountayne, and
fetcche wood, and buyld this house, & I
^(f) wil take pleasure in it, and ^(g) I wil be
gloxified, sayth the Lorde.

9 Ye loked for much, and lo it came to litle,
and when ye brought it home, I dyd
blowe vpon it: and why, sayth the Lorde
of hostes: because of my house that is
waste, and you run euery man into his
his owne house.

(a) Though
y nichole trans-
gresseth not the
prophecie sent
to the prince,
a word whose
reuerence
often times is
the cause of
the peoples
sinn.

(b) Zerobabel
was the sonne
of Iudithan
and he was
there named
as his
grandfather
man supplied,
because he was
not to obscure
his name the
other.

(c) And yet
there were
now sufficient
peers past
since the
had granted
freedom
liberty.

(d) God is the
giver of in-
crease, neither
may any thing
prosper with-
out his
blessing.

(e) It is a
payntfull
thing to sit
up the hill,
to spare down
trees, and to
buyld: for he
their labour
that buyld the
church.

(f) In the
enip to the
merit of the
be, and in the
church enip is
saluation: both
the which are
here signified
by this temple.

(g) To be re-
built & to be
buylded by
church is to be
renewed by
the spirit of God
to be, and
to be glorified.

10 Ther

The prophecie

in decaue, and with hayle, in all the worke of your handes, and you turned not vnto me, sayth the Lorde.

19 Consider nowe in your mindes from this day, and afoze, from the foure and twentie day of the nynt [moneth,] vnto the day that the foundation of the lordes temple was layde, consider it in your mindes:

20 Is the seede yet in the barne: as yet the vines, and the figge tree, and the pomegranate, & the olive tree hath not brought forth: from this day will I blesse [you.]

21 And ²⁰ againe the worde of the Lorde came vnto Haggel in the foure & twentie [day] of the moneth, saying:

In the first
people in one
chap to prophesie
me vnto the
people.

22 Speake to Zorobabel the prince of Iuda, and say, I will shake the heauens and the earth:

23 And I will ouerthrow the throne of kingdoms, & I wil destroy the strength of the kingdomes of the heathen, and I will ouerthrowe the charettes and the sitters thereon, and the horse and the riders shall fall downe euery one by the sworde of his brother.

24 In that day, sayth the Lord of hostes, will I take thee Zorobabel my seruant sonne of Salathiel, sayth the Lord, & will make thee as a signet: for I haue chosen thee, sayth the Lord of hostes.

The booke of the prophete

Zacharias.

The first Chapter.

He moueth the people to returne to the Lord and eschewe the wickednesse of their fathers. 35 He presigureth Christe and his Apostles.

1
A



In the eyght moneth of the seconde yere of king Darius, came the worde of the Lord vnto Zacharias the sonne of Barachias the sonne of Addo the prophete,

saying:

2 The Lorde hath ben sore displeased with your forefathers.

3 And say thou vnto them, thus sayth the Lorde of hostes: Turne you vnto me sayth the Lord of hostes, & I wil turne vnto you, sayth the Lord of hostes.

Ier. xxxi. c.
Malac. iii. b.

4 *Se ye not like your forefathers, vnto whom prophetes cryed, saying, thus sayth the Lorde of hostes,

Ier. xliiii. a
Psa. 78. a.

*Turne you from your euyl wayes, and from your wicked imaginations: *But they would not heare nor regarde me, sayth the Lorde.

Ose. xliii. a.

5 What is nowe become of your forefathers: & do the prophetes liue for ever?

6 But did not my wordes and statutes whiche I commaunded by my seruantes: the prophetes take hold of your forefathers: and they returned, & sayde: Like as the Lorde of hostes determined to do vnto vs according to our owne

Tob. xiii. b.
Ier. xliiii. a.

wayes and imaginations, euen so hath he dealt with vs.

7 Upon the twentie and fourth day of the eleuenth moneth, (whiche is the moneth Sebah) in the seconde yere of Darius, came the word of the Lord vnto Zacharias the sonne of Barachias the sonne of Addo the prophete, saying:

8 I sawe by night, and behold, there stode one vpon a red horse, and stode still among the myrre trees that were in a bosome: and behinde hym were there red, speckled, and whyte horses,

Zach. vi. c.
Apoc. vi. b.

9 Then sayde I, O my Lorde, what are these? And the angel that talked with me, sayde vnto me: I will shewe thee what these be.

10 And the man that stode among the myrre trees answered, and said: These are they whom the Lorde hath sent to go thorow the world.

11 And they answered the angel of the Lorde that stode among the myrre trees, and sayd: we haue gone thorow the world, and beholde all the world sitteth still, and is carelesse.

12 Then the lordes angel gaue answer, and saide: O lorde of hostes, how long wilt thou be vniuersal to Ierusalem, and to the cities of Iuda, *With whom thou hast ben displeased now these three

Ier. xxx. b.
and xxxi. b.
i. Efd. i. a.

Mar. 13 d.

score and ten yeres:

13 So the Lorde gaue a louing and a comfortable aunswere vnto the angel that talked with me.

14 And the angel that communed with me, saide vnto me: Crye thou, & speake, Thus saith the Lorde of hostes: I am exceeding ielous ouer Hierusalem and Sion,

15 And soze displeased at the carelesse heathen: for where as I was but a litle angry, they helped forward the affliction.

16 Therefore thus saith the Lorde: I wyl returne vnto Hierusalem in tender mercie, so that my house shalbe builded in it, saith the Lorde of hostes: yea, and the

17

lyne shalbe stretched vpon Hierusalem.

17 Crye also and speake, thus saith the Lorde of hostes: My cities shalbe in

good prosperitie againe, the Lorde shall yet comforte Sion, & chooseth Hierusalem.

18 Then lyft I vp myne eyes and saide, and beholde, foure hornes.

19 And I saide vnto the angel that talked with me, what be these: he aunswered me, * These are the hornes which haue scattered Iuda, Israel, and Hierusalem. Dani. vii. d.

20 And the Lorde shewed me foure carpenters.

21 Then saide I: what wyl these do: he aunswered & said: These are the hornes which haue scattered Iuda, so that no man durst lyft by his head: but these are come to fray them a way, and to cast out the hornes of the Gentiles which lyft by their horn ouer the lande of Iuda to scatter it abroad.

The .ij. Chapter.

The renewing of Hierusalem and Iuda.

1 **L**Yft vp myne eyes againe and looked: and beholde * a man, with a measure lyne in his hande.

2

2 Then saide I: whyther goest thou? And he said vnto me: To measure Hierusalem, that I may see how long and how broad it is.

3 And behold, the angel that talked with me, went his way forth: Then went there out another angel to meete him, 4 And saide vnto him, Runne, speake to this young man, and say: Hierusalem shalbe inhabited without any wall for the very multitude of people and cattaille that shalbe therein.

5

5 * For I my selfe, saith the Lorde, wyl be vnto her a wall of fire rounde about, & wyl be the glory in the midst of her.

6 I get you forth, I flee from the land of the north, saith the Lorde: for I haue scattered you into the foure windes of the heauen, saith the Lorde:

7 Saue thy selfe O Sion, thou that dwellest with the daughter of Babylon:

8 For thus saith the Lorde of hostes, After this glory hath he sent me out to the heathen which spoiled you: * for who so toucheth you, shal touche the apple of his owne eye. Iere. li. a.

9 Beholde, I wyl lyft vp myne hande ouer them, * so that they shall be spoiled of those which afore serued them: and ye shall knowe that the Lorde of hostes hath sent me. Psal. xlvii. b.

10 Be glad and reioyce O daughter Sion: for lo, * I am come to dwell in the midst of thee, saith the Lorde. Exo. xxxv. a.

11 At the same time there shal many heathen cleaue to the lord, & shalbe my people: Thus wyl I dwell in the midst of thee, and thou shalt knowe that the Lorde of hostes hath sent me vnto thee.

12 The Lorde shall haue Iuda in possession for his part in the holy lande, and shall chooseth Hierusalem yet againe.

13 * Let all fleshe be still before the Lorde: for he is rayled by out of his holy place. Sopho. i. a.

The .iiij. Chapter.

1 Of the lve and hie estate of Christe under the figure of Josua the priest, a prophetic of Christe.

2 **A**ND he shewed me Josua the hie priest standing before the angell of the Lord, * and Satan stode at his right hande to resist him.

3

And the Lorde saide vnto Satan: The Lorde reprove thee

thou Satan, yea the Lorde that hath chosen Hierusalem reprove thee: Is not this a brand taken out of the fire?

3 Now Josua was clothed in vncleane rayment, and stode before the angel.

4 And he aunswered & saide vnto those that stode before him, Take away the foule clothes fro him. And vnto him he saide;

The prophecie

saide: Beholde, I haue taken away thy sinne from thee, and I wyll clothe thee with chaunge of rayment.

5 And I saide, Let them set a sayre mitre vpon his head: So they set a sayre mitre vpon his head, & put on clothes vpon him, and the angell of the Lorde stode there.

6 Then the angell of the Lorde testified vnto Iosua, and spake,

25 7 Thus saith the Lorde of hostes: If thou wilt walke in my wayes, & keepe my watch, thou shalt iudge my house, & keepe my courtes, and I wyll geue thee

place among these that stande here.

8 Heare O Iosua thou hie priest, thou & thy felowes that sit before thee, for they are monstrous persons: behold, I wyll bring forth the braunche my seruaunt.

9 For lo, the stone that I haue layde before Iosua, vpon one stone shalbe seuen eyes: beholde, I wyll cut out the grauing therof, saith the Lorde of hostes, and I wyll take away the sinne of the lande in one day.

10 In that day shall euery man call his neighbour vnder the vine, and vnder the figtree, saith the Lorde of hostes.

The .iiii. Chapter

The vision of the golden candellsticke, and the exposition thereof.

A



And the angell that talked with me, came againe, and waked me, as a man that is rayled out of his sleepe,

2 And saide vnto me: What seest thou: And I saide: I haue looked, and beholde, a candellsticke all of golde, with a boule vpon it, and his seuen lampes therein, & vpon euery lampe seuen pypes.

Apo. xi. a.

3 And two olyue trees thereby: one vpon the right side of the boule, & the other vpon the left side.

4 So I answered, and spake to the angell that talked with me, saying, O my Lorde, what are these?

5 The angell that talked with me answered and saide vnto me: Knowest thou not what these be: And I said, No my Lorde.

Esa. xi. a.

6 He answered and saide vnto me: This is the worde of the Lorde vnto Zorobabel, saying, * Neither through an host of men, nor through strength: but through my spirite, saith the Lorde of hostes.

25 7 What art thou great mountaine before

Zorobabel: thou must be made euen, and he shall bring forth the head stone therof, with shoulinges, crying, Grace grace vnto it.

8 Moreover, the word of the Lorde came vnto me, saying:

Phili. a.

9 * The handes of Zorobabel haue layde the foundation of this house, his handes shal also finish it: and thou shalt knowe that the Lorde of hostes hath sent me vnto you.

10 For who hath despised the day of small thinges: they shall reioyce, and shall see the stone of tyme in the hande of Zorobabel: these seuen are the eyes of the lord, which go through the whole worlde.

(a) 3 plumes of tyme, as now men be plumed with lead.

11 Then answered I, & saide vnto him: What are these two olyue trees vpon the right & left side of the candellsticke?

12 I spake moreover, and saide vnto him: What be these two olyue branches which through the two golden pypes emptie them selues into the golde?

13 He answered me & said: Knowest thou not what these be: I said, no my lord.

Apo. xi. a.

14 Then said he: * These are the two olyue branches, that stand with the ruler of the whole earth.

The .v. Chapter.

The vision of the fleeing booke, signifying the curse of the eues, and such as abuse the name of God. By the vision of the measure, is signified the bringing of Iuda to Babylon.

1



So I turned me, lifting vp mine eyes, & looked, and beholde, a fleeing booke.

2

And he saide vnto me: What seest thou: I answered: I see a fleeing

booke of twentie cubites long, and ten cubites broad.

3 Then saide he vnto me, This is the curse that goeth forth ouer the whole earth: for al the eues shalbe iudged after this booke, & al perjured persons shalbe iudged according to the same.

4 And I wil bring it forth saith the lord of hostes, so that it shall enter into the house of the theefe, and into the house of him that falsely sweareth by my name: and

and shall remayne in his house, and consume it, with the timber & stones therof.

5 Then the angel that talked with me, went forth, and saide vnto me: Lyst vp thine eyes, and see what is this that goeth forth.

6 And I said, What is it: he answered: This is a "measure going out. he saide moreover: Euē thus are they that dwell vpon the whole earth to loke vpon.

7 And behold, there was lyst vp a talent of lead: and lo, a woman sate in the midst of the "measure.

8 And he said, This is vngodlinesse: So he cast her into the midst of the "measure.

¶ The .vi. Chapter.

By the foure charretts he describeth the prosperitie of foure kingdomes.



1 **M**oreouer, I turned me, lyfting vp myne eyes, and looked, and behold there came foure charretts out from betwixt two hylls, which hylls were of brasse.

2 In the first charret were * red horses, in the seconde charret were blacke horses, 3 In the third charret were white horses, in the fourth charret were horses of diuers colours, and strong.

4 Then spake I, and saide vnto the angel that talked with me: O Lord, what are these?

5 The angel answered & saide vnto me: * These are the foure spirites of the heauen, which be comē forth to stand before the ruler of all the earth.

6 That with the blacke horse went forth into the lande of the north, & the white folowed them, and the speckled horses went forth toward the south:

7 And the strong horses went out, & required to go and take their iourney ouer the whole earth: And he saide, Get you hence, & go through the worlde: So they went throughout the worlde.

8 Then cryed he vpon me, & spake vnto me, saying: Beholde, these that go toward the north, shal fill my wrath in the north countrey.

¶ The .vij. Chapter.

The true saking. The rebellion of the people, is the cause of their affliction.



1 **A**d in the fourth yere of king Darius, the word of the lord came vnto Zacharia in the fourth day of the ninth moneth, which is called

sure, and theye the lump of lead into the mouth of the "measure.

9 Then lyst I vp myne eyes, and looked, & beholde, there came out two women, and the winde was in their winges: for they had winges lyke the winges of a stork, and they lyst vp the "measure betwixt the earth and the heauen.

10 Then spake I to the angel that talked with me: whyther wyll these beare the measure?

11 And he saide vnto me: Into the land of * Sinnaar to builde it an house, & it shal be established, & set there vpon her owne place.

9 And the worde of the Lorde came vnto me, saying:

10 Take of the prisoners that are come from Babylon, namely, Heldai, Tobiah, & Jdaia: and come thou the same day, and go vnto the house of Josiah the sonne of Zophonia.

11 Then take golde and siluer, & make crownes therof, and set them vpon the head of Josua the sonne of Josedech the hie priest,

12 And speake vnto him, thus saith the lord of hostes: Behold the man whose name is * the braun, & he shall growe vp out of his place, and he * shal build the temple of the Lorde.

13 Yea, euen he shal build vpon the temple of the lord, & he shal beare the priest shal sit vpon the lordes throne, & the domination: * A priest shal vpon his throne, & a peacea shal be betwixt them both.

14 And the crowne shal be to Tobiah, & to Jdaia, & to Josiah of Zophoni, for a memoriale of the Lorde.

15 And such as be farre of shal build in the temple of the lord: know how that the lord o sent me vnto you: And thou passe, if ye wyll hearken, the voyce of the Lorde your

led Castle,

2 What time as Saraf lech, and the men that I sent vnto the house of before the Lorde:

3 And that they shoul

" D¹, Ephab

" D¹, Ephab

Gene. xv. b.

Zacha. iij. l

The prophecie

1. Re. xxv. b.

priests which were in the house of the
Lorde of hostes, and to the prophetes,
saying: Should I wepe in the *fifth mo-
neth, & abstayne as I haue done now
certaine yerres:

4 Then came the worde of the Lorde of
hostes vnto me, saying:

1. Jer. xlii. a.
2. Re. xxv. b.

5 Speake vnto al the people of the land,
and to the priestes, & say: when ye fast-
ed and mourned in the fifth * & seuenth
moneth now this threescore & ten yerres,
did ye fast vnto me:

6 when ye did eate also & drinke, did ye
not eate & drinke for your owne selues:

7 Are not these the wordes which the
Lorde spake by his prophetes afozetime,
when Hierusalem was yet inhabited &
wealthy, she and the cities round about
her, whye they dwelt men both toward
the south and in the playne countreys:

8 And the worde of the Lorde came vn-
to Zachari, saying:

Zach. xlii. b.
Exo. xxii. c.

9 Thus saith the Lorde of hostes: * Exe-
cute true iudgement, shew mercie & lo-

uing kindnes euery man to his brother.
10 Doe the wyddow, the fatherlesse, the
straungers and poore no wrong, and let
no man imagine euill against his brother
in his heart.

11 * Neuerthelesse, they would not take
heede, but turned their backes, & stopped
their eares that they should not heare: 1. Jer. viii. g.

12 Yea, they made their heartes as an A-
damant stone, lest they should heare the
law and wordes * which the Lorde of
hostes sent in his holy spirite by the
prophetes afozetime: wherefore the lord
of hostes was very wroth at them. ii. Pet. ii. b.

13 And thus is it come to passe, * that like
as he cryed, and they would not heare:
euen so they cryed, & I would not heare
saith the Lorde God of hostes: 1. Jer. xlii. c.

14 But scattered them among al the nati-
ons whom they knew not: Thus the
land was made so desolate after them,
that there trauayled no man in it nei-
ther to nor fro: for that plesaunt lande
was utterly layd waste.

The .viii. Chapter.

2 Of the returne of the people vnto Hierusalem, and of the mercie of God toward them.

16 Of good workes. 20 The calling of the Gentiles.

A



So the word of the lord
of hostes came vnto
me, saying:

Thus saith the lord
of hostes: I was in
great ielousie for Si-
on, yea I haue ben be-
wroth for her with great wrath.

with the Lorde: I wyl returne
her, & wyll dwell in the midst
of her: so that Hierusalem shal

be a faithful and true cite, the hill
of hostes, an holy hill.

The lord of hostes: There
men & olde women dwel a-
fore the gates of Hierusalem: yea,
with slaues in their handes

of the cite also shalbe ful
of danels playing in
reioysing.

The Lorde of hostes: If
his people thinke it to be
impossible in these dayes:
I will be impossible in my
saye: saith the Lorde of hostes:

The Lorde of hostes: Be-
lieue my people from
the east and west,
I will bring them againe, that they

may dwell in the midst of Hierusalem:
* they shalbe my people, and I wyl be
their God in trueth and righteousnesse. 1. Jer. lii. c.

9 Thus saith the Lorde of hostes: Let
your hands be strong ye that now heare
these wordes by the mouth of the pro-
phetes which are in these dayes, that
the foundation of the house of the Lorde
of hostes is layde, that the temple may
be builded. Apo. xxi. c.

10 For * before these dayes neither men nor
cattaille could winne any thing, neither
might any man come in and out in rest
for trouble: but I let euery man go a-
gainst his neighbour. Angels. (a) Every-
thing is brought
downe to the earth
and their cat-
telle without
encrease, be-
cause they can-
not sow nor
growe in
reioysing of
the temple,
but want a-
bout their gate
gate wayne.

11 Neuerthelesse, I wyl now intreate the
residue of this people no more as afoze-
time, saith the Lorde of hostes.

12 For the seede shal prosper, the vine shal
geue her fruite, the grounde shal geue
her encrease, and the heauens shal geue
their dewe, and I shall cause the rem-
nant of this people to haue all these in
possession.

13 And it shal come to passe, that like as ye
were a curse among the heathen O ye
house of Iuda and ye house of Israel,
euen so wyll I deliuer you, that ye shal
be a blessing: feare not, but let your
handes be strong:

and shall remayne in his house, and consume it, with the timber & stones thereof.

5 Then the angel that talked with me, went forth, and saide vnto me: Lyst vp thyne eyes, and see what is this that goeth forth.

6 And I said, What is it: he answered: This is a vision going out. he saide moreover: For thus are they that dwell vpon the whole earth to loke vpon.

7 And behold, there was lyst vp a talent of lead: and lo, a woman sate in the midst of the measure.

And he said, This is vngodlinesse: So he cast her into the midst of the measure.

¶ The .vi. Chapter.

By the foure charrets he describeth the prosperitie of foure kingdomes.



1 Moreover, I turned me, lyfting vp myne eyes, and looked, and behold there came foure charrets out from betwixt two hylls, which hylls were of brasse.

2 In the first charret were red horses, in the seconde charret were blacke horses,

3 In the third charret were white horses, in the fourth charret were horses of diuers colours, and strong.

4 Then spake I, and saide vnto the angel that talked with me: O Lord, what are these?

5 The angel answered & saide vnto me: These are the foure spirites of the heauen, which be come forth to stand before the ruler of all the earth.

6 That with the blacke horse went forth into the lande of the north, & the white folowed them, and the speckled horses went forth toward the south:

7 And the strong horses went out, & required to go and take their iourney ouer the whole earth: And he saide, Get you hence, & go through the world: So they went throughout the world.

8 Then cryed he vpon me, & spake vnto me, saying: Beholde, these that go toward the north, shal fill my wrath in the north country.

¶ The .vij. Chapter.

The true taling. The rebellion of the people, is the cause of their affliction.



1 And in the fourth yere of king Darius, the word of the lord came vnto Zacharia in the fourth day of the ninth moneth, which is called

lure, and threwe the lump of lead into the mouth of the measure.

9 Then lyst I by myne eyes, and looked, & beholde, there came out two women, and the winde was in their wings: for they had wings lyke the wings of a stork, and they lyst vp by the measure betwixt the earth and the heauen.

10 Then spake I to the angel that talked with me: whyther wyll these beare the measure?

11 And he saide vnto me: Into the land of * Sinnaar to builde it an house, & it shal be established, & set there vpon her owne place.

9 And the worde of the Lorde came vnto me, saying:

10 Take of the prisoners that are come from Babylon, namely, Heldai, Tobiah, & Jdaia: and come thou the same day, and go vnto the house of Josiah the sonne of Zophonia.

11 Then take golde and siluer, & make crownes thereof, and set them vpon the head of Josua the sonne of Josedech the hie priest,

12 And speake vnto him: thus saith the lord of hostes: Behold the man whose name is the braunche, & he shal growe vp out of his place, and he shal build vp the temple of the Lorde.

13 And hea, euen he shal build vp the temple of the lord, & he shal beare the prayse: he shal sit vpon the lordes throne, and haue the domination: A priest shal he be also vpon his throne, & a peaceable counsell shal be betwixt them both.

14 And the crowne shal be to Helem, & to Tobiah, & to Jdaia, & to Ihen the sonne of Zophoni, for a memoriall in the temple of the Lorde.

15 And such as be farre off shal come, and build in the temple of the lord, that ye may know how that the lord of hostes hath sent me vnto you: And this shal come to passe, if ye wyll hearken diligently vnto the voyce of the Lorde your God.

led Casien,
2 What time as Sarasar & Rogommelech, and the men that were with them, sent vnto the house of God for to pray before the Lorde:

3 And that they shoulde speake vnto the priestes

The prophecie

priestes which were in the house of the
Lorde of hoastes, and to the prophetes,
saying: Should I wepe in the *fifth mo-
neth, & abstayne as I haue done now
certaine yeres?

4 Then came the worde of the Lorde of
hoastes vnto me, saying:

5 Speake vnto al the people of the land,
and to the priestes, & say: When ye fast-
ed and mourned in the fifth * & seuenth
moneth now this threescore & ten yeres,
did ye fast vnto me:

6 When ye did eate also & drinke, did ye
not eate & drinke for your owne felices?

7 Are not these the wordes which the
Lorde spake by his prophetes aforetime,
when Hierusalem was yet inhabited &
wealthy, she and the cities round about
her, while there dwelt men both toward
the south and in the playne countreys:

8 And the worde of the Lorde came vn-
to Zachari, saying:

9 Thus saith the Lorde of hoastes: *Cre-
ate true iudgement, shew mercie & lo-

uing kindnes every man to his brother.
10 Do the wydow, the fatherlesse, the
straungers and pooze no wrong, and let
no man imagine euil against his brother
in his heart.

11 * Neuerthelesse, they would not take
heede, but turned their backs, & stopped
their eares that they sh^d not heare:

12 Yea, they made their hartes as an A-
damant stone, lest they sh^d heare the
law and wordes * Which the Lorde of
hoastes sent in his l^y spirite by the
prophetes aforetime: Wherefore the lord
of hoastes was very wroth at them.

13 And thus is it come to passe, * that like
as he cryed, and they would not heare:
euen so they cryed, & I would not heare
saith the Lorde God of hoastes:

14 But scattered them among al the nati-
ons whom they knew not: Thus the
land was made so desolate after them,
that there trauayled no man in it nei-
ther to nor fro: for that plesaunt lande
was utterly layd waste.

The .viij. Chapter.

2 Of the returne of the people vnto Hierusalem, and of the mercie of God toward them.

16 Of good wordes. 20 The calling of the Gentiles.

A

1 **S**o the word of the lord
of hoastes came vnto
me, saying:

2 Thus saith the lorde
of hoastes: I was in
great ielousie for Si-
on, yea I haue ben ve-
ry ielous for her with great wrath.

3 Thus saith the Lorde: I wyl returne
vnto Sion, & wyll dwell in the midst
of Hierusalem: so that Hierusalem shal-
be called, A faithful and true cite, the hill
of the Lorde of hoastes, an holy hill.

4 Thus saith the lord of hoastes: There
shal yet olde men & olde women dwell a-
gain in the streetes of Hierusalem: yea,
& such as go with stauces in their handes
for very age.

5 The streetes of the cite also shalbe ful
of young boyes and damels playing in
the streetes thereof.

6 Thus saith the Lorde of hoastes: If
the residue of this people thinke it to be
impossible in their eyes in these dayes:
* shoulde it therfore be impossible in my
sight, saith the Lorde of hoastes:

7 Thus saith the Lorde of hoastes: *Be-
hold, I wyl deliuer my people from
the countreys of the east and west,

8 And wyl bring them againe, that they

may dwell in the midst of Hierusalem:
* they shalbe my people, and I wyl be
their God in trueth and righteousnesse.

9 Thus saith the Lorde of hoastes: Let
your handes be strong ye that now heare
these wordes by the mouth of the pro-
phetes which are in these dayes, that
the foundation of the house of the Lorde
of hoastes is layde, that the temple may
be builded.

10 For * before these dayes neither men nor
cattaille could dwine any^(a) thing, neither
might any man come in and out in resce
for trouble: but I let every man go a-
gainst his neighbour.

11 Neuerthelesse, I wyl now intreate the
residue of this people no more as afore-
time, saith the Lorde of hoastes.

12 For the seede shal prosper, the vine shal
geue her fruite, the grounde shal geue
her encrease, and the heauens shal geue
their dewe, and I shall cause the reu-
nament of this people to haue all these in
possession.

13 And it shal come to passe, that like as ye
were a curse among the heathen O ye
house of Iuda and ye house of Israel,
euen so wyll I deliuer you, that ye shal
be a blessing: feare not, but let your
handes be strong:

Ier. viij. g.

ii. Pet. i. b.

Ier. xli. b.

Ier. li. c.

Apo. xxi. c.

Aggei. i. (a) They ha-
bourd & cov-
ered the fowles
and the beastes
of the field, and
the cattell, be-
cause they had
not dwelt in
the temple, but
in the house of
the Lord.

I. xxv. b.

I. xli. a.
I. xxv. b.

Z. h. xiii. b.
E. xxv. c.

i. b.

lat. xix. b.

14 For thus saith the Lorde of hostes: Like as I thought to punish you, what time as your fathers prouoked me vnto wrath, saith the Lorde of hostes, and spared not:

15 Euen so am I determined now in these dayes for to do well vnto the house of Juda & Hierusalem: [herefore] feare ye not.

16 Now the thinges that ye shall do, are these: * Speake euery man the trueth vnto his neighbour, execute iudgement truly & peaceably within your portes:

17 And let none of you imagine euil in his heart against his neighbour, and loue no false othes: for all these are y^e thinges that I hate, saith the Lorde.

18 And the word of the Lorde of hostes came vnto me, saying:

19 Thus saith the Lorde of hostes: The fast of the fourth [moneth] the fast of the

fifth, the fast of the seuenth, and the fast of the tenth, shall be ioy & gladnesse and prosperous hie feastes vnto the house of Juda: onely loue the trueth & peace.

20 Thus saith the lord of hostes: There shall yet come people, and the inhabitants of many cities:

21 And they that dwell in one citie shall go to another saying, * Up, let vs go and pray before the Lorde, let vs seeke the Lorde of hostes: I wyll go with you.

Esa. lii. a.
Psal. xii. a.

22 Peca much people and mightie nations shall come to seeke the lorde of hostes at Hierusalem, & to pray before the Lorde.

23 Thus saith the Lorde of hostes: In that time shall ten men (out of all maner of language of the Gentiles) take one Iewe by the hemme of his garment, and say, we wyll go with you: for we haue heard that God is among you.

The .ix. Chapter

1 The conuersion of the Gentiles. 9 The coming of Christ sitting on an Asse.

21



he burden of the word of the lord in the lande of Hadraath: & Damascus shall be his rest, when the eyes of man, euen of all the tribes of Israel shall be towards the Lorde.

2 The borders of Hemath shall be harde therby, Tyrys also and Sidon, for they are very wyle.

Esa. lii. a.

3 * Tyrys shall make her selfe strong, heape vp situer as the sand, and golde as the clay of the strettes.

Esa. xlii. e.

4 Schoide, the Lorde shall spoyle her, * he shall smite downe her power in the sea, and she shall be consumed with fire.

Esa. lvi. a.

Esa. lvi. b.

5 This shall Ascalon see, and be afraide: * Gaza shall be very sozy, so shall Accaron also, because her hope is come to confusion: For the king of Gaza shall perishe, and at Ascalon shall no man dwell.

6 Strangers shall dwell at Asdod, and as for the pride of the Philistines I shall roote it out:

Esa. xlv. b.

25

7 * Their blood wyll I take away from their mouth, & their abhominations from betweene their teeth: Thus they that shall be left shall be for our God, he shall be as a prince in Juda, and Accaron like as a Jebusite.

Esa. lvi. a.

Esa. lvi. b.

8 And I wyll pitche a campe about myne house against the aruite, against him that passeth by, & against him that returneth, and no oppressour shall come

vpon them any more: For now I haue scene with myne eyes.

9 Reioyce thou greatly O daughter Sion, be glad O daughter Hierusalem: For lo, the king cometh vnto thee, euen the righteous and sauour, lowly & simple is he, he rydeth vpon an Asse and vpon the foale of an Asse.

Esa. lxii. e.

10 I wyll roote out the charrers from Ephraim, and the horse from Hierusalem, the battaile bowes shall be destroyed, he shall geue the doctrine of peace vnto the heathen: * and his dominion shall be from the one sea to the other, & from the ryuer to the ende of the worlde.

Psal. 9. b.

11 Thou also [thalt be saued] through the blood of thy couenaunt: I haue loosed thy prisoners out of the pit wherein is no water.

12 Turne yon now to the strong holde ye that be in prison & long sore to be deliuered: euen this day I bring thee word that I wyll rewarde thee double againe.

13 For Juda haue I bent as a bowe for me, Ephraim [his hande] haue I filled, & thy sonnes O Sion wyll I rayle by against the Grekes, and make thee as a Gaintes liorde.

14 The Lorde God shall be scene above them, and his dartes shall go forth as the lghtning: the Lorde God shall blowe the trumpet, & shall come forth as a storme out of the south.

15 The lord of hostes shall defend them, they shall consume & deuour, and subdue them

The prophecie

Zech. ii. a.
i. Re. xvii. f.

them with * sling stones, they shall drinke & rage as it were through wine, they shall be filled like the balons, and as the hornes of the altar.
16 The Lorde their God shall deliuer them in that day, as the flocke of his

people: For as precious stones of a Diamond they shall be set vp ouer his lande.
17 A holw prosperous and goodly a thing shall that be: For the corne shall make the young men cheareful, and the newe wine the maydens.

¶ The .x. Chapter.

1 The people is moued to require the doctrine of trueti of the Lorde. 3 The Lorde promyseth to visite and comfort the house of Israel.

A 1

Deu. 13. b.



Ray the Lorde then betimes to geue the latter rayne, * so shall the Lorde make bright cloudes, and geue you rayne inough, and to euery one grasse in the

fielde.

2 For vaine is the aunswere of idols, the soothsayers see lyes, & the dreamers tell but vaine thinges: the comfort that they geue is nothing worthy: therefore they went away lyke a flocke of sheepe, and were troubled, * because they had no shepheard.

Eze. xlii. a.

3 My wrothfull displeasure was moued against the shepherdes, and I wyll visite the goates: for the Lorde of hostes wyll visite his flocke the house of Iuda, and wyll make them as a goodly fayre hofse in the battaile.

Gen. xlix. l.
Esa. xxii. d.

4 Out of * Iuda shall come the corner, the nayle, the battel bowe, and the apoynter of tribute also.

5 They shall be as giauntes, which in the battaile treade downe their enemies in the myre of the stretes: they shall fight, for the Lorde shall be with them, and the horsemen shall be confounded.

6 I wyll comfort the house of Iuda, & preserue the house of Ioseph, I wyll bring them againe, for I pitie them, and they shall be like as they were when I had not cast them of: for I the lord am their God, and wyll heare them.

7 Ephraim shall be as a giaunt, and their heart shall be cheareful as through wine: yea their children shall see it, and be glad, and their heart shall reioyce in the Lorde.

8 I wyll hysse for them, & gather them together, for I wyll redeeme them: they shall encrease, as they encreased afore.

9 I wyll solue them among the people, that they may thinke vpon me in farre countreyes, they shall liue with their children, and turne againe.

10 I wyll bring them againe also from the land of Egypt, and gather them out of Assyria: I wyll cary them into the lande of Silcad & to Libanus, and place
(a) shall not be founde for them.

(a) The real-
ritate shall be
so great.

11 He shall go vpon the sea of trouble, and smyte the sea waues, so that all the depe floodes shall be dyled by: the proude boasting of Assur shall be cast downe, & the scepter of * Egypt shall be taken away.

Esa. x. i.
Eze. xxxix.

12 I wil comfort them in p lord, that they may walke in his name, saith the Lorde.

¶ The .xj. Chapter.

1 The destruction of the temple. 4 The care of the faithfull is committed to Chyriste by the father. 7 A greuous vision against Hierusalem and Iuda.

1



When thy doores O Libanus, that p fire may consume thy Cedar trees.

2

Howle ye firre trees, for the Cedar is fallen, yea all the proude are wasted away: howle O ye Oke trees of Basan, for the mightie strong wood is cut downe.

3

When may heare the shepherdes mourne, for their glory is destroyed: men may heare the lions whelpes roare, for the pride of Iordane is wasted away.

4

Thus saith the Lorde my God: Feede

the sheepe of the slaughter,

5 which haue ben slaine of those that possessed them, yet they (toke it) for no sinne, but they that solde them said, The Lorde be thanked, for I am rich: yea their owne shepherdes spare the not.

6 Therefore wyll I no more spare those that dwell in the lande (saith) the Lorde: but lo, I wyll deliuer the people, euery man into his neighbours hande, and into the hande of his king, that they may smite the lande, and out of their handes I wyll not deliuer them.

7 I my selfe fed the slaughter sheepe, a poore flocke verily, and toke vnto me two

two staves: the one called *Beautie*, the other called *Wandes*: and so fedde the sheepe.

8 Three shepherdes I put out of office in one moneth, for I might not away with them: neither had they any delight in me.

9 Then saide I, I wyll feede you no more: the thing that dyeth, let it dye: and that that wyll perishe, let it perishe: and let the remmaunt eate euery one the fleshe of his neighbour.

10 I toke also my staffe [even] *Beautie*, and brake it, that I might disanull the couenaut which I made with all people.

11 And so it was broken in that day: Then the poore simple sheepe that had a respect vnto me, knewe therby that it was the worde of the Lorde.

12 And I saide vnto them, If ye thinke it good, bring hither my wages: if no, then leave. * So they wayed downe thirtie silver pence, the value that I was payed at.

13 And the Lorde saide vnto me, Cast it vnto the potter, a goodly pyce for me to be valued at of them. And I toke the thirtie silver pence, and cast them to the potter in the house of the Lorde. 25

14 Then broke I my other staffe also [namely] *Wandes*, that I might loose the brotherhood betwixt Iuda and Israel.

15 And the Lorde saide vnto me: Take thee also the staffe of a foolish shepheard.

19 For lo, I wyll rayse vp a shepheard in the lande, which shal not seeke after the thinges that be lost, nor seeke the tender lambes, he shal not heale the wounded, he shal not nourish the thinges that are whole: but he shal eate the fleshe of such as be fat, and teare their clawes in peeces.

17 I dol shepheard that leaueth the flocke, the sword shall come vpon his arme, and vpon his right eye: his arme shalbe cleane dyled vp, and his right eye shalbe soze blynded.

¶ The .xij. Chapter.

1 Of the destruction and building againe of Hierusalem.

1 **T**HE heauy burthen which the Lorde hath deuised for Israel. Thus saith the Lorde which spread the heauens abroad, layde the foundation of the earth,

* and gane man the breath of lyfe,

2 Beholde, I wyll make Hierusalem a cuppe of surfet vnto all the people that are rounde about her: * yea Iuda him selfe also shalbe in the siege against Hierusalem.

3 At the same time wyll I make Hierusalem an heauy stone for all people, so that al such as lyst it vp shalbe tozne and rent, and all the people of the earth shal be gathered together against it.

4 * In that day saith the Lorde, I wyll make al horses astounded, and those that ryde vpon the to be out of their wittes: I wyll open myne eyes vpon the house of Iuda, and smite all the horses of the people with blindnesse.

5 And the princes of Iuda shall say in their heartes, The inhabiteurs of Hierusalem shall geue me consolation in the Lorde of hostes their God.

6 In that time wyll I make the princes of Iuda lyke an hot burning ouen

With wood, and like a fire brand among the strawe, so that they shall consume al the people rounde about them both vpon the right hande and the left: Hierusalem also shalbe inhabited againe, [namely] in the same place where Hierusalem standeth.

7 The Lorde shall preserue the tentes of Iuda as afore time, so that the glorye of the house of Dauid and the glorye of the citezins of Hierusalem shal not be exalted against Iuda. 25

8 In that day shall the Lorde defende the citezins of Hierusalem, so that the weakest then among them shalbe as * Dauid: and the house of Dauid shalbe as gods house, and as the angel of the Lorde before them. i. Re. xvii. f.

9 At the same tyme wyll I go about to destroy all such people as come against Hierusalem.

10 Moreover, vpon the house of Dauid & vpon the citezins of Hierusalem * wyll I poure out the spirite of grace & compassion, so that they shall loke vpon me whom they haue pearled, and they shal laud him for him as men mourne for their onely begotten sounne: yea, and be soze for him, as men are soze for their first childe. Eze. xxx. c.

11 Then

The prophecie

Luk. 23. e.
ii. Par. 35. c.

- 11 * Then shall there be a great mourning at Hierusalem, * like as the lamentation at Abadrennon in the fiede of Baggedon.
12 And the lande shall bewaile, every kindred by them selues alone: the kindred of the house of David by them selues, and their wyues by them selues: the kindred of the house of * Nathan them

Reg. 21.

- selues, and their wyues by them selues:
13 The kindred of the house of Levi them selues alone, and their wyues by them selues: the kindred of the house of Seimeithem selues alone, and their wyues by them selues.
14 In lyke maner, all the other generations every one by them selues alone, and their wyues by them selues.

The .xiii. Chapter

1 Of the well of grace and trueth. 2 Of the cleane riddaunce of Idolatrie, and of false prophetes.

A 1



That time shall the house of David and the citezins of Hierusalem haue an open wel to walthe of sinne and vncleannesse.

Fze. xlvii. a.
Zach. 14. b.
Iohn. xix. d.

2

And then saith the Lorde of hostes, * I wyll destroy the names of the idols out of the lande: so that they shall no more be put in remembrance: * As for the false prophetes also, and the vncleane spirites, I wyl take them out of the lande.

Esa. ii. c.
Eze. xxx. c.

Ien. xiii. c.

3

So that if any of them propheticie any more, * his owne father and mother that begat him, shall say vnto him, Thou shalt dye, for thou speakest lyes vnder the name of the Lorde: yea his owne father and mother that begat him shall wounde him, when he prophetieth.

Deu. xiii. b.

4

And then shall those prophetes be confounded every one of his vision when he prophetieth: neither shall they weare heere cloth any more to deceaue men withall.

5 But he shall be sayne to say, * I am no prophete, I am an husbandman: for so am I taught by * man from my youth vp.

Amos vii. c.

Gen. iii. d.

6 And if it be saide vnto him, How came these woundes then in thyne handes: he shall answer: Thus was I wounded in the house of myne owne friends.

7 Arise O thou sworde vpon my shepheard, and vpon the man that is my fellow, saith the lord of hostes: * smite the shepheard, & the sheepe shall be scattered abroade: and so wyll I turne my hande to the litle ones.

Mat. xxv. c.

8 And it shall come to passe saith the Lorde, that in all the lande rido partes shall be rooted out, * but the third part shall remayne therein.

Amos ix. b.
Iob. xxi. a.
Esa. xlii. a.
Psal. xvi. a.
i Pet. ii. b.

9 * And the same third part wyl I bring through the fire, & wyl cleane them as the siluer is cleafed, yea and trye them lyke as golde is tryed: then shall they call vpon my name and I wyll heare them, I wyll say it is my people, and they shall say, Lorde my God.

Sapi. iii. a.
Eccles. i. a.
Pro. xvii.

The .xiiiij. Chapter.

1 The walling of the Church vnder the figure of Hierusalem. 2 Of the kingdome of the Lorde.

A 1



Beholde, the day of the Lorde cometh, and thy spoyle shall be deuiled in the midst of thee.

2

For I wyll gather together all the heathen to fight against Hierusalem, so that the cite shall be wombe, the houses spoiled, and the women defiled: the halfe of the cite shall go away into captiuitie, and the residue of the people shall not be carryed out of the cite.

3

After that, shall the Lorde go forth to fight against those heathen, as men vble to fight in the day of battaile.

4

Then shall his feete stand vpon the mount Oluet that lyeth vpon the east

side of Hierusalem, and the mount Oluet shall cleaue in two eastwarde and westwarde, so that there shall be a great valley: and the halfe mount shall remoue toward the north, & the other toward the south.

5 And ye shall flee vnto the valley of my hylls, for the valley of the hylls shall reache vnto Asal: yea, flee shall ye * lyke as ye fled for the earthquake in the dayes of Oziah king of Iuda: and the Lorde my God shall come, and all the saintes with him.

Amos i. a.

6 In that day shall there be no cleare light, but darke.

7 * This shall be that speciall day which is known vnto the Lorde, neither day nor night: but about the euening time it shall be

Mat. 24. c.

shalbe light.

Zacharia. 8
Apoc. 12. 8 * In that time shall there waters of lyfe runne out from Hierusalem: the halfe part of them towarde the east sea, and the other halfe towarde the vttermost sea, and shall continue both sommer and winter.

Mal. 2. 9 * And the Lorde him selfe shal be king ouer all the earth: At that time shall there be one Lorde onely, and his name shall be but one.

Zacharia. 8
Mal. 2. 10 All the lande shalbe turned as a plaine from Gibe a Remmon, towarde the south of Hierusalem: She shalbe set vp, and inhabited in her place, from Beniamins port vnto the place of the first port, and vnto the corner port, and from the towre of * Chananeel vnto the kinges wine presses.

11 There shal men dwell, and there shal be no more destruction, but Hierusalem shalbe safely inhabited.

12 This shalbe the plague wherewith the Lorde wyll smyte all people that haue fought against Hierusalem, Their fleshe shal consume away, though they stand vpon their feete, their eyes shalbe corrupt in their holes, and their tongue shal consume in their mouth.

13 In that day shall the Lorde make a great sedition among them: so that one man shall take another by the hande, and laye his handes vpon the handes of his neighbour.

Zacharia. 14 14 * Iuda shall fight against Hierusalem, and the armies of al the heathen shalbe gathered together rounde about, with

golde and siluer, and a very great multitude of apparell.

15 And this plague shall go ouer hoxses, mules, cammels, asses, & all the beastes that shalbe in the hoast, like as yonder plague was.

16 Euery one that remayneth then of all the people which came against Hierusalem, shall go vp early to worship the king euen the Lorde of hoastes, * and to kepe the feast of tabernacles.

Leui. xxiii. f
Num. 29. b.

17 And loke what generation vpon the earth goeth not to Hierusalem for to worshippe the king the Lorde of hoastes, vpon the same shall come no rayne.

18 If the kindred of Egypt go not vp, and come not, it shall not [rayne] vpon them: This shalbe the plague wherewith the Lorde wyll smyte all the heathen that come not vp to kepe the feast of tabernacles,

19 Yea this shalbe the plague of Egypt, and the plague of all people that go not vp to kepe the feast of tabernacles.

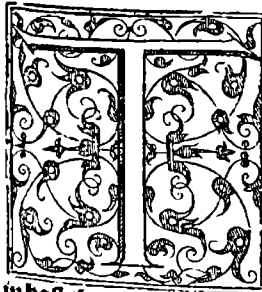
20 At that time shall the ryding geare of the hoxses be holy vnto the Lorde: the kettels in the lordes house shalbe lyke the basons before the altar.

21 Yea, all the kettels in Hierusalem and Iuda shalbe holy vnto the Lorde of hoastes: and al they that lay offringes, shall come and take of them, and see the therein: And at that time there shalbe no mo Chanaanites in the house of the Lorde of hoastes.

¶ The booke of the prophete Malachias.

¶ The first Chapter.

A complaint against Israel, and chiefly the priesles.



Mal. 1. 1 The burthen of the word of the Lorde to Israel, by the ministrie of Malachi.

I have loved you saith the Lord: yet ye say, where in hast thou loued vs: (1) was not Esau Jacobs brother, saith the Lorde, yet loued I Jacob:

3 And I hated Esau, & made his mountaynes waste, and his heritage a wilderness for dragons.

4 Though Edom say, we are impouertished, but we wil returne and bulde the desolate places: yet saith the Lorde of hoastes, They shal bulde, but I wil destroy: & they shal cal them, The border of wickednes, & the people with whom the Lorde is angry for ever.

5 And your eyes shall see: and you shal say, The Lorde wyllbe magnified vpon the borders of Israel.

6 A sonne honoureth his father, and a seruant his maister: If then I be a father ther

Mal. 1.
Mal. 2.
Mal. 3.
Mal. 4.

The prophecie

ther, where is myne honour: if I be a
maister, where is my feare: Saith the
Lorde God of hostes to you O ye
priests that despise my name, and ye say,
wherein haue we despised thy name:

7 We offer vpon myne aulter ^(c)uncleane
bread, and say, wherein haue we pollu-
ted thee: In that ye say, The table of
the Lorde is not to be regarded.

8 When ye bring the blinde for sacrifice,
[you say] it is not euil: and when ye bring
the lame and sicke, [you say] it is not euil:
offer it now ^(d)to thy pance, Wyl he be
content With thee, or accept thy person,
saith the Lorde of hostes:

9 And now I pray you, pray before God,
that he may haue mercie vpon vs: (this
[euil] hath ben done by your meanes)
Wyll he regarde your persons, saith the
Lorde of hostes:

10 Who is there euen among you that
would shutte the doores, and kindle not
fire on myne aulter in vaine: ^(e)I haue
no pleasure in you, saith the Lorde of
hostes, neither Wyl I accept an offe-

ring at your hande.

11 From the ryling of the sunne vnto the
going downe of the same my name is
great among the gentiles, and in euery
place ^(f)incense shalbe offered to my name,
& a pure offering: for my name is great
among the very heathen, saith the Lorde
of hostes.

12 But ye haue ^(g)polluted it, in that ye
say, The table of the Lorde is polluted, &
the ^(h)fruite thereof, [euen] his incense is
not to be regarded.

13 And ye saide, beholde [it is] a weery-
nesse, and you haue snuffed at it [saith the
Lorde of hostes], and ye haue offered
the stolne, and the lame, and the sicke, ye
haue offered an offering: shoulde I ac-
cept this of your handes, saith the lorde:

14 Cursed be the deceitfull which hath in
his stocke a male, and bothe, and sa-
crificeth a corrupt thing to the Lorde:
because I am a great king, saith the lord
of hostes, and my name is fearefull a-
mong the heathen.

¶ The .ij. Chapter.

Threatnings against the priests, being seducers of the people.

A 1



And now O ye priests
this comaundement
is for you.

2 If ye Wyl not heare
it nor regard it, to geue
the glory to my name,
saith the Lorde of
hostes, I Wyl sende a curse vpon you,
and Wyl curse your blessings, yea I
haue cursed them alreddie, because ye do
not consider it in your heart.

3 Beholde, I Wyl ^(a)corrupt your seede,
and cast ^(b)doung on your faces, [euen] the
downg of your solemne feastes, & you
shalbe like vnto it.

4 And you shall know that I haue sent
this comaundement vnto you, that my
couenaunt which I haue made with
Leui might stand, saith the Lorde of
hostes.

5 My couenaunt was with him, of lyfe
and peace, and I gaue them him [for]
the feare wherewith he feared me and
was asfayde before my name.

6 The lawe of trueth was in his mouth,
and there was no iniquitie found in his
lippes, he ^(c)walked with me ^(d)in peace
and ^(e)in equitie, and he turned many
from their iniquitie.

7 ^(f)For the priests lippes shall kepe
knowledge, and they shall seeke the
lawe at his mouth: because he is the
messenger of the Lorde of hostes.

8 But ye haue gone out of the way, ye
haue caused many to fall by the lawe: ye
haue corrupted the couenaunt of Leui,
saith the Lorde of hostes.

9 Therefore haue I also made you des-
pised and vyle before all the people, be-
cause you kept not my wayes, but haue
ben partiall in the lawe.

10 Haue we not all one father: hath not
God made vs al: why then is euery one
deceaued of his brother, to violate the
couenaunt of our fathers:

11 Juda hath offended, & abomination
is committed in Israel and in iherusa-
lem: for Juda hath defiled the holynesse
of the Lorde which he loued, and hath
married the daughter of a strange God.

12 The Lorde Wyl destroy the man that
doth this, both the rafter by and the
answerer out of the tabernacle of Ja-
cob, and him that offereth an offering
vnto the Lorde of hostes.

13 ^(g)And this againe haue ye done, in cor-
uering the aulter of the Lorde with
teares, with weeping and mourning, and

(c) Impure
sacrifices: for
by which in
scripture, are
signified all
things that
nourish.

(d) Thou of-
ferest that to
me, which
thou art offer-
ing to a most
small man, so great
ly dost thou
contemne my
lawe.

(e) Against al
those that for-
sake religion
for luters
sake.

(a) God is the
author of
fertility, lest
they should
impute it to a
my other cause.
(b) I will
bring you to
confusion and
shame.

(c) To walke
with God, is
to walke ac-
cording to his
will.

(d) To wor-
ship God, and to
worship men.

(e) To be ac-
quainted, but that
which is in
equitie: the
consent of the
world is to
be ouercome,
because it is
not in trueth.

(f) Incense
one shall call
vpon my
name: by in-
cense being
made the
ship of God.
(g) As he
saith: I will
take you
with me, for
your name.
First
ere possesse
I will
take you
with me.
(h) Wee.

(i) The priest
that shall
be learned in
the lawe, shall
teach the pro-
ple: he shall
be as a
messenger at
his mouth as
before.

(g) As he
saith: I will
take you
with me, for
your name.
First
ere possesse
I will
take you
with me.

and therefore there is no more respect to the offering, neither acceptable receauing of it at your handes.

14 Yet ye say, wherin: Because the Lord hath ben Witnesse betweene thee and thy wyfe of thy youth, against Whom thou hast transgressed, yet is she thyne owne companion, and the wyfe of thy couenaunt.

15 And did not he make one: yet had he aboundaunce of spiritie: And wherefore one: Because he sought a godly seede: therefore kepe your selues in your spirit, and let none transgresse against the

wyfe of his youth.

16 If thou hatest her, put her away, saith the lord God of Israel: yet he couereth the iniurie vnder his garment, saith the Lord of hostes, and be ye kept in your spirit, and transgresse not.

17 We haue weeryed the Lord with your wordes, and you haue sayde, wherein haue we weeryed him: whylest you say, Every one that doth euill, is good in the sight of the Lord, and he is pleased in them: or Where is the God of iudgement:

The .iii. Chapter

Of the messenger of the Lord John Baptist, and of Christs office.



Beholde, I wyll sende my messenger, and he shall prepare the way before me, and the lord whom ye seeke, shall speedly come to his temple, and the mes-

senger of the couenaunt Whom ye desire, beholde he cometh, saith the Lord of hostes.

2 But who may abyde the day of his coming: and who shall stand when he appeareth: for he is lyke a purging fire, and lyke fullers sope.

3 And he shall sit downe to trye and fine the siluer, and he shall purge the children of Leui, and purifie them as golde and siluer: and they shall bring vnto the lord offerings in righteousness.

4 Then shall the offerings of Iuda and Iherusalem be acceptable vnto the Lord, as in olde tyme, and as in the yeres afore.

5 And I wyl come neare to you in iudgement, and I wyl be a wyfe witnesse against the loothslayers, and against the adulterers, and against false swea- rers, and against those that wrongfully keepe backe the hirelynges wages, and bere the widowe and the fatherlesse, and oppresse the straunger, and feare not me, saith the Lord of hostes.

6 For I am the Lord, I chaunge not: and you sonnes of Iacob are not confu- med.

7 From the dayes of your fathers ye are gone away from myne ordinaunces, and haue not kept [them:] turne you to

me, and I wyl turne to you, saith the Lord of hostes. And ye saide, where in shall we returne:

8 wyl a man spoyle his Gods: yet ye haue spoyled me: and ye say, where in haue we spoyled thee: In tythes and offerings:

9 We are cursed with a curse, & we haue ye spoyled, euen this whole nation.

10 Bying euery tythe into the store house, that there may be meate in myne house, and prouide me withal, saith the Lord of hostes: if I wyl not open the win- dows of heauen vnto you, and poure you out a blessing without measure.

11 And I wyl reprocure the deuourer for your sakes, and he shall not destroy the fruite of the grounde, neither shall your vine be barren in the fielde, saith the Lord of hostes.

12 And al nations shall call you blessed: be- cause you shalbe a pleasaunt lande, saith the Lord of hostes.

13 Your wordes haue ben stout against me, saith the lord: and you saide, where in haue we spoken against thee:

14 We haue saide: (it is but) payne to serue God, and what profite [is it] that we haue kept his commaundement, & that we haue walked humbly before the face of the Lord of hostes:

15 And now we call the proude happie: yea the workers of wickednesse are set vp, and also they that tempt God, yea they are deliuered.

16 Then they that feared God, saide eue- ry one to his neighbour: and the Lord considered and heard, and there was written

(C) Such re- gards hath God to his ministers and people: as here, that he thincketh him self robbed when they are defrauded.

Though ye say, we haue kept his commaundement, and we haue walked humbly before the face of the Lord of hostes:

And I wyl come neare to you in iudgement, and I wyl be a wyfe witnesse against the loothslayers, and against the adulterers, and against false swea- rers, and against those that wrongfully keepe backe the hirelynges wages, and bere the widowe and the fatherlesse, and oppresse the straunger, and feare not me, saith the Lord of hostes.

The prophecie

Written a booke of remembrance befoze
him for them that feared the Lorde, and
for them that thinke vpon his name.
17 And they shalbe to me, saith the Lorde
of hostes, in that day wherein I shall
do iudgement, a flocke: and I wyl spare

them as a man spareth his owne son
which serueth him.

18 Then shall ye returne, and discern
betweene the iust and the wicked, be-
twene him that serueth God, and him
that serueth him not.

The .iiij. Chapter.

The day of the Lorde, befoze the which Elias shoulde come.

1



Beholde, the day
commeth burning like
an ouen: and all the
proude, and all that
worke wickednesse
shalbe stubble, and the
day that is for to come
shall burne them, saith the Lorde of
hostes, and shall leaue them neither
roote, nor byaunche.

2 But to you that feare my name shall
that sunne of righteousnesse arys, and
health shalbe vnder his winges: and ye
shall go forth and skippe lyke fatte
calues.

3 And ye shall treade doorne the vngot-
ly, for they shalbe dust vnder the sole
of your fecte in the day that I shall
do this, saith the Lorde of hostes.

4 Remember the lawe of Moyses my
seruaunt, which I commaunded him in
Horeb for all Israel, with the ordinaun-
ces and iudgements.

5 Beholde, I wyl send you Elias the
prophete, befoze the comming of the
great and fearefull day of the Lorde.

6 He shal turne the heart of the father
to their children, and the heart of the
children to their fathers, lest I com
and smite the earth with cursing.

The ende of the prophecie of Malachias, and consequently
of all the prophetes.

E. L.

☛ The volume of the bookes called
Apocrypha, contaynyng
these bookes folowing.

The thirde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobia.
The booke of Iudith.
The rest of the booke of Hester.
The booke of wysdome.
Ecclesiasticus.

Baruch the prophete.
The song of the three chyldren.
The storie of Sufanna.
The storie of Bel and the Dragon.
The prayer of Manasse.
The first booke of Machabees.
The second booke of Machabees.



The thirde booke of Esdras.

The first Chapter.

1 Josias appointeth priestes, and kepeth the passouer. 7 Offeringes for the priestes and the people. 11 The order of the Leuites. 23 The bypight lyfe of Josias. 25 His death and the occasion therof, and the lamentation for hym. 34 Joachas appointed kynge. 37 The destruction of Hierusalem.

1 Josias
1834c



1 Josias
1834c

- 1 And Josias held the feast of Easter in Hierusalem vnto his Lord, and offered the passouer the foureteenth day of the first moneth.
- 2 He set the priestes also in order according to their dayly courses, beyng arayed in long garments, in the temple of the Lorde.
- 3 And he spake vnto the Leuites the holy ministers of Israel, that they shoulde halowe them selues vnto the Lorde, to let the holy arke of the Lorde in the house that kynge Solomon the sonne of Dauid had buylded.
- 4 And sayd: We shall no more beare the arke vpon your shoulders: and now we serue the Lorde your God, and take the charge of his people Israel, and prepare you after your villages and tribes.
- 5 According as king Dauid the king of Israel hath left in writing, and according as Solomon his sonne hath honourably prepared: And standing eche of you in that degree of authoritie whiche in the distribution was appointed vnto your fathers the Leuites in the presence of your brethren the chyldren of Israel:
- 6 Offer the passouer in order, and make redye the sacrifices for your brethren, and kepe the passouer, according to the commaundement of the Lorde whiche was geuen vnto Moyses.
- 7 And vnto the people that was founde there, Josias gaue thirtie thousande lambes and kiddes, and thre thousand calues. These things were geuen of the kings owne possessions, according as he promised, to the people, to the priestes, and to the Leuites.
- 8 And Helkias, and Zacharias, and Syel the gouernours of the temple, gaue to the priestes for the passouer two thousande and sixe hundred sheepe, and thre hundred calues.
- 9 Moreover Jechonias, and Samatas,

and Nathanael his brother, and Sabias, and Ochiel, and Joزام, captaynes ouer thousandes, gaue to the Leuites for the passouer, fise thousande sheepe, and seuen hundred calues.

- 10 And when these things were brought to passe, the Priestes & Leuites stode goodly in their order, and had the breauened bread throughout the tribes.
- 11 And after the degrees of prebeminence appoynted to their fathers, to offer to the Lorde in the sight of the people, according as it is written in the booke of Moyses: and thus dyd they in the mornyng.
- 12 And they roasted the Easter lambe with fire, as according was: As for the offeringes, they dight them in kettels and pottes with good sauours,
- 13 And set them before all them of the people, and afterwarde they prepared for them selues and the priestes their brethren the sonnes of Aaron.
- 14 For the priestes offered the fat, ^{"Dr. bntyl the tyme was expired, and the Leuites prepared for them selues, and for the priestes their brethren the chyldren of Aaron."} bntyll the tyme was expired, and the Leuites prepared for them selues, and for the priestes their brethren the chyldren of Aaron.
- 15 The holy singers also the chyldren of Asaph, stode in their orders, according as Dauid deuised, to wit, Asaph, Zacharias, and Buthun, which was appointed by the kynge.
- 16 Moreover, the [porters and] dooze keepers stode by the doozes [and that diligently,] so that none went out of his standing and seruices, for their brethren the Leuites prepared for them.
- 17 Thus were all thinges perfourmed that belonged to the offering of the Lorde in that day, that they myght holde the passouer,
- 18 And offer sacrifices vpon the aulter of the Lorde, according to the commaundement of king Josias.
- 19 So the chyldren of Israel which were then present, helde a [honourable] passouer, and the feast of swete bread, seuen dayes long:
- 20 Vea suche a passouer was not kept in Israel,

"Dr. bntyl the tyme was expired, and the Leuites prepared for them selues, and for the priestes their brethren the chyldren of Aaron."

"Dr. Josias and Zacharias."

"Dr. his watche, or turne and course."

The thirde booke

Israel, from the tyme of the prophete Samuel.

21 And all the kinges of Israel helde not such an Easter as this which Iosias held, and the Priestes, the Leuites, the Iewes, and all Israel, of all them that were at Hierusalem.

¹¹ D¹, founte dwelling at Hierusalem.

22 In the eyghteenth yere of the raigne of Iosias, was this passouer kept.

D 23 And With an heart full of godlynes dyd kyng Iosias rightly order all his workes befoze the Lorde.

24 And the thinges that came to passe in his tyme, they were wyrtten of olde befoze thole dayes, concerning those that sinned and were vngodly against the Lorde aboue all people and kingdomes, and howe they greened hym in seruing sensible thinges, so that the wordes of the Lorde rose vp against Israel.

25 Nowe after all these actes of Iosias, it came to passe that Pharaos the king of Egypt came to Carchamis vpon Euphrates to moue warre: and Iosias went out against hym.

26 But the kyng of Egypt sent to hym, saying: What haue I to do with thee, O king of Iudea:

27 I am not sent of the Lorde God against thee, for my warre is vpon Euphrates; and nowe the Lorde is with me, yea the Lorde maketh diligent speede with me: depart from me, and be not against the Lorde.

¹² D¹, haue.

28 Howbeit Iosias woulde not turne backe his chariot from hym, but vnder-toke to fight with him, and hearkened not to the wordes of the prophete Jeremie, spoken by the mouth of the Lorde:

29 But pitched a battayle against him in the fiede of Mageddo: And the princes pccalled to king Iosias.

¹³ D¹, Mageddo.

E 30 Then sayd the king vnto his seruantes: Carry me away out of the battayle, for I am very weake. And immediatly his seruantes toke hym away out of the frunt of the battayle.

31 Then gate he vp vpon the second charret, came to Hierusalem, dyed, and was buried in his fathers sepulchre.

32 And in all Iurie they mourned for Iosias, yea Jeremie the prophete lamented for Iosias, and the rulers also with their wyues made lamentation for hym vnto this day, and it became a custome to be done continually in all the kindred of Israel.

33 These things are written in the booke of the stoies of the kinges of Iuda: and all the actes of Iosias, & his glory, and vnderstanding in the lawe of the Lorde, and the thinges which he had done befoze, and that was nowe [rected] are written in the booke of the kynges of Israel and Iuda.

34 *And the people toke Iechonias the sonne of Iosias, and made him king in steede of Iosias his father, when he was twentie and thre yeres olde.

¹⁴ Reg. 16. 1. Par. 36. 2.

25 And he raigned in Iuda and in Hierusalem thre monethes, and then the kyng of Egypt put hym downe from raigning in Hierusalem:

36 And rayled by a tax of the people, namely an hundred talentes of syluer, and one talent of golde.

37 The kyng of Egypt also made Joachim his brother king of Iuda and Hierusalem.

38 *And [thus] he bounde Joachim and his gouernours: but Zarcen his brother he apprehended & led away with hym into Egypt.

(A) The place is rapt, a thug, semeth to be, as for Joachim and his rulers le bounde, and having taken his brother Zarcen, in them away into Egypt. D¹, the blishe 4. Reg. 14. 1.

39 Five and twentie yeres olde was Joachim when he was made kyng in the lande of Iuda and Hierusalem, and he dyd euill befoze the Lorde.

40 *Wherefoze against hym Nabuchodonosor the king of Babylon came vp, and bounde hym with bandes of iron, and carped hym vnto Babylon.

41 Nabuchodonosor also toke of the holy vessels of the lord, carped them alway, & set the in his owne tenple at Babylon.

42 But all his actes, and his prophanation and reproche, are written in the chronicles of the kinges.

43 And Joachim his sonne raigned in his steede: he was made king beyng eyghtene yeres olde,

44 And raigned but thre monethes and ten dayes in Hierusalem, and dyd euill befoze the Lorde.

45 So after a yere Nabuchodonosor sent and caused hym to be brought vnto Babylon with the holy vessels of the Lorde.

46 And made Zedechias king of Iuda and Hierusalem when he was twentie and one yeres olde, and he raigned a lencen yeres.

47 And he did euill also in the sight of the Lorde, and cared not for the wordes that were spoken vnto him by the prophete Jeremie from the mouth of the Lorde.

Jer. xxv.

48 And

- 48 And where he had made an oth vnto king Naburhodonoſor, he forſwore him ſelfe by the name of the Lorde, and hardened his necke and heart, and tranſgreſſed the lawes of the Lorde God of Iſrael.
- 49 The gouernours alſo of the people & prieſtes, dyd many thinges againſt the lawes, and paſſed all the pollutions of all nations, and deſiled the temple of the Lorde whiche was ſanctified in Iheruſalem.
- 50 Wherefore the God of their fathers ſent his meſſenger to call them backe, becauſe he ſpared them and his tabernacle alſo.
- 51 But they had his meſſengers in deriſion: and toke when the Lorde ſpake vnto them, they made a ſport of his prophetes.
- 52 This drewe on ſo long tyll the Lorde was wroth with his people for their great vngodlynes, ſo that he cauſed the kinges of the Chaldees to come vp againſt them:
- 53 Which ſue their young men with the

ſworde, yea euen in the compaſſe of their holy temple, and ſpared no body, neither young man nor mayden, olde man nor chyld among them:

"Dz, rounde about.

- 54 But they were all deliuered into their handes, and all the holy beſſels of the Lorde both great and ſmall, with the beſſels of the arke of god: and they toke and carped away the kinges treasure into Babylon.

- 55 As for the houſe of the Lorde, they went vp into it, & brent it, brake downe the walles of Iheruſalem, ſet fire vpon her towres,

- 56 Deſtroyed all her noble buyldinges, and brought them to naught, and the people that were not ſlayne with the ſworde, he carped vnto Babylon:

"Dz, manye thinges.


- 57 Which became ſeruauntes to him and his chyldren, tyll the Perſians raigned, to fulfill the worde of the Lorde (ſpoken) by the mouth of Ieremias:

- 58 Tyll the lande had fully taken her eaſe from them, whiche toke that eaſe all the tyme ſhe lacked her inhabitauntes, to the end & terme of ſeuentie yeres.

"Dz, kept her ſabbathes

¶ The. ij. Chapter.

1 Cyrus gaue leaue to the Jewes to returne. 10 He ſent the holy beſſels. 13 The names of them that returned. 16 Their aduerſaries did let their buylding, and the kinges letters for the ſame,

- 1  Dwe when king Cyrus raigned ouer the Perſians in his firſt yere, when the Lorde would perſourme the worde that he had promyſed by the mouth of

[the prophete] Ieremie:

- 2 The Lorde rayled by the ſprite of Cyrus the king of Perſians, ſo that he cauſed this wytyng to be proclaymed throughout his whole realme,
- 3 Saying, thus ſaith Cyrus king of the Perſians: The Lorde of Iſrael, that bye Lorde, hath made me king of the whole worlde:
- 4 And commaunded me to buylde hym an houſe at Iheruſalem in Iurie.
- 5 If there be any nowe of you that are of his people, let the Lorde euen his Lorde be with hym, and let him go vp to Iheruſalem that is in Iudea, and buylde the houſe of the Lorde of Iſrael, that is, the Lorde that dwelleth in Iheruſalem.

- 6 And all they that dwell rounde about that place ſhall helpe hym, all that dwell in his place I ſay, whether it be with golde, with ſiluer,

- 7 with gyftes, with horſes and neceſſarye cattell, and all other thinges that are brought with a free wyll to the houſe of the Lorde at Iheruſalem.

15

"Dz, temple

- 8 Then the principall men out of the tribes and villages of Iuda & Beniamin ſtoode vp: ſo did the prieſtes alſo and the Leuites, & al they whole minde the Lorde had moued to go vp, & to buylde the houſe of the Lorde at Iheruſalem.

- 9 And they that dwell about them helped them in all thinges, with ſiluer and golde, horſes & cattell, and with many free gyftes of many men whole mindes were ſtirred by thereto.

"Dz, ſundrye howes of ſundrye men.

- 10 King Cyrus alſo brought forth the beſſels and ornamentes that were halowed vnto the Lorde, whiche Naburhodonoſor had caried away from Iheruſalem, and conſecrated them to his idol [and image.]

A (iiij)

II And

- 11 And hauing brought them forth, he deliuered them to Mithribates his treasurer.
- 12 And by hym they were deliuered to Abassar the deputie in Iurie.
- 13 And this was the number of them: a thousande golden cuppes, and a thousande of siluer, basens of siluer twentie and nine for the sacrifices, bials of gold thirtie, and of siluer two thousande foure hundred and ten, and a thousande other vessels.
- ¶ 14 So all the vessels of golde and siluer whiche they caried away, were five thousand, foure hundred, threescore & nine.
- 15 These were brought by Salmanasar, with them of the captiuitie from Babilon to Hierusalem.
- 16 But in the tyme of Artaxerxes king of the Persians, Seleucus, and Mithribates, and Tadeus, and Rathumus, and Beelsethymus, and Semellius the secretarie, with other that were ioyned to them dwelling in Samaria & other places, wrote vnto hym against them that dwelt in Iudea and Hierusalem, these letters folowing:
- To the king Artaxerxes our lord.
- 17 Thy seruantes, Rathumus the scribe, and Semellius the secretarie, and the rest of their counsell, and the iudges that are in Coelofyria & Phenice:
- 18 Be it nowe knowen to our lord the king, that the Iewes whiche are come by from you vnto vs into the rebellious & wicked citie, begin to buyde the market places, and to make by the walles about it, and to set by the temple a newe.
- 19 Now if this citie and the walles thereof be set by agayne, they shall not onely refuse to geue tributes [and taxes] but also rebell vnto us against kinges.
- 20 And forsomuche as they take this in hand now about the temple, we thought it reason to thinke no scozne of it:
- 21 But to shewe it vnto the lord the king, to the intent that if it please the king, he may cause it to be sought in the booke of olde,
- 22 And thou shalt finde in recordes here of wyrtten, and shalt vnderstande that this citie hath alway ben rebellious and disobedient, that it hath troubled kinges and cities,
- 23 And that the Iewes were rebellious, and rayled allwayes warres therein: for the whiche cause this citie is wasted.
- 24 Wherefore nowe we certifie our Lord the king, that if this citie be buyded [and occupied] agayne, and the walles thereof set by a newe, thou canst haue no passage into Coelofyria and Phenice.
- 25 Then wrote the king to Rathumus the scribe, to Beelsethymus, to Semellius the scribe, and to the other officers and dwellers in Samaria, and Syria, and Phenice, after this maner.
- 26 I haue read the epistle which ye sent vnto me: therefore I commaunded to make diligent searche, and haue founde that this citie hath euer resisted kinges,
- 27 That the same people are disobedient and haue caused much warre, and that mightie kinges haue raigned in Hierusalem, which also haue raylen by taxes of Coelofyria and Phenice.
- 28 Wherefore I haue commaunded to forbyd those men that they shall not buyde by the citie, and heede to be taken that there be no more done in it:
- 29 And that they proceede no further in those wicked workes, forsomuche as it myght be occasion of trouble vnto princes.
- 30 Nowe when Rathumus and Semellius the scribe had read the wyrttyng of king Artaxerxes, they gat them together, and came in all the haste to Hierusalem, with an host of horsemen, and with muche people on foote,
- 31 And forbad them to buyde: And so they left off from buydyng of the temple, vnto the seconde yere of king Darius, king of the Persians.

The. iii. Chapter.

¶ The feast of Darius, 16 The three wyse sentences.

A I
¶ 1. sub.
scribes.



King Darius made a great feast vnto his seruantes, vnto all his court, and to all the officers of Iudea and Persia,

that were vnder him, from India vnto Ethiopia, an hundred and twentie and seven countreys.

3 So when they had eaten and drunken, being satisfied, & were gone home agayne, Darius the king went into his chamber, layde hym downe to sleepe, and after that awaked.

4 Then

4 Then the thre young men that kept the kinges person, and watched his bo-
dy, [communed among them selues, and] spake one to another.

5 Let euery one of vs speake a sentence, and looke who shal ouercome, & whose sentence may seeme wyser then the others, vnto him shal king Darius geue great giftes, and great thinges, in token of victorie:

6 As to weare purple, to drinke in gold, and to slepe in gold, and a chariot with byddles of golde, and an head tye of fine linnen, and a chayne about his necke:

7 yea he shal sit next to Darius because of his wysdome, and shalbe called Darius colin.

8 So euery one wrote his meanyng, sealed it, and layde it vnder king Darius pelowe,

9 And sayd, When the king aryseth they woulde geue hym the wyptynges, and looke whose worde the king & the thre princes of Persia shal iudge to be the most wisely spoken, the same shal haue the victorie as it was appoynted.

10 One wrote: Wine is a strong thyng.

11 The seconde wrote: the king is strong.

12 The thirde wrote: Women haue very muche strength, but aboue all thinges the truely beareth away the victory.

13 Nowe when the king was rylen vp, they toke their wyptynges and deliuered them vnto him, & so he read them.

14 Then sent he forth to cal al his chiefe lordes of Persia, and of Media, and the rulers, and the captaynes, and liefete-

nauntes and counsils:

15 And when he had set hym downe in the counsell, the wyptynges were read before them.

16 And he commaunded to call for the young men, that they myght declare theire meaninges the selues by mouth. So they were sent for, and came in.

17 And then he sayde vnto them: shewe vs and make vs to vnderstande what the thinges are that ye haue written. Then began the first whiche had spoken of the strength of wine,

18 And said thus: O ye men, how strong is wine, that deceaueth all men whiche drinke it:

19 It maketh the kinges minde and the fathers to be both one, the bondmans and the free, the poore mans and the riche.

20 It turneth also euery thought into ioy and gladnes, so that a man remembreth neither heauines nor debt.

21 And it maketh euery heart [thinke it selfe] riche, so that a man remembreth neither king nor gouernour, and it maketh to speake all thinges by talentes.

22 Moreover when men haue dronke, they forget all frendship and brotherly faythfulnes, and a litle after they draw out swordes:

23 And after wards when they are from the wine, they remember nothing what was done.

24 O ye men, is not wine the strongest, that thus enforceth men to do: And when he had spoken this, he helde his peace.

¶ The. iiiij. Chapter.

1 Of the strength of a kyng. 13 Of the strength of women. 34 Of the strength of truth, whiche sentence is approued. 47 And his petition graunted.

1 **W**hen the seconde that had spoken of the strength of the king, began to say:

2 O ye men, are not men the strongest of all, that conquer both by land and sea, and all the thinges that are in them:

3 Nowe is the king stronger, as lorde of all these thinges, and that hath the dominion ouer them: and loke what he

commaundeth them, it is all done.

4 If he byd them the one against the other to make warre, they do it: if he send them out against the enemies, they go and breake downe mountaynes, walles, and towres.

5 They slay and are slayne, and ouer- passe not the kinges commaundement: if they get the victorie, they bring all to the king, so well the spoyle as other thinges.

The thirde booke

- 6 Likewise the other that medle not with warres and fighting, but tyll the grounde: when they haue sowne and reaped, they bring to the king, and compel one another to pay his tribute vnto the king.
- 7 And if the king, though he be but one man, commaunde to kill, they kill; if he commaunde to "forgeue, they forgeue:
- 8 If he commaunde to smite, they smite, if he byd "dyme alway, they dye alway, if he commaunde to buyde, they buyde:
- 9 If he commaunde to breake downe, they breake downe, if he commaunde to plant, they plant.
- 10 "So the common people and the rulers are obedient vnto hym, and the king in the meane season sitteth hym downe, eateth and drinketh, and taketh his rest.
- 11 And these kepe him rounde about, and not one of them dare get hym out of the way to do his owne busines, "but must be obedient vnto the king at a worde.
- 12 Judge ye now O ye men, how should not the king go farre aboue, when in such sort he is obeyed: And [when he had spoken thus] he helde his tongue.
- 13 The thirde (whose name was Zorobabel) which had spoken of women, and of truth, began to say [after this maner.]
- 14 O ye men, it is not the great king, it is not the multitude of men, neither is it wine that excelleth, who is it then that ruleth them, or hath the lordship ouer them: is it not women?
- 15 Women haue borne the king, and all the people, which beare rule by sea and by lande.
- 16 And euen of them were they borne, and they brought those by that planted the vines, wherof the wine commeth.
- 17 They make garments for men, they get honour vnto men, and without women can not men continue.
- 18 Yea, if they haue gathered together golde and siluer, or any other precious thing, do they not loue a woman for her comely shape and beautie?
- 19 And letting all those thinges go, do they not gape & euen with open mouth fixe their eyes fast on her: and haue not all men more desire vnto her, then vnto siluer and golde, or any maner of precious thing?
- 20 *A man leaueth his owne father that brought hym by, leaueth his owne natural country, and cleaueth vnto his wyfe.
- 21 Yea he "icopardeth his lyfe with his wyfe, and remembereth neither father nor mother, nor country.
- 22 By this also ye must needes knowe, that women haue dominion ouer you: Do ye not labour & trauaile, and geue and bring all to the woman?
- 23 A man taketh his sword, and goeth his way to steale, [to kill.] to murder, to sayle vpon the sea, and vpon riuers,
- 24 And seeth a lion, & goeth in the darke-nes: & when he hath stolen, "deceaued, and robbed, he bringeth it vnto his loue.
- 25 Wherefore, a man loueth his wife better then father and mother.
- 26 Yea many there be that runne out of their wittes, and become bondmen for their "wyues sakes.
- 27 Many one also haue perished, haue erred, and sinned also for women.
- 28 And now do ye not beleue me: is not the king great in his power: do not all regions feare to touche hym?
- 29 Yet byd I see hym, and Apame the daughter of the great king Bartacus the kinges concubine, sate belyde the king vpon the right hande,
- 30 And toke of his crowne from his head, and set it vpon her owne head, and stroke the king with her left hand.
- 31 And there whyle stedely the king looked vpon her with open mouth: if she laughed vpon him, he laughed also: but if she toke any displeasure with hym, the king was fayne to flatter her, and to geue her good wordes: tyll he had gotten her fauour agayne.
- 32 O ye men, are not women then stronger than do these thinges?
- 33 Then the king and the princes looked one vpon another: So he began to speake of the truth:
- 34 O ye men, are not women stronger? Great is the earth, hye is the heauen, swift is the course of the sunne, "he compasseth the heauen rounde about, and fetcheth his course agayne to his owne place in one day.
- 35 Is he not excellent that maketh these thinges: Therefore great is the truth, and stronger then all thinges.
- 36 All the earth calleth vpon truth, the heauen prayseth it, all workes shake and tremble at it, and with it is no buri-
righteous thing.

Gen. i. b.
Mat. xix. a.
1. Cor. vi. d.
Eph. v. g.

¶ 37 none is Wicked, the kyng is Wicked, women are Wicked, all the children of men are Wicked, yea & such are all their wicked workes, and there is no trueth in them, in their vnrightheousnesse also shall they [be destroyed and] perishe:

¶ 38 As for the trueth * it endureth and is allway strong, it lyueth and conquereth for euermore worlde without ende.

¶ 39 With her there is no exception or difference of persons, but she doth that iust is, and reftayneth from all vniust and wicked thynges, and all men do well lyke of her workes.

¶ 40 In the iudgement of it there is no vnrightheous thyng, & she is the strength, kyngdome, power, and maiestie of all ages. Blessed be the God of trueth.

¶ 41 And with that he helde his peace: and all the people cryed, and then sayde: Great is trueth, and aboue all.

¶ 42 Then sayde the kyng vnto hym: Alas what thou wilt more then is appoynted in the wytyng, and we shall geue it thee, for thou art founde wyser [then thy companions] thou shalt sit next me, and shalt be called my kinsman.

¶ 43 Then sayde he vnto the kyng: Remember thy [promise and] boiue which thou hast boiued [and promised] in the day when thou camest to the kingdome, to builde vp Hierusalem:

¶ 44 And to sende agayne all the vessels [and iewels] that were taken away out of Hierusalem, which Cyrus set apart when he boiued to destroy Babylon, and to sende them agayne thither.

¶ 45 And thy mynde was also to builde vp the temple, which the Edonites burnt when Judea was destroyed by the Chaldees.

¶ 46 And nowe this onely [thyng] is the thing that I require and desire of thee, this is the princely liberalitie that I aske of thee, I desire therfore that thou persourne the boiue which thou with thine owne mouth hast made vnto the kyng of heauen.

¶ 47 Then Darius the kyng stood by and kysed hym, * wrote hym letters vnto all the deputies and lieftenautes, to all the lordes and nobles, that they shoulde conuey hym forth and all them that went by with hym, to build Hierusalem.

¶ 48 He wrote letters also vnto all the lieftenautes that were in Coelosyria and Phenices, and vnto them in Libanus,

that they shoulde bryng Cedar trees from Libanus vnto Hierusalem, and builde the cite with hym.

¶ 49 Moreouer, he wrote for all the Iewes that were gone out of his realme into Iurie concernyng their freedome, that no officer, no ruler, nor lieftenaunt, nor steward, shoulde enter into their doozes:

¶ 50 And that all their iande whiche they kept, shoulde be free and not tributarie: and that the Edonites shoulde geue ouer the [cites and] villages of the Iewes which they had taken in:

¶ 51 Yea and that there shoulde be verely geuen twentie talentes to the building of the temple, vntyll the tyme that it were finished:

¶ 52 And to maynteyne the burnt offerynges vpon the aulter euery day, (as they had a commaundement to offer seuentene) other ten talentes euery yere.

¶ 53 And that all they which come from Babylon to builde the cite, shoulde haue free libertie, they and their children, and all the priestes that went away.

¶ 54 He wrote also concerning the charges, and the priestes garment wherein they minister,

¶ 55 And likewise for the charges of the Levites to be geuen them, vntyll the day that the house were finished, and Hierusalem builded vp.

¶ 56 And he commaunded that all they that watched the cite, shoulde haue their pensions and wages.

¶ 57 He sent away also all the vessels that Cyrus had separated from Babylon: and all that Cyrus had geuen in commaundement, the same charged he also that it shoulde be done, and sent vnto Hierusalem.

¶ 58 Nowe when this young man was gone forth, he lyfted vp his face to heauen towarde Hierusalem, and prayled the kyng of heauen,

¶ 59 And sayde: * Of thee commeth victorie, of thee commeth wisdom, and thine is the glorie, and I am thy seruaunt. Eccle.i.

¶ 60 Blessed art thou which hast geuen me wisdom, for to thee I acknowledge it O Lorde [thou God] of our fathers.

¶ 61 And so he toke the letters, and went out, and came vnto Babylon, and tolde it all his brethzen.

¶ 62 And they prayled the God of their fathers,

The thirde booke

fathers, that he had geuen them freedomie and libertie,

63 To go bp, and to builde Hierusalem and the temple, " wherin the name of

the Lorde is called vpon: and they reioyced with instrumentes of musicke and gladnesse seuen dayes long.

¶ Dr. Soherc.
his name is
renewed.

The .v. Chapter.

1 The number of them that returne from the captiuitie. 42 their bowes and sacrifices.
34 The temple is begun to be built. 66 Their enemies would craftily ioyne with them.

A. 1



After this, Were the principall men of the houses of their fathers, chosen in the tribes and kindredes, that they shoulde go with their wiues, and sonnes and daughters, with their seruauntes and maydens, with all their cattell and substance.

2 And Darius [the kyng] sent with them a thousande horsemen, to conuey them safely vnto Hierusalem, and with musical instrumentes, with tabers & flutes.

3 And all their byethren played, and he made them go bp together with them.

4 And these are the names of the men which went bp out of the villages, according to the tribes, and after the order of their dignitie.

5 The priesles, the sonnes of Phinehes the sonne of Aaron, Iesus the sonne of Josede, the sonne of Saria, and Joachim the sonne of Zorobabel, the sonne of Salathiel, of the kinrede of Dauid, out of the kinrede of Phares of the tribe of Iuda,

Math. i. b.

¶ Dr. Soherc.

6 Which spake " Wonderfull wordes before Darius the kyng of Persia, in the seconde yere of his raigne in the first moneth [called] Nisan.

7 And these are they of Iurie that came bp from the captiuitie of the transmigration, whom Nabuchodonosor the kyng of Babylon had brought away vnto Babylon,

8 And returned vnto Hierusalem to the rest of Iurie, euery man to his owne cite, which came with Zorobabel, with Iesus, Nehemias, & Zacharias, Reesaias, Enenius, Harbocheus, Scellarus, Aspharatus, Reclius, Roimus, and Baana their guides.

9 The number of them of the nation and their gouernours: the sonnes of Phares, two thousande an hundred seuentie and two, the sonnes of Saphat

four hundred seuentie and two.

10 The sonnes of Arch, seven hundred fiftie and sixe.

11 The sonnes of Phaath moab, two thousande eyght hundred and twelue.

12 The sonnes of Ceilam, a thousande two hundred fiftie and foure, the sonnes of Zathui, nine hundred fourtie and fise, the sonnes of Goze, seven hundred and fise, the sonnes of Bani, sixe hundred fourtie and eyght.

13 The sonnes of Bibai, sixe hundred twentie and thre, the sonnes of Agad, thre thousande two hundred twentie and two.

14 The sonnes of Adonikani, sixe hundred fiftie and seven, the sonnes of Bagoi, two thousande fiftie and sixe, the sonnes of Adimi, four hundred fiftie and foure.

15 The sonnes of Aterhezeta, nintie and two, the sonnes of Ceilam and Azota, threescore and seven, the sonnes of Azurani, four hundred thirtie & two.

16 The sonnes of Ananias, an hundred and one, the sonnes of Arom, and the sonnes of Balsa, thre hundred twentie and thre, the sonnes of Arisphurith, an hundred and two.

17 The sonnes of Peterus, thre thousande & fise, the sonnes of Bethleheim, an hundred twentie and thre.

18 They of Petrophah, fiftie and fise, they of Anathoth, an hundred fiftie and eyght, they of Bethsamor, fourtie and two.

19 They of Bariathiarun, twentie and fise, they of Caphiras and Beroth, seuen hundred fourtie and thre, they of Pirah, seven hundred.

20 They of Chadias and Amudios, fise hundred twentie & two, they of Cirana, and Gaddes, sixe hundred twentie and one.

21 They of Macamos, an hundred twentie and two, they of Bethel, fiftie & two, the sonnes of Nebus, an hundred fiftie and sixe.

12 The sonnes of Calamolaus & Onus, seven hundred twentie & five, the sonnes of Jerethus, three hundred fourtie and five.

13 The sonnes of Sanaah, three thousande three hundred and thirtie.

14 The priestes, the sonnes of Jeddu the sonne of Iesus, which are counted among the sonnes of Sanaah, nine hundred seuentie and two; the sonnes of Heruth, a thousande fiftie and two.

15 The sonnes of Phashtur, a thousande fourtie and seven, the sonnes of Charim, a thousande and seuentie.

16 The Leuites, the sonnes of Iessue, Cadmiel, Banua, and Suia, seuentie and foure.

17 The sonnes [which were] holy singers, the sonnes of Alaph, an hundred fourtie and eyght.

18 The porters, the sonnes of Salum, the sonnes of Jatal the sonnes of Talmon, the sonnes of Darobi, the sonnes of Teta, the sonnes of Sami, all [were] an hundred thirtie and nine.

19 The ministers of the temple, the sonnes of Elan, the sonnes of Alipha, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of Hagaba.

20 The sonnes of Acub, the sonnes of Uta, the sonnes of Cetab, the sonnes of Agab, the sonnes of Sibe, the sonnes of Anan, the sonnes of Cathua, the sonnes of Geddur,

21 The sonnes Kaia, the sonnes of Daisan, the sonnes of Peroda, the sonnes of Chaleba, the sonnes of Gazema, the sonnes of Azias, the sonnes of Phinees, the sonnes of Alara, the sonnes of Baste, the sonnes of Alana, the sonnes of Deummi, the sonnes of Raphison, the sonnes of Bacubnb, the sonnes of Acupha, the sonnes of Assur, the sonnes of Pharacim, the sonnes of Baraloth,

22 The sonnes of Mehida, the sonnes of Coutha, the sonnes of Charescha, the sonnes of Baeus, the sonnes of Alerar, the sonnes of Thomoth, the sonnes of Rasib, the sonnes of Atipha,

23 The sonnes of the seruantes of Solomon, the sonnes of Hazophereth, the sonnes of Pharuda, the sonnes of Geelah, the sonnes of Lozon, the sonnes of Jldael, the sonnes of Staphelia,

24 The sonnes of Agia, the sonnes of

Pharareth, the sonnes of Sabin, the sonnes of Spartia, the sonnes of Phasias, the sonnes of Gar, the sonnes of Addu, the sonnes of Subah, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allon:

25 All the ministers of the temple, & the sonnes of the seruantes of Solomon, were three hundred seuentie and two.

26 These came by from Thelmeleh and Thelharla, Carathalat, and Alar, lea- dyng them:

27 Neither coulde they shewe their families nor their stocke howe they were of Israel. The sonnes of Dalaias, the sonnes of Thubia, the sonnes of Becodan, five hundred fiftie and two.

28 Of the priestes that executed the office of the priesthood, and were not founde, the sonnes of Hobia, the sonnes of Hacos, the sonnes of Addus, which married Augia, one of the daughters of Barzeleus,

29 And was named after hym: The writing of the same kinrede was sought in the register of their generation, but it was not founde, and therfore were they forbidden to execute the office of the priesthood.

30 For vnto them sayde Nehemias and Atharias, that they shoulde haue no portion in the sanctuarie, till there rose by an hie priest that were well instruct in the playne clearnesse and trueth.

31 So of Israel from them of tribelue peres olde, and children, they were all in number fourtie and two thousand three hundred and threescore, besides men seruantes and women seruantes.

32 Their seruantes and handmaydens were seven thousande three hundred fourtie & seven. The singyng men and singyng women, two hundred fourtie and five.

33 Foure hundred thirtie & five camels, seven thousande thirtie and six horses, two hundred fourtie & five mules, five thousand five hundred twentie and five beastes vled to the yoke.

34 And of their rulers also after their families, when they came to the temple of God that is in Hierusalem, there were that volued to set by the house agayne in his owne place, accordyng to their abilitie:

35 And to geue into the holy treasure of the workes, a thousande poundes of golde,

The thirde booke

golde, five thousande of siluer, and an
hundred pretious garmentes.

46 And so dwelt the priests and the Levites and the people in Hierusalem, and in the countrey [there about,] the singers also and the porters, and all Israel in their villages.

LEfdr.iii.a.

48 And there Iesus the sonne of Iosedec
and his brethren the priestes, and Zo-
robabel the sonne of Salathiel and his
brethren, rising by, made redy the aulter
of the God of Israel.

49 To offer burnt sacrifices vpon it, so as
it is written in the lawe of Moyses the
man of God.

50 And thither were gathered agaynst
them, diuers of other nations of the
lande: but they desied the altar in his
owne place, although all the nations in
the lande were enemies to them and
bered them: and they offered sacrifices
to the Lorde both morning & euening.

“ ၁၃, ၁၄, ၁၅
၁၆

52 And after that also the continuall ob-
lations, and the offerynges of the Sab-
bathes, and of the newe monethes, and
of all holy feastes.

53 And all they which had made any
vow to God, began to offer sacrifice to
God from the first day of the seventh
moneth, although the temple of the
Lorde was not yet built up.

54 And they gaue vnto the masons and
carpenters, money, meate and drynke,
With chearfulnesse.

55 Unto them of Sidon also and Tyre
they gaue carres, that they should bring
Cedar trees from Libanus, whiche
should be brought by flote to the haven
Jopppe, accordyng as it was comaunded
them by Cyrus kyng of the Persians.

Ecc,xix.b

tivité [of Babylon.]

57 And they layde the foundation of the
house of God in the " newe moone of
the seconde moneth), in the seconde yere
that they were come to Ierle and Ie-
rusalem.

58 And they appoynted the Leuites that were aboute thientie yeres olde ouer the woorkes of the Lord: So Iesus and his sonne, & brethren, assisted, and Cadmiel also his brother, and the sonnes of Gadadiabon, with the sonnes of Ieda, the sonne of Eliadon, and his sonnes & brethren, euen all the Leuites with one accorde, folowed on earnestly to aduance the woorkes in the house of God: so the workmen built vp the temple of the Lord.

59 And the priestes stooke and had their
garmentes with muscally instrumentes
and trunpettes; and the Leuites the
sonnes of Asaph had Cymbales,

60 Geuyng thanks and prayes unto the
Lorde, accordyng* as Dauid the kyng
of Israel had ordeyned.

i. Paraxial

62 And all the people blew out with
trumpets, and cryed with loude voyce,
praysyng the Lorde together for the
rearyng vp of the house of the Lorde.

63. * There came also from among the
priestes and Levites, and of the chiefeſt
acordyng to the tribes and kinredes, to
wit, the elders which had ſeene the
former houſe,

i. Esd. 11a.

65 Inſomuch that the trumpets myght
not well be hearde for the weeping and
mourning of the people: yet there was
a great multitude that blew trumpets
marueylouſlye, ſo that it was hearde
farre of.

66 * Wherefore when the enemies of the tribes of Juda and Benjamin hearde it they came to knowe what that noyse of trumpettes shoulde meane.

عَنْ قَتَادَةَ

68 So they went to Zorobabel & Jesus,
and

and to the rulers of the villages, and sayd vnto them: Shall we bulde with you also?

- 69 For we lyke wyse as you, do obey your Lorde, and do sacrifice vnto hym from the dayes of Albazareth the kyng of Assyria, which brought vs hither.
- 70 Then Zorobabel and Iesus and the rulers of the villages of Israel sayde vnto them: It doth not agree that ye shoulde bulde the temple of our God with vs.
- 71 We our selues alone wyll bulde vnto

the Lorde of Israel as is meete, and like as Cyrus the kyng of the Persians hath commaunded vs.

- 72 But the heathen in the lande made them sluggish that were in Iurie, and sundred them, & letted their buildinges.
- 73 And by their embusshmentes, seditions, and conspiracies, stopped, that the buildinge coulde not be finished all the tyme that kyng Cyrus lyued: so that they put of the buildinge for the space of two yeres, vntyll the raigne of king Darius.

The .vj. Chapter.

1 Of Aggeus and Zacharias. 2 The buildinge of the temple. 3 Sisinnes woulde let them. 7 His letters to Darius. 23 The kynges answer was to the contrarie.

1



Notwithstanding, in the seconde yere of the raigne of Darius, Aggeus & Zacharias the sonne of Addo the prophetes, propheted vnto the Jewes, and

to them in Iurie and Hierusalem, even in the name of the Lord God of Israel.

- 2 Then Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec stood by and began to bulde the house of the Lorde at Hierusalem. When the prophetes of the Lord were with them, and helped them.

- 3 At the same tyme came Sisinnes the gouernour of Syria and Phenice, with Sathrabuzanes and his companions, and sayde vnto them:

- 4 Who hath bydden [and commaunded] you to bulde this house, to make this rooffe and all other thinges againe: And who are the workmen that bulde the?

- 5 Neuerthelesse, the elders of the Jewes had [such] grace of the Lorde, after he had visited the captiuitie,

- 6 That they were not letted from buildinge, vntill the tyme that kyng Darius was certified therof, and an answer receaued [from hym].

- 7 The copie of the letters which he wrote and sent vnto Darius. Sisinnes gouernour of Syria and Phenice, and Sathrabuzanes with their companions, which are head rulers in Syria & Phenice, sende their salutation vnto Darius the kyng.

- 8 We certifie our Lord the kyng, that we came into the lande of Iurie, and went

to Hierusalem, where we founde the auncientes of the Jewes that were of the captiuitie in the cite of Hierusalem.

- 9 Buildinge an house vnto the Lorde, great and newe, of hewen and collyre stones, and the timber already layde vpon the walles:

- 10 Pea they make great haste with the worke, and it goeth forth prosperously in their handes, and with great diligence and worshyp is it made.

- 11 Then asked we the elders, saying: By whose commaundement bulde you by this house, and lay the foundations of these workes?

- 12 Which we demaunded of them, to the intent that we myght geue knowledge vnto thee, & write vnto thee of those that gouerned it: and we required of them their names in writinge that were their chiefe leaders to it.

- 13 So they gaue vs this answer: we are the seruautes of the Lorde which made heauen and earth:

- 14 And as for this house, it was builded many yeres agoe by a kyng of Israel great and strong, and was finished.

- 15 But when our fathers prouoked God vnto wrath, and sinned agaynst the Lorde of Israel which is in heauen, he gaue them ouer into the power of Nabuchodonosor kyng of Babylon, of the Chaldees:

- 16 which brake downe the house and burnt it, and caried away the people prisoners vnto Babylon.

- 17 Neuerthelesse, in the first yere that king Cyrus raigned ouer the countreys of Babylon, Cyrus the kyng wrote, [and

1 Esdras

3 Reg. vi.

4 Reg. 24. lere. xxxix

1 Esdras

The thirde booke

[and commaunded] to builde by this house
[agayne:]

- D** 18 And the holy vessels of golde and of silver that Nabuchodonosor had carryed away out of the house at Hierusalem, and had dedicated them in his owne temple: those brought Cyrus fourth agayne out of the temple at Babylon, and deliuered them to Zorobabel and to Sanabassar the ruler:
- 19 Commaunding hym that he shoulde carry away those saue vessels, and put them in the temple at Hierusalem, and that the temple of the Lorde shoulde be built in his [owne] place.
- 20 Then the same Sanabassar beyng come hyther, layde the foundations of the house of the Lorde at Hierusalem, and from that to this, beyng styll a building, it is not yet fully ended.
- 21 Nowe therfore O King, if thou thinkest it good, let it be sought in the libraries [and rolles] of kyng Cyrus:
- 22 And yf it be founde then that the building of the house of the Lorde at Hierusalem hath ben done with the [counsell and] consent of kyng Cyrus, and yf our Lorde the kyng be so mynded, let hym geue aunswere vnto vs therof.
- i** 23 * Then commaunded kyng Darius to seeke in the kynges libraries at Babylon: and so at Ecbatane a towre in the region of Medea, there was founde a place where these thynges was layde vp for memorie.
- E** 24 In the first yere of the raigne of Cyrus, [the same] kyng Cyrus commaunded that the house of the Lorde at Hierusalem shoulde be builded agayne, where they do sacrifice with the continuall fire.
- 25 whose heygth shalbe sixtie cubites, and the breadth sixtie cubites, with three rowes of helven stones, and one rowe of wood, newe, and of that countrey, and the expenses therof to be geuen out of the house of kyng Cyrus:
- 26 And the holy vessels of the house of the Lorde, both of golde and of silver, that Nabuchodonosor took out of the house at Hierusalem and brought to Babylon, shoulde be restored to the

house at Hierusalem, and be set in the place where it was [before.]

- 27 And also he commaunded that Sines the gouernour of Syria & Phenice, and Sathrabuzanes, with their companions, and others constituted rulers in Syria and Phenice, shoulde take heede not to meddle with that place, but to suffer Zorobabel the seruant of the Lorde and gouernour of Judea, and the elders of the Jewes, to builde that house of the Lorde in that place.
- 28 I haue commaunded also to haue it built by whole agayne, and that they be diligent to helpe thole that be of the captiuitie of the Jewes, tyll the house of the Lorde be finished:
- 29 And out of the tribute of Coelosyria and Phenice, a portion diligently to be geuen those men vnto the offerings of the Lorde, & the same to be deliuered vnto Zorobabel the officer, that he therewithall may ordeyne oren, rammes, lambes,
- 30 And also corne, salt, wine, and oyle, and that continually euery yere, after the expences* which the priestes that be at Hierusalem shall testifie to be made dayly [this shalbe geuen vnto them] without delay,
- 31 That they may offer sacrifices dayly to the hyest God for the kyng and for his chyldren, and to pray for their liues.
- 32 And he commaunded also that who soeuer shoulde breake any poynt of the foresayde and foredecreeed thynges, or make it voyde, of his owne goodes shoulde a tree be taken, and he thereon be hanged, and all his goodes seasoned vnto the kyng.
- 33 The Lorde therfore whose name is there called vpon, roote out and destroy euery kyng & nation that stretcheth out his hande to hinder, or [hurt and] endamage that house of the Lorde in Hierusalem.
- 34 I Darius the kyng haue ordeyned, that accordyng to these thynges it be done with diligence.

i. E. d. vi. a.
ii. E. d. iiii. c.

u. O. i. re-
membrance.

The .vij. Chapter.

¹ Sisinnes and his companions folowe the kynges commaundement, and helpe the Jewes to builde the temple. ⁵ The tyme that it was built. ¹⁰ They kepe the passouer.

A 1 **I**hen Sisinnes the gouernour in Coelosyria & Phenice, and Sath-rabuzanes with their companions obeyed the thynges that kyng Darius had ordeyned,

2 And were diligent assisters in the holy workes, working with the auncientes and gouernours of the sanctuarie:

3 And so the holy workes went forth and prospered when Aggeus and Zacharias the prophetes prophesied.

4 And they perfourmed all thynges through the commaundement of the Lorde God of Israel, and with consent of Cyrus, Darius, and Artaxerxes kynges of Persia.

5 And thus was the holy house finished in the twentie and thre day of the moneth Adar, in the sixt yere of Darius kyng of the Persians.

6 And the children of Israel, the priestes and the Leuites, and other that were of the captiuitie, that had any charge, dyd accordyng to the thynges written in the booke of Moyles.

7 And to the dedication of the temple of the Lorde, they offered an hundred oxen, two hundred rammes, foure hundred lambes,

8 And twelue goates, for the synnes of all

[the people of] Israel, after the number of the chiefe of the tribes of Israel.

9 The priestes also and the Leuites stood arayed in their long robes after their kinredes in all the workes of the Lorde God of Israel, accordyng to the booke of Moyles, and the porters at euery doore.

10 And the children of Israel, with those that were come out of captiuitie, helde the passouer the fourteenth day of the first moneth, after that y priestes and the Leuites were sanctified.

11 They that were of the captiuitie were not all sanctified together: but the Leuites were all sanctified together.

12 And so they offered the passouer for all them of the captiuitie, and for their brethren the priestes, & for them selues.

13 And the children of Israel that came out of captiuitie dyd eate, all they that had separated them selues from the abominations of the people of the lande, and sought the Lorde,

14 And they kept the feast of the vneleuened bread seuen dayes long, making mery before the Lorde,

15 That the Lorde had turned the counsaile of the kyng of Assyria towarde them, to strengthen their handes vnto the workes of the Lorde God of Israel.

The .viij. Chapter.

¹ Esdras commeth from Babylon to Hierusalem. ¹⁰ The copie of the commission geuen by kyng Artaxerxes. ²⁰ Esdras geueth thanks to the Lorde. ³² The number of the heades of the people that came with hym. ⁷⁶ His prayer and confession.

A 1 **A**nd after these, when Artaxerxes the kyng of the Persians reigned, there went vnto hym Esdras the sonne of Saraias, the sonne of Eszarias, the sonne of Helthiach, the sonne of Salum,

2 The sonne of Sadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Mennerath, the sonne of Saraias, the sonne of Sauias, the sonne of Boccas, the sonne of Abisim, the sonne of Phinees, the sonne

of Eleazar, the sonne of Aaron the first priest:

3 This Esdras went by from Babylon beyng a scribe of good vnderstandyng in the lawe of Moyles that was geuen by the Lorde God of Israel.

4 And the kyng fauoured hym, and dyd hym great [worshyp and] honour after all his desires.

5 There went by with hym also certayne of the children of Israel, of the priestes, of the Leuites, of the singers, porters and ministers of the temple, vnto Hierusalem.

" 21. in all his letters.

The thirde booke

- 6 In the seventh yere of the raigne of kyng Artaxerres in the fifth moneth, which was the seventh yere (for they went from Babylon in the first day of the first moneth,
- 7 And came to Hierusalem, accordyng as God gaue the speede in their iourney,)
- 8 For Esdras had gotten great knowledge to omit nothyng of that was in the lawe and the commaundementes of the Lorde, and to teache all Israel all the ordinaunces and iudgementes.
- 9 The copie of the commission whiche Artaxerres the kyng wrote, and that was geuen to Esdras the priest and reader of the lawe of the Lorde, this is it that foloweth.
- 10 Kyng Artaxerres sendeth his greeting vnto Esdras the priest and reader of the lawe of the Lorde.
- 11 I hauing wayed thynges with pitie, haue ordeyned and charged, yf there be any of the Iewes, of the priestes & Levites in my realme, which desireth and is content to go with thee vnto Israel, that he may do it.
- 12 Therefore, so many as long thereafter, let them depart together, and go with thee like as I am content and my seuen friends my counsaillers,
- 13 To see what they do at Hierusalem and in Iurie, conveniently, accordyng as thou hast in the lawe of the Lorde:
- 14 And to bring the gyftes vnto God the Lorde of Israel, that I & my friends haue promised to Hierusalem, and all the siluer and golde that in the countrey of Babylon may be founde [parteynyng] to the Lorde in Hierusalem,
- 15 With the thyng that is geuen of the people to the Lorde their Gods temple at Hierusalem: that the same siluer and golde maye be gathered, for oxen, rammes, sheepe, and goates, and other that belong to these thynges,
- 16 That they may offer sacrifices vnto the Lorde, vpon the altar of the Lorde their God which is at Hierusalem.
- 17 And whatsoeuer thou and thy brethren wyll do with the siluer and golde, that do accordyng to the wyll of thy God:
- 18 And the holy vessels of the Lorde, which are geuen thee for the seruice of the temple of thy God which is in Hierusalem, thou shalt set [them] before thy God in Hierusalem.
- 19 And whatsoeuer thyng els thou shalt remember for the vse of the temple of thy God, thou shalt geue it out of the kynges treasure.
- 20 And I king Artaxerres haue also commaunded the keepers of the treasures in Syria and Phenice, that whatsoeuer Esdras the priest and the reader of the lawe of the hyghest God shall sende for, they shoulde geue it hym with speede:
- 21 Euen to the summe of an hundred talents of siluer: of corne also an hundred measures, and till an hundred vessels of wine, & other thinges aboundantly.
- 22 Let all thinges be done after the lawe of God diligently, vnto the hyghest God, that wrath come not vpon the kyng, dome of the kyng and of his sonnes.
- 23 I commaunde you also, that ye require no taxe nor tribute of the priestes, Levites, holy singers, porters, and ministers of the temple, nor of any that haue doynge in this temple, and that no man haue auctoritie to put any inposse vpon them.
- 24 As for thee O Esdras, set thou iudges and arbiters to iudge in the whole lande of Syria and Phenice after the wisdom of God, all faillfull in the lawe of God, & teache such as are ignorant.
- 25 And let all them which shall offende agaynst the lawe of God and the kyng, be diligently punished, whether it be by death or other payne, by punishment in money, or els by banishment.
- 26 Then sayd Esdras the scribe: Blessed be the only Lorde God of my fathers that hath geuen so good a mynde & will into the heart of the kyng, to magnifie his house that is at Hierusalem,
- 27 And hath made me to be accepted in the syght of the kyng, of his counsaile, of his friends, and of his nobles.
- 28 And so I was stedfast in my mynde accordyng as the Lorde my God helped me, and I gathered by men of Israel to go by with me.
- 29 And these are the guides after their families and orders of dignities, that went by with me from Babylon, in the raigne of kyng Artaxerres.
- 30 Of the sonnes of Phinees, Gersom: of the sonnes of Ithamar, Gamaliel: of the sonnes of Dauid, Hattus the sonne of Ecchemah:
- 31 Of the sonnes of Phares, Zacharias, and with hym there returned agayne an

"Dr. rpsb" resoultific.

"Dr. kinge" dume.

"Dr. bowro."

"Dr. rpsb" "Dr. rpsb."

i. Efd. vii. a.

"Dr. bowro" reco mit.

"Dr. d. s" good courage.

i. Efd. vii. b.

an hundred and fiftie men.

32 Of the sonnes of Pahath, Boab Elothani, the sonne of Zacharias, and with him two hundred men.

33 Of the sonnes of Zathoe, Shechenias the sonne of Jezolus, & with hym thre hundred men: & of the sonnes of Adin, Obed the sonne of Jonathau, and with him two hundred and fiftie men.

34 Of the sonnes of Elain, Jesias, sonne of Gotholias, & with him leuentie men.

35 Of the sonnes of Saphatias, Zarias, sonne of Bachel, & with him lxx. men.

36 Of the sonnes of Joab, Badias, sonne of Jezelus, and with hym two hundred and twelue men.

37 Of the sonnes of Bani, Assalimoth, sonne of Josaphias, and with hym an hundred and threescore men.

38 Of the sonnes of Babi, Zacharias, sonne of Sebai, & with him xlviii. men.

39 Of the sonnes of Asath, Johannes, sonne of Acatan, and with hym an cx.

40 Of the sonnes of Adoniam the last: and these are the names of them, Eliphalet, Jeouel, and Baia, and with them leuentie men.

41 Of the sonnes of Bagouthi, sonne of Isaacours, and with hym lxx. men.

42 All these called I together by the water Thia, where we pitched our tentes three dayes, & there I ministered them.

43 As for the sonnes of the priestes and leuites, I founde none there.

44 Then sent I vnto Eleazar, & beholde there came Baasman, and Maloban,

45 And Almathan, and Samatan, and Jorben, and Parhan, Eunatan, Zacharian, and Hosollanion the chiefe and best learned.

46 And I bad them that they should go vnto Daddens the captayne, whiche was in the place of the treasurie:

47 And commaunded them that they shoulde speake vnto Daddens, and to his brethren, and to those that were the treasurers, to sende vs suche men as might execute the priestes office in the house of our Lorde.

48 And with the mightie hande of our lord [God] they brought vnto vs men of good experience, from among the sonnes of Boli, the sonne of Leui, the sonne of Israel, Seredia and his sonnes and his brethren whiche were eyghtene.

49 And Albia and Amon, and Olai, and his brethren of the sonnes of Cananeus, their sonnes were twentie men.

50 And of them that serued in the temple whom David had ordayned, and the principall men to the worke of the Leuites that were ministers in the temple, two hundred & twentie, whose names are all signed by in writing.

51 And then commaunded I a fasting vnto the young men before the Lorde, that I might desire of him a prosperous iourney (and a good way) both for vs and them that were with vs, for our chyl-dren, and for the cattell.

52 For I feared to desire of the king men of horse and of foote, to conuey vs safely against our enemies.

53 For we had sayde vnto the kyng, that the power of the Lorde our God should be with them that seeke hym, to direct them in all thinges.

54 And therefore we besought our Lorde agayne as touching these thinges, and founde him fauourable vnto vs.

55 Then I separated from among the chiefe of the tribes and from the priestes xij. men [to wit] Elebias, and Assanias, & ten men of their brethren with them.

56 And I wayed them the golde and the siluer, and the holy vessels of the house of our Lorde, whiche the kyng and his counsell, and his princes, and whole Israel had geuen.

57 And when I had wayed it, I deliuered it vnto them sixe hundred and fiftie talentes of siluer, and an hundred talentes in siluer vessels, and an hundred talentes of golde,

58 And twentie golden basens, & twelue vessels of brasle, euen fine brasle, like shining golde.

59 And I sayde vnto them: We are holy vnto the Lorde, and the vessels are holy, and the golde and the siluer is promised vnto the Lorde [God] of our fathers.

60 Be diligent now we kepe it, vntill the tynie that ye deliuer it to the chiefe of the priestes and leuites, and to the principall men of the families of Israel in Hierusalem, in the chambers of the house of our God.

61 So the priestes and the leuites which receaued of me the golde, the siluer, and the vessels, brought it vnto Hierusalem vnto the temple.

62 And from the river Thia we brake by the twelfth day of the first moneth, according to the mightie hande of our Lorde whiche was with vs, and from the beginning of our iourney the Lorde deliuered

The thirde booke

deliuered vs from euerie enemye: so that we came vnto Hierusalem.

63 And when the thirde day was past there, the wayed golde and siluer was deliuered in the house of the Lorde on the fourth day vnto Barimoth the priest and sonne of Jozi.

64 And with him was Eleazar the sonne of Phinees, and with them were Josabbus the sonne of Jesu, and Moeth the sonne of Sabbanus, Leuites: all was deliuered them by number and wayght.

65 And all the wayght of them was witten by the same houre.

66 After that, they that were come out of captiuitie, offered sacrifice vnto the Lord God of Israel, euen twelue oxen for all Israel, fourescore & sixteene rammes,

67 Threescore and twelue sheepe, twelue goates for saluation, all in sacrifice to the Lorde.

68 And the kinges commission deliuered they vnto the kinges stewardes, and to the gouernours of Coelosyria and Phemice, who honoured the people and the temple of God.

i.Esd.ix.a.

69 Now when these things were done, the rulers came vnto me, and sayde:

70 The nation of Israel, the princes, the priestes, and leuites, haue not put away from them the straunge people of the lande, nor the vncleannes of the Gentiles, to wit, of the Chanaanites, Hethites, Pherecites, Jebusites, and the Moabites, Egyptians, and Edomites.

71 For both they and theyr sonnes haue mingled them selues with the daughters of them, and the holy seed is mixt with the straunge people of the lande: and since the beginning of the affaires, the rulers and head men haue ben partakers of this wickednesse.

i.Esd.ix.c.

72 And as soone as I had hearde these things, immediately I rent my clothes, and the holy garment, and pulled out the heere of my head & my bearde, and sat me downe forowfull and heauie.

73 So all they that were moued thorow the worde of the Lorde God of Israel, came vnto me whyles I wept for the iniquitie: but I sate still full of heauinesse vntill the euening sacrifice.

74 Then stood I vp from fasting, hauing rent clothes & the holy garment, and kneeled downe vpon my knees, & helde out my handes vnto the Lorde,

75 And sayde: O Lorde, I am confounded and ashamed before thy face.

76 For our sinnes are become many, euen & about our heades, and our ignorances are lifted by euery vnto heauen:

77 For since the tyme of our fathers, we are in great sinne vnto this day.

78 And for the sinnes of vs and our fathers, we with our brethren, and with our kinges, and with our priestes, haue ben geuen by vnto the kynes of the earth, into the sworde, and into captiuitie, and became a spoyle with confusion [and shame] vnto this day.

79 And now O Lord God, howe great is the mercy that we haue gotten of thee: in that thou hast leste vs a roote and a name in the place of thy sanctuary,

80 And that thou hast discovered to vs a light in the house of the Lord our God, and hast geuen vs meate in the tyme of our seruitude.

81 And when we were in captiuitie, we were not forsaken of the Lord our god: but he made the kynes of Persia gracious and fauourable vnto vs, so that they gaue vs victuals [and meate,]

82 Wea, and honoured the temple of our Lorde, and repayed the wasted places of Sion, and gaue vs assurance in Iurie and Hierusalem.

83 And now O Lorde, what shall we say hauing all these things [in possession:] For we haue broken thy commaundementes, whiche thou gauest vnto vs by the handes of thy seruantes the prophetes, saying:

84 Because the lande whiche ye go to possesse as an heritage, is a lande defiled with the vncleannes [and filthynes] of the straungers of the land, and with their abomination they haue polluted it altogether:

85 Therefore now shall ye not toyne their daughters vnto your sonnes, neither marry your daughters to their sonnes.

86 Moreover, ye shall neuer seeke to make peace with them, that ye may increase and eate the best in the lande, and that ye may leaue the inheritance of the lande vnto your chyldren for evermore.

87 As for the things that are come to passe, they come all for our wicked workes and great sinnes: for thou O Lorde hast made our sinnes light.

88 And

* 51. Item
drowg. and
eate the best
things of the
land.

- 38 And geuen vs suche a roote: but we haue turned backe agayne, so that we haue broken thy lawe, and mingled our selues with the vncleannesse of the outlandishe heathen.
- 39 Mightest not thou be angry with vs, to destroy vs: so that thou shouldest leaue vs neither roote, seede, nor name?
- 40 O Lord God of Israel, thou art true: for our roote endureth yet vnto this present day.
- 41 And behold, now we are we before thee in our sinnes, neither can we stande before thee for them.
- 42 *And when Esdras with this prayer had knowledged the sinne, weeping and lying flat vpon the grounde before the temple, there gathered vnto hym from Hierusalem a great multitude of men and women, of young men and maydens: for there was a very great weeping and mourning among the multitude.

- 93 Then Iechontas the sonne of Jeheli, one of the chyldren of Israel, cryed out and sayd: O Esdras, we haue sinned against the Lord God, (because) we haue maryed straunge women of the nations of the lande.
- 94 And now al Israel hangeth in doubt: we wyll sweare an othe therefore vnto the Lorde, that we shall put away all our wyues which we haue taken of the heathen, with their chyldren:
- 95 Like as it may seeme good to thee, and to all those that obey the lawe of the Lorde,
- 96 Stande vp and put it in execution: for to thee doth this matter appertayne, and we are with thee to adde thee strength.
- 97 So Esdras arose, and toke an othe of the chiefe of the Priestes and Levites of all Israel, to do after these thynges: and they sware.

"Or, Gramme."
579.

The ix. Chapter.

After Esdras had read the lawe for the straunge wyues. is they promised to put them away.

- 1 **T**hen Esdras rising fro the court of the temple, went to the chamber of Ioannan, the sonne of Elasib,
- 2 And remayned there and did eate no meate, nor drinke "drinke, weeping for the great wickednesse of the people.
- 3 And there was made a proclamation in all Iurie, and at Hierusalem, for all them that were of the captiuitie, that they shoulde gather together at Hierusalem,
- 4 And that whosoever met not there within two or thre dayes, according as the elders that bare rule appointed, their cattell shoulde be sealed to the vse of the temple, and he be excluded from them that were of the captiuitie.
- 5 And in thre dayes were all they of the tribe of Iuda and Beniamin gathered together at Hierusalem, the twentieth day of the ninth moneth.
- 6 And the whole multitude sat trembling in the "court of the temple, for it was wynter.
- 7 So Esdras arose vp, and sayde vnto them: We haue done vnrighteously, in that we haue taken "outlandishe wyues

to mariage, and so to encrease the sinnes of Israel.

- 8 And now we knowledge the same, and 23
gene praye vnto the Lorde God of our fathers:
- 9 And persourme his wyll, departing from the heathen of the land, and from the "outlandishe wyues.
- 10 Then cryed the whole multitude, and saide with a loude voyce: Like as thou hast spoken, so wyll we do.
- 11 But forsomuche as the people are many, and wynter season, so that we may not stande without the house: and because this worke is not a thing that can be finished in a day or two, seing we be many that haue sinned in these thynges:
- 12 O dayne therefore that the rulers of the multitude, and they of our families that haue straunge wyues, tarry.
- 13 And let the priestes and iudges come out of euery place in their tyme appoynted, tyll they swage the wrath of the Lorde in this businesse.
- 14 Then Jonathas the sonne of Asaiel, and Ezechias the sonne of Thecan, receaued the charge of this matter, and Hosollani, and Leuis, and Sabathe-ns helped them therto.

"Or, Gramme."
580.

The thirde booke

15 And they that were of the captiuitie, dyd according to all these thinges.

16 And Esdras the priest chose vnto hym the principall men from among the fathers, and them all by name: and in the first day of the tenth moneth they sate together, to examine this matter.

17 And so the matter was a determining concerning the men that had maryed straunge wyues vntill the newe moone of the first moneth:

18 And of the priestes that had mixt them selues with "outlandishe wyues, there were founde,

19 "Of the sonnes of Jesu the sonne of Josedec and his brethren, Mathelas, Eleazar, Joribus, and Joabanus:

20 whiche offered them selues to put away their wyues, and to offer a ramme vnto reconciliation for their purgation.

21 And of the sonnes of Immer, Ananias, and Zabdeus, and Canes, and Samaius, and Hiercel, and Azarias.

22 And of the sonnes of Phaisu, Elihnas, Mathias, Elinaelus, and Nathanael, and Odelus, and Tallas.

23 And of the Leuites, Jozabadus, and Semis, and Colius, who was called Calitas, and Patheus, and Doudas, and Jonas.

24 Of the holy singers, Eliazurus, Bachurus.

25 Of the porters, Sallumus, and Tolbants.

26 Of them of Israel, of the sonnes of Phorus, Hiermas, and Eddias, and Melchias, and Paclus, and Eleasar, and Asibias, and Banaias.

27 Of the sonnes of Eli, Matthanias, Zacharias, and Hierielas, and Hieremoth, and Aedias.

28 And of the sonnes of Zamoth, Elidas, Elisimius, Othionias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sonnes of Zebai, Joannes, and Ananias, and Josabad, and Ematheas.

30 Of the sonnes of Pani, Olanus, Banmuchus, Jedasias, Jasibus, Jasael, and Jeremioth.

31 And of the sonnes of Addi, Raathus, Hookias, Larcunus, and Raibus, and Matthanias, and Sefchel, and Balnusus, and Banasseas.

32 And of the sonnes of Annas, Elionas, and Aleas, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of Asom, Altaneus,

and Macchias, and Banaias, Eliphalet, and Banasseas, and Semi.

34 And of the sonnes of Baani, Jeremias, Bomidis, Omairus, Juel, Banai, and Macchias, and Amos, Carabason, and Qualibus, and Banmmata, Patius, Elisialis, Uanius, Eliali, Samis, Selenias, Nathanas: and of the sonnes of Esdras, Sefis, Escri, Ezailus, Samatas, Sambis, Josiphus.

35 And of the sonnes of Ethna, Bazitias, Zabadias, Ethes, Juel, Banaias.

36 All these had taken "outlandishe women to maryage, and they put them away with their chyldren.

37 And the Priestes and Leuites, and all they that were of Israel, dwelt at Hierusalem, and throughtout all the lande, in the newe moone of the seventh moneth: and the chyldren of Israel were in their dwellinges.

38 And the whole multitude came together with one accord into the wyde place before the east gate of the temple.

39 And they spake vnto Esdras the hye priest and reader, that he woulde bring the lawe of Moyses which had ben geuen of the Lorde God of Israel.

40 So Esdras the hye priest brought the law vnto the whole multitude, to man, and woman, and to al priestes, that they myght heare the lawe, "in the newe moone of the seven moneth.

41 And he read in the first wyde place that is before the port of the temple, from the morning early vnto midday before men and women: And they applyed their minde all vnto the lawe.

42 And Esdras the priest and reader of the law stode vp vpon a pulpit of wood, whiche was made therfore:

43 And vpon his right hand there stode by hym Matthanias, Samus, Ananias, Azarias, Urias, Ezechias, and Balasan:

44 Vpon his left hande stonde Saldens, Sael, Melchias, Aothasiphus, and Nabarias.

45 Then toke Esdras the booke of the law before the whole multitude (for he was the principall, and had in most honour of them all.)

46 And when he expounded the law, they stode all straight vpon their secte. So Esdras "prayed the Lord the most hye God, the almightie God of hostes.

47 And all the people answered, Amen.

48 And

Or. strange.

i. Ed. x. c.

f Or. strange.

Or. and dep.

Or. clear house.

i. Ed. iii. a. Or. by the way.

g

Or. high.

- 48 And Iesus, Amis, Sarabias, Adimus, Jacobus, Battaias, Autamas, Baianias, Calitas, Azarias, Johafabbus, Ananias, and Biatas, the Leuites, lyft by their handes, and fell downe on the grounde, and worshipped the Lord,
- 49 And taught the lawe of the Lord, and were earnestly occupied together in the reading thereof.
- 50 Then spake Atharates vnto Esdras the hye priest and reader, and to the Leuites that taught the multitude, saying:
- 51 This day is holy vnto the Lord: and all when they hearde the lawe, wept.
- 52 [So Esdras sayde:] *Depart your way therfore, and eate the fat meates, and

drinke the swete drinckes, and sende gyftes vnto them that haue nothing.

- 53 For this day is holy vnto the Lord, and be not ye sorry: for the Lord wyll byrnyng you to honour.

- 54 So the Leuites published all these thinges to the people, saying: This day is holy to the Lord, be not sorry:

" Dr., come-manded.

- 55 Then went they their way euery one to eate and drinke, and were mery, and sent presents to them that had nothing, and made very good cheare:

- 56 For they were as yet filled with the wordes that had ben taught them, and for the whiche they had ben assembled.

" Dr., mlti-mcd.

¶ The ende of the thirde booke of Esdras.

The fourth booke of Esdras.

¶ The first Chapter.

8 The people is reprovod for their vnthankfulness. 30 God wyll haue another people, if these wyll not be reformed.

A 1

1 Esdras. 1 Esdras.



THE second booke of the prophete * Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helchia, the sonne of Sadanias, the sonne of Sador,

the sonne of Achitob,

- 2 The sonne of Achia, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Aziei, the sonne of Barimothe, the sonne of Arna, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

- 3 The sonne of Aaron of the tribe of Leui, whiche [Esdras] was prisoner in the lande of Medes, in the raigme of Artaxerxes kyng of Persia.

- 4 And the worde of the Lord came vnto me, saying:

- 5 Go thy way, and shewe my people their sinfull decedes, and their chyldren their wickednesses whiche they

haue done against me, that they may tell their chylders chyldren the same:

- 6 For the synnes of their fathers are increased in them: And why: they haue forgotten me, and haue offered vnto straunge gods.

- 7 Am not I euen he that brought them out of the land of Egypt, from the house of bondage: But they haue prouoked me vnto wrath, & despised my counsels.

25

- 8 Will thou out than the heere of thy head, and cast all euyl vpon them, for they haue not ben obedient vnto my lawe: But it is a people without [learning and] nurture.

" Dr., of.

- 9 How long shall I forbear them, vnto whom I haue done so much good:

- 10 Many kynges haue I destroyed for their sakes: *Pharao with his seruantes and all his powber haue I smitten downe [and slayne.]

Num. xxii. lofu. viii. x. and. xii. Exo. xiii. g. " Dr., amir

- 11 All the nations haue I destroyed [and rooted out] before them, and in the east haue I brought two landes and people to naught, euen Tyre and Sidon, and haue slayne all their enemies.

B (iii)

12 Sprake

The fourth booke

- 12 Speake thou therfore vnto them, say-
ing, Thus saith the Lord:
- Exo. xiiii. g. 13 * I led you throughe the sea, and haue
Exod. iiii. b. geuen you sure streetes since the begin-
ning: * I gaue you Moyses to be your
captayne, and Aaron to be the priest:
- Num. i6. a. 14 * I gaue you light in a pillar of fire, and
Exod. xiiii. d. great wonders haue I done among
you: yet haue ye forgotten me, saith the
Lorde.
- Exod. xvi. c. 15 Thus saith the almightie Lorde: The
quayles were as a token for you, I
gaue you tentes for your succour, ue-
uerthelesse in them ye murmured:
- 16 And " ascribed not the victorie of your
enemies vnto my name, but euer to this
day do ye yet murmur.
- 17 Where are the benefites that I haue
done for you: when ye were hungry in
the Wyldernesse, * dyd ye not cry vnto
me,
- 18 Saying: why hast thou brought vs
into this Wyldernesse to kill vs: It had
ben better for vs to haue serued the E-
gyptians, then to die in this Wyldernes.
- 19 Then had I pitie vpon your mour-
ninges, and gaue you Manna to eate:
* to ye dyd eate angels foode.
- Sapi. xvi. e. 20 * when ye were thirstie, dyd not I
Num. xx. b. cleaue the rocke, & waters flowed out
to satisfie you withall: For the heate,
I couered you with the leaues of the
trees.
- D 21 A good pleasaunt fat lande gaue I
you: I cast out the Chanaanites, the
Efai. v. a. Heresites and Philistines before you:
* what shall I do moze for you, saith
the Lorde:
- 22 Thus saith the almightie Lorde:
Exod. xv. d. * when ye were in the Wyldernesse, " in
" D, at the bitter waters the water of the Amozites, beyng a-
thirst, and blaspheming my name,
- 23 I gaue you not fire for your blasphe-
mies, but cast a tree into the water, and
made the riuer swete.
- 24 what shal I do vnto thee O Iacob:
Deut. 32. b. Thou Iuda wouldest not obey me: * I
will turne me to other nations, and vnto
those wyll I geue my name, that
they may kepe my statutes.
- 25 Seyng ye haue forsaken me, I wyll
forsake you also. when ye desire me to
be gracious vnto you, I shall haue no
mercy vpon you.
- 26 * when ye call vpon me, I wyll not
Efai. d. heare you: For ye haue defiled your
handes with blood, and your feete are
wylt to commit manslaughter.
- 27 Ye haue not as it were forsaken me,
but your owne felues, saith the Lorde.
- 28 Thus saith the almightie Lorde: C
haue I not prayed you, as a father his
sonnes, as a mother her daughters, and
as a nurse her young babes,
- 29 That ye woulde be my people, and I
shoulde be your God, that ye woulde be
my chyldren, & I shoulde be your father:
- 30 * I gathered you together, as an hen Mat. ii. d.
gathereth her chickens vnder her win-
ges: But now what shall I do vnto
you: I wyll cast you out from my face.
- 31 when you offer vnto me, I wyll turne
my face from you: for your solempne
feast dayes, your newe moones, & your
circumcisions haue I forsaken.
- 32 I sent vnto you my seruantes the
prophetes, whom ye haue taken and
slayne, and tome their bodies in pecres,
whose blood I wyll " require of your
handes, saith the Lorde.
- 33 Thus saith the almightie lord, Your
house shalbe desolate, I wyll cast you
out as the winde doth stubbie:
- 34 Your chyldren shall not be " fruitefull, Efai. d.
for they haue despised my commaunde- aud. lxxv. 2.
ment, and done the thing that is euyl
before me.
- 35 Your houses wyll I geue to a people F
that shall come, whiche not hauyng
hearde of me, yet shall beleue me: to
whom I haue shewed no signes, yet
they shall do that I haue commaun-
ded them.
- 36 They haue seene no prophetes, yet
" D, here they say: shall they " call their sinnes to remem-
braunce and knowledge them.
- 37 I wyll declare the grace that I wyll
do for the people that is to come, whose
chyldren reioyce in gladnes: and though
they haue not seene me with bodyly
eyes, yet in spirite they beleue the thing
that I say.
- 38 And now brother, behold what great
" D, here worship: and see the people that com-
meth from the east.
- 39 Vnto whom I wyll geue for leaders Efai. xii. d.
* Abraham, Ishaac, & Iacob, Moyses, Luk. xxi. f.
Amos, and Micheas, Joel, Abdias, Mat. vii. d.
and Jonas,
- 40 Naum, and Abacuc, Sophonias, Ag-
geus, Zacharie, and Malachie, whiche
is called also an angell [or messenger] of
the Lorde.

The Synagogue kindeth fault with her owne chyldren. 18 The Gentiles are called.

A 1



Thus saith the Lorde: I brought this people out of bondage, I gaue them my commaundements by my seruantes the prophetes, whom they would not heare, but despised my counsailes.

2 The mother that bare them, saith vnto them: Go your way ye chyldren, for I am a wydowe and forsaken.

3 I brought you by with gladnesse, but with sorowe and heauinesse haue I lost you: for ye haue sinned before the Lord your God, and done that thing that is euill before hym.

4 But what shall I now do vnto you: I am a wydowe and forsaken: go your way O my chyldren, and aske mercy of the Lorde.

5 As for me, O father, I call vpon thee for a wytnesse ouer the mother of these chyldren, whiche woulde not kepe my couenaunt:

6 That thou byng them to confusion, and their mother to a spoyle, that she beare no moze.

7 Let their names be scattered abroad among the heathen, let them be put out of the earth: for they haue thought some of my couenaunt.

Gen. xli.

8 Wo be vnto thee Assur, thou that hydest the vnrighteous in thee: thou wicked people, remember what I did vnto Sodom and Gomorre,

Gen. xix.

9 whose lande is turned into cloddes of pitche and heapes of ashes: Euen so also wyll I do vnto all them that heare me not, saith the almightie Lorde.

10 Thus saith the Lorde vnto Eldras: Tell my people that I wyll geue them the kingdome of Iherusalem, whiche I woulde haue geuen vnto Israel.

11 Their glory also wyll I take vnto me, and geue them the euerlasting tabernacles whiche I had prepared for those.

12 They shal haue the tree of life at wyl, as in the sweete sauour of oymntment, they shal neither labour nor be weerie.

13 Go ye your way, and ye shal receaue it: pray that there may be but fewe dayes, and the long time may be shortned for thee: The kingdome is already

prepared for you, therefore watche.

14 Take heauen and earth to witnesse, for I haue broken the euill in peeces, and created the good: for I liue, saith the Lorde.

15 Mother embrace thy chyldren, and byng them by with gladnesse, make their feete as fast as a pillar: for I haue chosen thee, saith the Lorde.

16 And those that be dead, wyll I rayse by agayne from their places, and byng them out of the graues: for I haue known my name in Israel.

17 Feare not thou mother of the chyldren: for I haue chosen thee, saith the Lorde.

18 And for thy helpe I shall sende thee my seruantes Elai and Ieremie, after whose counsaile I haue sanctified and prepared for thee twelue trees, laden with diuers fruites,

19 And as many fountaynes flowing with mylke and honny, and seuen mighty mountaynes, wherbyon there grow roses and lyllyes, whereby I wyll fill thy chyldren with ioy.

20 Execute iustice for the wydowe, iudge for the fatherlesse, geue to the poore, defende the fatherlesse, clothe the naked,

21 Heale the wounded and sicke, laugh not a laune man to frozne, defende the creple, and let the blynde come into the light of my clearenes.

22 Kepe the olde and young that are within thy walles:

23 Wheresoeuer thou findest the dead, take them and bury them, and I shall geue thee the first place in my resurrection.

Tobi. i. d.

24 Abyde styll O my people, and take thy rest, for thy quietnes shall come.

25 Feede thy chyldren O thou good nurse, stablishe their feete.

26 As for the seruantes whom I haue geuen thee, there shall not one of them perishe: for I wyll seeke them from among thy number.

27 Be not weery: for when the day of trouble and heauinesse cometh, other shall wepe and be sorowfull, but thou shalt be mery and plentuous.

28 The heathen shalbe ielous [at it] but they shalbe able to do nothing against thee, saith the Lorde.

The fourth booke

- E** 29 By handes shall couer thee, so that thy chyldre shal not see the " fire euertlasting.
- 30 We ioyfull O thou mother With thy chyldren, for I wyll deliuer thee, saith the Lorde.
- 31 Remember thy chyldren that sleepe, for I shall byrnyng them out of the sides of the earth, & shewe mercy vnto them: for I am merciful, saith the Lorde almighty.
- 32 Embrace thy chyldren vntyll I come, and shewe mercy vnto them: for my Welles runne ouer, and my grace shall not faile.
- 33 I Esdras receaued a charge of the Lorde vpon the mount Oreb, that I shoulde go vnto Israel: But when I came vnto them, they set me at naught, and despised the commaundementes of the Lorde.
- 34 And therefore I say vnto you O ye heathen that heare and vnderstande, " *Di, souer.* " Looke for your shepheard, he shall geue you euertlasting rest: for he is nye at hande that shall come in the ende of the worlde.
- 35 We redye to the rewarde of the kingdom, for the euertlasting light shal shine vpon you for euermore.
- F** 36 Flee the shadowe of this worlde, receaue the ioyfulness of your gloze: I testific my saluour openly.
- 37 Receaue the gyft that is geuen you, and be glad, geuing thanks vnto hym that hath called you to the heavenly kingdom.
- 38 Arise vp and stande fast: beholde the number of those that be sealed " in the feast of the Lorde.
- 39 Whiche are departed from the shadowe of the worlde, and haue receaued

glorious garmentes of the Lorde.

- 40 Take thy number O Sion, and shut vp " thy purified, whiche haue fulfilled the laide of the Lorde.
- 41 The number of thy chyldren whom thou longedst for, is fulfilled: beset the power of the Lorde, that thy people whiche haue ben called from the beginning, may be halowed.
- 42 * I Esdras saue vpon the mount Sion a great people, whom I coulde not number: and they all prayled the Lord with songes [of thanksgyuing.]
- 43 And in the myddest of them there was a young man of an hye stature, more excellent then al they, and vpon euery one of their heads he set crownes, and was euer " higher and higher, which I marueyled at greatly.
- 44 So I asked the angell, and said: Sir, what are these?
- 45 He answered & sayd vnto me: These be they that haue put of the mortall docthyng, and put on the immortall, and haue " testified and knowledged the name of God: Now are they crowned, and receane the " rewarde.
- 46 Then sayde I vnto the angell: What young person is it that crowneth them, and geueth them the palmes in their handes?
- 47 So he answered and sayd vnto me: It is the sonne of God, whom they haue " knowledged in the worlde: Then began I greatly to commend them, that stood so stiffely for the name of the Lorde.
- 48 Then the angell sayde vnto me: Go thy way and tell my people what manner of thynges & howe great wondrous of the Lorde thy God thou hast seene.

The. iij. Chapter.

4 The wonderful wothes whiche God dyd for the people, are recited. 31 Esdras marueyleth that God suffereth the Babylonians to haue rule over his people, whiche yet are sinners also.

A 1



In the thirtieth yere after the fall of the cite, I was at Babylon, and lay troubled vpon my bed, and my thoughtes came vpon ouer my heart:

- 2 For I sawe the desolation of Sion, and the plenteous wealth of them that dwelt at Babylon.
- 3 And my spirite was sore moued, so

that I began to speake seareful wordes to the most hyest, and sayde:

- 4 O Lorde Lorde, thou spakest at the beginning, when thou plantedst the earth (and that thy selfe alone) and gauest commaundement vnto the people,
- 5 And a body vnto Adam without soule, whiche was a " creature of thy handes, and hast breathed in hym the breath of lyfe, and so he liued before thee:
- 6 And thou leddest hym into Paradise, which

which thy ryght hande had planted, or
euer the earth brought fruite.

25 7 And vnto him thou gauest commaun-
dement to loue thy way, which he trans-
gressed, and immediately thou appoynt-
edst death in hym, and in his generati-
ons: Of whom came nations, tribes,
people, and kinredes, out of number.

Gen. vii. b. 8 *And euery people walked after their
owne wyll, and did wonderfull thynges
before thee: and as for thy commaunde-
mentes they dispised them.

Gen. vii. b. 9 *But in procelle of tyme thou brough-
test the water fludde vpon those that
dwelt in the worlde, & destroyedst them.

10 So that by the fludde, that was
wrought in eche of them, that was by
death in Adam.

11 Neuerthelesse, one of them thou leftest,
namely, Noe with his householde, of
whom came all ryghteous men.

12 And it happened that when they that
dwelt vpon the earth, began to multi-
ply, and had gotten them many chil-
dren, and were a great people, they be-
gan to be more vngodly then the first.

13 Howe when they liued so wickedly be-
fore thee, thou didst choose thee a man
from among them, whose name was
Abraham.

14 Hym thou louedst, and vnto hym only
thou shewedst thy wyll,

15 And madest an euerlasting couenaunt
with hym, promysing hym that thou
wouldest neuer forsake his seede.

Gen. xii. a. 16 *And vnto hym thou gauest Israhac:
Gen. xxi. c. *vnto Israhac also thou gauest Iacob
and Esau. As for Iacob thou dydst
choose him to thee, and put backe Esau:
Gen. xxv. a. *And so Iacob became a great multi-
tude.

17 And it came to passe, that when thou
leddest his seede out of Egypt, *thou
broughtest them vp to the mount Sina.

18 Bowing downe the heauens, setting
fast the earth, mouyng the grounde,
makyng the deapthes to shake, and
troublyng the worlde:

19 And thy glorie went through foure
portes, of fire and earthquakes, and
windes, and coide: that thou myghtest
geue the lawe vnto the seede of Iacob,
and diligence vnto the generation of
Israel.

20 And yet tokest thou not away from
them that wicked heart, that thy lawe
myght byyng forth fruite in them.

21 For the first Adam bearyng a wicked
heart, transgressed and was ouercome:
and so be all they that are borne of him.

22 *Thus remayned weaknesse still, and
the lawe in the heartes of the people,
with the wickednesse of the roote: so
that the good departed away, and the
euill abode still.

Rom. viii. a.

23 So the tymes passed away, and the
yeres were brought to an ende: *Then
dyddest thou rayse thee vp a seruaunt
called Dauid,

i. Reg. xv. c.
ii. Reg. v. a.

24 Whom thou commaundedst to bulde
a citie vnto thy name, and to offer vp
incense and sacrifice vnto thee therein.

25 When this was done now many
yeres, then the inhabiteurs of the citie
forsoke them,

26 And in all thynges, dyd euen as Adam
and all his generations had done: for
they also had a wicked heart.

27 And so thou gauest the citie ouer into
the handes of thine enemies.

28 But do they of Babylon then any
thyng better, that they shoulde therfore
haue the dominion in Sion:

29 For when I came thither, and sawe
there so great wickednesse that it coulde
not be numbred: then my soule sawe
many euill doers in this thirtieth yere, so
that my heart fayled me:

30 For I saw howe thou sufferedst them
in such vngodlinesse, and sparedst the
wicked doers: but thine owne people
hast thou rooted out, and preserued
thine enemies, and this hast thou not
shewed me.

D

31 I can not perceauue howe this hap-
peneth. Do they of Babylon then better
then they of Sion:

"D", it.
"D", cometh
to passe.

32 Or is there any other people that
knoweth thee, sayyng the people of Is-
rael: or what generation hath so be-
leued thy couenauntes, as Iacob:

"D", tellis
monies.

33 And yet their rewarde appeareth not,
and their labour hath no fruite: For I
haue gone here and there through the
heathen, and I see that they be riche
and wealthy, and thynke not vpon thy
commaundementes.

"D", done
in wealth.

34 Waygh thou therfore our wickednesse
nowe in the ballaunce, and theirs also
that dwell in the worlde: and so shall
thy name be no where founde but in
Israel.

35 Or when was it that they which dwell
vpon earth, haue not sinned in thy
syght:

The thirde booke

sight: or what people hath so kept thy
commandementes:

36 Thou shalt finde that Israel by name

hath kept thy preceptes: but not the
[other people and] heathen.

The .iiij. Chapter.

¶ The angel reproueth Edras, because he seemed to enter into the profounde
iudgementes of God.

- A** 1 And the angel that
was sent vnto me,
whose name was Uri-
el gaue me an answer,
2 And sayd: Thy heart
hath taken to much
vpon it in this worlde,
and thou thinkest to comprehend the
way of the hyghest.
- 3 Then sayde I: O my Lorde. And
he answered me, and sayde: I am sent
to shewe thee thre wayes, and to set
foorth thre similitudes before thee:
- 4 Wherof yf thou canst declare me one,
I wyll shewe thee also the way that
thou desirest to see: and I shall shewe
thee from whence the wicked heart
commeth.
- 5 And I sayde: Tell on my Lord. Then
sayde he vnto me: Go thy way, waygh
nie the wayght of the fire, or measure
me the blast of the winde, or call me
agayne the day that is past.
- 6 Then answered I, and sayde: what
man borne is able to do that, that thou
shouldest aske such thynges of me?
- 7 And he sayde vnto me: If I shoulde
aske thee howe deepe dwellinges are
in the inndest of the sea, or howe great
water springes are in the begynnyng of
the deepe, or howe great water springes
are vpon the stretchyng out of the
heauens, or which are the " outgoinges
of Paradise:
- 8 Peraduenture thou wouldest say vnto
me: I neuer went downe yet into the
deepe nor hel, neither did I euer climbe
vp into heauen.
- B** 9 Neuerthelesse, nowe haue I asked
thee but only of fire, and winde, and of
the day, wherthrough thou hast tra-
uayled, and from the which thou canst
not be separated: and yet canst thou geue
me no answer of them.
- 10 He sayde mozeouer vnto me: Thyne
owne thynges, and such as are growen
vp with thee, canst thou not knowe:
- 11 Howe shoulde thy befall then be able
to comprehend the way of the hyghest,

and nowe outwardly in the corrupt
worlde to vnderstande the corruption
that is euident in my syght:

12 Then sayde I vnto hym: It were
better that we were not at all, then that
we shoulde lyue in wickednesse, and to
suffer, and not to knowe wherfore.

13 He answered me, and sayde: I came
to a forrest in a playne, and * the trees
toke such a deuice,

14 And sayde: Come, let vs go, and syght
against the sea, that it may depart away
before vs, and that we may make yet
moze woods.

15 The fluddes of the sea also in lyke
maner toke counsaile, and sayd: Come,
let vs go by, and fyght against the trees
of the wood, that there we may make
vs another countrey.

16 The thought [and deuice] of the wood
was but bayne [and nothyng worth:] for
the fire came and consumed it.

17 The thought of the fluddes of the sea
came lykewyse to naught also: for the
lande stode by and stopped them.

18 If thou were iudge nowe betwixt
these two, whom wouldest thou iustifie,
or whom wouldest thou condemne?

19 I answered and sayde: Verily it is
a foolish thought that they both haue
deuised: For the grounde is geuen vnto
the wood, and the sea also hath his
place to beare his fluddes.

20 Then answered he me, and sayde,
Thou hast geuen a ryght iudgement:
but why iudgest thou not thy selfe also:

21 For lyke as the grounde is geuen vnto
the wood, and the sea to his fluddes:
euen so * they that dwell vpon earth,
may vnderstande nothyng but that
which is vpon earth: and he that dwel-
leth aboue the heauens, may only vn-
derstande the thynges that are aboue
the heauens.

22 Then answered I, and sayde: I be-
seche thee O Lorde, let me haue vnder-
standing.

23 For it was not my mynde " to be cu-
rious of thy hye thynges, but of such as
we

Iuda ix. b.
ii. Par. xlv. c.

Esa. xlv. a.
Ioh. iii. c.
i. Cor. ii. b.

" 23. 2
aquat.

We dayly meddle withall, namely, as
wherfore Israel is geuen by as a re-
proche to the heathen, and for what
cause the people whom thou hast loued
is geuen ouer vnto vngodly nations,
and why the lawe of our forefathers is
brought to naught, and the written
covenantes come to none effect:

24 And we passe away out of the worlde
as the grasshoppers, and our lyfe is a
very feare, and we are not worthy to
obteyne merite.

25 What wyll he do then vnto his name
which is called vpon ouer vs: Of these
thynges haue I asked question.

26 Then answered he me, and sayde:
The more thou searchest, the more thou
shalt maruaile: for the worlde hasteth
fast to passe away,

27 And can not comprehend the thynges
that are promysed to the ryghteous in
tyme to come: for this worlde is full of
vnyghteousnesse and weakenesse.

28 But as concernyng the thynges wher-
of thou askest me, I wyll tell thee: The
euyl is sowen, but the destruction ther-
of is not yet come.

29 If the euyl now be that is sowen be
not turned bysyde downe, and yf the
place where the euyl is sowen passe
not away: then can not the thyng come
that is sowen with good.

30 For the corne of euyl seede hath ben
sowen in the heart of Adam from the
begynnyng: and howe much vngodly-
nesse hath he brought by vnto this
tyme: and howe much shall he yet bring
foorth, vntill he come into the barne:

31 Ponder now by thy selfe howe great
fruite of wickednesse the corne of euyl
seede byngeth foorth:

32 And when the stalkes shalbe cut
downe, which are without number,
howe great a barne shall it fyll:

33 Then I answered and sayde: howe
and when shall these thynges come to
passe: wherfore are our yeres fewe
and euyl:

34 And he answered me, saying: *Haste
not thou to much aboute the most high-
est: for thy hastynesse to be aboute hym is
but bayne, though thou do all that thou
canst for it.

35 Wd not the soules also of the ryghte-
ous aske question of these thynges in
their chambers, saying: *Howe long
shall I hope on this fashion: when
commeth the fruite of my barne, and

our rewarde:

36 And vpon this Jeremiel tharchangel
gaue them aunswere, and sayde: Euen
when the number of the seedes is fylled
in you, for he hath wayghed the worlde
in the ballaunce,

37 In measure and number hath he
measured the tymes, and moneth it not;
nor shaketh it, vntill the sayde measure
be fulfilled.

38 Then answered I, and sayde: O Lorde,
Lorde, now we are we all full of sinne:

39 And for our sake peradventure it is
that the barne of the ryghteous are not
fulfilled, because of the sinnes of them
that dwell vpon the earth.

40 So he answered me, and sayde: Go
thy way to a woman with childe, and
aske of her when she hath fulfilled her
nine monethes, if her wombe may kepe
the birth any longer within her:

41 Then sayde I: No Lorde, that can
he not. And he sayde vnto me: In the
grane the secreete places of soules are like
the wombe of a woman.

42 For like as a woman that trauallyeth,
maketh haste to escape the necessitie of
the traualle: euen so do these places
haste to deliuer those thynges that are
committed vnto them.

43 Loke what thou desirest to see, it shal-
be shewed thee from the begynnyng.

44 Then answered I, and sayde: If I
haue founde fauour in thy syght, and yf
it be possible, and if I be meete therfore,

45 Shewe me then whether there be
more to come then is past, or more past
then is for to come.

46 What is past, I knowe: but what
is for to come, I knowe not.

47 And he sayde vnto me: Stande by
vpon the ryght syde, and I shall ex-
pounde the similitude vnto thee.

48 So I stood, and beholde an hotte
burnyng ouen passed by before me: and
it happened that when the flame was
gone by, I looked, and behold the smoke
had the vpper hande.

49 After this there passed by before me
a watery cloude, and sent downe much
rayne with a storme: and when the
stormie rayne was past, the droppes
remayned styll.

50 Then sayd he vnto me, Consider with
thy selfe: lyke as the rayne is more then
the droppes, and as the fire exceedeth
the smoke: euen so the measure of the
thynges that are past, hath the vpper-
hande,

"Or, the title
droppes came
after."

hande, and the droppes and smoke
worke much in quantitie.
51 Then I prayed, and sayde: May I
lyuethynkest thou vntyll that tyme: or
what shall happen in those dayes:

52 He answered me, and sayde: As for
the tokens wherof thou askest me, I
may tell thee of them in part: but as
touchyng thy lyfe, I am not sent to
shewe thee: for I do not knowe it.

The .v. Chapter.

1 In the latter tymes trueth shall be hyd, 6 Unrighteousnesse and all wickednesse shall
raigne in the worlde. 23 Israel is reiected, and God deliuereth them. 35 God doth all
thyng in season.

A



Netherlesse, as con-
cernyng the tokens
marke this: Behold the
dayes shall come that
they which dwell vpon
earth shall be taken
in a great number, and
the way of the trueth shall be hyd, and
the lande shall be barren from faith:

Mat. 24. 1

2 But *iniquitie shall be increased aboue
that which now thou seest, or that
thou hast hearde long ago.

3 And the lande that thou seest now to
haue rule, shalt thou shortly see waste.

4 But yf God graunt thee to lyue, thou
shalt see after the thirde trumpet, that
the sunne shall sodaynly shyne agayne
in the night, and the moone thre tymes
in the day:

5 And blood shall droppe out of wood,
and the stone shall geue his boyce, and
the people shall be vniquieted:

6 And euen he shall rule, whom they
hope not that dwell vpon earth, and
the foules shall flitte:

7 And the Sodomitische sea shall cast
out the fische, and make a noyse in the
nyght, which many haue not knowen:
but they shal all heare the voyce therof.

8 There shall be a confusion also in many
places, and the fire shall be oft sent out
agayne: and the wyld beastes shall
chaunge their places, and menstruous
women shall beare monsters,

9 And salt waters shall be founde in the
sweete, and all friendes shall fyght one
agaynst another: then shall all wyf and
vnderstandyng be hyd and put asyde in-
to their secreete places:

10 And shall be sought of many, and yet
not be founde: then shall vnrightheous-
nesse and *voluptuousnesse haue the
upper hande vpon earth.

* Or, in con-
science.

* Or, that
indiscreet.
Or, that doth
rightwisely.

11 One lande also shall aske another, and
say: Is rightheousnesse that maketh a
man righteous gone through thee: And
it shall say, no.

12 At the same tyme shall men hope, but
nothyng obteyne: they shall labour, but
their wayes shall not prosper.

13 To shewe thee such tokenis I haue
leaued: and if thou wilt pray agayne, and
weepe as now, and fast seuen dayes,
thou shalt heare yet greater thynges.

14 Then I awaked, and a fearfulness
went through all my body, & my mynde
was feeble, so that I almost solued
withall:

15 So the angel that was come to talke
with me, helde me, comforted me, and
set me vpon my feete.

16 And in the seconde nyght it came to
passe, that Salathiel the captayne of
the people came vnto me, saying: Where
hast thou ben: and why is thy counte-
naunce so heauy:

17 Knowest thou not that Israel is com-
mitted vnto thee in the lande of their
captiuitie:

18 Up then and eate, and forsake vs not,
as the shepheard that leaueh his
flocke in the handes of wicked wolues.

19 Then sayde I vnto hym: Go thy
wayes fro me, and come not nye me.
And he hearde it, and as I sayde, so
went he his way from me.

20 And so I fasted seuen dayes more:
nyng and weepnyng, lyke as Uriel the
angell commaunded me.

21 And after seuen dayes so it was, that
the thoughtes of my heart were very
greuous vnto me agayne:

22 And my soule receaued the spirite of
vnderstandyng, and I began to talke
with the most hyghest agayne,

23 And sayde: O Lorde Lorde, of euery
wood of the earth, and of all the trees
thereof thou hast chosen thee one only
vniuerdarde:

24 And of all landes of the whole worlde
thou hast chosen one pyrt, and of all
foures of the grounde thou hast chosen
thee one lillie:

25 And of all the deapthes of the sea
thou

* Or, mist.

thou hast fylled thee one river: and of all hundred cities, thou hast halowed Sion vnto thy selfe:

26 And of all the soules that are created, thou hast named thee one doue: and of all the cattell that are made, thou hast prouided thee one sheepe:

27 And among all the multitudes of peoples, thou hast gotten thee one people: & vnto this people whom thou louedst, thou gauest a lawe that is proued of all.

28 And nowe O Lorde, why hast thou geuen this one people ouer vnto many: and vpon the one roote thou hast prepared others, and why hast thou scattered thy one only people among many?

29 Which treade them downe, yea which haue euer withstande thy promises, and neuer beleued thy couenantes.

30 If thou didst so much hate thy people, yet shouldst thou punishe them with thine owne handes.

31 Nowe when I had spoken these wordes, the angell that came to me the nyght afore, was sent vnto me,

32 And sayde vnto me, heare me, and I wyll instruct thee: hearken to the thyng that I say, and I shall tell thee moze.

33 And I sayde: Speake on my Lorde. Then sayde he vnto me: Thou art soze troubled in mynde for Israels sake: Louest thou that people better then he that made them?

34 And I sayde, No Lorde, but of very griefe [and compassion] haue I spoken: for my reynes payne me euery houre, because I woulde haue experience of the way of the most hyst, and seke out part of his iudgement.

35 And he sayde vnto me: That thou mayest not. And I sayde: wherefore Lorde: wherunto was I borne then: or why was not my mothers wombe then my graue, that I myght not haue seene the miserie [and trouble] of Jacob, and the wearyng out of the stocke of Israel?

36 And he sayde vnto me: Number me the thynges that are not yet come, gather me together the droppes that are scattered abroade, make me the floures greene agayne that are withered,

37 Open me the places that are closed, and bring me forth the wyndes that in them are shut vp, shewe me the image of a voyce: and then I wyll declare to

thee the thyng that thou labourst to knowe.

38 And I sayde: O Lorde, Lorde, who may knowe these thynges, but he that hath not his dwelling with men?

39 As for me, I am vnwise: howe may I then speake of these thynges whereof thou askest me?

40 Then sayd he vnto me, Lyke as thou canst do none of these thynges that I haue spoken of: euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promised vnto my people.

41 And I sayde: Beholde O Lorde, yet art thou nye vnto them that be reserved tyll the ende: and what shall they do that haue bene before me, or we that be nowe, or they that shall come after vs?

42 And he sayde vnto me, I wyll lyken my iudgement vnto a ryng: Lyke as there is no slacknesse of the last, euen so there is no swiftnesse of the first.

43 So I answered and sayde: Couldst thou not make those that haue ben made, and be nowe, and that are for to come, at once, that thou mightest shewe thy iudgement the sooner?

44 Then answered he me, and sayde: The creature may not haste above the maker, neither may the worlde holde them at once that shalbe created therein.

45 And he sayde: As thou hast sayde vnto thy seruauit, that thou which quickenest all thynges, hast geuen lyfe at once to the creature [or worke] that thou hast created, and the creature bare it: euen so myght it nowe also beare them that nowe be present at once.

46 And he sayd vnto me: Aske the wombe of a woman, and say vnto her, If thou bringest forth children, why dost thou it not together, but one after another: pray her therefore to bring forth ten children at once.

47 And I sayde, She can not: but must do it by distaunce of tyme.

48 Then sayde he vnto me: Euen so haue I denided by distaunce of tyme the chylde of the earthy for those that be sowne vpon her.

49 For lyke as a young childe may not bring forth the thynges that belong to the aged: euen so haue I ordeyned the worlde which I created.

50 And I asked and sayde: Seyng thou hast

The fourth booke

hast nowe geuen me the way, I wyll
proceede to speake before thee: for our
mother of whom thou hast tolde me
that she is young, draweth she nowe
nye vnto age:

- 51 He aunswere me, and sayde: Aske a
woman that beareth children, and she
shall tell thee.
- 52 Say vnto her: wherfore are not they
whom thou hast nowe brought forth,
like those that were before thee, but lesse
of stature?
- 53 And she shal aunswere thee: They that
be borne in the youth of strength, are of

one fashion: and they that are borne in
the tyme of age (when the wombe
sayleth) are otherwise.

- 54 Consider nowe thy selfe, howe that ye
are lesse of stature then those that were
before you:
- 55 And so are they that come after you
lesse then ye, as the creatures which
nowe begyn to be olde, and haue passed
ouer the strength of youth.
- 56 Then sayde I: Lorde I beseeche thee
yf I haue founde fauour in thy syght,
shewe thy seruauit by whom thou
vilitest thy creature:

The.vj. Chapter.

1 God hath foreseene all thynges in his secreete counsaile, and is aucthour therof, and
hath created them for his children. 25 The felicitie of the age to come.

A 1



And he sayde vnto me:
In y begynnyng when
the groude was made,
before the borders of
the worlde stode, or
euer the windes blew,

- 2 Before it thundred and
lyghtened, or euer the foundations of
Paradise were layde,
- 3 Before the faire floures were seene, or
euer the moueable powders were sta-
blished, before the innumerable multi-
tude of angels were gathered together,
- 4 Or euer the hyghnesses of the ayre
were lyfted vp, afore the measures of
the firmament were named, or euer the
chimneys in Sion were hotte,
- 5 And or the present yeres were sought
out, and or euer the inuentions of them
that nowe sinne, were put aside, before
they were sealed that haue gathered
sayth for a treasure:
- 6 Then byd I consider and ponder all
these thynges, and they all were made
throughe me alone, and throughe none
other: by me also they shalbe ended, and
by none other.

25 7

- Then aunswere I, and sayde: what
shalbe the partyng asunder of the
tymes: or when shalbe the ende of the
first, and the begynnyng of it that fol-
loweth?
- 8 And he sayd vnto me: From Abraham
vnto Ishaac, when Jacob and Esau
were borne of him, Jacobs hande helde
first the heele of Esau:
- 9 For Esau is the ende of this worlde,
and Jacob is the begynnyng of it that

followeth.

- 10 The hande of man betwixt the heele
and the hande: Other question Elbras
aske thou not.
- 11 I aunswere then, and sayd: O Lorde,
Lorde, yf I haue founde fauour in thy
syght,
- 12 I beseeche thee shewe thy seruauit
the ende of thy tokens, wherof thou
shewedst me part the last nyght.
- 13 So he aunswere, and sayde vnto me:
Stande by vpon thy feete, and heare a
perfect voyce and sounde.
- 14 There shall come a great motion:
but the place where thou standest shall
not be moued.
- 15 And therfore when thou hearest the
wordes, be not afraide: for of the ende
shall the worde be, and of the founda-
tion of the earth shall it be vnderstande.
- 16 And why: the worde therof trembleth
and quaketh: for it knoweth that it must
be chaunged at the ende.
- 17 And it happened, that when I had
hearde it, I stode by vpon my feete
and hearkened: and beholde there was
a voyce that spake, and the sounde of it
was like the sounde of many waters.
- 18 And it sayde: Beholde the dayes come
that I wyll begyn to drawe nye, and to
vilitate them that dwell vpon earth:
- 19 And wyll begyn to make inquisition
of them, what they be that haue hurt
vniustly with their vnyghtconscience,
and when the lowe estate of Sion shal-
be fulfilled.
- 20 And when the worlde that shall be
nyshe away shalbe ouersealed, then wyll
I do

"Or, come
pale of the
earth.

"Or, names

"Or, turned
away.

"Or, draw-
ing.

"Or, make
an end to
them the first
vnto the
tokens.

"Or, might
the earth
quake.

"Or, when
he shall be
sealed.

I do these tokens: The bookes shalbe opened before the firmament, and they shall see altogether:

21 And the children of a yere olde shall speake with their voyces, the women with childe shall bring forth bntymely children of three or foure monethes olde, and they shall liue, and be raised by.

22 And sodaynely shall the sowen places appeare as the vnswollen, the full store houses shall sodaynly be founde emptye:

23 And the trumpet shall geue a sounde, which when every man heareth, they shall be hastily afraide.

24 At that tyme shall friendes fyght one agaynst another lyke enenies, and the earth shall stande in feare with them: The springes of the welles shall stande still, and in thre houres they shall not ruine.

25 Whosoever remayneth from all these thynges that I haue tolde thee, shall escape, and see my saluation, and the ende of your worlde.

26 And the men that are receaued shall see it, they that haue not tasted death from their birth: and the heart of the indwellers shall be chaunged & turned into another meanyng.

27 For cruyl shall be put out, and deceipt shall be quenched.

28 As for faith it shall florish, corruption shall be ouercome, and the trueth which hath ben so long without fruite, shall be declared.

29 And when he talked with me, beholde I looked a litle and a litle vpon hym before whom I stood.

30 And these wordes sayde he vnto me: I am come to shewe thee the tyme of the nyght for to come.

31 If thou wilt pray yet more, and fast seuen dayes agayne, I shall tell thee more thynges and greater then before, which I haue hearde by the day.

32 For thy voyce is hearde before the hest: for why? the mightie hath seene thy ryghteous dealing, he hath seene also thy chastite which thou hast had ever since thy youth:

33 And therefore hath he sent me to shewe thee all these thynges, and to say vnto thee, Be of good comfort, and feare not:

34 And haste not with the tymes that are past to thynke bayne thynges, that thou mayest not hasten from the latter tymes.

35 And it came to passe after this, that I wept agayne, and fasted seuen dayes in lyke maner, that I myght fulfyll the thre weekes which he tolde me.

36 And in the eyght nyght was my heart bereed within me agayne, and I began to speake before the hest.

37 For my spirite was greatly set on fire, and my soule was in distresse,

38 And I sayde: O Lorde, thou spakest vnto thy creature from the begynnyng, euen the first day, and saydest, *Let heauen & earth be made: And thy worde was a perfect worke.

39 And then was there the spirite, and the darknesse were yet on euery syde, and silence: there was no mans voyce as yet from thee.

40 Then commaundedst thou a sayre lyght to come forth out of thy treasures, that thy worke myght appeare and be seene.

41 Upon the seconde day thou madest the spirite of the firmament, and commaundedst it to part asunder and to make a deuision betwixt the waters, that the one part myght remayne aboue, and the other beneath.

42 Upon the thirde day thou broughtest to passe that the waters were gathered in the seuenth part of the earth: Sixte partes hast thou dried vp, & kept them, to the intent that men myght sowe and occupie husbandry therein.

43 Alsoone as thy worde went forth, the worke was made.

44 For immediatly there was great and innumerable fruite, and many diuers pleasures for the taste, and floures of vchaungeable colour, and odours of wonderfull smell: and this was done the thirde day.

45 Upon the fourth day thou commaundedst that the sunne shoulde geue his shyne, and the moone her lyght, the starres dydst thou set in order:

46 And gauest them a charge to do seruice euen vnto man that was for to be made.

47 Upon the fyft day thou saydest vnto the seuenth part, where the waters were gathered, that it shoulde bring forth diuers beastes, foules, and fishes: and so it came to passe.

48 For the dumbe water and without soule, brought forth lyuyng thynges at the commaundement of God, that all

Gen.i.a.

* Ps. lxxxv.

* Ps. lxxxv. to the intent that of them there might be some to minister before the face of God, and to praise.

Gen.i.d.

Deu.iii.c.

Gen.i.c.

The fourth booke

¹⁰ *Q1. the*
beginning.

¹⁰ *Q1. 3rd*
hemoch.

¹⁰ *Q1. 3rd*
hemoch.

- all people myght prayse thy wonder-
ous workes.
- 49 Then dydst thou ordeyne two soules:
the one thou calledst Enoch, and the
other Leviathan,
- 50 And dydst separate the one from the
other: for the seventh part (namely,
where the water was gathered toge-
ther) myght not holde them both.
- 51 Unto Enoch thou gavest one part
which was dryed by the third day, that
he shoulde dwell in the same part, wher-
in are a thousande hilles.
- 52 But unto Leviathan thou gavest the
seventh part, namely the moyst, & hast
kept hym to deuour what thou wylt,
and when.
- 53 Upon the first day thou gavest com-
maundement vnto the earth that before
thee it shoulde bring forth beastes,
catell, and all that creepe:
- 54 And besydes this Adam also, whom
thou madest lord of all thy creatures:

of hym come we all, and the people
also whom thou hast chosyn (specially
vnto thy selfe.)

- 55 All this haue I sayd now and spoken
before thee (that I myght shewe howe) that
the worlde is made for our sakes.
- 56 As for the other people which also come
of Adam, thou hast sayde that they are
nothyng, but be lyke vnto spittle, & hast
lykened the aboundaunce of them vnto
a droppe that falleth from a vessell.
- 57 And nowe O Lorde, beholde, the hea-
then which haue euer ben reputed as
nothyng, haue begunne to be lordes
ouer vs, and to deuour vs:
- 58 But we thy people (whom thou hast
called thy first borne, thy only begotten,
and thy feruent loue) are geuen into
their handes and power.
- 59 If the worlde now be made for our
sakes, why haue we not the inheritance
of the worlde in possession: howe long
shall this endure:

The .vij. Chapter.

¹ without tribulation none can come to felicitie. ¹² God aduerteth all in tyme. ²⁸ The
commynge and death of Christe. ³² The resurrection & last iudgement. ⁴³ After the which
all corruption shall cease. ⁴⁸ All fell in Adam. ¹⁹ The true life. ⁵⁹ The mercies and
goodnesse of God.

A 1



- AND when I had
made an ende of spea-
kyng these wordes,
there was sent vnto
me an angell, whiche
had ben sent vnto me
also the nyghtes afore,
- 2 And he sayde vnto me: Up Elias,
and heare the wordes that I am come
to tell thee.
- 3 And I sayde: Speake on [Lorde] my
God. Then sayde he vnto me: The sea
is set in a wyde place, that it myght be
deepe and great.
- 4 But put case the entraunce is narowbe
and small lyke a ryuer.
- 5 Who then coulde go into the sea, to loke
vpon it, and to rule it: If he went not
through the narowbe, howe myght he
come into the broadbe?
- ¹⁰ *Q1. agayne* 6 Item another. A cite is builded and
set vpon a broadbe felde, and is full of all
good thynges:
- 7 The entraunce therof is narowbe, and
is set in a dangerous place to fall, lyke
as yf there were a fire at the ryght
hande, and a deepe water at the left,

- 8 And as it were only one straye path ²⁸
betwixt them both, euen betweene the
fire and the water, so small that there
coulde but one man go there at once.
- 9 If this cite now be geuen to a
man for an inheritance, and he neuer
went through the perilous way before,
howe woulde he receaue his inheri-
taunce?
- 10 And I sayde: It is so Lorde. Then
sayd he: Euen so also is Israels portion.
- 11 And why: for their sakes haue I
made the worlde: and when Adam
transgressed my statutes, then was the
thyng so appoynted as nowe is done.
- 12 Then were the entraunces of the
worlde made narowbe, full of sorowbe
and trauayle: they are but fewe and
cuyll, full of perils, and labour.
- 13 For the entraunces of the fore worlde
were wyde and sure, and brought im-
mortall fruite.
- 14 If then they which are luyng, enter
not diligently through these straye and
bittre thynges, they can not receaue the
thynges so layde vp in secreete.
- 15 Why disquietest thou thy selfe then,
sayng

seyng thou art but a corruptible man:
And why art thou moued, Whereas
thou art but mortall:

16 And why hast thou not receaued in-
to thyn heart the thinges that are to
come, rather the them that are present:

17 Then sayd I: O Lorde, Lorde, thou
hast ordayned in thy law, that the right-
eous shoulde inherite these thinges,
but that the vngodly shoulde perishe:

18 Neuerthelesse, the righteous shall suf-
fer strait thinges, & hope for wyde: for
they that haue liued vngodly & suffered
strayte thinges, shall not see the wyde.

19 And he sayde vnto me: There is no
iudge aboue God, and none that hath
vnderstanding aboue the hysell:

20 For there be many that perishe in this
life, because they despise the law of God
that is "set before them:

*St. as
perish them.*

21 For God hath geuen strayte com-
mandement to such as came, so oft as
they came, what they shoulde do to haue
life, and what they shoulde kepe to a-
uoyde punishment.

22 Neuerthelesse, they were not obedient
vnto him, but spake against hym, and
imagined bayne thinges:

23 And deceaued them selues by wicked
deedes, and denied the power of the
most high, & regarded not his wayes,

24 But his lawe haue they despised, and
denied his promyses, in his statutes and
ordinaunces haue they not ben faythful
and stedfast, and haue not perfourmed
his workes.

25 And therefore Eldras, for the emptie
are the emptie thinges, and for the full
are the full thinges.

26 Beholde, the tyme shall come that
these tokens whiche I haue tolde thee,
shall come to passe, and the byrde shall
appeare, and the coming forth shall
be scene that now is vnder the earth:

27 And whosoever is deliuered from the
foresayde cuts, shall see my wonders.

28 For my sonne Iesus shall be openly de-
clared with those that be with him: and
they that remaine, shall be merie with-
in foure hundred yeres.

29 After these same yeres shall my sonne
Christe dye, and all men that haue life:

30 And the world shall be turned into the
olde silence seuen dayes, like as in the
foreiudgementes, so that no man shall
remaine.

31 And after seuen dayes, the world that
yet awaketh not, shall be raysed vp, and

that shall dye that is corrupt.

32 And the earth shall restore those that
haue slept in her, and so shall the dust
those that dwell therein in silence, and
the secrete places shall deliuer those the
soules that were committed vnto them.

33 And the most highest shall be openly
declared vpon the seate of iudgement, &
all miserie shall vanishe away, and long
suffering shall be gathered together.

*St. haue
an ende.*

34 But the iudgement shall continue, the
trueth shall remaine, and sayth shall
ware strong.

35 The woike shall folowe, and the re-
warde shall be shewed, the righteous-
nesse shall watch, and the righteous-
nesse shall beare no rule.

*St. the
good deedes
shall be of force
Gen. xviii. c.
Exod. 32. c.*

26 Then sayd I: Abraham prayed first
for the Sodomites, and Moyles for the
fathers that sinned in the wyldernesse,

37 And they that came after him for, Is-
rael, in the tyme of Ahas and Samucl,

38 And David for the destruction, and
Solomon for them that came into the
sanctuarie,

*ii. Reg. 24. b
ii. Par. vi. c.*

39 And Helias for those that receaued
rayne, & for the dead, that he might liue,

iii. Reg. 17. d

40 And Ezechias for the people in the
tyme of Sennacherib, and diuers other
in like maner whiche haue prayed for
many.

4. Reg. 16. c.

41 Euen so now, seing the corrupt is gro-
wen vp, and wickednesse increased, and
the righteous haue prayed for vngod-
ly: wherfore shall it not be so now also:

St. bre.

42 He answered me, and sayde: This
present life is not the ende, oft times ho-
nour is retayned in it: therefore haue
they prayed for the weake.

43 But the day of doome shall be the ende
of this tyme, and the beginning of the
immortalitie for to come, wherein all
corruption shall be vanisshed:

44 Intemperauncie shall be loosed, infide-
litie be cut of, righteousness growe, and
the veritie spring vp.

45 Then shall no man be able to saue
hym that is destroyed, nor to oppresse
hym that hath gotten the victorie.

46 I answered then, and sayd: This is
my first and last saying, that it had ben
better not to haue geuen the earth vnto
Adam: or els when it was geuen hym,
to haue kept hym that he shoulde not
haue sinned.

47 For what profite is it for men now in
this present tyme to liue in heauenes, and
after death to "looke for punishment:

St. seate.

The fourth booke

48 O thou Adam what hast thou done:
For though it was thou that sinned,
thou art not fallen alone, but we all
that come of thee.

49 For what profite is it vnto vs, if there
be promised vs an immortall tyme,
where as we do the woorkes that bring
death:

50 And that there is promised vs an euer-
lasting hope, where as our selues are
euill and wayne:

51 And that there are layde by for vs
dwellinges of health and safetie, where
as we haue liued wickedly:

52 And that the glozy of the highest is
kept to defende them which haue led a
pauise life, where as we haue walked
in the most wicked wayes of all:

53 And that there shalbe shewed a para-
dise, whose fruite endureth for euer,
wherein is freedome and medicine,
whereas we shall not go in:

54 For we haue walked in vnpleasaunt
places.

55 And that the faces of them which
haue abstayned, shall shine aboue the
starres: whereas our faces shalbe
blacker then darknesse:

56 For while we liued and dyd vnright-
teously, we considered not that we
shoulde suffer therfore after death:

57 Then answered he me, and sayde:
This is the manner of the battayle
which man that is borne vpon the earth
shall fight.

58 That if he be overcome, he shall suffer
as thou hast sayd: But if he get the vic-
torie, he shall receaue þ thing that I say.

59 For this is the life whereof Moyses
spake vnto the people while he liued

saying: * Choose thee lyfe, that thou
mayest liue.

60 Neuerthelesse, they beleued hym not,
neither the prophetes after hym, no
nor me which haue sayde vnto them,

61 That heauinesse should not so be vn-
to their destruction, like as to is for to
come ouer those that haue suffred the
selues to be enfourmed in saluation.

62 I answered then and sayd: I know
Lorde, that the highest is called mercy:
full, in that he hath mercy vpon them
which are not yet come vnto that
worlde,

63 And vpon those also that walke in his
lawe.

64 And that * he is patient: for he long
suffreth those that haue sinned, as his
creatures.

65 And that he is liberall to geue where
as it requireth.

66 And that he is of great mercie: for he
passeth in mercy much, both those that
are present, and that are past, and also
them which are for to come.

67 For if he multiplied not his mercies,
the worlde coulde not continue his be-
yng with those that haue inheritances
therein.

68 He geueth also: for if he gaue not of
his goodnesse, that they which haue
done euill myght be cased from their
wickednesse, the ten thousandth part of
men should not remayne liuing.

69 And if he beying iudge, forgave not
those that be healed with his worde,
and toke not away the multitude of
contentions,

70 There should be very fewe left perad-
uenture in an innumerable multitude.

¶ The. viij. Chapter.

1 The number of the godly is small. 6 The woorkes of God are excellent. 20 As was
prayer for hym and his people. 39 The promise of saluation to the iust. 55 The de-
struction of the vniuersall.

1 **A**d he answered me,
sayng: The most hy-
est made this worlde for
many, but the worlde
to come for fewe.

2 I wyll tell thee a si-
militude, & as. As
when thou askest the earth, it shall say
vnto thee that it geueth much moulde
wherof earthen vessels are made, but
lite of it that goide cometh of: Euen
so is it with the woork of this worlde.

3 * There be many created, but fewe
shalbe saued.

4 Then answered I, and sayd: Then
swaile by the wit (O my soule) and
deuour the vnderstanding.

5 For thou art agreed to hearken and
to geue care, and wylling to prophetic:
for thou hast no longer space but this
life geuen thee.

6 O Lorde, if thou suffer not thy ser-
uaunt to intreate thee, that thou mayest
geue seede vnto our heart, and buyde
our

* Dr. earthy
matter.

Matt. xxi
and. xxi.

our vnderstanding, that there maye come fruite of it, wherby eche man may liue that is corrupt, then who shall step forth in the place of man:

15 7 For thou art alone, and we all one workmanship of thy handes, like as thou hast sayde.

8 For when the body is fashioned nowe in the mothers wombe, and thou geuest the membres, thy creature is preserved in fire and water, and nine monethes doth thy worke suffer thy creature whiche is fashioned in her:

9 But the thinges that kepe, and that is kept, shall both be preserved: and when the time cometh, the wombe preserved, deliuereth by the thinges that grewe in it.

10 For thou hast commaunded the partes of the body, euen the breastes, to geue milke vnto the fruite of the breastes:

11 That the thing whiche is created and fashioned, may be nourished for a time, till thou disposest and ordrest it with thy mercy.

12 And then thou bringest it by with thy righteousnesse, nurturest it in thy lawe, and refourmest it with thy vnderstanding,

13 ^{Or, defend.} Portifiest it as thy creature, and makest it liuing as thy worke.

14 Seeing then that thou destroyest him whiche with so great labours is created and fashioned, howe thy commaundment, thou couldest lightly ordeyne also that the thing whiche is made might be preserved.

15 Howe therfore Lord I wyll speake (for concerning all men in generall thou shalt rather prouide) but touching thy people, for whose sake I am sorry,

16 And thyne inheritance, for whose cause I mourne, and Israel, for whom I am wofull, and Jacob, for whose sake I am grieved:

17 Therfore begin I to pray before thee for my selfe and for them: for I see the faulds of vs that dwell in the lande.

18 But I haue heard the wisdome of the iudge whiche is to come.

19 Therefore heare my voyce, and vnderstand my wordes, and I shall speake before thee. This is the beginning of the wordes of Esdras, before he was taken vp.

20 O Lord, thou that dwellest in euertlastingnesse, whiche beholdest from aboue

thinges in the heauen and in the ayre:

21 Whose throne is inestimable, whose glory [and maiestie] may not be comprehended, before whom the hostes of angels stande with tremblyng,

22 Whose keeping is turned in winde and fire, whose worde is true, whose saynges are stedfast, whose commaundment is strong, whose ordinaunce is fearefull,

23 Whose looke dryeth by the deapthes, whose wrath maketh the mountaynes to melt away, and whose trueth beareth witnesse:

^{Or, as the effect it selfe beareth witnesse.}

24 O heare the prayer of thy seruauent, and marke with thync cares the petition of thy creature.

25 For whyle I liue I wyll speake, and so long as I haue vnderstanding I wyll aunswere.

26 O looke not vpon the sinnes of thy people, rather then on them whiche serue thee in trueth.

27 Haue no respect vnto the wicked statutes of the heathen: but to the desire of those that kepe thy testimonies with afflictions.

28 Thinke not vpon those that haue walked fawnedly before thee: but remember them which according to thy wyll haue known thy feare.

29 Let it not be thy will to destroy them whiche haue had beastly maners: but to looke vpon them that haue clearely taught thy lawe.

30 Take thou no indignation at them whiche are worse then beastes: but loue them that alway put their trust in thy righteousnesse and glory.

^{Or, ap- prear.}

31 For we and our fathers haue all the same sickness [and disease:] but because of vs sinners thou shalt be called merciful.

32 For if thou hast mercy vpon vs, thou shalt be called mercifull to vs that haue no workes of righteousnesse.

33 For the righteous whiche haue layde by many good workes together, shall out of their deedes receaue rewarde.

34 But what is man that thou shouldest take displeasure at hym: O what is this corruptible and mortall generation, that thou shouldest be so rough towarde him:

35 For of a trueth there is no man among them that be borne but he hath dealt wickedly, & among the faythfull there is none which hath not done amisse.

^{ii. Par. vi. f. i. Iohn. i. b.}

^{Or, for he no counsell hee.}

The fourth booke

36 For in this O Lorde thy rightcou-
nesse and thy goodnesse shalbe prayſed
[and declared] if thou be mercifull vnto
them whiche " are not riche in good
wozkes.

" O. 2. haue
not the sub-
ſtance of.

37 Then aunſwered he me, and ſayde,
Some things haſt thou ſpoken aright:
& according vnto thy wordes it ſhalbe.

" O. 1. of the
ſubſtance.

38 For I Wyl not verily conſider the
wozkes " of them whiche haue ſinned
before death, before iudgement, before
deſtruction:

Gen. iiii. 2.

39 But * I Wyl reioyce ouer the woꝝke
and thought of the righteous, I Wyl
remember alſo the pilgrimage, the ſal-
uation, and the rewarde that they ſhall
haue.

¶ 40 Like as I haue ſpoken now, ſo ſhall
it come to paſſe.

41 For as the huſbandman ſoweth much
ſeede vpon the grounde, and planteth
many trees, and yet alway the thing
that is ſowne or planted is not all kept
ſafe, neither doth it all take roote: Euen
ſo is it of them that are ſowen in the
woꝝde, they ſhall not all be ſaued.

42 I aunſwered then and ſayde: If I
haue founde grace, then let me ſpeake.

43 Like as the huſbandmans ſeede pe-
riſheth, if it come not by and receaue not
thy rayne in due ſeaſon, or if there come
to much rayne vpon it and corrupt it:

44 Euen ſo periſheth man alſo which is
created with thy handes, and is like vn-
to thyne owne image and to thy ſelfe,
for whoſe ſake thou haſt made all thin-
ges, and lykened hym vnto the huſ-
bandmans ſeede.

45 Be not wroth with vs [O Lorde] but
ſpare thy people, and haue mercy vpon
thyne owne inheritaunce: for thou Wylt
be mercifull vnto thy creature.

46 Then aunſwered he me, and ſayde:
Thynges preſent are for the preſent, and
thynges to come, ſo ſuch as be to come.

47 For thou lackeſt yet much, ſeing thou
canſt loue my creature aboue me: but
I haue oft tymes drawen nye vnto
thee, and vnto it, but neuer to the vn-
righteous.

48 In this alſo thou art marueylous be-
fore the higheſt,

49 In that thou haſt humbled thy ſelfe
as it becommeth thee, and haſt not iud-

ged thy ſelfe worthy to be much gloꝛi-
ed among the righteous.

50 For many and great miſeries remaine
for them that in the latter tyme ſhall
dwell in the woꝝde, becauſe they " haue
walked in great pride.

" O. 1. haue
walked.

51 But vnderſtande thou for thy ſelfe,
and ſecke out the gloꝛy for ſuche as be
like thee.

52 For vnto you is paradise opened, the
tree of life is planted, the tyme to come
is prepared, plenteouſnes is made redy,
the cite is buylded [for you] and reſt is
prepared, yea perfect goodnes and wyſ-
dome.

G

53 The roote of euyl is " marked from
you, the weakeneſſe and mothy is hid
from you, and into hell fleeth corrupti-
on in forgetfulneſſe.

" O. 1. ſeale
by.

54 Sorowes are baniſhed away, and in
the ende is ſhewed the treaſure of im-
mortalitie.

55 And therfore aſke thou no more que-
ſtions concerning the multitude of
them that periſhe.

56 For when they had taken libertie, they
deſpiled the higheſt, thought ſorne of
his lawe, and forſoke his wayes.

57 Whereouer, they haue troden downe
his righteous,

58 And * ſayde in their heart that there
is no God, " yea and that wittingly, for
they dye.

Pſal. xiiii. 2.
" O. 1. for ſo
they haue
that they
ſhould dye.

59 For like as the thing that I haue ſpo-
ken of, is made redy for you, euen ſo is
thiſt and payne prepared for them: For
it was not " his Wyl that man ſhoulde
" come to naught.

" O. 1. ſoul.
" O. 1. perſon.

60 But they whiche be created, haue de-
ſiled the name of hym that made them,
and are vnthankfull vnto him whiche
prepared lyfe for them.

61 And therefore is my iudgement now
at hande.

62 Theſe thynges haue I not ſhewed
vnto all men, but vnto ſerue, namely
vnto thee, and to ſuche as be like thee.
Then aunſwered I and ſayde:

63 Beholde O Lorde, now haſt thou
ſhewed me the multitude of the won-
ders whiche thou Wylt begin to do in
the laſt tymes: but at what tyme [and
when] thou haſt not ſhewed me.

¶ The. ix. Chapter.

¶ All thinges in this worlde haue a beginning and an ende. 10 Commentes for the wicked after this lyfe. 15 The number of the wicked is more then of the good. 19 The Jewes ingratitude. 25 Therefore they perishe. 38 The vision of a woman lamenting.

A 1 I considered me then and sayde, Measure thou the time diligently in it self: and when thou seest that one part of the tokens come to passe whiche

I haue tolde thee before,

2 Then shalt thou vnderstande that it is the very same tyme wherein the highest wyl begin to visite the world which he made.

3 Therefore when there shalbe seene an earthquake and vproze of the people in the worlde,

4 Then shalt thou well vnderstande that the moste highest spake of those thinges from the dayes that were before thee, euen from the beginning.

5 For lyke as all that is made in the worlde, hath a beginning and ende, and the ende is manifest:

6 Euen so the tymes also of the highest haue playne beginninges in wonders and signes, and ende in working and in tokens.

7 And euery one that shalbe sau'd, and shalbe able to escape by his workes and by faith wherein ye haue beleued,

8 Shalbe preferred from the sayde perils, and shall see my "sauour" in my lande, and within my borders: for I haue halowed "me" from the worlde.

9 Then shall they pitie them selues, whiche now haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paynes.

10 For such as in their life haue receaued benefites, and haue not knowen me:

11 And they that haue abhorred my lawe whyle they had yet "freedom", and when they had yet open leysure of amendement and conuersion, vnder stood not, but despised it:

12 The same must knowe it after death in payne.

13 And therefore be thou no more "carefull" howe the vngodly shalbe punished: but inquire howe the righteous shalbe saved, and whose the worlde is, and for whom the worlde is, and when [it is.]

14 Then answered I, and sayde:

15 I haue sayde before, and nowe I speake, and wyl speake it also hereafter: that there be many mo of them whiche perishe, then of them whiche shalbe sau'd:

16 Like as the flud is greater then a drop.

17 And he answered me, saying: Like as the fiede is, so is also the seede: as the floures be, so are the colours also: such as the workeman is, such is also the worke: and as the husbandman is hym selfe, so is his husbandry also: for it was the tyme of the worlde.

18 And when I prepared for them that are now, or euer the worlde was made wherein they shoulde dwell: then was there no man that spake against me.

19 For then euery one [obayed] but nowe the maners of them whiche are created in this worlde that is made, are corrupted by a perpetuall seede, and by a lawe whereout they can not rid them selues.

20 So I considered the worlde, and beholde there was perill because of the "thoughtes" that were come into it.

21 And I saw, and spared them greatly, and haue kept me a "wineberie" of grapes, and a plant of a great people.

22 Let the multitude perishe then whiche are growen by in bayne, and let my grape [and wineberie] be kept and my plant: for with great labour haue I made it by.

23 Neuerthelesse, if thou wylt ceasse yet seven dayes mo, but thou shalt not fast in them:

24 Go thy way the into a fiede of floures, where no house is buylded, & eate only of the floures of the fiede, taste no fleshy, drinke no wine, but eate floures only.

25 And pray vnto the highest continually, so wyl I come and talke with thee.

26 So I went my way, and came into the fiede whiche is called Ardath, like as he commaunded me, and there I sate among the floures, and did eate of the hearbes of the fiede, and the meate of the same satisfied me.

27 After seven dayes, I sate vpon the grasse, and my heart was vexed within me like as before.

C (ii)

28 And

4 Eld. viii. b

"D", beales

"D", grape of the cluster.

¶ Eld. viii. b

¶ Eld. viii. b

¶ Eld. viii. b

¶ Eld. viii. b

¶ Eld. viii. b

Exo. xix. b.
and xxiii. a
Deut. iii. b.

Deut. ji. f.

Esa. xl. a.
ii. Tim. ii. a.

iii. Esa. 4.

G

* Dr. tab.

- 28 And I opened my mouth, and began to talke with the most highest, and said:
- 29 O Lord, thou that shewest thy selfe vnto vs, * thou hast declared and opened thy selfe vnto our fathers in the wyldernesse, in a place where no man dwelleth, in a barren place, when they came out of Egypt:
- 30 And thou spakest saying, heare me O Israel, and marke my wordes thou seedest of Jacob.
- 31 For beholde I solve my lawe in you, and it shall bring fruite in you, and ye shalbe honoured in it for euer.
- 32 But our fathers whiche receaued the lawe, kept it not, and obserued not thy ordinaunces and statutes, and the fruite of thy lawe dyd not appeare, neither coulde it: for why: it was thynne.
- 33 * For they that receaued it, perished, because they kept not the thing that was soluen in them.
- 34 And lo, it is a custome when the ground receaueth seede, or the sea a ship, or a vessell meate and drinke: that when it perisheth or is broken wherein a thing is soluen, or wherein any thing is put,
- 35 The thinges also perishe and are broken which are soluen or put therein and receaued, and the thinges that are receaued remaine not then with vs: but in vs it hath not happened so.
- 36 For we that haue receaued the lawe, perishe in sune, and our heart whiche also receaued the lawe:
- 37 Notwithstanding * the law perisheth not, but remaineth in his force.
- 38 And when I spake these thinges in my heart [after this maner] I looked about me with mine eyes, and vpon the right side * I sawe a woman whiche mourned sore, made great lamentation, and wept with loude voyce, and was greened in heart, and rent her clothes, and she had ashes vpon her head.
- 39 Then let I my thoughtes go that I was in, and turned me vnto her,
- 40 And sayde: wherefore weepest thou: why art thou so sorowful in minde:
- 41 And she sayd vnto me: Sir, let me alone, that I may bewaile my selfe, and take yet more sorow: for I am sore bereued in my minde, and brought very low.
- 42 And I sayde vnto her: What ayleth thee: [O: who hath done any thing to thee:] tell me.
- 43 She sayde vnto me: I thy seruauant haue ben vnfruitfull and barren, and haue had no chylde though I haue had an husbände thirtie yeres.
- 44 And these thirtie yeres I do nothing els day and night, and all houres, but make my prayer to the highest.
- 45 After thirtie yeres God hearde me thy handmayden, looked vpon my miserie, considered my trouble, and gaue me a sonne: and I was glad of hym, so was my husbände also, and al my neighbours, and we gaue great honour vnto the almighty.
- 46 And I nourished him with great trauaile.
- 47 So when he grew by, and came to the tyme that he shoulde haue a wyfe, I made a feast.

The .x. Chapter.

¶ And as the woman that appeareth vnto hym, commeth together.

- 1 **A**nd it so came to passe, that when my sonne went into his chaumber, he fell downe and dyed:
- 2 Then ouerthrew we all the lightes, and all my neyghbours rose by to comfort me, then toke I my rest vnto the seconde day at nyght.
- 3 And when they had all left of to com-

- fort me, that I shoulde be quiet: then I rose by by nyght and fled, and am come hyther into this fildes as thou seest:
- 4 And am purposed not to returne into the cite, but to remaine here, and neither to eate nor drinke, but continually to mourne, and to fast, vntill I dye.
- 5 Then let I my meditation and thoughtes say that I was in, and spake to her in displeasure, saying:
- 6 Thou foolish woman aboute al other, seest

seest thou not our heauines and mour-
ning, and what happeneth vnto vs?

7 Hoide Sion our mother is all wofull
& sorry, and holwe she is cleane brought
downe and mourneth extremely:

8 Seyng we be all now in heauines, &
make our mone, for we all be sorow-
full: art thou so heauie for one sonne:

9 Demaunde the earth, and she shall
tell thee that it is she whiche ought [by
reason] to mourne for the fall of so ma-
nye that growe vpon her.

10 For from the beginning all men are
borne of her, and other shall come: and
beholde, they walke almost all into de-
struction, and the multitude of them
shalbe rooted out.

11 Who shoulde then [by reason] make
more mourning, then she that hath lost
so great a multitude, and not thou
whiche art sorry, but for one:

12 But if thou wouldest say vnto me,
My mourning is not like the mourning
of the earth, for I haue lost the fruite of
my body, whiche I brought forth
with heauines, and bare with sorowes:

13 But the earth is according to the ma-
ner of the earth, and the present multi-
tude goeth agayne into her: as it is
come to passe:

14 Then say I vnto thee, Like as thou
hast borne with trauayle and sorowe,
euen so the earth also from the begin-
ning geueth her fruite vnto man, euen
to him that laboured her.

15 And therefore withholde thy sorowe
and heauines by thy self, & looke what
happeneth vnto thee, beare it strongly.

16 For if thou iudgest the marke and ende
of God to be righteous and good, and
receauest his counsell in time, thou shalt
be commended therein.

17 Go thy way then into the citie to thy
husbande.

18 And she sayde vnto me, That wyll I
not do: I wyll not go into the citie, but
here wyll I dye.

19 So I communed more with her, and
sayde:

20 Do not so, but be counselled, and folow
me: for holwe many faul's hath Sion:
Be of good comfort because of the so-
rowe of Hierusalem.

21 For thou seest that our sanctuarie is
layde waste, our aulter broken, our tem-
ple destroyed,

22 Our playing of instrumentes is layde

downe, and songes art put to silence, D
our mynth is banished away, the light
of our candelsicke is quenched, the arke
of our couenaunt is taken from vs, all
our holy thinges are defiled, and the
name that is called vpon ouer vs is al-
most dishonoured: our chyldren are put
to shame, our priestes are bzent, our Le-
uites are carped away into captiuitie,
our virgins are defiled, and our wyues
rauished, our righteous men spoyled,
and our chyldren destroyed, our young
men are brought in bondage, and our
strong worthyes are become weake:

23 And Sion our scale, which is the grea-
test of al, is loosed by from her worship:
for she is deliuered into the handes of
them that hate vs.

24 And therfore shake of thy great hea-
uinesse, and put away the multitude of
sorowes, that the nightie may be merr-
cyfull vnto thee, and that the highest
may geue thee rest and ease from thy la-
bour and trauayle.

25 And when I was talkyng with her,
her face and beantie shined sodainely,
and her countenaunce glistered, so that
I was afraide of her, and mused what
it might be.

26 And immediately she caste out a great
boyc, very fearefull, so that the earth
shoke at the noyse of the woman.

27 And I looked, and beholde the wo-
man appeared vnto me no more: but
there was a citie buylded, & a place was
shelved from the ground & foundation:
Then was I afraide, and cryed with
a loude voyce, and sayde.

28 Where is Uriel the angell, * whiche iii. Ecd. iii. a
came to me at the first: for he hath cau-
sed me to come in many considerations
and hye thoughtes, and myne ende is
turned to corruption, and my prayer to
rebuke.

29 And as I was speaking these wordes,
he came vnto me, and looked vpon me:

30 And lo, I lay as one that had ben
dead, and myne vnderstanding was al-
tered: and he toke me by the right hande
and comforted me, and set me vpon my
feete, and sayde vnto me,

31 What ayleth thee: and why is thyne
vnderstanding vered, and the vnder-
standing of thy heart: and wherefore
art thou sorry:

32 And I sayde: Because thou hast for-
saken me, and I haue done * according
C (iii) vnto

The fourth booke

vnto thy wordes. I went into the field,
and there haue I seene thinges, and see
that I am not able to expresse.

33 He sayde vnto me: Stande vp and be
manly, & I shall geue thee exhortation.

34 Then sayde I: Speake on to me my
Lorde, forsake me not, lest I dye tho-
rowe my rathnesse:

35 For I haue seene that I knewe not,
and heare that I do not knowe.

36 O is my vnderstanding decayed, or
doth my soule dreame?

37 Nowe therefore I beseeche thee, that
thou wylt shewe thy seruant of this
wonder.

¶ 38 He answered me then and sayde:
heare me, and I shall enforme thee
and tell thee wherfore thou art afraide:
for the hyest hath opened many secreete
thinges vnto thee.

¹¹ O, pte.
gole.

39 He hath seene that thy way is right,
for that thou takest sorow continually
for thy people, and makest great lamenta-
tion for Sion.

40 And therefore vnderstande the vision
which thou sawest a litle whyle ago, af-
ter this maner.

41 Thou sawest a woman mourning,
and thou beganest to comfort her.

42 Neuertheless, nowe seest thou the
likenes of the woman no more, but there
appeared vnto thee a citie buylded:

43 And where she tolde thee of the fall of
her sonne, so is this the solution of it.

44 This woman whom thou sawest, is
Sion: and where as she tolde thee, euen
she whom thou seest nowe as a citie
buylded.

45 And as touching that she sayde vnto
thee, that she hath ben thirtie yeres vn-
fruitfull and baren, those are the thir-
tie yeres wherein there was no offer-
ring made in her.

46 But after thirtie yeres Solomon buyl-
ded the citie, and offered offerings: and

then bare the baren a sonne.

47 And where as she tolde thee that she
nourished hym with labour, that was
the dwelling in Hierusalem.

48 But where as she tolde thee that her
sonne dyed, as his chaunce was, when
she came into her chaumber, that is the
fall that is come to Hierusalem.

49 And beholde, when thou sawest her
like one that mourned for her sonne, and
beganest to comfort her: of these thinges
whiche haue chaunced, these are to be
opened vnto thee.

50 For nowe the most hygheest seeth that
thou art sorow in thy minde, and suffrest
from thy whole heart for her, and so
hath he shewed thee her clearenesse,
and the saprenesse of her beautie.

51 And therefore I bad thee remayne in
the field, where no house was builded.

52 For I knewe that the highest would
shewe this vnto thee:

53 Therefore I commaunded thee to go
into the field, where no foundation
nor buylding is.

54 For in the place where the highest be-
ginneeth to shewe his citie, there can no
mans buylding be able to stande.

55 And therefore feare not, and let not
thyne heart be afraide: but go thy way
in, and see the beautie and greatnes of
the buylding, as much as thyne eyes be
able to see:

56 And then shalt thou heare as muche
as thyne eares may comprehend.

57 For thou art blessed aboue many
other, and art called with the highest,
as the fewe.

58 But to morowe at night thou shalt
remayne here:

59 And so shall the highest shewe thee vi-
sions of the hye thinges, which he wyl
do vnto them that dwell vpon earth in
the last dayes. So I slept y same night
& another, like as he commaunded me.

The .xi. Chapter.

The vision of an Eagle comming forth of the sea, and of her fethers. 37 Of a Lion
comming out of the forest.

¶ 1



When I saw a dream,
and beholde, there
came vp from the sea
an Eagle, which had
xij. feathered winges
and thre heades:

2

And I sawe, and be-
holde she spread her wynges ouer all
the earth, and all the wyndes of the ayre

blew on her, & gathered them together.

3 And I beholde, and out of her fethers
there grew other contrary fethers, and
they became litle fethers and small.

4 But her heades remayned styll, the
head in the midst was greater then
the other, yet rested it with the residue.

5 Whereouer I saw that the Eagle flew
with her wynges, and raigned vpon
earth,

- earth, and ouer all them that dwelt vpon the earth.
- 6 And I sawe that all thinges vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.
- 7 I sawe also that the Eagle stood vpon her clawes, and gaue a sounde with her fethers, and a voyce saying after this maner.
- 8 Watche not altogether, sleepe euery man in his owne place, and watche by course.
- 9 But let the heades be preserued for the last.
- 10ouertheless, I sawe that the voyce went not out of her heades, but from the myddest of her body.
- 11 And I numbred her contrary fethers, and beholde there were eyght of them.
- 12 And I looked, and beholde vpon the ryght syde there arose one fether, and raigned ouer all the earth.
- 13 And so it was, that when it rained, the ende of it came, and the place therof appeared no more: So the next following stood vpon and rained, and had a great tyme.
- 14 And it happened that when it rained, the ende of it came also lyke as the first, so that it appeared no more.
- 15 Then came there a voyce vnto it, and sayde:
- 16 Heare thou that hast kept the earth so long, this I say vnto thee before thou begynnest to appeare no more.
- 17 There shall none after thee attayne vnto thy tyme, neither vnto the halfe therof.
- 18 Then arose the thirde, and rained as the other afore: and appeared no more also.
- 19 So went it with all the residue one after another, so that euery one rained, and then appeared no more.
- 20 Then I looked, and beholde in processe of tyme the fethers that followed stood vpon the ryght syde, that they myght rule also, and some of them ruled: but within a whyle they appeared no more.
- 21 For some of them were set vpon, but ruled not.
- 22 After this I looked, and beholde the twelue fethers appeared no more, nor the two wynges:
- 23 And there was no more vpon the Eagles body, but two heades that rested, and sixe wynges.
- 24 Then sawe I also that the two wynges deuinded them selues from the fire, and remayned vnder the head that was vpon the right side: for the foure continued in their place.
- 25 So I looked, and beholde the fethers that were vnder the wyng, thought to set vpon them selues and to haue the rule.
- 26 Then was there one set vpon, but shortly it appeared no more.
- 27 And the seconde was sooner away then the first.
- 28 And I behelde, and lo the two that remayned, thought also in them selues to raigne:
- 29 And when they so thought, beholde there awaked one of the heades that were at rest, namely it that was in the myddest: for that was greater then the two other heades.
- 30 And then I sawe that the two heades were ioyned with hym:
- 31 And the head was turned with them that were with hym, and byd eate vpon the two vnder wynges that would haue rained.
- 32 But this head put the whole earth in feare, and bare rule in it ouer all those that dwelt vpon the earth with much labour: and he had the gouernance of the worlde ouer all the wynges that had ben.
- 33 After this I looked, and beholde the head that was in the myddest todaynly appeared no more, lyke as the wynges.
- 34 But there remayned the two heades which ruled vpon earth, and ouer those that dwelt therein.
- 35 And I behelde, and lo the head vpon the ryght syde deuoured it that was vpon the left syde.
- 36 Then I hearde a voyce which sayde vnto me: loke before thee, and consider the thyng that thou seest.
- 37 Then I sawe, and beholde as it were a lion that roareth runnyng halfly out of the wood: and I sawe that he sent out a mans voyce vnto the Eagle, and sayde:
- 38 Heare thou, I wyll talke with thee, and the best shall say vnto thee:
- 39 Is it not thou that hast the victorie of the foure beastes whom I made to raigne [vpon earth and] in my worlde, that the ende of their tymes myght come through them?


"Or, art not thou he that runneth next of the four beastes."

The fourth booke

- 40 And the fourth came, and ouertame all the beastes that were past, and had polber ouer the worlde with great fearfulness, and ouer the whole compasse of the earth with most wicked oppression, and so long tyme dwelt he vpon the earth with deceit.
- 41 For the earth hast thou not iudged with truth.
- 42 For thou hast troubled the necke, thou hast hurt the peaceable [and quiet,] thou hast loued lyers, and destroyed the dwellinges of them that brought forth fruite, and hast cast downe the walles of such as dyd thee no harme.
- 43 Therfore is thy wrongfull dealing [and blasphemie] come vnto the hyest, and thy pryde vnto the mightie.
- 44 The hyest also hath looked vpon the proude tymes, and beholde they are ended, and their abominations are fullfilled.
- 45 And therfore appeare no more thou Egle, and thy horrible wynges, and thy wicked fethers, and thy vngacious heades, and thy sinnefull clawes, and all thy payne body:
- 46 That the earth may be refreshed, [and come agayne to her selfe] when she is deliuered from thy violence, and that she may hope for the iudgement and mercie of hym that made her.

The .xij. Chapter.

The declaration of the former visions.

- A 1  And it happened when the Lion spake these wordes vnto the Egle, I sawe:
- 2 And beholde, the head that afore had the vpper hande, appeared no more: neither dyd the four wynges appeare any more that came to hym and were set vp to raigne, and their kingdome was small and full of bproze.
- 3 And I sawe, and beholde they appeared no more, and the whole body of the Egle was burnt, so that the earth was in great feare: Then awaked I out of the trouble and traunce of my mynde, and from great feare, and sayde vnto my spirit:
- 4 Lo, this hast thou geuen me, in that thou searchest out the wayes of the hyest.
- 5 Lo, yet am I weery in my mynde, and very weake in my spirit: and little strength is there in me, for the great feare that I receaved this nyght.
- 6 Therfore wyll I nowe beseeche the hyest, that he wyll comfort me vnto the ende.
- 7 And I sayde: Lorde, Lorde, if I haue founde grace before thy syght, and yf I am iustified with thee before any other, and yf my prayer in deede be come vnto thy face:
- 8 Comfort me then, and shewe me thy seruauit the interpretation and playne difference of this horrible syght, that thou mayest perfectly comfort my soule:
- 9 For thou hast iudged me worthy to shewe me the last of tymes.
- 10 And he sayde vnto me, This is the interpretation of this syght:
- 11 The Egle whom thou sawest come vp from the sea, is the kingdome which was seene in the vision of thy brother Daniel.
- 12 But it was not expounded vnto hym, therfore nowe I declare it vnto thee.
- 13 Beholde the dayes wyll come, that there shall ryse by a kyngdome vpon earth, and it shalbe feared aboue all the kyngdomes that were before it.
- 14 In the same kyngdome shall twelue kynges raigne, one after another.
- 15 Wherof the seconde shall begynne to raigne, and shall haue more tyme then the other twelue.
- 16 And this do the twelue wynges signifie which thou sawest.
- 17 As for the voyce that thou heardest speake, and that thou sawest not to go out fro the heades, but from the middes of the body therof, it betokeneth,
- 18 That after the tyme of that kingdome, there shall aryse great struinges, and it shall stande in perill of falling: neuer thelesse it shall not then fall, but shalbe restored agayne into his begynnyng.
- 19 And the eyght fethers vnder the wynges which thou sawest hang vnto her wynges, betoken,
- 20 That in hym there shall aryse eyght kynges, whose tymes shalbe but small, and their peres swift, and two of them shall perishe.
- 21 But

21 But when the middest tyme commeth, there shalbe foure kept for a tyme, whyles his tyme begynneth to come that it may be ended: but two shalbe kept vnto the ende.

22 And wheras thou sawest three heades resting, this is the interpretation:

23 In his last dayes shall the most hygh rable by three kyngdomes, and call many thinges agayne in to them, & they shall haue the dominion of the earth,

24 And of those that dwell therein, with much labour aboute all those that were before them: Therfore are they called the heades of the Eggle.

25 For it is they that shall bring forth his wickednesse agayne, and that shall perfourme and finish his last.

26 And wheras thou sawest that the great head appeared no moze, it signifieth, that one of them shall dye vpon his bed, and yet with payne.

27 For the two that remayne, shalbe slayne with the sworde.

28 For the sworde of the one shall deuoure the other: but at the last shall he fall through the sworde hym selfe.

29 And wheras thou sawest two fethers vnder the wynges passyng toward the head that is on the ryght syde,

30 It signifieth, that it is they whom the hest hath kept vnto their ende: this is the small kyngdome, and full of trouble as thou sawest.

31 And the Lion whom thou sawest resting by out of the wood, and roaryng, and speakyng vnto the Eggle, and rebuking her for her burightousnesse, with all the wordes which thou hast hearde,

32 Is the wynde which the hest hath kept for them, and for their wickednesse vnto the ende: he shall reprove them, & cast before them their owne spoylinges.

33 For he shall set them alpye in iudgement, and shal rebuke them, and correct them.

34 For the residue of my people shall he deliuer by trouble those that be persecuted vpon my borders, and he shall make them ioyfull vntill the comyng of the day of iudgement, wherof I haue spoken vnto thee from the begynnyng.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou only hast ben meete to knowe this secreete of the hest.

37 Therfore write all these thynges that thou hast seene in a booke, & hyde them,

38 And teache them to the wife of the people, whose heartes thou knowest may comprehend & kepe these secretes.

39 But wayte thou here thy selfe yet seven dayes mo, that it may be shewed thee whatlocuer it pleaseth the hest to declare vnto thee. And with that he went his way.

40 And when all the people perceaued that the seven dayes were past, and I not come agayne into the cite, they gathered them altogether from the least vnto the most, and came vnto me, and sayde:

41 What haue we offended thee: & what euyll haue we done agaynst thee, that thou forsakest vs and sittest here in this place:

42 For of all the people thou only art left vs, as a grape of the vine, & as a candell in a darke place, and as an haueu of ship preserued from the tempest.

43 Haue we not els aduersitie inough:

44 If thou shalt forsake vs, were it not better for vs that we had ben burnt with Sion:

45 For we are not better then they that dyed there. And they wept with loude voyce. Then answered I them, & said:

46 Be of good comfort O Israel, and be not heauy thou house of Jacob.

47 For the hest hath you in remembrance, and the nightie hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you: but am come into this place to pray because of the miserie of Israel, that I myght seeke mercie for the lowe estate of your sanctuarie.

49 And now go your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the cite, lyke as I commaunded them:

51 But I remayned still in the fiede seven dayes, as the angell bad me, and dyd eate only of the floures of the fiede, and had my meate of the hearbes in those dayes.

The fourth booke

The .xiiij. Chapter.

2 The vision of a wynde commyng forth of the sea, 3 which became a man.
5 His propertie & power agaynst his enemies. 21 The declaration of this vision.

A 1



After the seven dayes I dreamed a dreame by nyght:

2 And beholde there arose a wynde from the sea, that it moued all the waues therof.

3 And I looked, and beholde there was a strong man With the thousandes of heauen: and when he turned his countenance to loke, all the thynges trembled that were scene vnder hym:

4 And when the voyce went out of his mouth, all they burnt that hearde his voyce, lyke as the earth fayleth when it feelleth the fire.

5 After these I sawe, and beholde there was gathered together a multitude of men out of number from the foure wyndes of the heauen, to fyght agaynst the man that came out of the sea.

6 And I looked, and beholde he graued hym selfe a great mountayne, and steepe by vpon it.

7 But I woulde haue scene the region or place wherout the hyll was grauen, and I coulde not.

8 I sawe after these, that all they which came to fyght agaynst hym, were sore afraide: and yet durst they fyght.

9 Nevertheless, when he sawe the fiercenesse and violence of the people that came, he neither lyst by his hande, nor helde sworde, nor any weapon:

10 But only as I sawe, he sent out of his mouth as it had ben a blast of fire, and out of his lippes the wynde of the flambe, and out of his tongue he cast out sparies and stormes.

11 And they were all mixt together: the blast of fire, the wynde of the flambe, and the great storme: and fell with a rushe vpon the people which was prepared to fight, and burnt them by euery one, so that of the innumerable multitude there was nothing scene but only dust and smell of smoke: when I sawe this, I was afraide.

12 Afterwarde sawe I the same man come downe from the mountayne, and calling vnto hym another peaceable people.

13 And there came much people vnto

hym, some were glad, some were sorre, some of them were bounde, and other some brought of them that were offered: Then was I sicke through great feare, and I awaked, and sayde:

14 Thou hast shewed thy seruaunt these wonders from the begynnyng, and hast counted me worthy that thou myghtest receaue my prayer:

15 Shewe me now yet the interpretation of this dreame.

16 For thus I consider in my vnderstandyng: Wo vnto them that shalbe left in those dayes, and much more wo vnto them that are not left behynde:

17 For they that were not left, were in heauinesse.

18 Nowe vnderstande I the thynges that are layde by in the latter dayes, which shall happen vnto them, and to those that are left behynde.

19 Therfore are they come into great perilles and many necessities, like as these dreames declare.

20 Yet is it easyer that he which is in danger, fall [into these] and now be to see that which shall chaunce hereafter, then to passe out of this worlde as a cloude. Then answered he me, and sayde:

21 The interpretation of the syght shall I shewe thee, and I wyll open vnto thee the thyng that thou hast required.

22 Wheras thou hast spoken of them that are left behynde, this is the interpretation.

23 He that beareth the perill in that tyme, hath kept him selfe: They that be fallen into danger, are such as haue workes and sayth vnto the most mightie.

24 Knowe this therfore, that they which be left behynde, are more blessed then they that be dead.

25 This is the meanyng of the vision: wheras thou sawest a man commyng by from the deepe of the sea,

26 The same is he whom God the hyst hath kept a great season, which by his owne selfe shall deliuer his creature, and he shall order them that are left behynde.

27 And wheras thou sawest that out of his mouth there came as a blast of wynde,

"Or, for he
held no sword,
nor any in-
strument of
warre.

"Or, blow
storme.

"Or, mil-
litude.

"Or, they
are the most
mighty.
"Or, they
will.

Wynde, fire, and storme :

28 And I tolde that he lift vp neither sword
nor weapon, but that the "ruffhyng in
of hym destroyed the whole multitude
that came to fight agaynst hym: it signi-
fiet),

29 That the dayes come, When the most
hycht wyll begyn to deliuer them that
are vpon earth,

30 And " in a traunce of mynde shall he
come vpon them that dwel in the earth.

31 And one shall undertake to fyght a-
gaynst another: one citie agaynst ano-
ther, one place agaynst another, * one
people agaynst another, and one realme
agaynst another.

32 When this cometh to passe, then
shall the tokens come that I shewed
thee before; and then shall my sonne be
" declared whom thou sawest clymbe
vp as a man.

33 And when all the people heare his
voyce, every man shall in their owne
lande leaue the battayle that they haue
one agaynst another:

34 And an innumerable multitude shalbe
gathered together, as they that be Wyl-
lyng to come, and to ouercome hym by
fychtyng.

35 But he shall stande vpon the toppe of
the mount Sion.

36 And Sion shall come, & shalbe shewed
to all men, beyng prepared and builded,
lyke as thou sawest the hyll grauen
foorth without any handes.

37 And this my sonne shall rebuke those
nations which are fallen into the tem-
pest, for their wickednesse and euyl
imaginacions,

38 And into tormentes lyke to flambe,
wherwith they shalbe punished: and
without any labour shall he destroy
them, euen by the lawe, which is com-
pared vnto the fire.

36 And wheras thou sawest that he ga-
thered another peaceable people vnto
hym:

40 Those are the ten tribes which were
carped away prisoners out of their
owne lande * in the tyme of Oseas the
kyng, whom Salmanasar the kyng of
Assyria toke prisoner: and carped them
ouer the water, and so came they into
another lande.

41 But they toke this counsaile among
them selues, that they woulde leaue the
multitude of the heathen, and to go

foorth into a farther countrey, where
neuer mankynde dwelt:

42 That they myght there kepe their
statutes, which they neuer kept in their
owne lande.

43 And so they entred in at the narrowe
passages of the ryuer of Euphrates.

44 For the most hyghest then shewed
tokens for them, * and helde styl the
fludde tyll they were passed ouer.

45 For through the countrey there was
a great way, namely of a yere & a halfe
iourney: and the same region is called
Arlareth,

46 Then dwelt they there vntyll the
latter tyme: and when they come
foorth agayne,

47 The hycht shall holde stil the springes
of the streame agayne, that they may
go through: therfore sawest thou the
multitude with peace.

48 But they that be left behynde of thy
people, are those that are founde with-
in my borders.

49 For when he destroyeth the mul-
titude of the nations that are gathered
together, he shall defende his people
that remayne:

50 And then shall he shewe them great
wonders.

51 Then said I: O Lorde, Lorde, shewe
me this, wherfore haue I seene the
man conuynge vp from the " deepe of
the sea.

52 And he sayde vnto me: Lyke as thou
canst neither seeke out nor knowe these
thynges that are in the deepe of the sea:
euen so can no man vpon earth see my
sonne, or those that be with hym, but in
the tyme of " the day.

53 This is the interpretation of the
dreame which thou sawest, & wherby
thou only art here lyghtned:

54 For thou hast forsaken thine owne
lawe, and applied thy diligence vnto
myne, and sought it.

55 * Thy lyfe hast thou ordered in wis-
dome, and * hast called vnderstandyng
thy mother:

56 And therfore haue I shewed thee the
treasures of the hycht. After other thre
dayes I wyll shewe thee more, & talke
with thee more at large, yea heauy and
wonderous thynges wyll I declare
vnto thee.

57 Then went I foorth into the fielde,
geuyng prayse & thanks greatly vnto
God,

Exo. xiii. c.
Ios. iii. d.

" O, myd:
del.

" O, the
dapt.

Reg. 3. a.
Prou. vii. a.

The fourth booke

God, because of his wonders which he
dyd in tyme,
58 And because he gouerneth the same,

and such thynges as fall in their seasons,
and there I late thre dayes.

The .xiiij. Chapter.

Howe God appeared to Moyses in the bush. 10 All thynges decline to age. 16 The
latter age worse then the former. 29 The ingratitude of Israel. 35 The resurrec-
tion and iudgement.

A 1 Vpon the thirde day I
late vnder an oketree,
then came there a
voyce vnto me out of
the bush, and sayde:
Eldras, Eldras.

2 And I sayde, Here
am I Lorde: and stode by vpon my
feete.

Exod. iij. a.

3 Then saide he vnto me: *In the bush
did I appare vnto Moyses, and talked
with hym when my people serued in
Egypt,

4 And I sent hym, and led my people
out of Egypt, and brought hym vp to
the mount Sina, where I helde hym
by me a long season:

5 And tolde hym many wonderous
woykes, and shewed hym the secretes
of the tymes and the ende, and com-
maunded hym, saying:

6 These wordes shalt thou declare, and
these shalt thou hyde.

7 And now I say vnto thee,

8 That thou lay vp in thine heart the
signes that I haue shewed, and the
dreames that thou hast seene, and the
interpretations which thou hast heard.

9 For thou shalt be taken away from
among all, and hencefoorth thou shalt
remayne with my counsaile and with
such as be like thee, vntyll the tymes be
ended.

B 10 For the worlde hath lost his youth,
and the tymes begynne to waxe olde.

11 For the worlde is devided into twelue
partes, and tenn partes of it are gone
alredy, and halfe of a tenth part:

* Or, that.

12 And there remayneth there that which
is after the halfe of the tenth part.

13 Therfore let thine house in order, and
reforme thy people, comfort such of
them as be in trouble, and now be re-
nonnce corruption,

14 Let go from thee mortall thoughtes,
cast away the burthens of men, put of
the weake nature.

15 And let aside the thoughtes that are

most heauy vnto thee, and haste thee to
flee from these tymes:

16 For as for such euill [and wickednesse] as
thou hast now seene happen, they
shall do yet much worse.

17 *For the weaker that the worlde is by
reason of age, the more shall euils in-
crease vpon them that dwell therein.

Mat. 24. 12
Ioh. 1. 10

18 For the trueth is fled farre away, and
leasyng is hearde at hande: For now be
hasteth the vision to come that thou
hast seene.

19 Then aunswered I befoze thee, and
sayde:

20 Beholde Lorde, I wyll go as thou
hast commaunded me, and reforme
the people which are present: but they
that shall be bozne afterwarde, who will
admonishe them: Thus the worlde is
set in darknesse, and they that dwell
therin are without lycht.

21 For thy lawe is burnt, therfore no man
knoweth the thynges that are done of
thee, or the woykes that shall be done.

22 But yf I haue founde grace befoze
thee, sende the holy ghost into me, and
I shall write all that hath ben done in
the worlde since the begynnyng, which
was written in thy lawe, that men may
finde the path, and that they which will
lyue in the latter dayes, may lyue.

23 And he aunswered me, saying: Go thy
way, gather the people together, and
say vnto them that they seke thee not
for fourtie dayes.

24 But loke thou gather thee many bore
trees, and take with thee Sarcia, Da-
bria, Selenia, Ecanus, and Asiel, these
fyue, which are redy to write swiftly:

25 And come hyther, and I shall lycht a
candel of vnderstandyng in thine heart,
which shall not be put out till þe thynges
be perfourmed which thou shalt begyn
to write.

26 And then shalt thou declare some
thynges openly vnto the perfect, and
some thynges shalt thou shewe secretly
vnto the wise: To morowe this houre
shalt

Shalt thou begyn to write.

27 Then went I forth as he commaunded me, and gathered all the people together, and sayde,

28 Heare these wordes O Israel:

29 Our fathers at the begynnyng were strangers in Egypt, from whence they were deliuered,

30 And receaued the lawe of Ise, * which they kept not, which ye also haue transgressed after them.

31 Then was the lande, euen the lande of Sion parted among you by lot (to possesse): But your fathers, and ye your selues also haue done vnrightheousnesse, and haue not kept the wayes which the hyst commauended you:

32 And for so much as he is a righteous iudge, he toke from you in tyme the thyng that he had geuen you.

33 And now be ye here, and your brethren among you.

34 Therfore, yf so be that ye wyll subdue your owne vnderstandyng, & resourme your heart, ye shalbe kept alyue, and after death shall ye obteyne mercie.

35 For after death shall the iudgement come when we shall liue agayne: & then shall the names of the righteous be manifest, and the workes of the vngodly shalbe declared.

36 Let no man therfore come now vnto me, nor seke after me these fourtie dayes.

37 So I toke the fyue men as he commaunded me, and we went into the felde, and remayned there.

38 The next day a boyce called me, saying: Esdras, * open thy mouth, and drinke that I geue thee to drinke.

Ezec. iii. a.
Apoc. x. b.

39 Then opened I my mouth, and beholde he reached me a full cuppe, which was full as it were with water, but the colour of it was lyke fire.

40 And I toke it and dranke: And when I had drunken it, my heart had vnderdandyng, and wisdom grewe in my brest: for my spirite was strenghened in remembraunce,

41 And my mouth was opened, and shut no more.

42 The hyst gaue vnderstandyng vnto the fyue men, that they wrote the thynges of the nyght which they vnderstoode not.

43 But in the nyght they dyd eate bread: as for me I spake in the day, and helde not my tongue by nyght.

44 In fourtie dayes, they wrote two hundred and foure bookes.

45 And it came to passe when the fourtie dayes were fulfilled, that the hyst spake, saying: The first that thou hast written, publishe openly, that the word thy and vniuersity may reade it:

46 But kepe the leuentie last, that thou mayest deliuer them only to such as be wise among thy people.

47 For in them is the spring of vnderstandyng, the fountayne of wisdom, and the streame of knowledge.

48 And I dyd so.

The .xv. Chapter.

1 The prophesie of Esdras is certayne. 5 The euils that shall come on the worlde.

9 The Lord wyll auenge the innocent blood. 12 Egypt shall lament. 16 Sedition,

20 and punishment vpon the thynges of the earth. 24 Cursed are they that sinne.

29 Troubles & warres vpon the whole earth. 33 God is the reuenger of his elect.

1 **B**ehold, speake thou in the eares of my people the wordes of prophesie which I wyll put in thy mouth, sayth the Lorde,

2 And cause them to be written in a letter: for it is the trueth.

3 Feare not the imaginations agaynst thee, Let not the vnfaithfulnesse of them trouble thee that speake agaynst thee:

4 For all the vnfaithfull, shall dye in their vnfaithfulnesse.

5 Beholde (saith the Lorde) I wyll bring

plagues vpon the worlde, the sword, hunger, death, and destruction:

6 For wickednesse hath the bypper hande in all the earth, and their shamesfull workes are fulfilled:

7 Therfore sayth the Lorde,

8 I wyll holde my tongue no more of their wickednesse which they do so vngodly, neither wyll I suffer them in the thynges that they deale withall so wickedly: Beholde, the innocent and ryghteous blood cryeth vnto me, and the soules of the iust complaine continually:

9 And therfore sayth the Lorde, I wyll surely auenge, and receaue vnto me all the

Apoc. vi. b.
and. xix. a.

The fourth booke

Pfa. xliiii. c.
Rom. viii. c.
i. Cor. iii. b.

the innocent blood from among them.
10 Beholde my people is led as a flocke of sheepe to be slayne, I Wyll not suffer them norve to dwell in the lande of Egypt:

11 But wyll bryng them out with a mightie hande and a stretched out arme, and smite it with plagues as afore, and wyll destroy all the lande of it.

25 12 Egypt shall mourne, and the foundations of it shalbe smitten, with the plague and punishment that God shall bryng vpon it.

13 They that tyll the grounde shall mourne, for their seedes shalbe destroyed through the blastynge and hayle, and by an horrible starre.

14 Who worthy the worlde, and them that dwell therein:

15 For the sworde and their destruction draweth nye, and one people shal stande vp to fyght agaynst another, & swordes in their handes.

" Or, for
there shalbe
seition a-
mong them.

16 For men shalbe bused fast, and some shall do violence vnto other, they shall not regarde their kyng, and the princes shall measure the way of their doinges by their polver.

17 A man shall desire to go into a cite, and shall not be able.

18 For because of their pride the cities shalbe troubled, the houses shall tremble, and men shalbe afrayde.

19 A man shall haue no pitie vpon his neyghbour, but shall destroy their houses with the sworde, and spoyle their goodes because of the hunger of bread, and because of the great trouble.

" Or, lacke.

20 Beholde, sayth God, I call together all the kynges of the earth to reuerence me, which are from the vprisyng, from the south, from the east, and Libanus, to turne vpon them, and restore the thynges that they haue done to them:

" Or, west.

21 Lyke as they do yet this day vnto my chosen, so wyll I do also, and recompence them in their bosome: Thus saith the Lorde God.

22 My ryght hande shall not spare the sinners, and my sworde shall not ceasse ouer them that shed the innocent blood vpon earth.

23 The fire is gone out from his wrath, & hath consumed the foundations of the earth, and the sinners lyke the strawe that is kyndled.

24 Who worthy them that sinne, and kepe

not my commaundementes, sayth the Lorde.

25 I Wyll not spare them: So your way ye children from the power, defile not my sanctuarie:

26 For the Lorde knoweth all them that sinne agaynst him, & therfore deliuereth he them vnto death and destruction.

27 For nowe are the plagues come vpon the worlde, and ye shall remayne in them: For God shall not deliuer you, because ye haue sinned agaynst hym.

28 Beholde an horrible vision cometh from the east,

29 where generations of dragons of Arabia shal come out with many charrettes, & the multitude of them shalbe carped as the wynde vpon earth, that all they which heare them may feare & tremble,

30 Euen the Cananites raging in wrath shall go forth as the wynde boores of the Forrest, and with great polver shall they come and stande fyghtyng with them, and shall waste a portion of the lande of the Assyrians.

31 And then shall the dragons haue the vpper hande, and remembryng their nature, shall turne about, conspyryng together in great polver to persecute the.

32 Then these shalbe troubled, and kepe seilence in their polver, and shall flee:

33 And from the lande of the Assyrians shall the enemy besiege them, and consume some of them, and in their hoast shalbe feare and dread, and strife among their kynges.

34 Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme:

35 They shall smite one vpon another, and they shal smite downe a great multitude of starres vpon the earth, euen their owne starre: and the blood shalbe from the sworde vnto the belly,

36 And the dounge of man vnto the Camels litter,

37 And there shalbe great fearfulness and tremblyng vpon earth: and they that see the wrath shalbe afrade, and a tremblyng shall come vpon them:

38 And then shal there come great raynes from the south, and from the north, and part from the west:

39 And strong wyndes shall aryse from the east, and shall open it, and the cloude which he rayled vp in wrath, and the starre

starre stirred to cause feare towarde the east and west wind shalbe destroyed:

40 The great cloudes shalbe lift vp, and the mightie cloudes full of wyath, and the starre, that they may make all the earth afrayde and them that dwell therein, and that they may polure out ouer euery high place an horrible starre, 41 fire, and hayle, and fleing swordes, and many waters: that all fieldes may be full, and all riuers with the abundance of great waters.

6 42 And they shal breake downe the cities, and walles, mountaynes, and hilles, trees of the wood, and the grasse of the medowes, and all their corne.

43 And they shal go stedfast vnto Babylon, and make her afrayde.

44 They shal come to her and besiege her, the starre and all wyath shal they polure out vpon her, then shal the dust and smoke go vp vnto the heauen, and all they that be about her shal bewaile her:

45 And they that remaine vnder her, shal do seruice vnto them that haue put her in feare.

46 And thou Asia that comfortest thy selfe also vpon the hope of Babylon, and art the glorie of her person:

47 so be vnto thee thou wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might triumphe and please thy louers which haue alway desired to commit whoredome with thee.

48 Thou hast folowed the abominable cite in all her workes and inuentions: therefore sayth God,

49 I will sende plagues vpon thee, widowhood, pouertie, hunger, warres, & pestilence, to waste thy houses with destruction and death,

50 And the glorie of thy power shalbe dried vp as a floure, when the heate riseth

that is sent ouer thee:

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women: so that the mightie and louers shal not be able to reueale thee.

52 would I so hate thee, sayth the Lord,

53 If thou haddest not alway slayne my chosen, exalting the stroke of thy handes, and sayde ouer their death when thou wast drunken,

54 Set forth the beautie of thy countenance:

55 The rewarde of thy whoredome shalbe recompenced thee in thy bosome, therefore shalt thou receaue rewarde.

56 Like as thou hast done vnto my chosen, sayth the Lord: euen so shal God do vnto thee, and shal deliuer thee into the plague.

57 Thy children shal dye of hunger, and thou shalt fall through the sword: thy cities shalbe broken downe, and al thyne shal perishe with the sword in the field.

58 They that be in the mountaynes shal dye of hunger, and eate their owne flesh, and drinke their owne blood for very hunger of bread and thirst of water.

59 Thou as unhappie shalt come through the sea, and receaue plagues againe.

60 In the passage they shal cast downe the slayne cite, and shal roote out one part of thy lande, and consume the portion of thy glorie, and shal returne to her that was destroyed.

61 They shal treade thee downe like stubble, and they shalbe thy fire,

62 And shal consume thee, thy cities, and thy lande, and thy mountaynes, all thy woodes and thy fruitefull trees shal they burne by with the fire.

63 Thy children shal they carie away captiue: and loke what thou hast, they shal spoyle it, and marre the beautie of thy face.

" 27, vpon.

The booke

The. xvi. Chapter.

Against Babylon, Asia, Egypt, and Syria. 18. 38. Of the evils that shall come upon the world, with admonition how to governe them selves in afflictions. 54 To acknowledge their finnes, and to commit them selves to the Lorde, 55 whose mightie providence and iustice is to be reuerenced.

A

1



Be unto thee Babylon and Asia, wo be vnto thee Egypt & Syria: Sirde your selves with clothes of sacke and heare, & mourne your children, be soyr: for your destruction is at hande.

2

A sword is sent vpon you, and who will turne it backe:

3

A fire is sent among you, and who will quench it:

4

Plagues are sent vnto you, and what is he that will dryue them away:

5

May any man dryue away an hungry lion in the wood: Or may any man quench the fire in stubble when it hath begunne to burne:

25

May one turne againe the arrowe that is shot of a strong archer:

6

The mightie Lord sendeth the plagues, & what is he that wil dryue them away:

7

The fire is kindled and gone forth in his wrath, and what is he that may quench it:

8

He shall cast lighteninges, and who shall not feare: he shall thunder, and who shall not be afrayde:

9

The Lord shall threaten, and who shall not bitterly be beaten to powder at his presence:

10

The earth quaketh, and the foundations therof, the sea ariseth by with waues from the deepe, and the waues of it are vniquiete, and the fishes therof also before the Lorde, and before the glorie of his powder:

11

For strong is his right hande that bendeth the bowe, his arrowes that he shooteth are sharpe, and shall not misse when they begin to be shot into the endes of the worlde.

12

Behold the plagues are sent, & shall not turne againe till they come vpon earth.

13

The fire is kindled, and shall not be put out till it consume the foundations of the earth.

14

Like as an arrowe whiche is shot of a mightie archer returneth not backward: even so the plagues that shall be sent vpon the earth, shall not turne againe.

15

wo is me, wo is me, who will deliuer me in those dayes:

18 The beginning of sorowes and great mourning, the beginning of deatch and great death, the beginning of warres, and the powers shall stande in feare, the beginning of euyls, and they shall tremble euery one.

19 what shall I do in these thinges, when the plagues come:

20 Beholde, hunger and plague, trouble and anguish, are sent as scourges for amendment:

21 But for all these thinges they shall not turne from their wickednesse, nor be away mindefull of the scourges.

22 Behold, vittayles shall be so good cheape vpon earth, that they shall thinke them selves to be in good case: and euen then shall mischief growe vpon earth, warres, deatch, and great disquietnes.

23 For many of them that dwell vpon earth shall perishe of hunger, and the other that escape the hunger, shall the sword destroy:

24 And the dead shall be cast out as dung, and there shall be no man to comfort them: For the earth shall be wasted, and the cities shall be cast downe.

25 There shall be no man left to till the earth, and to sow it.

26 The trees shall geue fruite, and who shall plucke them of and gather them:

27 The grapes shall be ripe, and who shall treade them: For all places shall be desolate of men:

28 So that one man shall desire to see another, or to heare his voyce.

29 For of one whole citie there shall be ten left, and two of the fieldes whiche shall hyde them selves in the thicke bushes, and in the cistes of stones.

30 Like as when there remaine three or foure olives in the place where olmes growe, or among other trees,

31 Or as when a vineyarde is gathered there are left some grapes of them that diligently sought through the vineyard:

32 Euen so in those dayes there shall be three of foure left by them that search their houses with the sword.

33 And the earth shall be left waste, and the fieldes thereof shall ware olde, and her wayes and all her pathes shall growe full of thornes, because no man shall tra-
uayle

naile there through.

34 The virgins shall mourne hauing no
bridegromes, the women shall make la-
mentation hauing no husbantes, their
daughters shall mourne hauing no hel-
pers.

35 In the warres shall their bridegromes
be destroyed, & their husbantes shall pe-
rish of hunger.

36 But ye seruauntes of the Lord, heare
these thinges, and marke them.

37 Behold the worde of the Lord, O re-
ceauē it: beleue not the gods of Whom
the Lord spake,

38 Behold the plagues drawe nie, and are
not slacke in taryng.

39 Like as a trauayling woman whiche
in the nynti moneth bringeth forth a
sonne, When the houre of the byrth is
come, an houre two or thre afore that,
the paynes come vpon her body, & when
the childe cometh to the byrth they ta-
ry not the twinkling of an eye:

40 Euen so shall not the plagues be slacke
to come vpon the earth, and the worlde
shall mourne, and sorowes shall come
vpon it on euery side.

41 O my people, heare my worde, make
you redy to the battayl, and in al euill be
euen as pilgrimes vpon earth.

42 He that selleth, let him be as he that
steeth his way: and he that bieth, as one
that will leese.

43 Who so occupieth marchaundise, as he
that winneth not: and he that buyldeth,
as he that shall not dwell therein,

44 He that soweth, as one that shall not
reape, he that cutteth the vineyarde, as
he that shall not gather the grapes:

45 They that mary, as they that shall get
no children: and they that mary not, as
the widdowes.

46 And therfore they that labour, labour
in bayne.

47 For straungers shall reape their
fruites, and spoyle their goodes, over-
thorough their houses, and take their chil-
dren captiue: for in captiuitie and hunger
shall they get children.

48 And they that occupie their marchan-
dise with robberie, the more they decke
their cities, their houses, their posses-
sions, and their owne persons,

49 The more will I punishe them for
their sinnes, sayth the Lord.

50 Like as an whoze enuieth an honest
and vertuous woman:

51 So shall righteousnesse hate iniquite
When she decketh her selfe, and shall ac-
cuse her to her face When he cometh
that shall brydle the auctour of all sinne
vpon earth.

52 And therfore be not ye like thereto,
nor to the workes therof:

53 For o: euer it be long iniquite shall be ta-
ken away out of the earth; and righte-
ousnesse shall raigne among you.

54 Let not the sinner say, that he hath not
sinned: for coles of fire shall burne vpon
his head which sayth, Before the Lord
God and his glorie I haue not sinned.

55 Beholde, the Lord knoweth all the
workes of men, their imaginations, their
thoughtes, and their heartes.

56 For he spake but the worde, Let the
earth be made, and it was made, Let
the heauen be made, and it was created.

Gen. i.

57 In his worde were the starres made,
*and he knoweth the number of them.

Psalm 146. a.

58 He searcheth the grounde of the deepe
and the treasures therof, he hath mea-
sured the sea, and what it conteyneth.

59 He hath shut the sea in the midst of
the waters, and with his worde hath
he hanged the earth vpon the waters.

60 He spreadeth out the heauen like a vault,
vpon the waters hath he founded it:

61 In the desert and drye wilderness hath
he made springes of water, and pooles
vpon the top of the mountaynes, that
the fluddes might poure downe from
the stony rockes, to water the earth.

62 He made man, and put his heart in the
midde of the body, & gaue him breath,
life, and vnderstanding.

63 Hea and the spirite of the almightie
God which made all thinges, and hath
searched the ground of al the secretes of
the earth.

64 He knoweth your imaginations and in-
ventions, and what ye thinke When ye
sinne and woulde hyde your sinnes.

65 Therfore hath the Lord searched and
sought out all your workes, and he shall
beray you all:

66 And when your sinnes are brought
forth, ye shall be ashamed before men,
and your owne sinne shall be your accu-
sers in that day.

67 What will ye do? how will ye hyde
your sinnes before God and his angels:

68 Behold, God him selfe is iudge, feare
him: leaue of from your sinnes, and for-
get your vnrightheousnesse, and meddle

D (ij) no

i. Cor. iij.

Par. 7.
Prov. 24.
Eccl. xij.

The booke

- no more with them: so shall God leade you forth, and deliuer you from all trouble.
- 69 For beholde, the heate of a great multitude is kindled ouer you, and they shall take away certayne of you, and shall slay for meate to the idols:
- 70 And they that consent vnto them, shall be had in derision, laughed to scorn, and troden vnder foote.
- 71 For there shall be in euery place, and in the next cities a great insurrection vpon those that feare the Lorde:
- 72 They shall be like mad men, they shall spare no man, they shall spoyle and wast such as yet feare the Lorde:
- 73 For their goods shall they take from them, and shut them out of their houses.
- 74 Then shall it be known who are my chosen, and they shall be tryed as the golde in the fire.
- 75 Heare O ye my beloued, sayth the Lorde: behold, the dayes of trouble are at hande, but I will deliuer you from the same.
- 76 Be not ye afrayde, dispaire not: for God is your captayne.
- 77 Who so kepeth my commaundementes and preceptes sayth the Lorde God, let not your sinnes waygh you downe, and let not your vnrightheousnesse be lift vp.
- 78 Who be vnto them that are bound with their sinnes, and couered with their wickednesse, lyke as a fielde is hedged in with bushes, and the path therof couered with thornes that no man may trauaile through: it is shut vp, and is cast into the fire for euer to be consumed therewith.

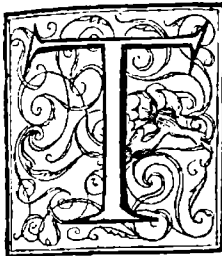
The end of the fourth booke of Esdras:

The booke of Tobias.

The firste Chapter.

¹ Tobias parentage. ³ His golines. ⁶ His equitie. ⁸ His charitie and prosperitie.
²³ He fleeth and his goodes are confiscate, ²⁵ and after restored.

A 1



Tobias was of the tribe & cite of Nephtali, which lyeth in the hye countreys of Galilee aboue Naasson, beside the way that leadeth to the west, hauyng the cite of Sephet byon the left side.

2 Though he was taken prisoner in the dayes of Salmanasar king of the Assyrians, neuerthelesse beyng in captiuitie, he forsoke not the way of trueth:

3 In so much that whatsoeuer he might get, he parted it dayly with his selowe prisoners and byethzen that were of his kinred.

4 And though he were younger then al in the tribe of Nephtali, yet did not he behaue him selfe childishly in his workes.

5 And when all the other went to the golden calves whiche Jeroboam the king of Israel had made, he alone fled al their companies,

6 And gat him to Hierusalem vnto the temple of the Lorde, and there worshipped the Lord God of Israel, saythfully offering of al his first frutes and tithes:

7 So that in the thirde yere, he ministered all the tithes vnto the straungers and conuertes.

8 These and such like thinges dyd he obserue according to the law of God when he was yet but yong.

9 But when he was a man, he toke out of his owne tribe a wyfe called Anna: and of her he begat a sonne, whom he called after his owne name,

10 And taught him from his youth by to feare God, and to refrayne from al sinne,

11 Now when he with his wife, his sonne, and with all his kinred, was come in captiuitie vnto the cite of Ninne,

12 What time as they all dyd eate of the nicates of the heathen: he kept his soule, and was neuer defiled in their nicates.

13 And for so much as he was mindeful of the Lorde in all his heart, God gaue him fauour in the sight of Salmanasar the king,

14 which gaue him power to go where he woulde, and so had he libertie to do whatsoeuer he woulde.

15 So went Tobias vnto all them that were in captiuitie [and comforted them] and gaue them wholsome exhortations.

16 And when he came to Ragas a cite of the Medes, hauyng tent talentes of siluer (of the thinges wherewith the king had honoured him)

17 And sawe among a great companie of people of his kinred, one Gabelus which was of his owne tribe, beyng in necessity, he gaue him the sayde wayght of siluer vnder an hande writyng.

18 After a long season, when Salmanasar the kyng was dead, and Sennacherib his sonne raigned in his steade, which hated the children of Israel:

19 Tobias went dayly throughout all his kinrede, and comforted them, and gaue of his goods to euery one of them as much as he might.

20 He fed the hungry, clothed the naked, and buried the dead and slayne, and that diligently.

21 And when Sennacherib the king came agayne and fled out of Iurie (what time as god punished him for his blasphemie) & in his wrath slue many of the children of Israel: Tobias buried their bodies.

22 But when it was told the king, he commaunded to slay him, and toke away all his goodes.

23 Neuerthelesse, Tobias with his sonne and with his wyfe, fled his way naked, and was hyd: for there were many that loued hym.

24 But after fourtie and fve dayes the king was slayne of his owne sonnes:

25 Then came Tobias agayne to his house, and all his goodes were restored vnto him.

The booke

The. ii. Chapter.

1 Tobias calleth the saythfull to his table. 3 He leaueth the feast to burie the dead. 10 Howe he became blind. 13 His wife laboureth for his liuing. 16 She reprocheth hym bitterly.



A



After those thinges, vpon a solempne day of the Lorde, Tobias made a good feast in his house,

2 And sayde vnto his sonne: Go thy way, & bring hyther some of our tribe, suche as feare God, that they may make merry with vs.

3 And when he was gone, he came againe, and told his father that one of the children of Israel lay slayne vpon the streete.

4 And immediatly he leapt from his table, left the feast, came fasting to the dead carcase, toke him and bare him priuily into his house, that when the sunne was downe he might safely burie him.

5 And when he had hyd the carcase, he did eate his meate with mourning and feare,

6 Remembryng the wordes that the Lord sayde by the prophete Amos: Pour hye feastes shalbe turned to sorowe and heauynesse.

Amos. viii c

7 But when the sunne was downe, he went his way and buried him.

"Of this nest of harte.

8 Then all his neyghbours reproued him,

saying: It is not long sence it was commaunded to slay thee because of this matter, and hast scarce escaped the danger of death: and buriest thou the dead againe?

9 Neuerthelesse, Tobias fearing God more then the king, toke the bodies of the slayne, and hyd them in his house, and buried them at midnights.

10 It happened vpon a day that he had buried the dead and was weery, came home and layed him downe by the wal, and slept.

11 And whyle he was asleepe, there fell downe vpon his eyes warme dowing out of the swalloes nest, so that he was blinde.

12 This temptation dyd God suffer to happen vnto him, that they which came after, might haue an example of his patience, like as of holy Job.

13 For in so much as he euer feared God from his youth vp, and kept his commaundementes, he grudged not against God that the plague of blindnesse chaunced vnto hym:

14 But remayned stedfast in the feare of God, and thanked God all the dayes of his lyfe.

15 For

- 15 For like as blessed Job was had in derision of kinges: euen so was he laughed to frogne of his elders and kinsfolkes, which sayde vnto him:
 16 Where is thy hope, for the whiche thou hast done almes and buried the dead:
 17 But Tobias rebuked them, and spake: Say not so,
 19 For we are the children of holy men, and loke for the lyfe whiche God shall geue vnto them that neuer turne their beleefe from him.
 19 And Anna his wyfe went dayly to the weauing worke:

- 20 And loke what liuing she coulede get with the labour of her handes, she brought it. And it happened that she toke a byd, and brought it home:
 21 And when her husband hearde it crye, he sayde, Loke that it be not stolen: restore it againe to the owners, for it is not lawfull for vs to eate or to touch any thing of theft.
 22 Then was his wyfe angry, and sayde: Nowe is thy hope become vayne openly, and thy almes deedes are manifest.
 23 With these and such like wordes did she cast him in the teeth.

The .iii. Chapter.

The prayer of Tobias. 7 Sara Raguels daughter, and the thinges that came vnto her. 12 Her prayer hearde. 19 The angell Raphael sent.

- 1 **T**hen Tobias toke it heauily, & with teares began to make his prayer,
 2 Saying: O Lord thou art righteous, and all thy iudgementes are true: yea al thy wayes are mercie, sayth fulnesse, and iudgement.
 3 And now O Lorde be mynde full of me, and take no vengeaunce of my sinnes, neither remember my misdeedes, neither the misdeedes of my forefathers.
 4 For we haue not ben obedient vnto thy commaundementes: therefore are we spoyled, brought into captiuite, into death, into derision and shame vnto all nations, among whom thou hast scattered vs.
 5 And now O Lorde, thy iudgementes are great: for we haue not done accordyng to thy commaundementes, neither haue we walked innocently before thee.
 6 And now O Lord, deale with me accordyng to thy will, and commaunde my spirite to be receaued in peace: for more expedient were it for me to die, then to liue.
 7 At the same time it happened that Sara the daughter of Raguel at Rages a cite of the Medes, was also reproched by one of her fathers handmaydes,
 8 That she had had seven husbandes, which as soone as they were gone in vnto her, were slayne of the deuyll, called Asmodeus.
 9 Therefore when she reproued the mayden for her fault, she answered her, say-

ing: God let vs neuer see sonne nor daughter of thee more vpon earth, thou killer of thy husbandes.

- 10 Wilt thou slay me also, as thou hast slayne seven men: At this voyce went Sara into an hye chamber of her house, and thre dayes and thre nightes she neither eate nor dranke.
 11 But continued in prayer, and besought God with teares, that he would deliuer her from this rebuke.
 12 Upon the thirde day it came to passe, that when she had made an end of prayer, she prayd the Lorde,
 13 Saying: Blessed be thy name O God of our fathers, whiche when thou art wroth shewest mercie, and in time of trouble thou forgettest the sinnes of them that call vpon thee.
 14 Vnto thee O Lorde turne I my face, vnto thee lift I by myne eyes.
 15 I beseeche thee O Lord, loose me out of the bondes of this rebuke, or els take me utterly away from of the earth.
 16 Thou knowest Lorde that I neuer had desire vnto man, and that I haue kept my soule cleane from all vncleynly lust:
 17 I haue not kept compaignie with those that passe their time in sport, neither haue I made my selfe partaker with them that walke in light behauour.
 18 An husband haue I consented to take, not for my pleasure, but in thy feare.
 19 Nowe peradventure epyther I haue ben vnworthy of them, or els were they vnnicee for me: for thou happily hast kept me to another husbande.

20 For why : thy counsell is not in the powder of man.

21 But every one that serueth thee is sure of this, that if his life be in tryng, it shal be crownded : and if he be in trouble, that God, no doubt, shal deliuer him: and if his life be in chastering, that he shall haue leaue to come vnto thy mercie.

[¶] Or, be a
fructuous.

22 For thou hast no pleasure in our dampnation: And why: after a tyme thou makest the wether faire and still, after

weeping & heauinesse thou geuest great ioy.

23 Thy name O God of Israel, be prayesed for euer.

24 At the same time were both their prayers heard in the sight of the maiestie of the hiest God.

25 And Raphael the holy angell of the Lorde, was sent to helpe them both, whose prayers came at one time together before God.

[¶] Or, they
received at one
time together.

The. iiii. Chapter.

Preceptes and exhortations of Tobias to his sonne.

A 1



When Tobias thought his prayer to be heard, that he might dye, he called vnto him his sonne Tobias,

2 And sayde vnto him: My sonne heare the wordes of my mouth, and lay them in thyne heart as a foundation.

3 When God taketh away my soule, burie thou my body: and holde thy mother in honour all the dayes of her life.

4 For thou oughtest to remember what and holbe great perylis she suffred for thee in her wombe.

5 And when she also hath fulfilled the tyme of her life, burie her beside me.

[¶] Or, about.

6 Haue God in thy thought all the dayes of thy life, and beware lest at any time thou consent vnto sinne, and lest thou let slippe the commaundementes of the Lorde our God.

7 Beue almes of thy goods, and turne neuer thy face from the poore: and so shall it come to passe, that the face of the Lorde shall not be turned away from thee.

8 Be mercifull after thy power.

9 If thou haue much, geue plenteously: if thou hast litle, do thy diligence gladly to geue of that litle:

10 For so gatherest thou thy selfe a good rewarde in the day of necessite.

11 For mercie deliuereth from al sinne and from death, and suffereth not the soule to come into darkenesse.

12 A great comfort is mercie before the hie God, vnto all them that shew it.

13 My sonne, kepe thee wel from al whor-

dome: and beside thy wife, suffer not thy selfe to knowe of sinne.

14 Let neuer pryde haue rule in thy minde: nor in thy worde: for in pryde began all destruction.

15 Whosoever worketh any thing for thee, immediatly geue him his hire, and loke that thy hired seruauntes wages remaine not at all with thee.

16 Loke that thou neuer do vnto another man, the thing that thou wouldest not another man shoulde do vnto thee.

17 Eate thy bread with the hungry and poore, and couer the naked with thy clothes.

18 Set thy bread and wine vpon the buriall of the righteous, and do not thou eate and drinke thereof with the sinners.

19 Aske euer counsell at the wyse.

20 Be alway praying of God, & beseeche him that he will order thy wayes, and that whatsoeuer thou denifest or takest in hand, it may remaine in him.

[¶] Or, shall.

21 I certifie thee also my sonne, that when thou wast yet but a babe, I deliuered ten talentes of siluer vnto Gabelus at Rages a cite of the Medes, and his hande wytyng haue I by me.

22 And therfore seke some meanes holbe thou mayest come by him, and receaue of him the sayd wayght of siluer, & geue him his hande wytyng againe.

23 My sonne, be not afrayde: truely it is we leade here a poore life, but great good shall we haue if we feare God, and depart from all sinne, and do well.

The

The .v. Chapter.

Tobias is sent to Rages. He meeteth with the angell Raphael, which did conduct him.

Then answered Tobias as his father, and said: Father, all that thou hast commaunded me wyl I doe, and that diligently.

But how I shall requyre this money I can not tell, neither doth he knowe me, nor I him: what token shall I geue him? And as for the way thither, I neuer knew it.

Then his father answered him, and saide, I haue his hand writing by me: which when thou shewest him, immediately he shall pay thee.

But go thy way nowe and get thee some faithfull man to go with thee for an hyre, that thou mayst receaue the money while I am yet liuing.

Then went Tobias out, and vpon the streete he founde a fayre young man standing, girded by, and as it were one redie to take his iourney.

And he knewe not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good young man?

He answered: Of the children of Israel. And Tobias said vnto him: Knowest thou the way that leadeth vnto the countrey of the Medes?

He answered: I knowe it well, & all those streates haue I gone oft times, and haue lodged with our brother Gabelus that dwelleth in Rages a citie of the Medes, which lyeth vpon the mount Ebatanis.

Tobias saide vnto him: I pray thee tary for me, till I haue tolde my father these thinges.

Then went Tobias in, and tolde his father all: At the which his father maruelled, and prayed that he woulde come in vnto him.

Now when he came in, he saluted him, and saide: Joy be with thee for euermore.

And olde Tobias saide: What toy can I haue that sit here in darkenesse, and see not the light of heauen?

The young man saide vnto him: Be of good cheare, God shall helpe thee

shortly.

And Tobias saide vnto him: Canst thou bring my sonne to Gabelus, vnto the citie of Rages in Medea: and when thou comest againe, I shall pay thee thy hyre?

And the angell saide vnto him: I shall leade thy sonne, and bring him to thee againe.

Then Tobias answered him: Tell me I pray thee, of what house or of what tribe art thou?

The angel Raphael saide vnto him: Seekest thou after the kindred of an hireling, or an hired man him selfe for thy sonne to go with him?

But that I make thee not carefull, I am Azarias the sonne of great Hannas.

And Tobias answered, Thou art come of a great kindred: but I pray thee be not displeased that I desire to know thy kindred.

The angell said vnto him: Thy sonne shall I leade forth safely, and bring him whole sounde to thee againe.

Then answered Tobias, and saide: Well, go on your way, and God be in your iourney, and his angell beare you company.

So when they had prepared all thinges that they woulde take with them in their iourney, Tobias bade his father and his mother farewell: and they went on their way both together.

Nowe when they were gone, his mother began to weepe, & saide: The staffe of our age hast thou taken away, and sent him from vs.

woulde God that money had neuer ben, for the which thou hast sent him away.

For our pouertie was sufficient for vs, why we shoulde haue counted it richesse, that we saw our sonne here.

Then saide Tobias vnto her: Weepe not, our sonne shall go safely and come to vs againe sounde, and thyne eyes shall see him.

For I trust that the good angell of God shall beare him company, and order well all the thinges that he doth,

so that he shall come to vs againe with
ioy.

28 At these wordes his mother leit of
from weeping, and held her peace.

The .viij. Chapter.

2 Tobias deliuered from the fische. 8 Raphael sheweth him certayne medicines.
13 He conducteth him toward Sara.

- 1 **T**obias went on his way, and a dogge follo-
wed him: and the first
2 night they abode by the water of Tigris.
Then went he out to wash his feete, and be-
holde there came forth an horrible
fishe to deuour him.
3 Of whom Tobias was afraide, and
cried with a loude voyce, saying: Lord,
he conuertyth vpon me.
4 And the angell saide vnto him: Take
him by the gyll, and drawe him to thee.
And he did so, and drew him vpon the
lande: and the fishe began to leape at
his feete.
5 Then saide the angell vnto him, Take
out the bowels of this fishe: & as for the
heart, the gal, and the lyuer, keepe them
by thee: for these thinges are necessary
and good for medicines.
6 Tobias did so, and rosted the flesch, and
they tooke it with them in their iour-
ney: the residue they salted, as much as
was sufficient for them, tyll they came
to Rages a cite of the Medes.
7 Then Tobias asked the angell, and
saide vnto him: I pray thee brother A-
zaria, tell me whereto are these thinges
good of the fishe that thou hast bidden
me keepe.
8 The angell answered him, and saide:
If thou layest a peece of the heart vpon
the coales, the smoke thereof dryueth a-
way all maner of euill spirites, whether
it be from man or from woman, so that
from thenceforth the same shall come
no more vnto them.
9 The gal is good to annoynt or to strike
the eyes withall, where as there is any
bleinshe in them, so that they shalbe
wholc.
10 And Tobias saide vnto him: where
wilt thou that we remaine: The angell
answered,
11 And saide: Here is a nye kinsman of
thyne and of thy tribe, one Raguel by

name, which hath a daughter called
Sara, & hath neither sonne nor daugh-
ter but her.

- 12 All his good belongeth vnto thee,
and thou must marry her.
13 And therefore desire her of her father, &
and he shall geue her thee to wyfe.
14 Then answered Tobias and saide:
As I vnderstand she hath ben maryed
vnto seuen husbannes, and they all are
dead: and I haue heard say, that the
deuill slue them.
15 I am afayd therfore lest such thinges
happen vnto me also: Which if it came to
passe, seeing I am the onely sonne of my
father and my mother, I should bryng
them in their age with sorowe to their
graues.
16 Then saide the angell Raphael vnto
him: Heare me, & I wyll tell thee what
they be, of whom the deuill hath pow-
er.
17 Namely, they that receaue mariage
after such a fashyon that they shut God
out from them and from their heart,
and geue them selues to their owne lust,
euen as it were an horse & a mule which
haue no vnderstanding: vpon such hath
the deuill pow-
er.
18 But when thou takest her, and art
come in to the chamber, withhold thy
selfe from her three dayes, and geue thy
diligence vnto nothing but vnto prayer
with her.
19 And in the first night, rost the lyuer of
the fishe, and the deuill shalbe driuen a-
way.
20 The second night shalt thou be recea-
ued into the company of the holy patri-
arches.
21 The third night shalt thou obtayne
the blessing of God, so that whole chyl-
dren shall be borne of you.
22 After the third night take the mayden
in the feare of God, and more for the de-
sire of children, then for any fleshely lust,
that in the seede of Abraham thou
mayest obtayne the blessing in children.
The

The .vii. Chapter.

Tobias marryeth Sara, Raguels daughter.

- 1 **W**hen went they into Raguel, which receaued them ioyfully.
- 2 And when Raguel looked vpon Tobias, he saide vnto Anna his wyfe: how lyke is this young man vnto my sisters sonne?
- 3 And when he had spoken this, he said: whence be ye ye young men and our brethren? They saide: Of the tribe of Nephtali, out of the captiuitie of Ninu.
- 4 Then said Raguel vnto them: Know ye my brother Tobias? They saide: yea we know him well.
- 5 And when he had spoken much good of him, the angell saide vnto Raguel: Tobias of whom thou askest, is this young mans father.
- 6 Then Raguel bowbed him selfe downe and wept, and toke him about the necke and kissed him,
- 7 And saide: Gods blessing haue thou my sonne, for thou art the sonne of a good vertuous man.
- 8 And Anna his wyfe, and Sara his daughter wept also.
- 9 Now when they had talked together, Raguel bade kill a wether, & to make a feast: And when he had exhorted them to sit downe to dinner,
- 10 Tobias saide: I wyll neither eate nor drinke here this day, except thou first graunt me my petition, and promise me to geue me thy daughter Sara.
- 11 When Raguel heard this, he was astonished, for he knewe what had happen-

- ned vnto the other seuen men that went in vnto her: and he began to feare that it shoulde chaunce vnto him also in lyke maner. And whyle he stood so in doubt, and gaue the young man no answer,
- 12 The angell saide vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wyfe: therefore might none other haue her.
- 13 Then saide Raguel: I doubt not but God hath accepted my prayers & teares in his sight:
- 14 And I beleue he caused you to come vnto me for the same intent, that this daughter of myne might be maryed in her owne kindred* according to the law of Moyses: And now doubt thou not but I wyll geue her vnto thee.
- 15 So he toke the right hande of his daughter, and gaue her into the right hande of Tobias, and saide: The God of Abraham, the God of Isaac, & the God of Jacob be with you, ioyne you together, and fulfill his blessing in you.
- 16 And they toke a letter, & made a writing of the mariage.
- 17 And then made they mery, and prayed God.
- 18 And Raguel called Anna his wyfe vnto him, and bade her prepare another chamber.
- 19 And thither he brought Sara his daughter, and she wept.
- 20 Then saide he vnto her, Be of good cheare my daughter: the Lorde of heauen geue thee ioy for the heauynesse that thou hast suffered.

Num. 36.

The .viii. Chapter.

2 Tobias driueth away the euill spirite. 4 He prayeth to God with his wyfe, 11 Raguel prepareth a graue for his sonne in lawe. 16 Raguel bleaseth the Lorde.

- 1 **A**fter that they had supped, they brought the young man into her.
- 2 Then thought Tobias vpon the wordes of the angel, and toke out of his bagge a peece of the lyuer of the fische, and layed it vpon the hotte coales.

- 3 So the angell Raphael tooke holde of the deuill, and sent him away, & bound him in the wilderness of the hygher Egypt.
- 4 Then spake Tobias vnto the virgin, and saide: Up Sara, let vs make our prayer vnto God to day, to morow, and ouer morow: For these three nightes wyll we reconcile our selues with God, and

* Or, the third day.
* Or, ioyne our selues to God.

The booke

and when the thirde holy night is past,
we shall ioyne together in the ducie of
marriage.

5 For we are the children of holy men,
and we may not come together as the
heathen that know not God.

6 Then stode they by both together,
and besought God earnestly that he
would preserve them.

7 And Tobias saide: O Lorde God of
our fathers, prayest thou of heauen
and earth, of the sea, welles, & fluddes,
and of all thy creatures that be therein,

8 Thou madest Adam of the * mould
of the earth, and gauest him Eua for an
helper.

9 And now Lorde thou knowest that
it is not because of voluptuousnes that
I take this sister of mine to wyfe, but
only for the loue of children, in whom
thy name may be blessed for euer.

10 And Sara saide: haue mercie vpon vs
O Lorde, haue mercy vpon vs, and let
vs both come whole and sounde toge-
ther to a good age.

11 And about the cocke crowing, it came to
passe, that Raguel called his seruantes:

12 And they went with him to make a
grau.

13 For he saide: It is chaunced now vnto
him peradventure as it did vnto the o-
ther leuen men that went in vnto her.

14 Now when they had made the graue,
Raguel came againe to his wyfe, and
saide vnto her: Send one of thy may-
dens to looke if he be dead, that I may
bury him afore it be light day.

15 So she sent a mayden to see: which

when he came into the chamber, found
them whole and sounde, sleeping toge-
ther.

16 And so she came againe, and brought
good tidings: Then Raguel and An-
na his wyfe prayed the Lorde,

17 And saide: Prayest thou O Lorde
God of Israel, that it is not happened
vnto vs as we thought.

18 For thou hast dealt mercifully with vs,
and put away from vs the enemy that
persecuted vs,

19 And hast shewed mercy vnto yonder
two the only borne children of their pa-
rentes: O Lorde, cause them to magni-
fie thee more perfectly, and to offer the
sacrifice of thy praye & of their health:
that all people may knowe that thou
only art God in all the earth.

20 And immediatly Raguel commaun-
ded his seruantes to fyll the graue that
they had made, with earth, afore it was
light,

21 And bade his wyfe prepare a feast,
& to make redie all thinges that were
necessary for meate, to such as went by
the way.

22 He caused two fat kine also and foure
weathers to be slaine, and meates to be
prepared for all his neighbours and
freindes.

23 And Raguel charged Tobias to re-
mayne with him two weekes.

24 As for all the good that he had, he
gaue Tobias the halfe of it, and made
this writing, that the halfe which re-
mayned, should fall vnto Tobias after
their death.

The .ix. Chapter.

The angell goeth to Gabelus, at the desire of Tobias which deliuereth the letter,
and receaueth the money.

1 **W**hen Tobias called vnto
him the angell, who
he thought to haue ben
a man, and saide vnto
him: Brother Azarias,
I pray thee hearken
vnto my wordes,

2 If I should geue my selfe to be thy
seruant, I shall not deserue thy prou-
dence.

3 Neuerthelesse, I beseeche thee that
thou wilt take the beastes and the ser-
uantes, & go vnto Gabelus in Rages
the cite of the Medes, and deliuer him

his hand writing, and receaue the mo-
ney of him, and pray him to come to my
marriage.

4 For thou knowest thy selfe that my fa-
ther doth number the dayes: and if I
tary one day to long, he wyll be sory in
his minde.

5 Now seest thou how earnestly Raguel
hath required me, so that I can not
say him nay.

6 Then toke Raphael foure of Raguel's
seruantes and two Camels, and
went vnto Rages the cite of the Me-
des: And when he had founde Gabe-
lus,

* O, this
health might
be graun
them.

Gen. 4.



- lus, he gave him his hand writing, and
recreaued all the money.
- 7 He tolde him also of Tobias the sonne
of Tobi, how all thinges had happened:
and caused him to come with him to the
marriage.
- 8 Now when he came into the house of
Raguel, he founde Tobias sitting at
the table: and he leaped vp, & they kis-
sed one another, and Gabelus wept,
and prayesd God,
- 9 And saide: The blessing of the God of
Israel haue thou, for thou art the sonne
of a right vertuous and iust man, and

- of one that feareth God, & geueth great
almes:
- 10 And blessing haue thy wyfe, and your
elders,
- 11 That ye may see your children, and
your childrens children vnto the third
& fourth generation: and your seebe be
blessed of the God of Israel, which
raigneth worlde without end.
- 12 And when they all had sayde Amen,
they went to the feast: but with the
feare of the Lorde held they the feast
of the marriage.

The .x. Chapter.

1 Tobias and his wyfe thinke long for their sonne. 10 Raguel sendeth away
Tobias and Sara.

- 1 **N**OW while young To-
bias made long tary-
ing, by reason of the
marriage, his father
was full of care & hea-
uinesse, saying: Canst
thou thinke what
shoulde be the cause that my sonne tary-
eth so long: or why he should be kept so
long there:
- 2 Thinkest thou Gabelus is dead, and
no man wyll geue him the money:
- 3 Thus began he to be very sorrowfull,
he and Anna his wyfe with him: and
began to wepe both together, because
their sonne was not come againe vnto
them at the day appoynted.
- 4 As for his mother, she wept with dis-
comfortable teares, and saide: Who is me
my sonne, Oh what ayled vs to send
thee away into a straunge countrey, thou
light of our eyes, thou staffe of our age,
thou comfort of our life, thou hope of
our generation:
- 5 Seeing all the thinges that we haue
are onely in thee, we shoulde not haue
sent thee away from vs.
- 6 Then Tobias [comforted her, and]
saide: holde thy peace, & be not discour-
ted, our sonne is whole and sounde:
the man that we sent him withall, is
faithfull enough.
- 7 Neuerthelesse, she might in no wyse
be comforted: but dayly went out, looked

- about, and went about all the streates
whereby she thought he should come a-
gaine: that if it were possible she might
see him coming a farre of.
- 8 But Raguel saide vnto his sonne in
lawe: O tary here, and I shall send a
messenger vnto thy father Tobias, to
tell him that thou art in good health.
- 9 Tobias saide vnto him: I am sure
that my father and my mother count
every day, and that their heartes are so-
rrowe.
- 10 So when Raguel had prayed Tobia-
as with many wordes, and he woulde
in no wyse heare him, he deliuered Sa-
ra vnto hym, & the halfe part of all his
good, in seruantes, and handmaydens,
in sheepe, in camels, and in kyne, & much
money: and so sent him away from him
with health and ioy,
- 11 And said: The holy angel of the Lord
be with you in your iourney, and bring
you soorth safe and sounde, that ye may
finde all thinges in good case with your
elders, & that myne eyes may see your
children afore I dye.
- 12 So the elders embraced their daugh-
ter, kissed her, and let her go:
- 13 Exhorting her to honour her father
& mother in law, to loue her husband,
to rule well her householde, to keepe her
house in good order, and to shewe her
selfe faultlesse.

The booke

The .xj. Chapter.

The returne of Tobias to his father. 11 How he was receaued. 15 His father hath his sight restored, and prayseth the Lorde.

¶ 1



As they now were going homeward againe, vpon the eleventh day they came to Charan, which lyeth in the halfe way toward Nine.

2 And the angell saide: Brother Tobias, thou knowest how thou hast left thy father:

3 Therefore if it please thee, we two wyl go before, and let the houtholde with thy wyfe & the cattaille come faire and softly after vs.

4 And when Tobias was content that they should go before, Raphael said vnto him: Take of the gail of the fishe with thee, for it shall be necessary. So Tobias toke of the gail, and they went their way.

5 But Anna the mother of Tobias late dayly by the way side vpon the toppe of an hill, from whence she might see farre about her.

6 And whyle she was wayting there for his comming, she looked a farre of, and anon she perceaued her sonne comming, and ranne and tolde her husband, saying: behold thy sonne commeth.

¶ 7 And Raphael saide vnto Tobias: As soone as thou comest into the house, immediately worship the lorde thy God, and geue thanks vnto him: then go to thy father, and kisse hym,

8 And straight wayes strike his eyes ouer with the gail of the fishe that thou hast brought with thee: For be sure that his eyes shall straight way be opened, and thy father shall see the light of heauen, and shal reioyce at the sight of thee.

9 Then the dogge that had ben with them in their iourney, ranne before, and came as a messenger, and wagged his

taile for gladnesse.

10 So the blynde father arose, and began to runne, and stumbled with his feet: and gaue a seruaunt his hand, & ranne to meete his sonne,

11 Receaued him, and kissed him, he and his wyfe, and they both began to weepe for ioy.

12 Now when they had worshipped and thanked God, they sat downe.

13 Then tooke Tobias of the fishes gail, and annoynted his fathers eyes:

14 And taryed halfe an houre, and then began the blemishe to go out of his eyes, lyke as it had ben the white skynne of an egge:

15 which Tobias tooke, and drew from his eyes, and immediately he receaued his sight.

16 Then they praysed God, he and his wyfe, and all they that knew hym.

17 And Tobias saide: O Lorde God of Israel I geue thee prayse & thanks, for thou hast chastened me, & made me whole: And lo, now do I see my sonne Tobias.

18 After seuen dayes, came Sara his sonnes wyfe also whole and sound, with all the houtholde and cattaille, with camels, & much money of his wyues, and with the money that he had receaued of Gabelus.

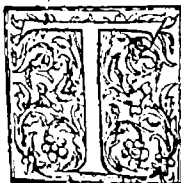
19 And he tolde his father and his mother all the benefites which God had done for him by the man that led him.

20 Achior also and Rabath Tobias sister sonnes came, and were glad, and reioyced with him, by reason of all the good thinges that God had shewed vnto him: And so for the space of seuen dayes they made mery, and were right ioyfull euery one.

The .xii. Chapter.

Tobias declareth to his father the pleasures that Raguel had done him. 5 the which he would recompence. 11 Raphael declareth that he is an angell sent of God.

¶ 1



hen Tobias called his sonne vnto him, & sayd: what may we geue this holy man, that went with thee?

Tobias answered his father, and sayde:

Father, what rewarde shall we geue him: or what thing can deserue his benefites?

3 He hath ben my guyde, and brought me safe againe: he receaued the money from Gabelus, he caused me to get my wyfe, he droue the euill spirite from her, he

- he hath ben an occasion of gladnesse to her father and mother, he deliuered me that I was not deuoured of the fishe, he hath made thee to see the light of heauen: yea, we all haue receaued great good of him.
- 4 Holbe shoulde we worthyly deserue these thinges vnto him: But I pray thee my father that thou wilt desire him, if happily he wil boughse to take with him the halfe of all that we haue brought.
- 5 So the father & the sonne called him, toke him asyde, and began to pray him that he woulde be content to take in good worth the halfe part of all that they had brought.
- 6 Then saide he secretly vnto them: praye ye the God of heauen, and geue thanks vnto him before al men lyuing: for he hath shewed his mercy vnto you.
- 7 It is good to hide the kinges secreete: but to shewe and to praye the workes of God it is an honorable thing.
- 8 Prayer is good with fasting, and mer- cie is better then to hooorde by treasures of golde.
- 9 For mercie deliuereth from death, clen- seth sinne, & causeth to finde mercie and lyfe euerlasting.
- 10 But they that do sinne and vnrighte- ousnesse, are the enemies of their owne soule.
- 11 Wherefore I tell you the trueth, and wyll hide no secret saying from you.
- 12 When thou prayest with teares, and buriedst the dead, and ledest thy dynner and hyddest the dead in thynne house vpon the day time that thou mightest bury them in the night, I offered thy pray- er before the Lorde.
- 13 And because thou wast accept and be- loved of God, it was necessary that temptation should trye thee.
- 14 And now he hath the Lorde sent me to heale thee, and to deliuer Sara thy sonnes wyfe from the euill spirite.
- 15 For I am Raphael an angell, one of the seuen that stande before the Lorde.
- 16 When they heard this, they were sore afraid, and trembled, and fell downe vpon their faces vnto the grounde.
- 17 Then saide the angell: Peace be with you, feare not.
- 18 For where as I haue ben with you, it is the wil of God: geue prayse & thanks vnto him.
- 19 You thought that I did eate & drinke with you, but I vse meate that is inuisi- ble, and drinke that can not be seene of men.
- 20 Now therfore is the time that I must turne againe vnto him that sent me: but be ye thankfull vnto God, and tell out all his wonderous workes.
- 21 And when he had spokē those wordes, he was taken away out of their sight, so that they could see him no more.
- 22 Then fell they downe flat vpon their faces by the space of thre houres, and prayed God: and when they rose vp, they tolde all his wonderous workes.

Gen. 21. 1.
Jud. xiii. c.

¶ The .xiii. Chapter.

A thanks geuing of Tobias, who exhorteth all to praye the Lorde.

- 1 **T**hen olde Tobias opened his mouth & pray- sed the Lorde, & sayde: Great art thou O Lord for evermore, and thy kingdome world with out end.
- 2 For thou scourgest and healest, thou ledest vnto hell & bringest out againe: and there is none that may escape thynne hande.
- 3 O geue thanks vnto the Lorde ye children of Israel, and praye him in the sight of the heathen:
- 4 For among the heathen which knowe him not hath he scattered you, to the in- tent that ye should shew forth his mar-




vellous workes, and cause them for to knowe that there is none other God al- mighty but he.

- 5 He hath chastened vs for our mis- deedes, & for his owne mercie sake shall he saue vs.
- 6 Consider then how he hath dealt with you, and prayse him with feare & dread: and magnifie the euerlasting king in your workes.
- 7 I wyll prayse him euen in the lande of my captiuitie: for he hath shewed his maiestie vnto a sinfull people.
- 8 Turne you therfore O ye sinners, and do righteousnesse before God, and be ye sure that he wyll shew his mercy vpon you.

- 9 As for me and my soule, we wyll reioyce in God.
- 10 I praye the Lorde all ye his cholen: hold the dayes of gladnesse, & be thankfull vnto him.
- 11 O Hierusalem thou cite of God, the lorde hath punished thee for the workes of thyne owne handes.
- 12 I praye the Lorde in thy good thinges, & geue thankes to the euerglasting God, that he may build by his tabernacle againe in thee, that he may call agayne vnto thee all such as be in captiuitie, and that thou mayest haue ioy for euermore.
- 13 With a faire light shalt thou shyne, and all the endes of the worlde shall honour thee.
- 14 The people shall come vnto thee from farre, they shall bring giftes, and worship the Lorde in thee, and thy land shall they haue for a sanctuary: for they shall call vpon the great name in thee.
- 15 Cursed shall they be that despise thee, and all that blasfeme thee shall be condemned: But blessed shall they be that build thee by.
- 16 As for thee thou shalt reioyce in thy children: for they all shall be blessed, and gathered together vnto the Lorde.
- 17 Blessed are all they that loue thee, and that be glad of thy peace.
- 18 Prayle thou the Lorde, O my soule: for the Lorde our God hath deliuered his cite Hierusalem from all her troubles.
- 19 I wyll count my selfe happy, if my seede remaine to see the clarenes of Hierusalem.
- 20 The gates of Hierusalem shall be builded with Sapphir and Smaragde, and all the compasse of her walles with precious stones.
- 21 All her streates shall be paved with white and fayre stone, and in all streates shall Halleluia be song.
- 22 Praised be the Lorde which hath exalted her, that his kingdome may be by on her for euermore, Amen.

The .xiii. Chapter.

5 Lessons of Tobias to his sonne. 6 He prophecieth the destruction of Ninue. And the restoring of Hierusalem and the temple. 13 The death of Tobias and his wyfe. 16 Tobias the younger, his age and death.

- 1  So Tobias made an end of speaking: And after that Tobias had gotten his sight agayne, he lyued fourtie & two yeres, & sawe his childrens children.
- 2 Nowe when he was an hundred and two yeres olde [he dyed, and] was buried honorably in Ninue.
- 3 For when he was sixe and fiftie yeres of age, he lost the sight of his eyes: and when he was thre score yeres olde, he gatc his sight agayne.
- 4 The residue of his lyfe led he in ioy, and increased well in the feare of God, and departed in peace.
- 5 But in the houre of his death he called vnto him his sonne Tobias, and seuen young¹⁰ springaldes his sonnes children, and saide vnto them:
- 6 The destruction of Ninue is at hand, (for the word of the Lorde can not fayle) and our brethzen that are scattered out of the lande of Israel, shall come thither agayne.
- 7 And the whole lande of it that hath ben waste, shall be filled, and the house of God that was brent in it, shall be builded againe: and all such as feare God, shall retorne thither,
- 8 The heathen then also shall forsake their idols, and come to Hierusalem, and dwell there:
- 9 And all the kinges of the earth shall be glad in her, and worship the Lord God of Israel.
- 10 And therfore my children, heare your father, serue the Lorde in the trueth, seeke after his wyll to do the thing that pleaseth him:
- 11 Commaunde your children that they do right, geue almes, be mindefull of God, and euer to be thankfull vnto him in trueth and with all their power.
- 12 Heare me now therfore my children, and abyde not here: but in what day to euer ye haue buryed your mother by me in one sepulchre, get you from hence:
- 13 For I see that the wickednesse of it shall bring it to destruction and end.
- 14 After the death of his mother, Tobias departed away from Ninue, with his

¹⁰ 10, young
Puppes.

his wife, and children, and with his childrens children, and came againe to his father and mother in lawe,
 15 And founde them whole and in a good age, and toke the care of them: and he closed their eyes, and was heyre vnto all Raguels goodes, and saue the fyft generation, and his childrens children.

16 And ninetie and nine yeres beyng ended in the feare of God, they buried him with ioye.

17 And al his kindred and posteritie continued in a good life and holy conuersation: so that they were loued and accepted both of God and men, and of all the people of the lande.

The ende of the booke of Tobias.

The booke of Iudith.

The first Chapter.

2 The building of Ecbatans. 5 Nabuchodonosor made warre against Arpharad and ouercame him. 12 He treateneth them that woulde not helpe him.

1 **A**rpharad the king of the Medes subdued many people vnto his dominion, and buylded a noble strong cite, whiche he called Ecbatans.

2 The walles of it made he of free stone foure square, seuentie cubites hie, and thirtie cubites brode: he made towres therevpon an hundredth cubites hie.

3 But along the foure corners euery side was twentie foote brode: he made the portes in the height, like as the towres.

4 [This king] trusted in his mightie hoast, and in his glorious charets.

5 So in the twelfth yere of his raigne, it happened that Nabuchodonosor the king of the Assyrians whiche raigned in the great cite of Ninue, fought against Arpharad:

6 And ouercame him in the great fildes called Ragau beside Euphrates, and

Tigris, and Tadarion in the fildes of Errioth the king of the Elites.

7 Then was the kingdome of Nabuchodonosor exalted, and his heart was lifted vp: and he sent vnto all them that dwelt in Cilicia, in Damascus, and Libanus:

8 And vnto the heathen that dwelt in Carmel, and Cedar, and to such as dwelt in Galilee in the great fildes of Esdrelon:

9 To all them that dwelt in Samaria, and beyonde the water of Iordane vnto Hierusalem, and the whole lande of Jesse, vnto the borders of Ethiopia:

10 Vnto all these dyd Nabuchodonosor the king of the Assyrians send messengers.

11 But they all with one consent woulde not agree vnto him, and sent the messengers againe emptie, and put them alway without honour.

12 Then Nabuchodonosor the king toke indignation at all those landes, & swore by his trone and by his kingdome that he woulde be auenged of all those countreys.

The booke

The. ii. Chapter.

1 Nabuchodonosor commaunded presumptuously that al people should be brought in subiection, and to destroy those that disobeyed him, 7 The preparatyon of Holophernes arme. 12 The conquest of his enemies.

¶ In the thirteenth yere of king Nabuchodonosor, vpon the twentie & two day of the firste moneth, it was deuised in the court of Nabuchodonosor the king of

the Assyrians that he woulde reuenge him selfe.

- 2 So he called vnto him all the elders, all his captaynes and men of warre, and shewed them his secret counsell,
- 3 And told them that his purpose was to bring the whole earth vnder his dominion.
- 4 Now when they were all content with this saying, Nabuchodonosor the king called Holophernes the chiefe captayne of his warres,
- 5 And sayde vnto him: Go thy way forth against all the kingdomes of the West, and specially against those that haue despised my commaundement.
- 6 Thou shalt spare no realme, all strong cities shalt thou bring in subiection vnto me.
- 7 Then Holophernes called together all the captaynes & rulers of all the power in Assyria, and mustred the souldiers vnto the host like as the king commaunded him (namely) an hundred and twentie thousande fighting men vpon foote, and twelue thousande archers vpon horsebacke.
- 8 All his ordinaunce sent he before with an innumerable multitude of camels, so that the host was well prouided for with oren and small cattell, & that without number.

9 He appoynted to prepare come out of all Syria in his passage.

10 Much gold and siluer also toke he out of the kinges house.

11 So he toke his iourney and all his host, with charets, horsemen, and archers: of whom there were so many that they couered the ground of the land like the grasshoppers.

12 And when he was gone past the borders of the Assyrians, he came towarde the great mountaynes of Ange, whiche lye vpon the left side of Cilicia: and so he went by into all their castels, and wunne euery strong holde.

13 As for the welch citie of Belothus, he brake it downe, & spoyled all the children of Tharsis and the Amalekites, whiche lay towarde the wilderness and vpon the south side of the lande of Chellon.

14 He went ouer Euphrates also, & came into Mesopotamia, and brake downe all the hie cities that were there, from the brooke of Hambe till a man come to the sea:

15 And he toke the borders in from Cilicia vnto the coastes of Japhet towarde the south.

16 He carped away all the Medians, and spoyled al their goods, and whosoever withstood him he slue them with the sword.

17 After this, he went downe into the felde of Damascus in the time of harvest, and burnt by all the come, and all the trees and vines he caused to be cut downe:

18 And the feare of him fel vpon all them that dwelt on the earth.

The. iii. Chapter.

1 The people subiect to Holophernes. 12 He destroyed their gods that Nabuchodonosor might onely be worshipped.

¶ Of the kinges & princes of al the cities & landes sent their embassadours, namely they of Syria and Mesopotamia, Syria Sobal, and Libya, and Cilicia,

which came to Holophernes, and sayde:

- 2 Let thy wrath cease towarde vs: It is better for vs to serue the great king

Nabuchodonosor with our liues, and to be subiect vnto thee, then that we should dye, and with our slaughter suffer the euils of our bondage.

- 3 All our cities and possessions, al mountaynes and hilles, all fieldes, great and small cattell, sheepe, goates, horses, and camels, all our gooddes and householdes be in thy power.

4 Under

- 4 Under thy subiection be al that we haue.
 5 We our selues and also our chyldren wilbe thy seruantes.
 6 Come vnto vs peaceable lord, and blesse our service at thy pleasure.
 7 Then came Holophernes downe from the mountaynes with horsemen & great powder, and conquered all strong fenced cities, and all that dwelt in the lande.
 8 And out of all cities he toke strong men and such as were meete for the warre [to helpe hym.]
 9 And there came such a feare vpon those countreys, that the indwellers of al the cities, the princes and rulers, and the people together, went forth to meete hym as he came:
 10 And receaued him [honorable] with garlandes and torches, with daunces, tappettes, and pipes.

- 11 Neuerthelesse though they dyd this, yet might they not swage his rigorous stomacke.
 12 But he destroyed their cities, and helved downe their wooddes.
 13 For Nabuchodonosor the king had commaunded him that he should roote out all the gods of the lande, to the intent that he only might be called [and taken] for god of the nations, which Holophernes with his powder might bring vnder him.
 14 So went he through Syria Sobal, and through all Appainea, and all Mesopotamia, and came to the Idumeans in the lande of Gabaa,
 15 And toke their cities, and remayned there thirtie dayes, in whiche space he caused all the whole multitude of his host to be gathered together.

The .iiii. Chapter.

1 The Israelites were afrayde and defended their countrey. 5 Eliacim the priest wyppeth to Bethulia, that they shoulde fortifie them selues. 8 They cried to the Lord, and humbled them selues before hym.

- 1 **W**hen the chyldren of Israel that dwelt in Iurie heard this, they were sore afrayde of him.
 2 There came such trembling also & feare vpon them, lest he shoulde do vnto the cite of Hierusalem and the temple of the Lord, as he had done to other cities and their temples.
 3 So they sent into all Samaria rounde about vnto Jericho, [toke in] and occupied all the toppes of the mountaynes:
 4 And made fast the townes with walles, and prepared corne for them against the battayle.
 5 Eliacim also the priest wrote vnto all them that dwelt towarde Eldzielon, which lieth ouer against the great fildes by Dorham, & vnto all those by whom men might haue passage vnto them,
 6 That they shoulde take in the wayes of the mountaynes, whereby there might be any way and passage to Hierusalem, and that they shoulde holde diligent watch where any straye was bewitte the mountaynes.
 7 And the chyldren of Israel dyd as Eliacim the priest of the Lord had commaunded them.

- 8 And all the people cryed vnto the Lord earnestly, and humbled their soules with fasting and prayers, they & their wyues:
 9 The priests put on heery clothes, and layed the young babes before the temple of the Lord, and couered the altar of the Lord with an heery cloth:
 10 And with one accorde they cryed vnto the Lord God of Israel, that their chyldren should not be geuen into a pray, and their wyues into a spoyle, that their cities should not be layed waste, and that their sanctuarie shoulde not be vnholowed, and so they to be a shame and rebuke vnto the heathen.
 11 Then Eliacim the hye priest of the Lord, went rounde about al Israel, and spake vnto them,
 12 Saying: Be ye sure that the Lord will heare your petitions, if ye continue stedfast in fastinges and prayers in the sight of the Lord.
 13 Remember Moyses the seruant of the Lord, which ouerthelpe the Amalechites that trusted in their might and power, in their host, in their shieldes, in their charrets and horsemen, not with weapons, but with holy prayers.
 14 Euen so shall all the enemies of Israel be, if ye continue in this worke that ye haue begun.

The booke

- 15 So vpon this exhortation they continued in prayer before the Lorde.
 16 In so much that they whiche offered burnt sacrifices vnto the Lord, offered the offerings vnto the Lorde, being arrayed

in heery clothes, and had ashes vpon their heades.

- 17 And they all besought God from their whole heart, that he woulde visite his people of Israel.

The .v. Chapter.

1 Achioz the Ammonite doeth declare to Holophernes of the maner of the Israelites.

- A**ND worde came to Holophernes prince of the warre of the Assyrians, that the children of Israel prepared them selues to make resistance, and howe they had stopped the wayes betwixte the mountaynes.
 2 Then was he exceeding wroth, and called all the princes of Moab, and the captaines of Ammon,
 3 And sayde vnto them: Tell me what people is this that kepeth in the mountaynes: What maner and howe great cities theirs are: what is their powder: What maner of host haue they: Who is their captayne:
 4 And why do they despise vs more then all those that dwell in the east, and come not forth to meete vs, that they might receaue vs with peace:
 5 Then Achioz the captayne of all the Ammonites answered, and sayde: Syr, if it please thee to heare, I will tell the truth before thee concerning this people that dwell in the mountaynes, and there shall no vntreuth go out of my mouth.
 6 This people is of the generation of the Chaldees:
 7 They dwell first in Mesopotamia; for they woulde not folowe the gods of their fathers that were in the lande of the Chaldees,
 8 And so forsoke they the custome of their forefathers which had many gods, and worshipped one God that made heauen and earth: Whiche also commaunded them that they shoulde go from thence and dwell at Charan.
 9 Nowe when there came a dearth into the whole lande, they went downe to Egypt, and there they dwell foure hundred yeres, in the whiche they multiplied greatly, that their host might not

benumbed.

- 10 And when the king of Egypt oppressed them, and yoked them in buyding of his cities with making of say and bricke, they cryed vnto God their Lord which punished the whole lande of Egypt with diuers plagues.
 11 And when the Egyptians had cast them out of the plague ceased from them, and they folowing after them to take them to bring them againe into their bondage:
 12 Whyle they were flying away the God of heauen opened the sea, so that the waters stood fast vpon both the sides as a wall, and these went through the bottom of the sea drye shod.
 13 In the whiche place when an innumerable people of the Egyptians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one to tell them that came after howe it happened.
 14 So when this people was passed through the red sea, they came into the wilderness of mount Sina, where neuer man might dwell afore, and where the sonne of man had neuer rested.
 15 There were the bitter waters made sweete for them that they might drinke, and fourtie yeres had they meate from heauen.
 16 Whersouer they went, without bow and arrow, without buckler or sworde, there God fought for them, and caused them to haue the victorie.
 17 Yea, no man was able to hurt this people, except it were when they departed vnfaithfully from the worshipping of the Lorde their God.
 18 But as ofte as they worshipped any other beside their God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusion.
 19 Neuerthelesse, as ofte as they were sorry for their departing from the worshipping

Jent. xii. a.

Gen. xvi. c.
 Act. vii. a.
 Exo. xii. f.
 Gal. iii. c.

shippe of their God: the same God of heauen gaue them power & strength to withstande [their enemies.]

20 * Moreover, they slue the king of the Chanaanites, Jebusites, Pherezites, Bethites, Hevites, and Amorites, and all the mightie in Hesebon, and toke their landes and cities in possession:

21 And so long as they sinned not in the sight of their God, it went well with them: For their God hateth vnrighteousnesse.

22 * For in times past when they went out of the way which God had geuen them that they shoulde walke in it, they were destroyed in diuers battayles of many nations, and many of them were caried alway prisoners vnto a strange countrey.

23 * But now lately they haue turned their selues agayne vnto the Lord their God, and are come together agayne out of the countreys where they were scattred abroad: and thus haue they conquered these mountaynes, and dwel therein: and as for Hierusalem where their sanctuarie is, they haue it againe in possession.

24 And therfore my Lord, make diligent inquisition, if this people haue done wickednesse in the sight of their God,

then let vs go bp against them: for doubtlesse their God shall deliuer them into thy handes, and subdue them vnto thy power.

25 But if this people haue not displeased their God, we shall not be able to withstande them: for their God shall defende them, and so shall we be a shame to all the worlde.

26 Nowe when Achior had spoken out these wordes, all the great men of Holophernes were wroth, and thought to slay him, and sayde one to another:

27 What is he this which dare say that the childe of Israel are able to withstande Nabuchodonosor the king and his hostes: where as they are an vn-weaponed people, without strength or vnderstanding of the feates of warre:

28 That Achior therfore may know that he hath deceaued vs, we will go bp into the mountaynes: and when the mightie men of them are taken, he with them shall be stickte with the sword:

29 That all the people may knowe that Nabuchodonosor is the God of the earth, and that there is none other beside him.

The .vi. Chapter.

1 Holophernes blasphemeth God, whom Achior confessed. 14 Achior is deliuered into the handes of them of Bethulia. 18 The Bethulians crye vnto the Lord.

1 **W**hen they had left of speaking, Holophernes toke sore indignation, and sayde vnto Achior:

2 For so much as thou hast prophesied vnto vs, saying, That the people of Israel shall be defended of their God: I will shew thee that there is no God but Nabuchodonosor,

3 yea, when we slay them all as one man, thou also shalt perishe with them through the sword of the Assyrians, and all Israel shall be destroyed with thee:

4 And then shalt thou feelee that Nabuchodonosor is the lord of the whole earth: then shall the sword of my knight-hood go through thy sides, & thou shalt fall downe stickte among the wounded of Israel, and shalt not come to thy

selfe agayne, but be vtterly destroyed with them.

5 Furthermore, if thou thinkest thy prophesie to be true, why dost thou then chaunge thy colour: why art thou afraid: Thinkest thou that my wordes are not able to be perfourmed:

6 But that thou mayest knowe that thou shalt feelee these thinges with them, beholde from this houre forth will I send thee vnto yonder people, that when the punishment of my sword (which they haue worthily deserved) falleth vpon them, thou mayest be punished with them.

7 So Holophernes commaunded his seruantes to take Achior, & to cary him vnto Bethulia, and to deliuer him into the handes of the childe of Israel.

8 Then Holophernes seruantes toke him,

The booke

him, and went through the playne field:
But when they drewe nye vnto the
mountaynes, the flying casters came out
against them.

- 9 Neuerthelesse they gat them away by
the fier of the mountayne, and bounde
Achior hande and foote to a tree, and so
left him bounde With Witches, and tur-
ned againe vnto their lordc.

10 After that, the children of Israel went
downe from Beth hulia, came vnto him,
loosed him, brought him into Bethulia,
set him in the midst of the people, and
asked him what the matter was that
the Assyrians had left him bounde:

11 **O**thas the soune of Othia of the tribe of Simeon, and Charim which is also called Gorthoniel, were the principal rulers at the same time.

12. **¶** Nowe when Achloz stood in the midst of the senatours, and before them al, he tolde them what aunswere he gaue holophernes to the thing that he asked him, & how holophernes people would haue slayne him for so saying:

13 And hoide holophernes him selfe Was
wroth, and commaunded him for the
same cause to be deliuered vnto the Is-
raelites; that when he ouercame the
chilozen of Israel, he might commaunde
Achizor also to be put to death with di-
uers tormentes, because he sayde, The
God of heauen is their defender.

E 14 And when Achior had playnly told out
all these thinges, all the people fel downe

upon their faces, praying the Lord, and
powred out their prayers together vnto
the Lord, With a generall complaynt
and weeping,

- 15 And sayde: O Lord God of heauen and of earth, beholde their pryde, and loke vpon our lowlinesse, and consider howe it standeth with thy sayntes, and make it to be knowen that thou forsakest not those which holde them fast by thee: and howe that thou bringest them low that presume of them selues, and make their boast in their owne strength.

16 So when the weeping and prayer of the people (whiche they had made the whole day long) was ended , they comforted Achior,

17 Saying: The God of our fathers,
whose power and strength thou hast
prayed, shall so rewarde thee, that thou
shalt rather see their destruction.

18 When the Lorde our God then shall
geue his seruantes this libertie, God
be also With thee among vs: so that as it
shall please thee, so thou With all thyne
mayst dwell With vs.

19 Now when Othas had ended the coun-
sel, he toke him into his house, and made
a great supper,

20 Called the elders to it: and so they refreshed them selues after the fasting.

21 And after ward Was al the people called together, Whiche made their prayers all the night long in the congregation, and besought the God of Israel for helpe.

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The. vii. Chapter.

¹ Holophernes doeth besiege Bethulia. ⁸ The counsell of the Idumeans, and other against the Israelites. ² The Bethulians murmur against the gouernours for lacke of water.

- T**he next day holopher-
nes commaunded his
hoast to go by against
Bethulia.

There were an hundred and twentie thousande fighting men on foote, and two and twentie thousande horsemen, beside the preparing of them that were wunne, and came to them on every side out of the countreys and citie which he had taken.

3 All these prepared them selves vnto the
battayl against the Iſraelites, and came
on by the hill ſide, vnto the top that looketh

ouer against Dothain, from the place
which is called Belma, vnto Chelmon
that lyeth towarde Ebelon.

4 Nowe when the children of Israel sawe so great multitude of the Assyrians, they fell downe flat vpon the grounde, strawed ashes vpon their heades, and prayed with one accorde that the God of Israel woulde shewe his mercie vpon his people.

5 And so they toke their Weapons, and sat
betwixte the mountaynes in the narrow
place, and kept the way day and
night.

6 But whyle Holophernes was going
rounde

rounde about, he founde the water spring, whiche from the south side was conueyed into the citie be a conduite, and he commaunded their conduite to be cut in sunder.

7 There were welles also not farre from the walles, whiche they vsed secretly, more for pleasure then for necessitie.

8 Then went the Ammonites and the Moabites vnto Holophernes, and sayd: The children of Israel trust neither in speare nor arrow, but haue taken in and kepe the mountaynes, and steepe hilles defende them.

9 That thou mayest overcome them therfore without the striking of any battayl, let men to kepe the welles that they drawe no water out of them, so shalt thou destroy them without sworde, or at the least they shall be so feeble that they must be sayne to geue ouer the citie, which they thinke not able to be wunne for so much as it lyeth in the mountaynes.

10 These wordes pleased Holophernes wel and all his men of warre, and he set an hundred at euery well round about.

11 And when this watch had endured twentie dayes, the cisternes and all that had water fayled them that dwelt in the citie of Bethulia, so that in the whole citie they had not drinke inough for one day, for the people had water geuen them dayly in a measure.

12 Then came the men and women, young persons and children, al vnto Olias, and sayd al with one voyce:

13 God be iudge betwixt vs and thee, for thou hast dealt euill with vs: thou wouldest not speake peaceably with the king of the Assyrians, therefore hath God solde vs into their handes.

14 And there is no man to helpe vs, whereas we are brought downe before their eyes in thirst and great destruction.

15 Therefore gather now together all the people that be in the citie, that we may

all yeelde our selues wyllingly vnto the people of Holophernes.

16 For better it is that we be captiue and prayse the Lorde with our liues, then to be slayne & perishe, and to be laugh- ed to scozne and shamed of euery man when we see our wiues and children die before our eyes.

17 We take heauen and earth this day to recorde, & the God of our fathers, whiche punisheth vs according to [the deseruing of] our sinnes [and geue you warning,] that ye geue vp the citie now into the power of Holophernes hoast, that our end may be short with the sworde, which els shall endure long for want of water and for thirst.

18 When they had spoken out these wordes, there was a great weeping and howling in the whole congregation [and that of euery man,] and they cryed "a whole houre long vnto God with one voyce,

"Dj. many
houres.

19 Saying: We haue sinned with our fathers, we haue done a nisse, we haue dealt wickedly.

20 Thou that art gracious haue mercie vpon vs, or punishe our vnrightheousnes with thyne owne scourge, and geue not thole ouer that knowledg thee, vnto a people which knowe thee not:

21 That they may not say among the heathen, where is their God?

22 And when they were so weery with this crying and weeping that they helde their peace,

23 Olias stood vp with watry eyes, and sayde: Take good heartes vnto you deare brethren [and be of good cheare,] and let vs wayte yet these fīue dayes for mercie of the Lorde:

24 peradventure he shall put away his indignation, & geue glorie vnto his name.

25 But if he helpe vs not when the fīue dayes are past, we shall do as ye haue sayde.

The booke

The .viii. Chapter.

1 The parentage, life, and conuersation of Iudith. 11 She rebuketh the fayntnesse of the gouernours. 12 She sheweth that they shoulde not tempte God, but waite vpon him for succour. 31 Her enterpryse against the enemies.

21



And it happened, when these wordes came to the eares of Iudith a widdowe, which was the daughter of Merari, the sonne of Idor, the sonne of Joseph,

the sonne of Osi, the sonne of Elai, the sonne of Hamoz, the sonne of Gedeon, the sonne of Raphaim, the sonne of Achitob, the sonne of Belechia, the sonne of Enan, the sonne of Nathania, the sonne of Salathiel, the sonne of Simicon, the sonne of Ruben:

2 And her husband was called Manasses, whiche dyed in the dayes of the barlye haruest.

3 For whyle he was binding the sheaues together in the fildes, the heate came vpon his head, and he died at Bethulia his cite, and there was he buried beside his fathers.

4 Noibe was Iudith his desolate wyde dole thre yeres, and sixe monethes.

5 And in the higher partes of her house she made her selfe a priue chamber, where she dwelt, being closed in with her maydens.

6 She ware a smocke of heere, and fasted al the dayes of her life, except the Sabbahtes, and newe moones, and the solempne dayes that the people of Israel kept.

25 7 She was a very faire and beautiful person, her husbände also had left her great riches, a plenteous houthold, great vnumerable possessions, & many cattell.

8 This Iudith was a woman of a very good report with euery one, for she feared the Lord greatly: and there was no body that spake an euill worde of her.

9 When this Iudith hearde how Osi had promised the people that after the fift day he woulde geue vp the cite vnto the Assyrians, she sent for the elders, Chabai and Charai.

10 And when they came to her, she sayde: what thing is this wherein Osi hath consented, that if God helpe not within fure dayes he will geue ouer the cite to the Assyrians:

11 What are ye, that ye tempt the Lorde:

12 This deuice obtayneth no mercie of God: but prouoketh hym vnto wrath and displeasure.

13 Will ye set the mercie of the Lorde a time, and appoynt him a day after your will:

14 Nevertheless, for so much as the Lord is patient, let vs rather repent in this, pouering out teares, and beseeching hym of grace.

15 For God threatneth not as a man, neither will he be prouoked vnto wrath as the children of men.

16 And therfore let vs heartily fall downe before him, and serue hym with a meeke spirite,

17 And with weeping eyes say vnto the Lorde, that he deale with vs according to his owne wil speedly in mercie: that like as our heart is now bereed and brought low through the pride of them, it may so be comforted through his grace:

18 In so much as we folowe not the sinnes of our fathers, which forsoke their God and worshipped other gods:

19 For the which sinne they perished with the sword, were spoyled, and brought to shame of al their enemies: As for vs, we knowe none other God but only hym.

20 For whose comfort let vs tary with meekenesse, and he shall require & make inquisition for our blood from the berations of our enemies: he shall bring downe all the heathen that rise vp against vs, and put them to dishonour, euen the Lord our God.

21 Therefore deare brethren, seying ye are the [honorable and] elders in the people of God, and their lyfe hangereth all vpon you, lift vp their heartes with your exhortation, that they may call to remembrance howe our fathers also in times past were tempted, that they might be proued if they worshipped their God a right.

22 They ought to remember, howe our father Abraham being tempted, & tryed through many tribulations, was found a loue and friende of God.

23 So

Dr. L. L. L. to glorie.

Gen. xxii. 1

Dr. L. L. L. to glorie.

- 23 So was Isahac, so was Jacob, so was Moyses: and all they that pleased God, passed stedfast in faith through manyfolde troubles.
- 24 Again, they that receaued not their temptations With the feare of God, but put them selues foorth With vnpatience and murthering against God,
- 25 Perished of the destroyer, and were slaine of serpentes.
- 26 And therefore shoulde not we vader take to be auenged for the thinges that are done vnto vs:
- 27 But to consider that all these punishments are farre lesse then our finnes and misdeedes, and beleueing that this correction cometh vnto vs as to the seruantes of God, for amendement, and not for our destruction.
- 28 Then saide Olias and the elders vnto Iudith: All that thou speakest is true, and no man can reprove thy wordes.
- 29 Pray thou for vs now therefore vnto

God, for thou art an holy woman, and fearest God.

- 30 And Iudith saide vnto them: Seeing ye know that my wordes are of God,
- 31 Then proue my counsell and deuice if it be of God: and beseeche God that he will bring my counsell to good ende.
- 32 [Thus haue I deuised] We shall stande this night before the porte, and I will go foorth With Abia my mayden: and pray ye therefore vnto God, that he will graciously remember his people of Israel Within five dayes, as ye haue saide.
- 33 As for the thing that I go in hande withall, aske ye no questions of it: and tyll I bring you word againe of it, do ye nothing els but pray vnto the Lord our God for me.
- 34 Then Olias the prince of the people of Iuda, saide vnto her: Go thy way in peace, the Lord be With thee, that we may be auenged of our enemies. And so they went from her againe.

The .ix. Chapter.

Iudith humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pryde of the Assyrians, 11 God is the helpe of the humble.

¶



Now when they were gone their way, Iudith went into her closet, put on a heery smocke, strawed ashes vpon her head, fell downe before the Lord, and cry-

ed vnto him, saying:

2 O Lord God of my father* Simeon, which gauest him a sword for a defence against the enemies that vsed violence in their vncleanesse, and that rauished the virgin, [and] put her to shame and confusion:

3 Thou that gauest their wyues into a pray, and their daughters into captiuitie, and all their pray for a spoyle vnto thy seruantes which bare a zeale vnto thee: helpe me wytholue, O Lord my God I beseeche thee.

4 For thou hast made the first thinges: and after that, looke what thou hast taken in hande and deuised, it came euer to passe.

5 For all thy wayes are prepared, and thy iudgements are put in thy euermourning foreknowledge.

6 O looke now vpon the armies of the

Assyrians, lyke as it was thy pleasure sometime to looke vpon the host of the Egyptians, when they being weaponed persecuted thy seruantes, and put their trust in their charrettes, horsemen, and in the multitude of their men of warre.

7 But thou lookedst vpon their host, casting a thicke darkenesse before them.

8 And when they came into the deepe, the waters ouerwhelmed them.

9 Euen so Lord, let it go With these that trust in the power & multitude of their men of warre, in their charrets, arrowes, and speares:

10 And know not that thou onely art our God which destroyest warres from the beginning, and that thou art the Lord.

11 O lyft vp thyne arme [now] lyke as thou hast done from the beginning, and in thy power bring their power to naught: cause their might to fall in thy wrath, which make their boast that they will vnhallowe and defile thy sanctuary, and to walke the tabernacle of thy name, and to cast downe the borne of thyne altar with their sword.

12 Bring to passe O Lord, that the pryde of the enemy may be cut downe With

¶ That it appertayneth to thee to be called Ioyce.

¶ Of this man.

The booke

- his owne sword.
- 13 That he may be taken with the snare of his eyes in me, and that thou mayest smyte him with the lyppes of my loue.
- 14 O geue me a stedfast mynde, that I may despise him and his strength, and that I may destroy him.
- 15 This shall bying thy name an everlasting remembraunce, if the hande of a woman ouerthrowe him.
- 16 For thy power O Lord standeth not in the multitude [of men] neither hast thou any pleasure in the strength of hoxles, neither was there from the beginning any proude persons that pleased thee:

but in the prayer of the humble & mecke hath thy pleasure ben euermore.

- 17 O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman calling vpon thee and putting my trust in thy mercy.
- 18 Remember thy couenaunt O Lorde, and minister wordes in my mouth, and stablishe this deuice in my heart, that thy house may continue still in holynes:
- 19 And that all the heathen may knowe that thou art God, & that there is none other but thou.

The .x. Chapter.

Judith decketh her selfe and goeth forth of the cite. 11 She is taken of the watch of the Assyrians and brought to Holophernes.

- 1 **A**ND when she had left of crying vnto the lord, she rose vp from the place where she had layen flat before the Lord, And called her mayden Abia, went downe into her house, layed the heery cloth from her, put of the garmentes of her wyddowhood,
- 2 washed her body, annoynted her selfe with precious thinges of swete sauour, brydded and platted her heere, set a corylle vpon her head, and put on such apparell as belongeth vnto gladnesse, slippers vpon her feete, bracelettes, spanges, earynges, synger rynges, and decked her selfe with all her best aray.
- 3 The Lorde gaue her also a speciall beautie and fairenesse: for all this decking of her selfe was not done for any voluptuousnesse, but of a ryght discretion and vertue, therefore did the Lorde encrease her beautie, so that she was exceeding amiable and wel sauoured in all mens eyes.
- 4 She gaue her mayden Abia also a bottell of wine, a pot with oyle, portage, cake bread and cheese: & went her way.
- 5 Nowe when they came to the porte of the cite, they founde Othias and the elders of the cite wayting there:
- 6 which when they sawe her, they were astonied, and marueyled greatly at her beautie.
- 7 Nevertheless, they asked no question at her, but let her go, saying: The God

of our fathers geue thee grace, and with his power persourne all the deuice of thy heart, that Hierusalem may reioyce ouer thee, and that thy name may be in the number of the holy & righteous.

- 8 And all they that were there, saide with one voyce, So be it, so be it.
- 9 Judith made her prayer vnto the Lorde, and went out at the porte, she and her mayden Abia.
- 10 And as she was going downe the mountayne, it happened that about the spyng of the day the spyes of the Assyrians met with her, and tooke her, saying: Whence comiest thou: or whyther goest thou?
- 11 She answered: I am a daughter of the hebrues, and am fled from them: for I knowe that they shalbe geuen vnto you to be spoyled, because they thought scoyne to yeelde them selues vnto you that they myght finde mercie in your sight.
- 12 Therefore haue I deuised by my selfe after this maner: I wyll go before the prince Holophernes and tell him all their secrettes, and wyll shewe him how he may come by them, and winne them: so that not one man of his host shall perishe.
- 13 And when these men had heard her wordes, and considered her faire face, they were astonied (for they wondered at her excellent beautie)
- 14 And saide vnto her: Thou hast saued thy lyfa by findinge out this deuice, that thou

- thou wouldest come do vnto our lord.
- 16 And be thou sure that when thou comest vnto him, he shall entreate thee well, and thou shalt please him at the heart. So they brought her in to Holophernes pavilion, and tolde him of her.
- 17 Nowe when she came in before him, immediately he was overcome and taken with her beautie.
- 18 Then said his seruantes: Who would despise the people of the Iewes that

- haue so faire women: Should we not by reason fight against them for these?
- 19 So when Iudith saide Holophernes sitting in a canapie that was wrought of purple silke, golde, smaragde, and precious stones,
- 20 She looked fast vpon him, bowed her selfe, and fel do vnto the earth: And Holophernes seruantes tooke her by agayne at their lordes commaundement.

The .xj. Chapter.

1 Holophernes comforteth Iudith, 3 and asketh the cause of her comming. 5 She deceaueth him by her faire wordes.

Then said Holophernes vnto her, Be of good cheare, and feare not in thine heart: for I neuer hurt man that would serue Nabuchodonosor the king.

2 As for thy people, if they had not deppled me, I should not haue lyfe by my speare against them.

3 But tell me nowe what is the cause that thou art departed from them, and wherefore art thou come vnto vs?

4 And Iudith laide vnto him, Syr, vnderstand the wordes of thy handmayden: for if thou wilt do after the wordes of thy handmayden, the Lorde shall bypnyng thy matter to a prosperous effect.

5 As Nabuchodonosor the king of the earth lyueth, and as his powver lyueth which is in thee to the punishment of all men that go wrong, all men shal not onely be subdued vnto him through thee, but all the beastes also of the ficelde.

6 For all people speake of thy prudent attitue, and if hath euer ben reported how thou onely art good and mightie in all his kingdome, and thy discretion is commended in all landes.

7 The thing is manifest also that Achior spake, & it is well known what thou commaundest to do vnto him.

8 For this is playne and of a suretie, that our God is so wroth with vs by the reason of our finnes, that he hath shewed by his prophetes vnto the people, howe that for their finnes he will deliuer them ouer vnto the enemye.

9 And for so much as the children of Israel knowe that they haue so displeased their God, they are sore afrayde of thee.

10 They suffer great hunger also, and for want of water they are dead now in a maner.

11 Moreover, they are appoynted to slay all their cattaille, that they may drinke the blood of them:

12 And are purposed to spend the holy thinges of their God which he hath forbydden them to touch, [as] of corne, wine, and oyle, & they will consume those thinges which they ought not to touch with their handes: Seing nowe that they do these thinges, it is a playne case that they must needes be destroyed.

13 Which when I thy handmayden perceived, I fled from them: and the Lorde hath sent me to shewe thee these thinges.

14 For I thy handmayden worship God euen here now byside thee, and thy handmayden shal go forth, and I will make my prayer vnto God:

15 And he shall tell me when he will rewarde them their sinne, then shall I come and shewe thee, and bring thee through the middelt of Iherusalem, so that thou shalt haue all the people of Israel as sheepe without a shepheard, & there shall not so much as one dogge barke against thee.

16 For these thinges are shewed me by the prouidence of God.

17 And for so much as God is displeased with them, he hath sent me to tell thee the same.

18 These wordes pleased Holophernes, and all his seruantes: which marueyled at the wysedome of her, and said one to another:

19 There is not such a woman vpon earth, in fauour, in beautie, and discretion of wordes.

20 And

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- 20 And Holophernes said vnto her: God hath done well that he hath sent thee hither before thy people, that thou mayest geue them into our handes.
21 And for so much as thy promise is good,

if thy God persourne it vnto me, he shalbe my God also, and thou shalt be excellent and great in the court of Nabuchodonosor, and thy name shalbe spoken of in all the lande.

The .xii. Chapter.

Judith woulde not pollute her selfe with the meate of the Gentiles. She maketh her request that she might go out by night to pray. Holophernes causeth her to come to the banquet.

A 1 Then commaunded he her to go in where his treasure lay, and charged that she shoulde haue her dwelling there, and appoynted what shoulde be gotten

her from his table.

2 Judith answered him, and saide: As for the meate that thou hast commaunded to geue me, I may not eate of it as now, lest I displease my God: but wyll eate of such as I haue brought with me.

3 Then saide Holophernes vnto her: If these thinges that thou hast brought with thee faile, what shall we do vnto thee?

4 And Judith saide: As thy soule lyueth my Lord, thy handmayden shall not spend all this, tyl God hath brought to passe in my hande the thinges that I haue deuised. So his seruantes brought her into the tent whereas he had appoynted.

5 And as she was going in, she desired that she might haue leaue to go forth by night and before day to her prayer, and to make intercession vnto the Lord.

6 Then commaunded Holophernes his chamberlaynes, that she should go out and in at her pleasure, to pray vnto God those three dayes.

7 And so in the night season she went forth into the valley of Bethulia, and washed her selfe in the well water.

8 And coming vp, she besought the Lord God of Israel that he woulde prosper her way for the deliuerance of his people.

9 And so she went in, & remayned cleane in her tent, tyl she toke her meate in the

euening.

10 Upon the fourth day it came to passe that Holophernes made a supper vnto his seruantes, and saide vnto Nagao his chamberlayne: Go thy way, & counsell this Hebrewesse, that she may be willing to consent to kepe company with me:

11 For it were a shanie vnto all the Assyrians, that a woman shoulde so laugh a man to scorn, that she were come from him vnnedled withall.

12 Then went Nagao vnto Judith, and saide: Let not the good daughter be afraid to come in to my lord, that she may be honoured before him, that she may eate and drinke wine and be mery with him.

13 Vnto whom Judith answered: naho an I, that I shoulde say my lord nay:

14 Whatsoeuer is good and best before his eyes, I shal do it: and looke what is his pleasure, that shall I thinke well done as long as I lyue.

15 So she tooke vp, and deckt her selfe with her apparell, and went in & tooke before him.

16 And Holophernes heart was whole moued: for he bent in desire towarde her.

17 And Holophernes saide vnto her: Drinke now and sit downe & be mery, for thou hast founde fauour before me.

18 Then saide Judith: Syr, I wyll drinke, for my minde is meryer to day then euer it was in all my lyfe.

16 And she toke, and did eate, and dranke before him, the thinges that her mayden had prepared for her.

20 And Holophernes was mery with her, and dranke more wine then euer he did afore in his lyfe.

¶ The .xiii. Chapter.

7 Iudith prayeth for strength. 10 She smyteth of Holophernes head. 12 She returneth to Bethulia, and reioyceth her people.



NOW When it was late in the night, his seruantes made haste euery man to his lodging: And Ulagao shut the chamber doores, & went his way:

Encl. 7. d. 2^{*} For they were all overladen with wine.

3 So was Iudith alone in the chamber.

4 As for Holophernes he lay vpon the bed [all drunken] and of very drunkenness fell asleepe.

5 Then commaunded Iudith her mayden to stande without before the doore and to wayte.

6 And Iudith stoode before the bed, making her prayer with teares, & moued her lippes secretly,

7 And saide: Strengthen me O Lorde God of Israel, and haue respect vnto the workes of myne handes in this houre, that thou mayest set vp thy cite of Hierusalem lyke as thou hast promysed: And graunt that I may performe the thing, which in hope that it may be done by thee, I haue deuised.

8 And when she had spokē this, she went to the pillar that was at Holophernes beddes head, and loosed his sword that hanged vpon it, and drew it out:

9 And when she had taken it out of the scabbard, she tooke holde of the heery lockes of his head, and sayde: Strengthen me O Lorde God in this houre.

10 And with that she gaue him two strokes vpon the necke, & smote of his head: Then tooke she the canaple away from the pillars, and roulled the dead body asyde. *i. Reg. 17. 5.*

11 Immediately she gat her forth, and deliuered the head of Holophernes vnto her mayden, and bad her put it in her wallet.

12 And so these two went forth together after their custome, as though they would pray: and so passed by the hoast, and came about through the valley vnto the porte of the cite.

13 And Iudith cryed a farre of vnto the watchmen vpon the walles: Open the gates [saide she] for God is with vs which hath shewed his power in Israel.

14 And when they heard her voyce, they called the elders of the cite [together.]

15 And they came all to meete her, litle & great, young & olde: for they thought not that she should haue come so soone.


16 So they lighted candels, and gathered about her euery one: but she went by in-

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- to an high place, and caused silence to be proclaimed.
- 17 And when euery man now held his peace, Judith saide: O prayse the Lord our God, for he hath not despised nor forsaken them that put their trust in him:
- 18 And in me his handmayden he hath performed his mercy, which he promised vnto the house of Israel: yea, in my hand this same night hath he slaine the enemy of his people.
- D 19 And with that she tooke forth the head of Holophernes out of the wallet, and shewed it them, saying: Behold the head of Holophernes the captayne of the armie of the Assyrians, and this is his canapie wherin he lay in his drunkenness, where the Lord our God hath slaine him by the hande of a woman.
- 20 But as the Lord liueth, his angel hath kept me going thither, remayning there, and comming hither againe from thence: And the Lord hath not suffered me his handmayden to be defiled, but without any defiling of sinne hath he brought me againe vnto you: and that with great victorie, so that I am escaped, and ye deliuered.
- 21 O geue thanks vnto him euery one, for he is gracious, and his mercy endureth for ever.
- 22 So they praysed the Lord altogether [and gaue thanks vnto him,] and to her they saide: The Lord hath blessed thee in his power, for through thee he hath brought our enemies to naught.
- 23 And whas the chiefe ruler of the people of Israel saide vnto her: Blessed art thou of the Lord the high God, aboue all women vpon earth.
- 24 Blessed be the Lord the maker of heauen and earth, which hath guided thee aright to wounde and to smyte of the head of the captayne of our enemies.
- 25 For this day he hath made thy name so honorable, that thy prayse shall neuer come out of the mouth of men which shal allway remember the power of the Lord, seeing thou hast not spared thyne owne selfe [but put thee in iopardie] considering the anguise and trouble of thy people: and so hast helped their fall before God our Lord.
- 26 And all the people said, Amen, Amen.
- 27 Achior also was called, and he came: Then said Judith vnto him, The God of Israel, vnto whom thou gauest witness that he would be aneaged of his enemies, even he hath this night through my hande smitten of the head of all the vnfaithfull.
- 28 And that thou mayst see that it so is, behold this is the head of Holophernes, which in his presumptuous pride despised the God of the people of Israel, and threatened thee with destruction, saying, when the people of Israel is taken, I shall cause thee also to be sticke with the sword.
- 29 When Achior saw Holophernes head, he fell downe vpon his face to the grounde for very anguise and feare, so that he swooned withall.
- 30 But after that he was come againe to him selfe, he fell downe before her, and praysed her, saying:
- 31 Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name, shall prayse the God of Israel, because of thee.

The .xiiij. Chapter.

1 Judith causeth to hang by the head of Holophernes. 6 Achior topryeth him selfe to the people of God. 7 The Israelites go out against the Assyrians.

- A 1  Judith saide vnto al the people, Brethren heare me: Sticke by this head vpon our walles, And when the sunne aryseth, take euery man his weapon, and fall out violently: not as though ye would go beside them, but to runne vpon them with violence.
- 2
- 3 When the spies see this, they shall of

necessitie be compelled to flee backward, and to rayse by their captayne to the battaile.

4 So when their captaynes come into Holophernes pavilion, and finde the dead body wrapped in the blood, fearefulness shall fall vpon them:

5 And when ye perceaue that they flee, folowe them without all care, for God shall deliuer them vnto you to be destroyed.

6 Then

27. the
Lord shall
by his strength
bring them
downe.

- 6 Then Achior seing the power of God which he had shewed vnto the people of Israel, fell off from his heathenish belief, and put his trust in God, and let him selfe be circumcized, and so was he numbred among the people of Israel, he and all his posteritie vnto this day.
- 7 Now as soone as it was day, they sticht vpon Holophernes head vpon the walles, and euery man tooke his weapon, and so they went out with an horrible crye.
- 8 When the spies saw that, they came vnto Holophernes tent.
- 9 And they that were within the tent, came before his chamber and made a great ruffling by art, that Holophernes might awake, not by stirring him vp, but by their noyse.
- 10 For there durst not one of the Assyrians knocke, go in, or open.
- 11 But when the captaynes and princes and all the chiefe in the king of the Assyrians host came together, they said vnto the chamberlaynes:
- 12 Go your way in, and wake him vp: for the myce are crept out of their holes, and dare prouoke vs vnto battayle.

- 13 Then went Agao into his chamber, stood before the bed, and clapped with his handes: for he thought he had ben sleeping with Iudith.
- 14 But when he hearkened perfectly with his eares, and coulede perceau no stirring, he went nyr to the bed and list it vp, and when he sawe the dead body of Holophernes lying there without a head, weltered in his blood vpon the earth, he cryed with a loude voyce, and with weeping rent his clothes,
- 15 And went into Iudiths tent, and founde her not.
- 16 And so he lept out vnto the people, and saide: One woman of the Iewes, hath brought al Babuchodonosors people to shame: For lo, Holophernes lyeth vpon the grounde and hath no head.
- 17 When the chiefe of the Assyrians host heard that, they rent their clothes, and there fell an intollerable feare and trembling vpon them: so that their mindes were sore afrayd.
- 18 And there was an exceeding great crye in the whole host.

¶ The .xv. Chapter.

1 The Assyrians are afrayd and flee. 6 The Israelites pursue them. 9 Joachim the hie priest cometh to Bethulia to see Iudith, and to prayse God for her.

- 1 **N**OW when al the host heard that Holophernes was beheaded, their minde & counsell fel from them: and being amased with feare onely and trembling, they saued them selues by fleeing away,
- 2 One spake not to another, but hanged downe their heades, left all behinde the, and made haste to escape from the Hebrewes: for they heard that they were hasting to come after with their weapons, and so they fled by the wayes of the fieldes, and through all the foote pathes of the dales.
- 3 And when the children of Israel saw that they fled, they folowed vpon them: and went downe with trumpettes, blowing and making a great crye after them.
- 4 As for the Assyrians they had no order, and kept not them selues together, but fled their way: Neuerthelesse, the children of Israel fell vpon them with

- one company and order, and discomfited as many as they might get.
- 5 And Olias sent messengers vnto all the cities and countries of Israel.
- 6 So all the regions and euery cite sent out their best men after them in haste, and smote them with the sword, till they came to the vtermoost parte of their borders.
- 7 And the other that were in Bethulia came into the tentes of the Assyrians, and tooke all that they which were fled had left behinde them, & so they founde great good.
- 8 And they that came againe to Bethulia from the battaile, tooke with them such thinges as had ben theirs: there was no number of the cattail and of all costly iewels, so that from the lowest vnto the hiest, they were all made rich of the spoiles of them.
- 9 And Joachim the hie priest came from Hierusalem to Bethulia with al the elders, that they might see Iudith.
- 10 Now when she came out vnto them, they

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they began all to prayse her with one voyce, saying: Thou worship of the cite of Hierusalem, thou ioy of Israel, thou honour of our people.

11 Because thou hast done manly, and thy heart is comforted, & for that thou hast loued chelinesse and chastite, and hast knowen no man but thyne owne husband: therefore hath the hand of the Lorde comforted thee, and blessed shalt thou be for euer.

12 And all the people saide: So be it, So be it.

13 In thirtie dayes couide the people of Israel scarce gather vp the spoyles of the Assyrians.

14 But all that belonged vnto Holophernes, and had ben his specially (whether it were of golde, of siluer, precious stone, clothing, and all ornamentes) they gaue it vnto Iudith, and it was deliuered vnto her of the people.

15 And all the people reioyced, both women, maydens, and young people, with pipes, and harpes.

¶ The .xvi. Chapter.

1 Iudith prayseth God with a song. 23 She offereth to the Lorde Holophernes hisse. 26 Her continencie, life, and death. 29 All Israel lamenteth her.

1 **W**hen sang Iudith this song vnto the Lorde, saying:

2 Beginne vnto the Lorde vpon the tabrettes, sing vnto the Lorde vpon the cymbales,

3 Sing vnto him a newe song of thankses geuing, be ioyfull and call vpon his name.

4 It is the Lord that destroyeth warres, euen the Lorde is his name.

5 which hath pitched his tentes in the midst of his people, that he might deliuer vs from the hand of al our enemies.

6 Assur came out of the mountaines of the north in the multitude of his strength: his people stopped the water brookes, and their horses couered the valleyes.

"Or, boy =
deceit."

7 He purposed to haue brent vp my land, and to slay my youngmen with the sword.

8 He woulde haue caried away my children and virgins into captiuitie, but the almightie Lorde humbled him, and deliuered him into the haundes of a woman, which brought him to confusion.

"Or, which
did sicke him
thorough."

9 For their mightie was not destroyed of the young men, it it was not the sonnes of Titan that slue him, neither haue the great giannes set them felnes against him: but Iudith the daughter of Merari with her faire beantie hath discomfited him, [and brought him to naught.]

10 For she layed away her wydowes garment, and put on the apparell of gladnesse to the reioyng of the children

of Israel.

11 She annoynted her face with oymment & bounde vp her heere in a copffe, and tooke a newe stole to beguile him.

12 Her slippers rauished his eyes, her beantie captiuated his minde, with the sword smote she of his necke.

13 The Persians were astonied at her stedfastnesse, & the Medes at her boldnesse.

14 Then howled the armies of the Assyrians, when my simples appeared, dyed of thirst.

15 The sonnes of the daughters haue pearled them through, and slaine them as fugitiue children: they perished in the battaile, for the very feare of the Lord my God.

"Or, from
the face"

16 Let vs sing a song of thankesgeuing vnto the Lorde, a newe song of prayse wyl we sing vnto our God.

17 Lorde, Lorde thou art a great God, mightie in polver, whom no man may ouercome.

18 All thy creatures must serue thee: for thou spakest but the worde, and they were made, thou sentest thy spirite, and they were created, and no man can withstand thy voyce.

Geni.
Psalm. 146.

19 The mountaynes shall moue from the foundations with the waters, the stony rockes shall melt before thee like ware.

20 But they that feare thee, shall be great with thee in all thinges.

21 And vnto the people that rise vp against my generation: for the almightie Lorde wyl auenge him selfe of them, and in the day of iudgement wyl he visite the.

21 For

21 For he shall geue fire and wormes in their fleshe, that they may burne and scie it for euermore.

22 After this it happened, that after the victorie all the people came to Hierusalem, to geue prayse and thanks vnto the Lorde: And when they were purified, they offered all their burnt sacrifices and their bowes, and their promised offerings.

23 And Iudith offered all Holophernes weapons [and all the iewels] that the people had geuen her, and the canapie that she toke from his bed, and hanged them vp vnto the Lorde.

24 The people were ioyfull as the vse is: and this ioy with Iudith, by reason of the victorie, endured three monethes.

25 So after these dayes euery man went home againe, and Iudith was in great reputation at Bethulia, and right ho-

nourably taken in al the land of Israel.

26 Vnto her vertue also was chastitie ioyned, so that after her husbände Hannasses dyed, she neuer knewe man all the dayes of her life.

27 Vpon the hye solempne dayes she went out with great worship.

28 She dwelt in her husbändes house an hundred and fife yeres, and left her handmayden Abia free,

29 And dyed, and was buried beside her husbände in Bethulia: And all the people mourned for her seuen dayes.

30 So long as she liued, there was none that troubled Israel, and many yeres also after her death.

31 The day wherein this victorie was gotten, was solemply holden, & reckened of the Iewes in the number of the holy dayes, and it is yet greatly holden of the Iewes euer since, vnto this day.

The ende of the booke of Iudith.

The rest of the Chapters of the booke

of Hester, which are neither founde in the Hebrue,
nor in the Chalde.

The. xj. Chapter, after the Latin.

The dreame of Mardocheus.

1 **M**ardocheus the sonne of Iari, the sonne of Semei, the sonne of Cis of the tribe of Beniamin, A Iewe, which had his dwelling in the cite of Susis, a man of great reputation, and excellent among all them that were in the kynges court.

2 Neuerthelesse, he was one of the prisoners whom Nabuchodonosor the kyng of Babylon had caried away from Hierusalem vnto Babylon, with Jerhonnas the kyng of Iuda.

3 In the seconde yere of the raigne of great Artaxerxes, in the first day of the moneth Nisan, had this Mardocheus suche a dreame.

4 He thought he heard a great tempest, horrible thunderclappes, earthquakes, and great vprore in the lande,

5 And that he sawe two great dragons

redie to fight one against another.

6 Their crye was great: At the whiche roaring & crye, all the heathen were by to fight against the righteous people.

7 And the same day was full of darkness and very vndeare, full of trouble and anguisthe, yea a great fearefulnesse was there in the lande.

8 The righteous were amased, for they feared the plague and euill that was deuised ouer them, and were at a poynt with them selues to dye: So they cryed vnto God.

9 And whyle they were crying, the litle well grewe into a great riuer, and into many waters.


10 And with that it was day, and the sunne rose by agayne: And the lowly were exalted, and deuoured the glorious and proude.

11 Nowe when Mardocheus had seene this dreame, he awoke, & mused stedfastly in his heart what God would do, and so he desired to know al the matter, and his mind was ther vpon vntil night.

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The. xij. Chapter.

¶ Har-do-cheus uttereth the treason deuised against the kyng, and is therefore rewarded of hym.

A 1  the same tyme dwelt Har-do-cheus with Bagatha and Thara in the kynges court, the kynges chamberlaynes and porters of the palace.

2 But when he hearde their deuce, and had diligently considered their imaginations, he perceaued that they went about to lay their [cruell] handes vpon the kyng Artaxerxes, and so he certified the kyng thereof.

3 Then caused the kyng to examine the two gelded with tormentes: And when they had graunted it, they were

put to death.


4 This the kyng caused to be put in the Chronicles for an euerlasting remembraunce, and Har-do-cheus wrote by the same matter.

5 So the king commaunded that Har-do-cheus shoulde remaine in the court, and for this faythfulnes of his he gaue hym a rewarde.

6 But Amian the sonne of Amadathu the Agagite, whiche was holden in great honour and reputation in the kynges court, vnderooke to hurt Har-do-cheus and his people, because of the two chamberlaynes that were put to death.

The. xij. Chapter.

1 The copie of the letters of Artaxerxes agaynst the Jewes. 9 The prayer of Har-do-cheus.

A 1  he great kyng Artaxerxes, whiche reigneth from India vnto Ethiopia ouer an hundred and twentie and seuen landes, sendeth his frendly salutation vnto all the princes and deputies of the countrey, whiche be subiect vnto his dominion.

2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, my minde was not with crueltie and wrong to exalt my selfe by the reason of my power: but purposed with equitie allway and gentlenes to gouerne those that be vnder my iurisdiction, and wholly to set them in a peaceable lyfe, and thereby to bring my kyngdome vnto tranquillitie, that men might safely go thowrde on every side, and to reueue peace agayne, whiche all men desire.

3 Nowe when I asked my counsellours holde these thynges myght be brought to a good ende, there was one by vs excellent in wisdom, whose good wyll, tructh, and faythfulnes hath oft ben shewed and proued (whiche was also the principall and next vnto the kyng) Amian by name,

4 whiche certified vs, holde that in all landes there was scattered abroad a rebellious folke, that made statutes and lawes against all other people, & haue allway despised the proclaymed commaundementes of kynges, and holde that for this cause it were not to be suffered, that suche rule shoulde continue by you, and not to be put downe.

5 Seeing nowe we perceaued the same, that this people alone are contrary vnto euery man, vsing straunge and other manner of lawes, and withstande our statutes and doynges, and go about to stablyshe theyr matters, that our kyngdome shoulde neuer come to good estate [and steadfastnesse].

6 Therefore haue we commaunded, that all they that are appointed in byrtyng and shewed vnto you by Amian, whiche is ordayned and set ouer all our landes, and the most principall next vnto the kyng, and in manner as a father: shall with their wiues and chyldren be destroyed & rooted out with the sworde of their enemies and aduersaries, and that there shalbe no mercy shewed, and no man spared: And this shalbe done the fourteenth day of the moneth called Adad of this yere.

7 That they whiche of olde and nowe also

- 15 also, haue euer ben rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this maner our empire may haue peace and tranquillitie.
- 8 But Harbocheus thought vpon all the workes & noble actes of the Lorde, and made his prayer vnto him,
- 9 Saying: O Lorde, Lorde, thou baliaunt and almightie king, for all thinges are in thy power: and if thou wilt helpe and deliuer Israel, there is no man that can withstande nor let thee.
- 10 For thou hast made heauen and earth, and what wonderous thing soeuer is vnder the heauen.
- 11 Thou art Lorde of all thinges, and there is no man that can resist thy mightie O Lorde.
- 12 Thou knowest all thinges, thou wastest Lorde that it was neither of malice nor presumption, nor for any desire of glory, that I would not bow downe my selfe nor worship yonder proude presumptuous Amian:
- 13 For I would haue ben content, and that with good will, if it might haue done Israel any good, to haue kist euen


his footesteppes.

- 14 But that I did it because I would not let the honour of a man in the steede of the glory of God, & because I would worship none but only thee my Lorde: and this haue I done in no pryde nor presumption.
- 15 And therefore O Lord, thou God and kyng, haue mercy vpon thy people, for they imagine howe they may bring vs to naught, yea their mynde and desire is to destroy and to ouerthrowe thy people that hath euer ben thyne inheritance of olde.
- 16 O despise not thy portion which thou hast deliuered & brought out of Egypt for thyne owne selfe.
- 17 Heare my prayer, and be mercifull vnto thy people whom thou hast chosen for an heritage vnto thy selfe: Turne our complaynt and sorow into ioy, that we may lue O Lorde and prayse thy name: O Lord suffer not the mouthes of them that praise thee, to be destroyed.
- 18 All the people of Israel in like maner cryed as earnestly as they coulde vnto the Lorde, for their death and destruction stood before their eyes.

¶ The. xliij. Chapter.

¶ The prayer of Hester, for the deliuerance of her and her people.

¶ The.

- 1  Heene Hester also began in the battayle of death, resorted vnto the Lorde,
- 2 Layde away her glorious apparell, and put on the garments that serued for sighing and mourning: In the steede of precious oymntment, she scattered ashes and dounge vpon her head: and as for her body, she humbled it with fasting, and brought it very low: All the places where she was wont to haue ioy afore, those filled she with her owne heere that she pluckt of.
- 3 She prayed also vnto the Lorde God of Israel with these wordes: O my Lorde, thou only art our kyng, helpe me desolate woman, whiche haue no helper but thee.
- 4 For my miserie and destruction is harde at my hande.
- 5 Fro my youth by I haue hearde out of the kindred of my father, that thou to-

kest Israel from among all people, and so haue our fathers of their foreelders, that they shoulde be thy perpetuall inheritance, and looke what thou didst promise them, thou hast made it good vnto them.

- 6 For we Lorde we haue sinned before thee, therefore hast thou geuen vs into the handes of our enemies,
- 7 Because we worshipped their gods: Lorde thou art righteous.
- 8 Neuerthelesse it satisfieth them not that we are in bitter and heauie captiuitie and oppressed among them, but thou hast layde their handes vpon the handes of their gods.
- 9 So that they begin to take away the thing that thou with thy mouth hast ordayned and appoynted, to destroy thine inheritance, to shut and to stop the monthes of them that prayse thee, to quench the glory and worship of thy house and thyne aulter:

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- 10 And to open the mouthes of the heathen, that they may prayse the power and vertue of the gods, and to magnifie the fleshy kyng for ever.
- 11 O Lorde geue not thy scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie and fall: but turne their deuice vpon them selues, and punishe hym that hath begun the same ouer vs, and set hym to an example.
- 12 Thinke vpon vs O Lorde, and shewe thy selfe vnto vs in the tyme of our distresse and of our trouble: strength me O thou kyng of Gods, thou Lorde of all power,
- 13 Geue me an eloquent and pleasaunt speache in my mouth before the lion: Turne his heart into the hate of our enemies, to destroy him, and all such as consent vnto him.
- 14 But deliuer vs with thy hande, and helpe me thy handmayde, which haue no defence nor helper but onely the Lorde.
- 15 Thou knowest all thynges, thou wotest that I loue not the glory and worship of the vnrightheous, and that I hate and abhorre the bed of the vncircumcised, and of all heathen.
- 16 Thou knowest my necessitie, that I hate the token of my preeminence and worship, which I beare vpon my head what tyme as I must shewe my selfe and be seene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quiet and alone by my selfe.
- 17 Thou knowest also that I thy handmayden haue not eaten at Amans table, and that I haue had no pleasure nor delight in the kinges feast, that I haue not drunke the wine of the drinke offeringes.
- 18 And that I thy handmayden haue no ioy since the day that I was brought hyther vnto this day, but only in thee O Lorde, O thou God of Abraham,
- 19 O thou mightie God aboue all, heare the voyce of them that haue no other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

The. xv. Chapter.

1 Mardochus moueth Hester to go in vnto the kyng, and make intercession for her people. 2 And she persourmed his request.

- 1 **M**ardochus also bade Hester go in vnto the kyng, and pray for her people, and for her country.
- 2 Remember (saith he) the dayes of thy lowe estate, how thou wast nourished vnder my hande: For Aman whiche is next vnto the kyng, hath geuen sentence of death against vs:
- 3 Call thou therefore vpon the Lorde, and speake for vs vnto the king, and deliuer vs from death.
- 4 And vpon the thirde day it happened that Hester layde away the mourning garmentes, and put on her glorious apparell,
- 5 And deckt her selfe goodly (after that she had called vpon God, whiche is the beholder and sauour of all thynges) (and) toke two maydens with her:
- 6 Vpon the one she leane her selfe, as one that was tender:
- 7 The other folowed her, and bare the trayne of her besture.
- 8 The shine of her beautie made her face rose coloured, the similitude of her face was chearefull and amiable: but her heart was sorrowfull for great feare.
- 9 She went in thorow all the doores, and stode before the kyng: The kyng sate vpon the trone of his kyngdome, and was clothed in his goodly aray, all shining with golde, and set with precious stones, and he was very terrible.
- 10 He lyft vp his face that shone in the clearenesse, and looked grimly vpon her: Then fel the Queene downe, was pale and faynte, leane her selfe vpon the head of the mayde that went with her.
- 11 Neuerthelesse, God turned the kinges minde that he was gentle, that he leaped out of his seate for feare, and gate her in his armes, and helde her vp tyll she came to her selfe againe, he gaue her loning wordes also, and said vnto her:
- 12 Hester

- 12 Hester, what is the matter: I am thy brother, be of good cheare:
 13 Thou shalt not die, for our commaundment toucheth the commons, and not thee: Come nye.
 14 And with that he helde by his golden rodde, and layde it vpon her necke.
 15 And embraced her frendly, and sayd: Talke with me.
 16 Then sayde she: * I sawe thee (O Lord) as an angell of God, and my

heart was troubled for feare of thy maiestie and clearenesse.
 17 For excellent and wonderfull art thou O Lord, and thy face is full of amitie.
 18 But as she was thus speaking vnto hym, she fell downe agayne for sayntnesse:
 19 For the whiche cause the kyng was afraide, and all his seruantes comforted her.

¶ The. xvj. Chapter.

¶ The copie of the letters of Artaxerxes, whereby he reuoketh those whiche he first sent forth.

- 21 **T**he great kyng Artaxerxes, whiche reigneth from India vnto Ethiopia ouer an hundred and twentie and seven landes, sendeth vnto the princes and rulers of the same landes, suche as loue him, his frendly salutation.
 2 There be many that for the sundry frendshippes and benefites whiche are diuersly done vnto them for their worship, be euer the more proude and hye minded:
 3 And undertake not only to hurt our subiectes (for plentifulles benefites may they not suffer, and begin to imagine something against those that do them good,
 4 And take not only all vnthankfulness away from men) but in pride and presumption, as they that be bnnindfull and vnthankfull for the good deedes, they go about to escape the iudgement of God that seeth all thinges, whiche iudgement hateth and punisheth all wickednesse.
 5 It happeneth oft also, that they which be set in office by the higher power, and vnto whom the businesse and causes of the subiectes are committed to be handled, ware proude, and defile them selues with shedding of innocent blood, which bringeth them to intollerable hurt.
 6 Whiche also with faile and deceitfull wordes and with lying tales, deceaue and betray the innocent goodnesse of princes.
 7 Nowe is it profitable and good that

- We take heede, make searche thereafter, and consider not onely what hath happened vnto vs of olde, but the shamefull, vn honest, and noysome thinges, that the deputies haue nowe taken in hande before our eyes:
 8 And thereby to beware in tyme to come, that we make the kyngdome quiet and peaceable for all men, and that we might sometime draue it to a chaunge.
 9 And as for the thing that nowe is present before our eyes, to withstande it, and to put it downe after the most frendly maner.
 10 What tyme nowe as Aman the some of Amadathu the Macedonian, a stranger verily of the Persians blood, and farre from our goodnes, was come in among vs as an aliaunt,
 11 And had obtayned the frendship that we beare towarde all people, so that he was called our father, and had in hye honour of euery man, as the next and principall vnto the kyng:
 12 He coude not forbear him selfe from his pryde, hath undertaken not only to rob vs of the kyngdome, but of our life:
 13 With manyfolde deceipt also hath he desired to destroy Dardochens our helper and preseruer, whiche hath done vs good in all thinges, and innocent Hester the like partaker of our kyngdome, with all her people.
 14 For his munde was (when he had taken them out of the way, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto them of Macedonia.
 15 But

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- ¶ 15 But we finde that the Iewes (which were accused of the wicked that they might be destroyed) are no euill doers, but vse reasonable and right lawes:
- 16 And that they be the chyldren of the most high liuing God, by whom the kyngdome of vs and of our progenitors hath ben well ordered hitherto.
- 17 Wherefore, as for the letters and commaundementes that were put forth by Aman the sonne of Amadathu, ye shall do well if ye holde them of none effect:
- 18 For he that set them by and inuented them, hangeth at Sulis before the port, with all his kindred: and God whiche hath all thinges in his power, hath rewarded hym after his deseruing.
- 19 And vpon this ye shall publishe and set by the copie of this letter in all places, that the Iewes may freely and without hinderance holde them selues after their owne statutes:
- 20 And that they may be helped, and that vpon the thirteenth day of the twelfth moneth Adar, they may be auenged of them whiche in the tyme of their anguish and trouble would haue oppressed them.
- 21 For the God that gouerneth all thinges, hath turned to ioy the day where in the chosen people shoulde haue perished.
- 22 Moreover, among the hye solempne dayes that ye haue, ye shall holde this day also with all gladnesse:
- 23 That now and in tyme to come this day may be a remembraunce of good for all such as loue the prosperitie of the Persians: but a remembraunce of destruction to those that be seditious vnto vs.
- 24 All cities and landes that do not this, shall horribly perishe and be destroyed with the sword and fire, and shall not only be no more inhabited of men, but be abhorred also of the wyld beasts and foules.

The ende of the rest of the booke
of Hester.

The wysdome of Solomon.

The first Chapter.

1 How we ought to searche and inquire after God. 2 Who be those that finde hym. 3 The holy ghost. 8. 11 we ought to flee from backbiting and murmuring. 12 Whereof death cometh. 15 Righteousnesse and vnrightheousnesse.

- 1 **W**ue righteou-
nesse ye that be
iudges of y^e earth,
consider deeply
of the Lorde in
goodnesse, and
seeke hym in sin-
glenesse of heart:
2 For he wyll be
founde of them
that tempt hym not, and appeareth vn-
to such as put no distrust in him.
3 For wicked thoughtes seperate from
God, and his powe^r when it is tryed,
reproⁿeth the vnwise.
4 For why? wysdome shall not enter in-
to a wicked soule, nor dwell in the body
that is subiect vnto sinne.
5 For the holy spirite of discipline fleeth
from deceipt, and withdraweth hym
selfe from thoughtes that are without
vnderstanding, and is declared when
wickednesse cometh.
6 For the spirite of wysdome is louing,
and will not absolue hym that blasphe-
meth with his lippes, for God is wit-
nesse of his raynes, and a true beholder
of his heart, & an hearer of his tongue.
7 For the spirite of the Lorde filleth the
rounde compasse of the worlde, and the
same that vpholdeth all thynges hath
knowledge also of the voyce.
8 Therfore he that speaketh vnrigh-
teous thynges can not be hid, neither shall
the iudgement of reprove let him escape.
9 And why? inquisition shall be made for

the thoughtes of the vngodly, and the
sounde of his wordes shall come vnto
God, so that his wickednesse shall be pu-
nished.

10 For the eare of ielousie heareth all
thynges, & the noyse of the grudgings
shall not be hid.

11 Therefore beware of murmuring
whiche is nothing worth, and reframe
your tongne from sleaⁿder: for there
is no worde so secrete that it shall go for
nought, and the mouth that speaketh
lyes, slayeth the soule.

12 Seeke not your owne death in the
errour of your lyfe, destroy not your
selues thorow the workes of your
owne handes:

13 For God hath not made death, nei-
ther hath he pleasure in the destruction
of the liuing:

14 For he created all thynges that they
might haue their being, and the gene-
rations of the worlde were healthfull,
and there is no poyson of destruction in
them, nor the kyngdome of hell vpon
the earth.

15 For righteou^snesse is [euerlasting and]
immortall: but vnrightheousnesse brin-
geth death.

16 Neuerthelesse, the vngodly call it
vnto them both with workes and
wordes, and whyle they thinke to haue
it their frende, they come to nought,
& they haue made an agreement with
it, for they are worthy to be of her part.

" Or, begin-
ninges.

" Or, to sell
death.

The booke

The. ii. Chapter.

The imaginations and desires of the wicked, and theyr countsaile against the fapthfull.

- A** 1 **F**or the vngodly say reasoning with them selues but not a right, **O**ur life is short and tedious, and in the death of a man there is no remedie, neither is there any man knowen to haue returned from the graue.
- 2 For we are borne at all aduenture, and we shalbe here by more fortune after, as though we had neuer ben: for our breath is as a smoke in our nostrilles, and wordes as a sparke rayled out of our heartes:
- 3 whiche being extingquished, our body shalbe turned into ashes, and our spirite shall vanishe as the soft ayre.
- 4 Our life shall passe alway as the trace of a cloude, and come to naught as the miste that is driuen alway with the beames of the sunne, and put downe with the heate thereof: Our name also shalbe forgotten by litle and litle, and no man shall haue our workes in remembrance.
- 5 For our tyme is a very shadowe that passeth alway, and after our ende there is no returning: for it is fast sealed, so that no man commeth agayne.
- 6 Come on therefore, let vs enioy the pleasures that are present, and let vs chearefully vse the creatures, like as in youth:
- 7 Let vs fill our selues with good wine and opyntment, and let there no flowre of the tyme escape vs:
- 8 Let vs crowne our selues with rose buddes, afore they be withered:
- 9 ^(a) Let there be no sayre medow, but our lust go thorow it. Let euery one of vs be partakers of our volupreousnes, let vs leaue some token of our pleasure in euery place: for that is our portion, and this ^(b) our lot.
- 10 Let vs oppresse the poore righteous, let vs not spare the wydowe nor olde man, let vs not regarde the heades that are gray for age.
- 11 Let the laue of vnrightheousnesse be

(a) This sentence of the medow is not in the greke.

our strength: for the thing that is feeble is nothing worth.

12 Therefore let vs defraude the righteous, and why: he is not for our profite, yea he is cleane contrary to our doinges, he checketh vs for offending against the lawe, and slandereth the faultes of our maner of liuing.

13 He maketh his boast to haue the knowledge of God, yea he calleth hym selfe Gods sonne.

14 He is made vnto vs for reproffe of our thoughtes.

15 It greeueth vs also to looke vpon him, for his life is not like other mens, his wayes are of another fashion.

16 He counteth vs but ^(c) vayne persons, he withdraweth hym selfe from our wayes as from filthynes, he commendeth greatly the latter ende of the iust, and maketh his boast that God is his father.

(c) Or, counte a vaine person.

17 Let vs see then if his wordes be true, let vs proue what shall happen in the ende of hym.

18 For if the iust man be the sonne of god, he wyll receaue hym, and deliuer hym from the handes of his enemies.

19 Let vs exanvine him with despitefull rebuke and tormenting, that we may know his meekenesse, and proue his patience.

20 Let vs condempne him with the most shamefull death: for as hym selfe saith, he shalbe rewarded [of God.]

21 Suche thinges do they imagine, and go astray, for their owne wickednesse hath blinded them.

22 As for the mysteries of God, they vnderstande them not, they neither hope for the rewarde of righteousnesse, nor regarde the worship that holy soules shall haue.

23 For God created man to be vndestroyed, yea after the ^(d) image of his owne lykenes made he hym.

(d) Gen. i. 26.

24 Neuerthelesse, thorow enuie of the deuill came death into the worlde, and they that helde of his side do finde it.

The.iiij. Chapter.

1 The conseruation and assurance of the ryghteous. 7 The rewarde of the faythfull. 11 who are miserable.

- 1 **A**t the soules of the ryghteous are in the hande of God, & there shal no torment touche them.
- 2 In the syght of the vnwise they appeared to die, & their ende is taken for miserie,
- 3 And their departyng from vs to be bitter destruction: but they are in rest.
- 4 For though they suffer payne before men, yet is their hope full of immortallitie.
- 5 They are punished but in few thinges, neuerthelesse in many thinges shal they be well rewarded: for God proueth the, and findeth them meete for hym selfe.
- 6 As golde in the furnace doth he trye them, and receaueth them as a burnt offering: and when the tyme cometh they shalbe looked vpon.
- 7 They shall shyne and runne throughe as the sparkes among the stubble.
- 8 They shal iudge the nations and haue dominion ouer the people: and their Lorde shall raigne for ever.
- 9 They that put their trust in him shall vnderstande the trueth, and such as be faythfull shall perseuer with hym in loue: for his saintes haue grace & mercie, and he hath care for his elected.
- 10 But the vngodly shalbe punished accordyng to their owne imaginations, for they haue despised the righteous, and

forlaken the Lorde.

- 11 For who so dispiseth wifdome and nurture he is vnhappy, and as for the hope of such it is but payne, their labours vnfaythfull, and their woorkes vnpromysable.
- 12 Their wyues are vndiscrete, and their children most vngodly.
- 13 Their offsprynge [or progenie] is cursed: wherefore blessed is the barren that is vndefiled, which hath not knowen the synnfull bed, she shall haue fruite in the visitation of soules,
- 14 And the gelded which with his handes hath wrought no vnrightheousnesse, nor imagined wicked thinges agaynst God: for vnto hym shalbe geuen the speciall gyft of fayth, and the most acceptable portion in the temple of God.
- 15 For glorious is the fruite of good labour, and the roote of wifdome shall neuer fade away.
- 16 As for the children of adulterers they shall not come to a perfect ende, and the seede of an vnrightheous bedde shalbe rooted out.
- 17 And though they lyue long, yet shall they be nothyng regarded, and their last age shalbe without honour.
- 18 If they dye quickly they haue no hope, neither comfort in the day of inquirie.
- 19 For horrible is the ende of the vnrightheous generation.

" Or, discrete
" Or, he is
miserable.

The.iiij. Chapter.

1 Of vertue and the commoditie therof. 10 The death of the ryghteous, and the condemnation of the vnfaithfull.

- 1 **H**ow faire is a chaste generation with vertue: the memoriall therof is immortal: for it is knowen with God and with men.
- 2 When it is present, men take example at it, & if it go away, yet they desire it: it is crowned and euer triumpheth, when it hath wonne the rewarde of the vndefiled battayles.
- 3 But the multitude of the vngodly aboundyng in children, shall profite no:

thyng, nor geue deepe roote by the seede of adulterie, nor lay any fast foundatio.

- 4 For though they budde forth in the braunches for a tyme, yet shall they be shaken with the wynde, for they stande not fast: and throughe the vehemencie of the wynde they shalbe rooted out.
- 5 The vnperfect braunches shalbe broken, their fruite shalbe vnpromysable, & lowe to eat, yea meete for nothyng.
- 6 And why: all the children that are borne of the wicked bed, must beare reorde of the wickednesse agaynst their fathers

The booke

- them that loue her, and founde of such as seke her.
- 14 She presenteth them that desire her, that she may shewe her selfe vnto them.
- 15 Who so alwaketh vnto her betymes, shall haue no great trouble: for he shall fynde her sitting redy at his doores.
- 16 To thynke therfore vpon her, is perfect vnderstandyng: and who so watcheth for her, shall quickly be dispatched of care.
- 17 For she goeth about seeking such as are meete for her, sheweth her selfe chearefully vnto the in their goynges, and meeteth them with all diligence.
- 18 For the vnfained desire of reformation is her begynnyng: to care for nurture is loue,
- 19 And loue is the keepyng of her lawes, and the keepyng of her lawes is the assurance of immortallitie:
- 20 And immortallitie maketh a man familiar with God.
- 21 And so the desire of wisdom leadeth to the kyngdome [eternall].
- 22 If your dellyght be then in royal seates and scepters (O ye kynges of the people) set your list vpon wisdom, that ye may raigne for evermore.
- 23 O loue the lyght of wisdom all ye that be rulers of the people.
- 24 As for wisdom, what she is & howe she came vp, I wyll tell you, and wyll not hyde the mysteries of [God] from you: but wyll seke her out from the begynnyng of her natiuitie, and bring the knowledge of her into lyght, and wyll not kepe backe the truely,
- 25 Neither wyll I haue to do with consuming enuie: for such a man shall not be partaker of wisdom.
- 26 But the multitude of the wise, is the welfare of the worlde: and a wise kyng is the upholding of the people.
- 27 O rechaunce nurture then through my wordes, and it shall do you good.

" O, in their
smores.
" O, corrupt
thought.
" O, dis-
gust.

" O, heretofore

" O, she is
in only in the
other letters
of the text.

" O, she is

The.vij. Chapter.

wisdom ought to be preferred aboue all thynges.

- 1 My selfe also am a mortall man, lyke as all other, & am come of the earthy generation of hym that was first made,
- 2 And in my mothers wombe was fashioned to be fleshe in the tyme of thre monethes, being brought together in blood, through the seede of man, and the pleasure that came with sleepe.
- 3 And when I was borne I receaued lyke ayre as other men, and fell vpon the earth which is of like nature, crying and weeping at the first as all other do.
- 4 I was wrapped in swadlyng clothes, and brought vp with cares.
- 5 For there is no kyng that hath had any other begynnyng of birth.
- 6 All men then haue one entraunce vnto lyfe, and one goyng out in lyke maner.
- 7 Wherefore I desired, and vnderstandyng was geuen me: I called, and the spirite of wisdom came into me.
- 8 I set more by her then by kingdomes and royal seates, and counted riches no thyng in comparison of her.
- 9 As for precious stone, I compared it not vnto her: for all golde is but a litle grauell vnto her, and sinner shalbe counted but clay before her syght.
- 10 I loued her aboue welfare & beautie, and purposed to take her for my lyght: for her lyght can not be quenched.
- 11 All good thynges together came to me with her, and innumerable riches through her handes.
- 12 And I was glad in all thynges, because wisdom went before them: and I knewe not that she was the mother of them.
- 13 And I my selfe learned vnfainedly, and make other men partakers of her without enuie, and hyde her riches from no man.
- 14 For she is an infinite treasure vnto men: which who so vse, become partakers of the loue (and friendship) of God, and are accepted vnto hym for the giftes of wisdom.
- 15 God hath graunted me to speake what my mynde conceaueth, and to thynke as is meete for the thynges that are geuen me: For it is he that leadeth vnto wisdom, and teacheth to vse wisdom a ryght.
- 16 For in his hande are both we and our wordes,

" O, she is

" O, she is
lyght.

wordes, yea all our wifdome and knowledge of [his] workes.

17 For he hath geuen me the true science of the thynges that are, so that I know howe the worlde was made, and the powers of the elementes:

18 The begynnyng, endyng, and myddest of the tymes, howe the tymes alter, howe one goeth after another, & howe they are fulfilled,

19 The course of the yere, the ordinaunces of the starres,

20 The natures of lyuyng thynges, the furiousnesse of beastes, the power of the wyndes, the imaginations of men, the diuersities of young plants, the vertues of rootes:

21 And all such thynges as are either secrete or manifest, them haue I learned.

22 For wifdome which is the worker of all thynges hath taught me: for in her is the spirite of vnderstandyng, which is holy, one only, manifolde, subtle, quicke mouryng, cleare, vndefiled, plaine, sweete, louyng the thyng that is good, sharpe, which can not be letted, doyng good,

23 Kynde to man, stedfast, sure, free from care, hauyng all vertues, circumspect

in all thynges, and passyng through all vnderstanding, cleane, & subtle spirites.

24 For wifdome is nimbler then all nimble thynges, she goeth through and attayneth to all thynges, because of her cleanness.

25 For she is the breath of the power of God, and a pure influence flowyng from the glorie of the almightie [God:] therefore can no defiled thyng come vnto her.

26 For she is the byghthnesse of the euerylastyng lyght, the vndefiled mirrour of the maiestie of God, and the image of his goodnesse.

27 And beyng [but] one, she can do all thynges: and remaynyng in her selfe she renueth all, and in all ages of tymes entryng into holy soules, she maketh Gods friendes, and prophetes:

28 For God loueth none, if he dwell not with wifdome.

29 For she is more beautifull then the sunne, and geueth more lyght then the starres, and the day is not to be compared vnto her.

30 For vpon the day commeth nyght: but wickednesse can not overcome wifdome.

"D1, above all the order of starres."

"D1, 4."

The.viiij. Chapter.

The effectes of wifdome.



"Wifdome reacheth from one ende to another mightily, and louyngly doth she order all thynges."

I haue loued her, and laboured for her, euen from my yowth by: I dyd my diligence to mary my selfe with her, such loue had I vnto her beantie.

3 That she hath the companie of God, it commendeth her nobilitie: yea the Lorde of all thynges hym selfe loueth her.

4 For she is the scoolemaistresse of the nurture of God, and the chooser out of his workes.

5 If a man woulde desire riches in this lyfe, what is richer then wifdome that worketh all thynges:

6 For yf prouidencie worke: what is it among all thynges that worketh better:

7 And yf a man loue ryghteousnesse, her labours are but vertues: For why? she

teacheth sobernesse and prouidence, righteousnesse and strength, which are such thynges as men can haue nothyng more profitable in their lyfe.

8 If a man desire much knowledge, she can tell the thynges that are past, and discern the subtilties of wordes, and can expounde darke sentences: she foreseeeth signes and wonders or euer they come to passe, and the endes of all tymes and ages.

9 Therefore I purposed after this maner: I wyll take her into my companie, that she may liue with me, knowyng for certaintie she shall geue me good counsaile, and speake comfortably vnto me in my carefulesse and grieve.

10 For her sake shall I be well [a honestly] taken among the commons, and with honour among the elders though I be young.

11 I shalbe founde to be of sharpe iudgement, so that I shalbe marueylous in the

"D1, iustice and manhood."

"D1, much experience."

"D1, success of tymes."

"D1, 4."

"D1, 4."

"D1, 4."

"D1, 4."

The booke

* A part
of the element
perfection
in the old
translation.

- the sight of great men: and the faces of
princes shall wonder at me.
- 12 When I holde my tongue, they shall
byde my leasure, and when I speake,
they shall geue good eare vnto me, and
if I talke much, they shall lay their
handes vpon their mouth.
- 13 Moreover, by the meanes of her I
shall obtayne immortallitie, and leaue
behynde me an euertlasting memorie
among them that come after me.
- 14 I shall let the people in order, and the
nations shall be subdued vnto me.
- 15 Horrible tyrantes shall be afraide
when they do but heare of me, among
the multitude I shall be counted good,
and mightie in battaile.
- 16 When I come home I shall fynde rest
with her: for her companie hath no
bitternesse, and her felowshipp hath no
tediousnesse, but mirth and ioy.
- 17 Nowe whye I considered these thynges

* D, I shall
gouerne the
people.

E

by my selfe, and pondered them in my
heart, howe that to be ioyned vnto wis-
dome is immortallitie,

- 18 And great pleasure to haue her friend-
shipp, and that in the workes of her
handes are infinite riches, and that
who so kepyeth companie with her
shall be wise, and that he which talketh
with her, shall come to honour: I went
about seeking howe to get her vnto me.
- 19 For I was a lad of ripe witte, and
had a good vnderstandyng.
- 20 But when I grewe to more vnder-
standyng, I came to an vndeified body.
- 21 Nevertheless when I perceaued
that I coulde not enioy it except God
gaue it [me] and that was a poynt of
wisdom also to knowe whose gyft it
was, I stepped vnto the Lorde and be-
sought hym, and with my whole heart
I sayde after this maner:

* D, I recei-
ued
with her.

* D, I recei-
ued
with me.
* D, I
rather being
good.

The .ix. Chapter.

A prayer of Solomon to obteyne wisdom.

* D, the

A



God of [me] fathers,
and Lorde of mercie,
thou hast made all
thynges with thy
worde,

- 2 And ordeyned man
through thy wisdom,
that he shoulde haue dominion ouer
the creatures which thou hast made,
- 3 That he shoulde order the worlde
acordyng to equitie and righteousnesse,
and execute iudgement with a true
heart:

Gen. i. d.

* D, I, goe
to me.

* D, an
bryght.

- 4 Geue me wisdom which is euer
sittynge about thy seate, and put me not
out from among thy chyldren:

- 5 For I thy seruaunt and sonne of thy
handmayden, am a feeble person, and of
a short tyme, and to young to the vn-
derstandyng of iudgement and lawes.

* D, and yet
less in

- 6 And though a man be neuer so perfect
among the chyldren of men, yet yf thy
wisdom be not with hym, he shall be
nothyng regarded.

- 7 Thou hast chosen me to be a kyng vn-
to thy people, and the iudge of thy
sonnes and daughters.

- 8 Thou hast commaunded me to builde
a temple vpon thy holy mount, and an
altare in the cite wherein thou dwellest,
a likenesse of thy holy tabernacle, which

thou hast prepared from the beginning.

- 9 And thy wisdom with thee, which
knoweth thy workes, which also was
with thee when thou madest the worlde,
and knewe what was acceptable in thy
syght, and ryght in thy commaunde-
mentes.

- 10 Sende her out of thy holy heauens, &
from the throne of thy maiestie, that she
may be with me and labour [with me]
that I may knowe what is acceptable
in thy syght.

- 11 For she knoweth and vnderstandeth
all thynges, and she shall leade me so-
berly in my workes, and preserve me
in her power.

* D, by

- 12 So shall my workes be acceptable,
and then shall I gouerne thy people
ryghteously, and be worthy to sit in my
fathers seate.

- 13 For what man is he that can knowe
the counsaile of God: or who can thinke
what the wyll of God is:

- 14 For the thoughtes of mortall men are
miserable, and our forecastes are but
vncertaine.

* D, by
full.

- 15 For why: a corruptible body is heauy
vnto the soule, and the earthy mansion
keepeth downe that vnderstandyng
that miseth vpon many thynges.

* D, the
miserable
that
hath many
corrupt.

- 16 Very hardly can we discern the
thynges

thynges that are vpon earth, "and
great labour haue we or we can fynde
the thynges which are before our eyes:
& who hath then sought out the ground
of the thynges that are done in heauen:
17 [Oh Lorde] Who can haue knowledge
of thy "vnderstandyng and] meanyng, ex-

cept thou geue wifdome, and sende thy
holy ghost from aboue:

18 For so the wayes of them which liued
on the earth were refourmed, and men
haue learned the thynges that are plea-
saunt vnto thee, and were preserued
through wifdome.

The .x. Chapter.

The deliuerance of the ryghteous, and destruction of the enemies commeth
through wifdome.

1 **S**he preferred the first
fourmed father of the
worlde that was crea-
ted alone, and brought
hym out of his fall:

2 *And gaue hym power
to rule all thynges.

3 *But when the vnrighteous went
away in his wrath from her, he pe-
rished by the furious desire to murder
his brother.

4 For whom when the water destroyed
the whole worlde, wifdome agayne
preserued it, her selfe gouernyng the iust
man by no costly worke of wood.

5 *Moreover, when the nations were
confounded [or ioyned together] in their
malicious confederacie, she founde out
the righteous, and preserued hym fault-
lesse vnto God, and kept hym strong
agaynst the loue of his sonne.

6 She preserued the ryghteous * when
he fled from the vngodly that perished,
what tyme as the fire fell downe vpon
the five cities.

7 Like as yet this day the [vnfruitfull]
waste [and] smokyng lande geueth testi-
monie of their wickednesse: yea the
"vnrype & vntymely fruites that growe
vpon the trees, and for a token of a re-
membraunce of the vnfaithfull soule,
there standyng a pyller of salt.

8 For all such as regarded not wifdome,
gat not only this hurt, that they knewe
not the thynges which were good: but
also left behynde them vnto men a me-
moriall of their foolishnesse, so that in
the thynges wherein they sinned, they
coude not be hyd.

9 But as for such as toke heede vnto
wifdome, she hath deliuered them from
sorowe.

10 *When the ryghteous fled because of
his brothers wrath, wifdome led hym

the ryght way, shewed hym the kyng-
dome of God, gaue hym knowledge of
holy thynges, made hym riche in his
labours, & brought to passe the thynges
that he went about.

11 In the "disceyptfulnesse of such as de-
frauded hym, she stode by hym and
made hym riche.

12 She saued hym from the enemies,
and defended hym from the "deceauers:
In a strong battayle she gaue hym the
victorie, that he myght knowe holwe
that the feare of God is stronger then
all thynges.

13 *When the ryghteous was solde, she
forsoke hym not, but deliuered hym
from synne: She went downe with
hym into the "dungeon,

14 And sayled hym not in the bandes, *till
she had brought hym the scepter of the
realme, and power agaynst those that
oppressed hym: As for them that had
accused hym, she declared them to be
liars, and brought hym to perpetuall
"worshipp.

15 *She deliuered the ryghteous people
and faultlesse seede, from the nations
that oppressed them.

16 *She entred into the soule of the ser-
uaunt of the Lorde, and stode by hym
in wonders and tokens agaynst the
dreadfull kynges.

17 She gaue the "ryghteous the rewarde
of their labours, and led them sooth a
marneylous way: on the day tyme she
was a shadowe vnto them, and a lyght
of starres in the nyght season.

18 *She brought them through the red
sea, and caried them through the great
water.

19 But she drowned their enemies [in the
sea] but brought them out of the bot-
tome of the deepe.

20 *So the ryghteous toke the spoyle of
the

"D. coun-
tynesse.

"D. lxxv
in wayte.

Gen. 37.f.
Act. vii.b.

"D. pylson

Gen. xli.f.
C

"D. gloze.

Exod. i.b.

Exod. iii.c.

"D. the
faintes.

Exo. xiiii.e.

Exod. xii.e.

the vngedly, * & prayed thy holy name
O Lorde, and magnified thy victorious
hande with one accorde.

21 * For wisdom openeth the mouth of
the dumbe, and maketh the tongues of
babes to be eloquent. Psal. xviii. a

The. xj. Chapter.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great
power and mercie of God.

Exo. xvi. a.
2

A 1



He ordered their
workes in the handes
of the holy prophete :

* [So that] they went
through the wilder-
nesse that was not in-
habited, and pitched
their tentes in the waste desert.

3 They stood agaynst their enemies,
and were auenged of their aduersaries.

Exod 17. c.
Num. xx. b.

4 * When they were thirstie they called
vpon thee, and water was geuen them
out of the [mo]t hie rocke, & their thirst
was quenched out of the harde stone.

" Or, they,
that is, the
Israelites.

5 For by the thynges wherthrough their
enemies were punished, were the chil-
dren of Israel helped in their neede.

6 For in steede of a fountaine of the per-
petuall runnyng flud all troubled with
gonie blood,

7 In reproche of the commaundement
published to murder the infants, thou
gauest vnto them aboundaunce of wa-
ter, and that not loked for neither:

8 Declaryng by that thirst then, holwe
thou hadst punished thine aduersaries.

Deut. viii. a.

9 * For when they were tryed, and nur-
tured with [fatherly] mercie, they knewe
holwe the vngedly were iudged and
punished in the wrath [of God.]

" Or, exami-
ned them
dreadly.

10 For these hast thou exhorted as a fa-
ther, and proued them: but vnto the
other thou hast ben a boytuous kyng,
" layed harde to their charge, and con-
demnyed them.

11 Whether they were absent or present,
their punishment was a lyke.

12 For their grieve was double, and
mournyng for the remembraunce of
thynges past:

13 For when they perceaued that their
punishmentes dyd them good, they
thought vpon the Lorde.

" Or, they
felt.

C 14

For whom in his castynge out before,
as an abiect they had denied with de-
rision, him in the ende when they sawe
what happened, they wondered at: for
they were of another thirst then was
the lust.

15 But for the foolish denyses of their

wickednesse, wherwith being deceaued
they worshipped serpentes that had not
the vse of reason, and vile beastes, thou
sentest a multitude of vncreasonable
beastes vpon them for reuengeaunce:

16 That they myght knowe, that loke
wherewithall a man sinneth, by the
same also shall he be punished.

17 * For vnto thy almighty hande that
made the worlde of naught, it was not
vnpossible to sende among them an
heape of beares, or wood lions,

Leuit. 16. d.
Sap. xvii. a.
Iere. viii. f.

18 Or cruell beastes of a straunge kynde
such as are vnknewen, or spout fire, or
cast out a smokyng breath, or shoote
horrible sparkes out of their eyes:

19 which myght not only destroy them
with hurtyng, but also kyl them with
their horrible syght.

20 Yea without these [beastes] might they
haue ben slayne with one wynde, being
persecuted by the reuengeaunce, and
scattered abroad through the breath of
thy power: Neuerthelesse, thou hast
ordered all thynges in measure, number,
and wayght.

21 For thou hast euer had great strength
and myght, and who may withstande
the power of thyne armie:

22 For why: lyke as the small thyng
that the ballaunce wayeth, so is the
worlde before thee: yea as a drop of the
mothyng dealwe that falleth dowe
vpon the earth.

23 But thou hast mercie vpon all, for
thou hast power of all thynges, * and
makest thee as though thou sawest not
the sinnes of men, because they shoulde
amende.

Rom. ii. a.

24 For thou louest all the thynges that
are, and hatest none of them whom
thou hast made: for thou wouldest not
haue made any thyng yf thou hadst
hated it.

25 Yea holwe myght any thyng endure
yf it were not thy Wyll: or holwe coulde
any thyng be preserued, except it were
called of thee:

26 But thou sparest all: for they are thine
(O Lorde) thou louest of soules.

The

¶ The. xij. Chapter.

2 The mercy of God towarde sinners. 14 The workes of God are vnreprouable.
19 God geueth leasure to repent.

1 **O** thy vncorruptible spirite, O Lorde, is in all thinges:

2 Therfore chastenest thou them measurably that go wrong, and warnest them by putting them in remembraunce in what thinges they haue offended, that leaueing their wickednesse, they may be leue on thee O Lorde.

Deixa
redant

3 *As for those olde inhabitants of thy holy lande, thou mightest not alway with them.

4 For they committed abhominable workes [against thee] as witchcraft, sorcerie, and wicked sacrifices.

5 They slue their owne chyldren without mercy, they dydeate by the bowels of mens fleshe, and deuoured the blood in abhominable banketes, and had their mad fanaticall priestes:

6 And the fathers were the chiefe murderers of the soules destitute of helpe, [these doers] thou wouldest destroy by the handes of our fathers:

7 That the lande whiche thou louest above all other, might be a nicete dwelling for the chyldren of God.

8 Neuerthelesse, thou sparedst them also as men, and sendest the forerunners of thyne hoast, euen hornettes, to destroy them out by litle and litle.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battle, or with cruell beastes, or with one rough worde to destroy them together:

Exord.
Dicitur.

10 *But thy mynde was in punishing them by litle & litle, to geue them place for amendement, knowing well that it was an vnrightheous nation, and wicked of nature, and that their thought might neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not pardoned their synnes wherein they offended, for that thou fearest any man.

12 For who will stand against thy iudgement: or who wyl blame thee for the nations that perishe, whom thou hast made: or who wyl come before thy

face to be reuenged for the vnrightheous men:

13 For there is none other God but thou, *that carest for all thinges: that thou mayest declare holbe that thy iudgement is not vnrightheous. i. Pet. v. a.

14 There dare neither king nor tiraunt in thy sight, require accomptes of them whom thou hast destroyed. C. " O. p. n. n. g. r.

15 Forsonmuche then as thou art righteous thy selfe, thou ordrest all thinges righteously, *thynking it vnseemely for thy power to condemne hym that hath not deserued to be punished. Iob. ix. a.

16 For thy power is the beginning of righteousnesse, and because thou art Lorde of all thinges, it maketh thee to be gracious vnto all.

17 For when men thinke thee not to be of a full strength, thou declarest thy power, and reproveest the boldnesse of the wyle.

18 But thou "mastring thy power doest iudge with equitie, and ordrest vs with great fauour: for thou mayest vse power when thou wilt. " O. r. u. i. n. g.

19 By suche workes nolbe hast thou taught thy people, that the iust man shoulde be louing, and hast made thy chyldren to be of a good hope, because thou geuest roome to repentaunce for synnes.

20 For insomuche as thou hast punished and with such deliberation and obtestation, the enemies of thy seruantes, whiche were worthy to dye, where through thou gauest them tyme and place of amendement, that they might turne from their wickednesse: D

21 With holbe great circumspection then punishest thou thyne owne chyldren, vnto whose fathers thou hast sborne, & made couenantes of good promises:

22 So where as thou doest chasten vs, thou "punishest our enemies a thousand tymes more: to the intent that when we punish, we should diligently thinke of thy goodnesse, and when we our selues are "punished, we shoulde hope for mercy. " O. r. s. o. u. r. g. e. n. t.

23 Wherefore, where as men haue liued dissolutely

Sp. xic.
Rom. i. c.
"Dj, larr.

dissolutely and vnrighteously, thou hast punished them sore With their owne abominations.
24 *For they went astray very " long in the wayes of errour, & held the beastes (whiche euen their enemies despised) for gods, decaued as chyldren of no vnderstanding.
25 Therefore hast thou sent them thy iudgement in scozne, as to chyldren boyde of reason.

26 As for such as wyll not be reformed by those scoznes [and rebukes] they shall feeble the worthy " punishment of God.
27 For looke in what thinges they " dydayned when they " suffred for their sakes whom they counted gods, seying them selues punished in the " same, they perceaued that he was in deede the true God, whom before they had denyed to knowe, and therefore came extreme damnation vpon them.

"Dj, larr.
"Dj, larr.
"Dj, larr.
"Dj, larr.
"Dj, larr.
"Dj, larr.

¶ The. xiiij. Chapter.

¶ All thinges be hayne except the knowledge of God. 10 Idolaters and idols are mocked.

¶ 1



¶ Surely hayne are all men by nature, which were ignoraunt of God, and coulde not out of the good thinges that are seene knowe hym that of hym selfe is [euerlasting] neither toke so muche re- garde of the workes that are made, as therby to knowe who was the crafter- man of them:

- 2 But some toke the fire, some the winde or swift ayre, some the course of the starres, some the running water, [some toke sunne and moone] or the lightes of heauen, for gods that rule the worlde.
- 3 But though they had such pleasure in their beautie, that they thought them to haue ben gods, yet should they haue knowne howe muche more " saynt he is that made them: For the " maker of beautie hath ordayned all these thinges.
- 4 Or if they marueyled at the power and worke of them, they shoulde haue perceaued therby, how much he which made these thinges is mightier then they.
- 5 For by the greatnesse of the beautie and of the creatures, the maker thereof compared with them, may playnely be " knowne.
- 6 Norwithstanding, they are the lesse to be blamed that seeke God, and woulde finde him, & yet peraduenture " misse.
- 7 For they being occupied in his workes, do seeke hym diligently, and are per- uaded by the sight, because the thinges are beautifull that are seene.

"Dj, larr.
"Dj, larr.
"Dj, larr.

8 Howbeit, yet neither are they to be excused.

9 For if their vnderstanding [and know- ledge] be so great, that they can " discerne the worlde [and the creatures] why do they not rather finde out the Lorde thereof?

10 But miserable are they, and " among the dead is their hope, that call them gods whiche are but the workes of mens handes, golde, siluer, and the thing that is founde out by " cunning, the similitude of beastes, or any hayne stone that hath ben made by hande of olde.

11 Or as whē a carpenter cutteth doolne a tree meete for the purpose, and pareth of al the barked cunningly, and so by arte comely maketh a vessel profitable to the vse of life:

12 And with that whiche is cut of from his worke, doth dresse his meate to fyll his belly:

13 And as for the other part that is left, " whiche is profitable for nothing (for it is a crooked peece of wood and full of knobbes) he carueth it diligently by lea- sure, and according to the knowledge of his cunning, he getteth it some propor- tion, fashioneth it after the similitude of a man,

14 Or maketh it lyke some byle beast, straketh it ouer with red, and paynteth it, and looke what foule spot is in it, he casteth some colour vpon it.

15 Then maketh he a " conuenient taber- nacle for it, setteth it in the wall, and maketh it fast with iron:

16 Prouiding so for it, lest it happen to fall,

"Dj, larr.
"Dj, larr.
"Dj, larr.
"Dj, larr.

"Dj, larr.

C

"Dj, larr.
"Dj, larr.

fall, "for it is well knowen that it can not helpe it selfe: For why, it is but an image, and must of necessity be helped.
 17 Then making prayer for his goodes, for his mariage, and for chyldren, he is not ashamed to speake to that whiche hath no soule.
 18 For health, he maketh his petition vnto hym that is "sicke: for life, he hum-

ble prayeth vnto hym that is dead: he calleth vpon hym for helpe, that hath no experience at all: and to sende hym a good iourney, he prayeth him that may not go.

"D^r, maketh supplication vnto hym.

19 And for gayne, for worke, and for successe of his affayres, he asketh power of hym whiche is without all maner of power.

¶ The. xiiij. Chapter.

1 The detestation and abhominacion of images. 8 A curse of them and of hym that maketh them. 14 Whereof idolatry proceeded: 23 What euils come of idolatry.

21



Agayne, another man purposing to sayle, and "beginning to take his iourney thorow the raging "sea, calleth for helpe vnto a stocke that is farre weaker then the vessel that beareth hym.

2 For as for it, couetousnesse of money hath founde it out, and the craftes man made it with his cunning.

3 But thy prouidence O father governe it: "For thou hast made a way euery in the sea, and a sure path in the midst of the waues,

4 Declaring therby that thou hast power to helpe "in all thinges, yea though a man went to the sea without "ship.

5 Nevertheless thou wouldest not that the workes of thy wysdome shoulde be in vayne: and therefore do men commit their liues to a small peece of wood, passing ouer the stormie sea in a ship, and are saued.

6 "For in the olde tyme also when the proude giauntes perished, he in whom "the hope was left to increase the world, went into the ship whiche was gouerned thorow thy hand, and so left seede behynde hym vnto the worlde.

7 For "happy is the tree, wherthrough righteousnesse commeth:

8 But cursed is "the idoll that is made with handes, "yea both it and he that made it: he, because he made it: and it, because it was called God, whereas it is but a "scayle thing.

9 "For the vngodly and his vngodlynesse, are both like abhominable vnto God.

10 [Euen so] the worke and he that made it also, shalbe punished together.

11 Therefore shall there a plague come vpon the idols of the heathen: for out of the creature of God they are become an abhominacion, a "temptation vnto the soules of men, and a snare for the secte of the vniuersale.

12 For why, the "seeking out of idols, is the beginning of whoredome, and the "bringing vp of them, is the "destruction of lyfe.

13 For they were not from the beginning, neither shall they continue for euer.

14 The baynegloze of men hath founde them out vpon earth, therefore shal they come shortly to an ende.

15 For when a father mourned heauily for his sonne "sodainely taken away from hym, he made hym an image: and hym whiche then was but a dead man, he now began to worship as a god, and obeyned for his "seruauntes ceremonies and sacrifices.

16 Thus by procelle of tyme this "vngodly custom being waxen strong was kept as a lawe, and images were worshipped by commaundement of "seruauntes.

17 As for those that were so farre of that men might not worship them present, their visage being drawne out from farre of, was made as the "cleare image of an honourable king, that they might with "affection flatter as well the absent as the present.

18 Agayne, the singular ambition of the craftes man gaue the ignorant also a great occasion to increase the superstition.

19 For he willing to please one peradventure that "bare rule, laboured with all his cunning to make the image of the best fashion.

"D^r, a temptation bre a offence, or: tempting blocke.

"D^r, destruction.

"D^r, mutations. "D^r, the corruption.

"D^r, soone.

"D^r, substance.

"D^r, wisdom.

"D^r, goodly one.

"D^r, diligence.

"D^r, the end of authority.

The booke

- 20 And so thorow the beantie of the worke, the common people being thereto allured, toke hym nothe for a god, whiche a litle before was but honoured as a man.
- 21 And this was to the deceauing of mans life, when men either with calamitie or tirannie oppressed, ascribed vnto stones and stockes that name [of God] whiche ought not to be geuen vnto any thing [els.]
- 22 Moreover, this was not inough for them, that they erred in the knowledge of God: but where as they liued in the great warre of ignorance, those so [many and] great "plagues called they peace.
- 23 For either they slue their owne chyl- dren and offered them in sacrifice, or bled secrete ceremonies, or folowed madde drunken dissolutenesse of rites in sacrifice:
- 24 So that they kept neither life nor marriage cleane: but either one slue another traytously, or greued hym by adulterie.
- 25 So that there raigned in al men without exception, blood, manslaughter, theft, "dissimulation, corruption, vn- faythfulnesse, sedition, periuie,
- 26 Disquieting of good men, vnthanke- fulnesse, defiling of soules, chaunging of byyth, disordering of mariages, adul- terie, and vncleanenesse.
- 27 For why, the honouring of "abhomi- ble images, is the beginning, the cause and ende of all euill.
- 28 For [they that worship idols] eyther they are madde when they be merie, or pro- phetic lies, or liue "vngodly, or els light- ly forswear them selues.
- 29 For insomuche as their trust is in the idols whiche haue no "soule, though they sweare falsely, yet they thinke it shall not hurt them.
- 30 Therefore cometh a great plague vpon them, and that worthily for both causes: for they haue an euill opinion of God that geue heede vnto idols, and they sweare vniustly in deceit, despising holynes.
- 31 For it is not the power of them by whom they sweare: but it is the iust "vengeaunce of sinners that punisheth alwayes the offence of the vngodly doers.

¶ The. xv. Chapter.

¶ The boyce of the faythfull praying the mercy of God, by whose grace they serue not idols.

- 1 **A**t thou O our God art gracious, true, and long suffring, and in mercy ordrest thou all thinges.
- 2 Though we sinne, yet are we thyne, for we knowe thy strength: but we wyl not sinne, because we knowe we are counted thyne.
- 3 For to knowe thee, is perfect righte- onnes: yea to knowe thy power, is the roote of immortallitie.
- 4 As "for the thing that men haue found out through their euill science it hath not deceaued vs, nor the paynters vn- profitable labour [to wit] an image "spotted with diuers colours,
- 5 whose sight enticeth the ignorant to lust after it, and he desireth the "picture of a dead image that hath no breath,
- 6 Both they that make them, they that desire them, and they that worship them, loue euils, and are worthy to haue suche thinges to trust vpon.
- 7 For the potter tempereth soft earth, laboureth it, and geueth it the fashion, of whatsoeuer vessel serueth for our vse: and of the selfe same clay he maketh both the vessels that serue for cleane vles, and also such as serue to the contrary: wherevnto euery vessel ser- ueth, the potter hym selfe beyng the iudge.
- 8 So by his wicked labour he maketh a bayne god of the same clay, this both euen he whiche a litle before was made of earth hym selfe, and within a litle whyle after returneth to the same out of whiche he was taken, when the lone of his lyfe shalbe demaunded from him agayne.
- 9 For:

9 **N**otwithstanding, he careth not the more for this that he must labour, nor that his life is short: but striveth to excell goldsmithes and silversmithes, and endeuoureth to do like the copper-smithes, and taketh it for an honour to make "deceauable thinges.

10 His heart is but ashes, his hope is more vayne then earth, and his lyfe of "lesse honour then clay.

11 Forsomuche as he knoweth not his owne maker that gaue him his soule of power to worke, and breathed in hym the breath of life.

12 But they counted our lyfe but a paim, and [our] conuersation to be but a market for gayne, and that men should euery way be getting, yea though it were by euill meanes.

13 Solue he that of earth maketh scaple beels and images, knoweth hym selfe to offende aboue all other.

14 All the enemies of thy people that hold them in subiection, are most vnwyse, &

are more nuserable then very "fooles.

15 For they iudge all the idols of the heathen to be gods, whiche neither haue eyesight to see, nor noles "to smell, nor eares to heare, nor fingers or hands to grope, and as for their scete, they are [to] solve to go.

16 For man made them, and he that bowed his owne spirit fashioned them: but no man can make a god lyke vnto hym selfe.

17 For seying he is but mortall, it is but mortall that he maketh with vnrighteous handes: he hym selfe is better then they whom he worshippeth, for he liued as they dyd neuer.

18 Yea they worshipped [such] beastes also as are "most hatefull: for if they were compared for "madnesse, they are worse then others.

19 Neither haue they any beautie why to be desired in respect of other beastes: but are all voyde of the prayse of God, and his blessing.

"Dy, very habro.

C

"Dy, to draw the eye, or by cash.

"Dy, their most enemies. "Dy, lacke of vnderstanding.

The. xvj. Chapter.

1 The punishment of idolaters. 20 The benefites done vnto the saythfull.

1 **T**herfore by such thinges are they worthyly punished, & thorow the multitude of beastes are they "rooted out.

2 In freede of the whiche punishments thou hast graciously ordred thine owne people, preparing for the desire of their appetite a straunge taste, "euen quayles to be their meate:

3 To the intent that by the thinges whiche were shewed & sent vnto them, they that were so greedie of meate, might begin to lothe euen their necessarie appetite, and they which had suffred penurie for a short space, might be partakers of the newe taste.

4 For it was requisite that without any excuse pouertie should comie vpon those whiche bled tyrannie, and to shewe on ly vnto the other howe their enemies were "destroyed.

5 "For when the cruell "woodnesse of the beastes came vpon them, and they perished thorow the stinges of the cruell serpentes, [Notwithstanding] thy wrath endured not perpetually.

6 But they were "put in feare for a litle season, that they might be reformed,

hauing a "token of saluation to remember the commaundment of thy lawe.

7 For he that looked backe [to it] was not healed by the thing that he sawe, but by thec "saviour of all.

8 So in this thou shewedst our enemies, that it is thou whiche deliuerest from all euill.

9 For then "when they were bitten with grasshoppers and flies, they dyed, neither was there any remedie founde for their life, for they were worthy to be punished by suche.

10 But not the very teeth of benenious dragons dyd overcome thy chyldren: for thy mercy was euer by them, and healed them.

11 For they were pricked because they should remember thy wordes, but speedly were they healed agayne, lest they shoulde fall into so deepe forgetfulness, that they might not be called backe by thy benefite.

12 For it was neither hearbe nor plaster that restored them to healeth: but thy word "O Lord, which healeth all things.

13 It is thou "O Lord that hast the power of life and death, "thou ledest "vnto deathes doore, and bringest bp agayne.

14 A man in dede thorow his wickednesse,

"Dy, the blasphemous serpent.

25

Edod. x. a.

Deut. 32. f. i. Reg. 1. a. "Dy, bounte to kill garce.

nesse may slay [another] but when his spirite is gone forth, it turneth not agayne, neither may he call agayne the soule that is taken away.

Exod. ix. c. **15** * But it is not possible to escape thy hande.

16 For the vngodly that woulde not knowe thee, were punished by the strength of thyne arme: with straunge raynes, hayles, and thowres were they persecuted that they coulde not auoyde, and thowre fire were they consumed.

17 For it was a wonderous thing that fire might do more then water whiche quencheth all thinges: but the worlde is the auenger of the righteous.

18 For sometimes was the fyre so tame, that the beastes whiche were sent to punish the vngodly, bent not, and that because they should see and knowe that they were persecuted with the punishment of God.

19 And sometyme bent the fire in the midst of the water, that it might destroy the frutes of the vniust lande.

Exod. xvi. c. **20** * In feede wherof, thou hast fed thine owne people with angels foode, and sent them bread redye from heauen without their labour, "being very pleasant and of good taste.

"Dy, being of force for all pleasures, and apt to every sort.

21 For this thy substaunce vnto thy chyl-
dren declared thy sweetenes, and seru-
ing to his appetite that toke it, tempe-
red it selfe according to his desire.

Exod. ix. d. **22** * But the snowe and yle abode the bio-

lence of the fire and melted not, that they might knowe that the fire burning in the hayle, & sparkeling in the rayne, destroyed the frute of the enemies.

23 The fire also forgot his owne strength agayne, that the righteous might be nourished.

24 For the creature that serueth thee whiche art the maker, is fierce in punishing the vnrightheous, but is easie [and gentle] to do good, vnto such as put their trust in thee.

25 Therefore dyd it alter at the same tyme into all fashions, and was obedient vnto thy grace, whiche is the nurse of all thinges, according to the desire of them that had neede thereof.

26 That thy chyl-
dren **¶** **Lozde** whom thou louest, might knowe "that it is not the " grow-
ing of frutes that feedeth men, but that it is thy word whiche pre-
serueth them that put their trust in thee.

Deut. viii. a.
Math. xiii. a.
"Dy, beareth
and reuengeth.

27 For looke what " myght not be de-
stroyed at all with the fire, as soone as it
was warned with a litle sunne beame,
it melted:

"Dy, melteth.

28 That all men might knowe, that
thankes ought to be geuen vnto thee
before the sunne ryle, and that thou
oughtest to be " worshipped before the
day spring.

"Dy, prayeth
vnto the.

29 For the hope of the vnthankfull shall
melt away as the winter yle, and flowe
away as vnprofitable water.

¶ The. xvij. Chapter.

¶ The iudgementes of God against the wicked.

Rom. xi. c.

A



And great are thy iud-
gements **¶** **Lozde** and
can not be expressed:
therefore men do erre
that wyl not be re-
formed [by thy wyl-
dome.]

Exod. ix. c.

2 * For when the vnrightheous thought
to haue thy holy people in subiection,
they were bounde with the bandes of
darknesse and long night, shut vp vn-
der roofes, and lay there to escape the
eternall prouidence.

3 And whyle they thought to be hyd in
the darknesse of their sinnes, they were
scattered abode in the very midst of
the darke couering of forgetfulnesse,
put to horrible feare, and " wonderou-
ly vexed.

"Dy, abomi-
nated with
frighten of
straunge ap-
parences.

4 For the corner where they lay hyd,
might not kepe them from feare, be-
cause the soundes came rounde about
them and vexed them, yea many terri-
ble and " straunge visions appeared vn-
to them.

"Dy, when
telleth, with
foolish coun-
teinances.

5 No power of the fire might geue them
light, neither might the cleare flames
of the starrs light the horrible night:

6 But there appeared vnto them a so-
dayne fire only, very dreadfull: At the
whiche sight, wherein they sawe nothing
thoroughly, they were so afrayde, that
they thought the thing whiche they
sawe to be " the more fearefull.

"Dy, the
sawest.

7 As for the illusions of the magicall
art, they came to naught: and it was a
most shamefull reproche of the pryde
that they had of their owne wysdome.

8 For

- 15 8 For they that promised to dūe alway the feares and troubles from the sicke soule, were sicke them selues with feare worthy to be laughed at.
- 9 For though no terrible thing did feare them, yet were they afraide at the beastes whiche passed by them, and at the hissing of the serpent.
- 10 Insonmuch that with trembling they "sowned, and" sayde they sawe not the aye, whiche no man yet may escape.
- 11 For malice is a dreadfull thing, that is condemned by his owne witnesse: and beyng pressed with conscience, it euer "suspecteth cruel thinges.
- 12 For feare is nothing els but a "betraying of the succours whiche reason offereth.
- 13 And looke howe muche the lesse his hope is within, the greater doth he recount his ignorance of that cause that byngeth the torment.
- 14 But they [that dyd indure] the night that in bedde was intollerable, and that came from the dungeons of intollerable hell, sleping the same sleepe,
- 15 were somtimes chased with monstrous apparitions, and sometymes they sowned, as their owne soules had betrayed them: for an hastie feare, & that

- was not looked for, came vpon them.
- 16 And thus, wholocner was there fallen, he was in pryson, but without chaines:
- 17 For whether a man had occupied husbandrie, or had ben an heardman or labourer in the "woods, if he were taken, he suffered "intollerable necessitie.
- 18 For they were all bounde with one chayne of darknesse: whether it were a blasing winde, or a swete song of the byrdes among the thicke branches of the trees, or the vehemencie of hasty running water,
- 19 Or great noyse of the falling downe of stones, or the runnyng of playng beastes whiche they sawe not, or the mightie noyse of roaring wilde beastes, or "the sounde that answered agayne in the holonesse of mountaynes: these terrible thinges made them sowne [for very feare.]
- 20 For all the "earth shined with cleare light, and no man was hindered in his labour.
- 21 Onlye vpon them there fell a heauie night, an image of darknesse that was to come vpon them: for they were vnto them selues more heauie then darknesse.

"Or, alone
or, in the de-
scend.
"Or, that
could not be
escaped.

"Or, echo.

"Or, whisper;

¶ The. xviij. Chapter.

3 The fire pillar that the Israelites had in Egypt. 8 The deliveraunce of the sayth-
full. 10 The Lorde smote the Egyptians. 20 The sinne of the people in the wylder-
nesse. 21 Aaron stood betweene the liuing and the dead with his curse.

- 1 **N**everthelesse, thy sain-
tes had a very great
light, whose voyce
they hearing, and not
seeing their figure, for
that they suffered not
the same thinges, they
thought them blessed.
- 2 And for that they dyd not hurt them
nowe of whom they had ben wronged
before, they thanked them, & besought
them pardon of that they had ben ene-
mies.
- 3 Therfore thou gauest them a burning
pillar of fire to leade them in the vn-
known way, and the sunne not to hurt
them in their honourable iourney.
- 4 But reason it was that they shoulde

leese the light and be put in the pryson
of darknesse, whiche had kept thy chyl-
dren "shut vp, by whom the vncorrupt
light of the lawe was to be geuen vnto
the worlde.

"Or, in bond-
age,

- 5 *After when they thought to slay the
babes of the saintes, one chylde beyng
cast out, and preserved to reprove them,
thou tokest alway the whole multitude
of their chyliden, and destroyedst them
altogether in a mightie water.
- 6 Of that night were our fathers certi-
fied afore, that they knowing vnto
what othes they had geuen credence,
might be of good chare.
- 7 Thus thy people receaued the health
of the righteous, but the vngodly were
destroyed.

Exod. i.c.
and. i.i.a.

Exo. xliii. f.
and. xxiii. g.

The booke

- 25 8 For like as thou hast reuenged our enemies, so hast thou promoted vs whom thou hast called.
- 9 For the righteous chyldren of the good men offered secretly, and made a godly lattu with one consent, that the saintes should in like maner receaue together both good and euil, and that the fathers now should first sing prayes.
- 10 But there was hearde a disagreeing voyce of the enemies, and there was a miserable lamentation for chyldren that were bewayled.
- 11 The maister and the seruant were punished after one maner: and lyke as the king, so suffered the common people:
- 12 So they had innumerable that dyed with one kinde of death altogether: neither were the liuing sufficient to burye the dead, for in the twinkling of an eye the noblest offspring of them was destroyed.
- 13 For whereas they woulde discredit all thynges by reason of the inchaun- mentes, in the destruction of the first borne they acknowledged that this people was the chyldren of God.
- ¶ 14 For whye all thynges were styll in sci- lence, and when the night was in the myddest of her course, thy almighty worde of Lorde lept downe from hea- uen out of thy royall trone,
- 15 As a rough man of warre in the myddest of the land that was destroyed,
- 16 And brought thynne vnfayned com- maundement as a sharpe sworde, and standing by, filled all thynges with death, yea it stode vpon the earth and reached vnto the heauen.
- 17 Then the lightes of the euyl dreames vexed them sodainly, and fearefulnesse

¶ 2, p. 100
allied.

Exod. xix. c.
¶ 2, them.

¶ 2, fierce.

- came vpon them vnawares.
- 18 Then lay there one here, another there halfe dead [halfe quicke] and she- wed the cause of his death.
- 19 For the visions that vexed them, she- wed them these thynges afore, that they might not be ignoraunt wherefore they perished.
- 20 Yea the temptation of death touched the righteous also, and among the multitude in the wilderness there was insurrection: but thy wrath endured not long.
- 21 * For the blamelesse man went in all the haste, and toke the battayle vpon hym, brought forth the weapon of his ministracion, euen prayer and the re- conciliation of incense, let hym selfe a- gainst the wrath, and so brought the mi- serie to an ende, declaring [therby] that he was thy seruant.
- 22 For he ouercame not the multitude with bodyly polver or force of weapons: but with the word he subdued him that vexed, alleaging the oth and coun- naunt made vnto the fathers.
- 23 For when the dead were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted the way that it might not come to the liuing.
- 24 * And why: in his long garment was all the beautie, and in the foure robes of the stoncs was the glozy of the fa- thers grauen, and thy maiestie was wyrtten in the crowne of his head.
- 25 Vnto these the destroyer gaue place, and was stayde of them: for it was ynough that they onely tasted of the wrath.

¶ 2, of

¶ 2, a
laughter.

Num. xvi. g.

¶ 2, the
trooper.

¶ 2, that
punished.

¶ 2, that
of.

¶ 2, that.

Exod. 18. 2

¶ 2, that
beet.

¶ The. xix. Chapter.

1 The death of the Egyptians, and the great toy of the Hebrewes. 11 The meate that was geuen at the desire of the people. 17 All the clemences serue to the will of God.

¶ 1



And for the vngodly, the wrath came vpo them without mercy vnto the ende: for he knewe before what shoulde happen vnto them:

2

How that when they had consented to let them go, and had sent them out with great diligence, they would repent and folowe vpon them.

3

* For whyles they were yet mourning

and making lamentation by the graues of the dead, they deuised another fool- ishnesse, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the necessitie whiche they had deserued brought them vnto this ende, and made them forget the thynges that had already happened, that they might by tormentes fulfill their punishment whiche remayned:

5 And

(a) That is, the children of Israel who they before had desired and prayed for to go their way. ¶ 2, be that

¶ 2, pursue
them.
Exod. xiii. 2

5 And that thy people might trye a marueylous paffage: and thefe might fynde a ftraunge death.

6 For enery creature in his kynde was fafhioned agayne of newe, fcruping the preciliar offices as was commaunded them, that thy children myght be kept without hurt:

13 7 For the cloude ouershadowed their tentes, and the drye earth appeared where afore was water: fo that in the red fea there was a way without impediment, and the great deepe became a greene field:

8 Wherthroughe all the people went that were defended with thy hande, faying thy marueylous ftraunge wonders.

9 For as the hofes, ryght fo they neyed, and leaped lyke lambes, praysyng thee. (O Lord) which hadst deliuered them.

10 And why: they were yet myndefull of the thynges that were done whyle they dwelt in the ftraunge lande, howe the grounde brought forth flies in fteade of cattell, and howe the riuer fcrawled with the multitude of frogges in fteade of fifhes.

11 *But at the laft they faw a newe generation of birdes, what tyme as they were stirred with luft, and defired delicate meates.

12 For why: the quayles came by to them from the fea for their comfort: but punifhmentes came vpon the finners, not without the fignes which came before to paffe by vehemencie of the thicke lyghtnynges: For they fuffered wor thyly accordyng to their wickedneffe, becaufe they dealt fo churlifhly & with an hate of ftraungers.

13 For fome would not receaue men that

came vnto them and were vnknowen: and fome brought the ftraungers into bondage that dyd them good.

14 For only fo, but yf they had ben any where regarded, they coulde not fuffer it: for they entreated ftraungers very difpitefully.

15 Others that had receaued them with great folempnitie, when they were admitted vnto their focietie, they afflicted them with greuous labours.

16 Therefore were they ftricken with blindneffe, like as when they that were couered with fodayne darkneffe at the doores of the ryghteous, fought every one of them the entraunce of his doores.

17 Thus the elementes beyng chaunged, agreed among them felues, lyke as when tunes are chaunged vpon an instrument of muficke, and yet kepe ftill a melodic: which may eafly be perceaued by the fyghe of the thynges that are come to paffe.

18 For the earthy thynges were turned into waterie: and the thyng that before fwanne in the water, nowe went vpon the grounde.

19 The fire had powder in the water, forgetting his owne vertue: and the water forgot his owne kynde to quench the fire.]

20 Agayne, the flambes hurted not the flefhe of the corruptible lining thynges though they walked therein, neither melted they that lie kynde of immortall meate that was of nature apt to melt.

21 For in all thynges haft thou promoted thy people (O Lord) and brought them to honour, thou haft not difpiled them, but allway and in all places haft thou ftande by them.

" 27, rightes

Gen. xix. c.

" 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

VV. C.

The ende of the booke of wifdome.

Ecclesiasticus

The booke of Iesus the sonne of Sirach

which is called in latine Ecclesiasticus.

The prologue of Iesus the sonne of Sirach vnto his booke.



Any and great men haue declared wisdom vnto vs out of the lawe, out of the prophetes, and out of other that folowed them: in the which thynges Israel ought to be comended by the reason of doctrine and wisdom: Therefore they that haue it, and reade it, shoulde not only them selues be wise therethrough, but serue other also with teaching and writyng. After that my graundefather Iesus had geuen diligent labour to reade the lawe, the prophetes, and other bookes that were left vs of our fathers, and had well exercised hym selfe therein: he purposed also to write some thyng of wisdom and good maners, to the intent that they which were wyllyng to learne, and to be wise, myght haue the more vnderstandyng, and be the more apt to leade a good conuersation. Wherefore I exhorte you to receaue it louyngly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous oratours. For the thyng that is writen in the hebreue tongue, foundeth not so well when it is translated into another speache: Not only this booke of myne, but also the lawe, the prophetes, and other bookes sounde farre otherwise then they do when they are spoken in their owne language.

Nowe in the thirte and eyght yere when I came into Egypt in the tyme of Ptolomie Euergetes, and continued there a long season, I founde bookes there left full of great and profounde learnyng. Wherefore I thought it good and necessarie to bestowe my diligence and trauaile to interpete this booke: And considering that I had tyme, I laboured and dyd my best to perfourme this booke, and to bring it vnto lyght, that the straungers also which are disposed to learne, myght apply them selues vnto good maners, and lyue accordyng to the lawe of the Lorde.

The first Chapter.

1 Wisdom commeth of God. 11 A prayse of the feare of God. 20 The meanes to come by wisdom.

1 Reg. 1 b.
Iob. 18 c.
Iacob. 1 a.

10. 1. and 12
with him for
curr.

10. 1. the
wisdom.

Rom. x. c.

Rom. xi. d.



1 **W**isdomme
* [commeth] of
god the Lorde,
& hath ben e-
uer with him,
and " is before
all tyme.
2 who hath
numbred the
sande of the
sea, the droppes of the rayne, and the
dayes of " tyme: who hath measured the
heyght of heauen, the breadth of the
earth, and the depeneth of the sea:
3 who hath sought out the grounde of
Gods wisdomme, which hath ben before
all thynges:
4 * wisdomme hath ben created before all
thynges, and the vnderstandyng of
prudence from euerslastyng.
5 (Gods worde in the heyght is the well
of wisdomme, and the euerslastyng com-
mandementes are the entraunce of
her.)
6 * Vnto who hath the roote of wisdomme

ben declared: or who hath knowen her
wit:

7 Vnto whom hath the doctrine of Wis- 25
dome ben discovered and shewed: and
who hath vnderstande the manifeste
entraunce of her:
8 There is one, euen the hiest, the maker
of all thynges, the almightie, the kyng
of power, of whom men ought to stand
greatly in awe, which sitteth vpon his
throne, beyng a God of dominion.
9 He hath created her through the holy
ghost, he hath scene her, numbred her,
and measured her.
10 He hath powred her out vpon all his
workes, and vpon all fleshe, accordyng
to his gyfte, he geueth her richely vnto
them that loue hym.
11 The feare of the Lorde is worshyp
and triumph, gladnesse, and a ioyfull
crowne.
12 The feare of the Lorde maketh a
mery heart, geueth gladnesse, ioy, and
long lyfe.
13 who so feareth the Lorde, it shall go
well

well with him at the last, and in the day of his death he shall be blessed.

- C** 14 The loue of God is honorable wisdom: loke vnto whom it appeareth, they loue it, for they see what wonderful thinges it doth.

Mich.
Ierem.

- 15 *The feare of the Lorde is the begynnyng of wisdom, and was made with the faythfull in the mothers wombe, it shall go with the chosen women, and shall be knowen of the ryghteous and faythfull.

- 16 The feare of the Lorde is the ryght Gods seruice,

- 17 That preserveth & iustifieth the heart, and geueth mirth and gladnesse.

- 18 Who so feareth the Lorde shall be happy, and when he hath neede of comfort he shall be blessed.

- 19 She hath buyt her everlastyng foundations with men, and is geuen to be with their seede.

- 20 To feare God is the wisdom that maketh rich, and byngeth all good with her.

- D** 21 She fylleth the whole house with her giftes, & the garners with her treasure.

- 22 The feare of the Lorde is the crowne of wisdom, and geueth plenteous peace and health: he hath seene her and numbred her: both these are the giftes of God.

- 23 Knowledge and vnderstandyng of wisdom hath he polvred out as rayne, and them that helde her fast hath he brought vnto honour.

- 24 The feare of the Lorde is the roote of wisdom, & her braunches are long lyfe.

- 25 In the treasures of wisdom is vnderstandyng & deuotion of knowledge, but wisdom is abhorred of sinners.

- 26 The feare of the Lorde driueth out sinne, and whē she is present, she driueth alway anger.

- 27 For he that is without feare can not be made ryghteous, and his wysfull boldenesse is his owne destruction.

- 28 A patient man wyll suffer vnto the tyme, and then shall he haue the reward of ioy.

- 29 A good vnderstandyng wyll hyde his wordes for a tyme, and many mens lippes shall speake of his wisdom.

- 30 In the treasures of wisdom is the declaration of doctrine: but the sinner abhorreth the wordypp of God.

- 31 By sonne yf thou desire wisdom, kepe the commaundement, and God shall geue her vnto thee:

- 32 For the feare of the Lorde is wisdom and nurture: he hath pleasure in fayth and louyng mekenesse, and he shall fyl the treasures thereof.

- 33 Be not obstinate and vnfaythfull to the feare of the Lorde, and come not vnto hym with a double heart.

- 34 Be not an hypocrite in the syght of men, and take good heed what thou speakest.

- 35 Exalt not thy selfe, lest thou happen to fall and byng thy soule to dishonour, and so discouer thy secretes, and cast thee downe in the myddest of the congregation: because thou wouldest not receaue the feare of God, & because thy heart is full of saynednesse and deceipt.

The.ij. Chapter.

¹ He exhorteth the seruantes of God to righteousnesse, loue, vnderstandyng, and patience. ¹¹ To trust in the Lorde. ¹³ A curse vpon them that are faynt hearted and impatient.

Mich.
Ierem.



Manne yf thou wilt come into the seruice of God, stande fast in righteousnesse & feare, and arme thy soule to temptation.

- 2 Settle thyne heart and be patient, bowe downe thine eare, receaue the wordes of vnderstandyng, and chynke not alway when thou art assaulted.

- 3 Holde thee fast vpon God, ioyne thy selfe vnto hym, and suffer that thy lyfe

may encrease at the last.

- 4 Whatsoeuer happeneth vnto thee, receaue it: suffer in heavinesse, & be patient in thy trouble.

- 5 *For lyke as golde and siluer are tryed in the fire, euen so are acceptable men in the furnace of aduersitie.

Sap. iij. a.
Pro. xvij. a.

- 6 Belene in God and he shall helpe thee: order thy way a right, and put thy trust in hym: holde fast his feare and growe therein,

- 7 Oye that feare the Lorde, take sure holde of his mercie, chynke not alway from

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- from hym, that ye fall not.
- 8 Ye that feare the Lorde, belene him,
and your rewarde shall not be emptye.
- 9 Ye that feare the Lorde, ^(a) trust in
good thynges, and mercie shall come
vnto you for pleasure.
- 10 Ye that feare the Lorde, set your
loue vpon him, and your heartes shalbe
lyghtened.
- 11 Consider the olde generations of men
(Ye chyliden) and marke them well:
Was there euer any one confounded
that put his trust in the Lorde: who
euer continued in his feare, and was
forsaken: Or whom dyd he euer dispise
that called faythfully vpon hym:
- 12 For God is gracious and mercifull, he
forgyueh synnes in the tyme of trouble,
and is a defendour for al them that seke
hym in the trouth.
- 13 Wo be vnto them that haue a fearefull
heart, wicked lippes, and euyl occupied
handes, and to the sinner that goeth
two maner of wayes.
- 14 Wo be vnto them that are faint harted,

(a) They that
like to good
thynges, and
will to have
the rewarde
of meritorious
works, promised
to them that
with patience
continue in
his feare.

Plal xxxi. a
Ecl. xxvi. b.

* Or, double.

- which put not their trust in God, and
therfore shall they not be defended of
hym.
- 15 Wo be vnto you that haue lost patience,
forsaken the ryght wayes, and are tur-
ned backe into frowarde wayes: what
wyl you do when the Lord shall begin
to visite you:
- 16 They that feare the Lorde, wyl not
disobey his worde: and they that loue
him, wyl kepe his commaundementes.
- 17 They that feare the Lorde wyl seke
out the thynges that are pleasaunt vnto
him: and they that loue hym, be ful-
fylled with his lawe.
- 18 They that feare the Lorde wyl pre-
pare their heartes, and humble their
soules in his syght.
- 19 They that feare the Lorde kepe his
commaundementes, and wyl be patient
tyll they see hym selfe,
- 20 Saying: If we do not repent, we
shall fall into the handes of the Lorde,
and not into the handes of men.
- 21 For his mercie is as great as hym selfe.

Iohn xiii. c.

Rom. x. iii. c.

2. Reg. 14. c.
Sufand.

The.iii. Chapter.

2 To our father and mother ought we to geue double honour, 10 Of the blessing and
curse of the father and mother. 22 No man ought ouer curiously to searche out the
secretes of God.

- 1 **T**he chyliden of Wis-
dome are a congrega-
tion of the ryghteous,
and their ospryng is
obedience and loue.
- 2 Heare your fathers
iudgement (Ye my
deare chyliden) and do thereafter, that
ye may be safe.
- 3 For the Lorde wyl haue the father
honored of the chyliden: and loke what
a mother commaundeth her chyliden to
do, he wyl haue it kept.
- 4 who so honoureth his father, his
synnes shalbe forgyuen hym: and he
shall abstayne from them, and shall
haue his dayly desires.
- 5 And he that honoureth his mother,
is like one that gathereth treasure toge-
ther.
- 6 who so honoureth his father, shall
haue ioy of his owne chyliden: and when
he maketh his prayer, he shalbe heard.
- 7 he that honoureth his father, shall
haue a long lyfe: and he that is obedient
vnto the Lorde, shall comfort his mo-



- ther.
- 8 he that feareth the Lorde, honoureth
his father and mother, and doth them
seruite as it were vnto lordes.
- 9 Honour thy father and mother, in
deede, in worde, and in all patience, that
thou mayest haue Gods blessing: and
his blessing shall abide with thee at the
last.
- 10 The blessing of the father stablisheth
the houses of the chyliden: but the mo-
thers curse rooteth out the foundations.
- 11 Reioyce not when thy father is re-
proued: for it is not honour vnto thee,
but a shame.
- 12 For the worschyp of a mans father, is
his owne worschyp: and the reproche of the
mother, is the dishonestie of the sonne.
- 13 My sonne, make much of thy father in
his age, and greue hym not as long as
he lyueth.
- 14 And yf his vnderstandyng fayle, haue
patience with hym, and dispise hym not
in thy strength.
- 15 For the good deede that thou shewest
vnto thy father, shall not be forgotten:
and

Exod. xx. c.
Deut. v. b.

Gen. 17. d.
Deut. 34.

Exod. xx. a.
Deut. v. b.

Eph. vi. a.

and when thou thy selfe wantest; it shalbe rewarded thee: and for thy mothers offence thou shalt be recompensed with good, yea it shalbe founded for thee in ryghteousnesse.

¶ 16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away, lyke as the yse in the fayre warme weather.

¶ 17 He that forsaketh his father, shal come to shame: and he that defieth his mother, is cursed of God.

¶ 18 My sonne, persourne thy workes with loupng meekenesse, so shalt thou be loued aboue other men.

Phil. 19 The greater thou art, the more* humble thy selfe in all thynges, and thou shalt fynde fauour in the sight of God.

¶ 20 Many are excellent and of renowne: but the secretes are reuealed vnto the meeke.

¶ 21 For great power belongeth only vnto God, and he is honoured of the lowly.

Phil. 22 *Seke not out the thynges that are aboute thy capacitte, and searthe not the grounde of such thynges as are to nightie for thee: Prov. 23. Rom. 12.

¶ 23 But loke what God hath commaunded thee, thynke vpon that alway, & be not curious in many of his workes: For it is not needefull for thee to see with thyne eyes the thynges that are secrete.

¶ 24 Make not to much searthe in superfluous thynges, and be not curious in many of his workes: for many thynges

are shewed vnto thee alreedy which be aboue the capacitte of men.

¶ 25 The medlyng with such, hath beguiled many a man, and tangled their wittes in vanitie. D

¶ 26 Thou canst not see without eyes, therefore professe not the thyng that thou hast not.

¶ 27 An harde heart shall feare euill at the last: and he that loueth daunger, shall perishe therein.

¶ 28 An heart that goeth two wayes shall not prosper: and he that is frowarde of heart, wyll ener be worse and worse.

¶ 29 An obstinate heart shalbe laden with sorowes, and the vngodly sinner wyll heape one sinne vpon another.

¶ 30 The counsaile of the proude hath no health, & his footsteppes shalbe plucked vp: for the plant of sinne hath taken roote in hym.

¶ 31 The heart of hym that hath vnderstandyng, shall perceauce hye thynges: and a good eare wyll gladly hearken vnto wisdom.

¶ 32 An heart that is wise and hath vnderstandyng, wyll abstayne from sinnes, and increase in the workes of ryghteousnesse.

¶ 33 Water quencheeth burnyng fire, *and Psa. xlii. a. mercie reconcileth sinnes.

¶ 34 God hath respect vnto hym that is thankfull: he thinketh vpon him against the tyme to come, so that whē he falleth he shall fynde a strong holde.

The .iiij. Chapter.

1 Almes must be done with gentleness. 12 The studie of wisdom and her fruite.

20 An exhortation to eschewe euill, and to do good.

Deut. xv.



My sonne, *defraude not the poore of his almes, and turne not away thyne eyes from hym that hath neede.

¶ 2 Dispyse not an hungry soule, and despise not the poore in his necessitie.

¶ 3 Greeue not the heart of hym that is helpelesse, and withholde not the gyft from the needefull.

¶ 4 Refuse not the prayer of one that is in trouble, turne not away thy face from the needy.

¶ 5 Cast not thyne eyes asyde from the poore for any euill wyll, that thou geue him not occasion to speake euill of thee.

¶ 6 For yf he complayne of thee in the bitterness of his soule, his prayer shalbe hearde: euen he that made hym shall heare hym.

¶ 7 Be curteous vnto the company of the poore, humble thy soule vnto thy elder, and holde downe thy head to a man of worth. B

¶ 8 Let it not greeue thee to holde downe thine eare vnto the poore, ^(a)but pay thy debt, and geue him a friendly aunswere, and that with meekenesse.

¶ 9 Deliuer him that suffereth wrong, from the hande of the oppressour: and be not faynt hearted when thou sittest in iudgement.

¶ 10 Be mercifull vnto the fatherlesse as a father,

(a) As a man must of dutie be curteous to the poore, humble to the ancient, bow downe to the worthfull: so is it his dutie to comfort, helpe, and deliuer the innocent and simple soule from the crueltie of the vngodly.

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father, and be in steade of an husbände vnto their mother: so shalt thou be as an obedient soune of the hyst, and he shall loue thee more then thy mother doth.

11 Wisdome exalteth her children, receaueth them that seke her, & wyl go befoze them in the way of ryghteousnesse.

12 He that leueth her, leueth lyfe: and they that seke her diligently, shall haue great ioy.

13 They that kepe her, shall inherite glorie: for where she entreteth in, there is the blessing of God.

¶ 14 They that honour her, shall be the seruantes of the hoily one: and they that loue her, are beloued of God.

15 Who so geueth care vnto her, shall iudge the heathen: and he that hath respect vnto her, shall dwell safely.

16 He that beleueth her, shall haue her in possession, and his generation shall endure.

17 For when he falleth, she doth go with hym, and cholet hym among the best: Feare, dyade, and temptation shall she bryng vpon hym, and trye hym in her doctrine, tyll she haue so proued hym in his thoughtes, that he commit his soule vnto her.

18 Then shall she stablishe hym, bryng the ryght way vnto hym, make hym a glad man, shew hym her secretes, and heape vpon him the treasures of knowledge, & vnderstandyng of righteousnes.

19 But yf he go wrong, she shall forsake hym, & geue hym ouer into the handes of destruction and ruine.

20 *By sonne, make much of the tyme,

eschewe the thyng that is euyll:

21 And for thy lyfe shanie not to say the trueth: For there is a shame that bryngeth sinne, and there is a shame that bryngeth worshyp and fauour.

22 Accept no person after thyne owne wyll, that thou be not confounded to thyne owne decay: Be not ashamed of thy neyghbour in his aduersitie.

23 And kepe not backe thy counsaile when it may do good, neither hyde thy wisdome in her beautie.

24 For in the tongue is wisdome knowe, so is vnderstandyng, knowledge, and learning in the talkyng of the wise, and stedfastnesse in the workes of ryghteousnesse.

25 In no wise speake agaynst the worde of trueth: but be ashamed of the lyes of thyne owne ignorance.

26 Shanie not to confesse thyne errour, and resist not the course of the riuer.

27 And submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 And strue thou not agaynst the streame: But for ryghteousnesse take paynes with all thy soule, and for the trueth strue thou vnto death, and God shall fyght for thee agaynst thyne enemies.

29 Be not hasty in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lion in thyne owne house, destroying thy housholde folkes, and oppressing them that are vnder thee.

31 *Let not thyne hande be stretched out to receaue, and shut when thou shouldest geue.

D (b) To be ashamed to confesse thy sinne, is to resist the truth, and to repulse him that is true: the contrary shame bryngeth worshyp.

Act. xx. 2.

The.v. Chapter.

¶ In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentaunce may not be deferred.

A

Luk. xii. c.
Eccle. xii. c.



Rust not vnto thy riches, * & say not, tushe I haue enough for my lyfe, for it shall not helpe in the tyme of vengeance and temptation.

2 Folowbe not the lust of thyne owne heart in thy strength,

3 And say not, tushe howe haue I had strength: or who wyl bryng me vnder because of my workes: For doubtlesse God shall auenge it.

4 And say not, I haue sinned, and what euyll hath happened me: For the almighty is a patient rewarder.

5 *Because thy sinne is forgiven thee, be not therfore without feare, neither heape one sinne vpon another.

6 *And say not, tushe the mercie of the Lorde is great, he shall forgeue me my sinnes be they neuer so many: * For lyke as he is mercifull, so goeth wrath from hym also, and his indignation cometh downe vpon sinners.

7 Make no taryng to turne vnto the Lorde,

Rom. vii. 4.

Eccle. xxi. 4.

Eccle. xvi. 4.

Lozde, and put not of from day to day :
for soderly shall his wꝛath come, and
in the tyme of vengeaunce he shall de-
stroy thee.

8 *Trust not in wicked riches, for they
shall not helpe thee in the day of punish-
ment and wꝛath.

9 Be not caried about with euery winde,
and go not into euery way : for so doth
the sinner that hath a double tongue.

10 Stande fast in the way of the Lozde,
be stedfast in thy vnderstandyng, abyde
by the worde, and folowe the worde of
peare and righteounesse.

11 Be gentle to heare the worde of God,
that thou mayest vnderstande it: and
make a true aunswere with wisdom.

12 Be wyll to heare, but slowe and pa-
cient in geuing aunswere.

13 If thou hast vnderstanding, shap
thy neighbour an aunswere: yf no, laye
thy hande vpon thy mouth, lest thou
be trapped in an vndiscrete word, and
so confounded.

14 Honour and shame is in the talke, but
the tongue of the vndiscrete is his owne
destruction.

15 *Be not a pruy accuser as long as
thou lyuest, and vse no flander with
thy tongue: For shame & sorowe goeth
ouer the thiefe, and an euyl name ouer
him that is double tongued: but he that
is a pruy accuser of other men, shalbe
hated, enuied, and confounded.

16 Do not rashly neither in great nor
small.

The.vj.Chapter.

1 It is the propertie of a sinner to be euyl tongued. 6 Of friendship.
33 Desire to be taught.

1 **B**E not of a friende an
enemie, ^(a) for such a
man getteth an euyl
name, shame, and re-
buke: and whosoever
beareth enuie & a dou-
ble tongue, offendeth.

2 *Be not proude in the deuice of thine
owne vnderstanding, lest thy soule rent
thee as a ^(b) bull,

3 And lest thy leaues wyther, and thy
fruite be destroyed, and so thou be left
as a drye tree in the wilderness.

4 For a wicked soule destroyeth hym
that hath it, maketh him to be laughed
to scorne of his enemies, and bryngeth
him to the portion of the vngodly.

5 *A swete worde multiplieth friendes,
& pacifieth them that be at variaunce:
and a thankfull tongue wyll be plente-
ous in a good man.

6 Holde friendship with many, neuer-
theless haue but one counsellour of a
thousande.

7 If thou gettest a friende, *proue him
first, and be not hastye to geue him
credece.

8 For some man is a friende but for his
owne turne, and wyll not abyde in the
day of trouble.

9 And there is some friend that turneth
to enemie, and taketh part agaynst
thee: and if he knowe any hurt by thee,
he telleth it out.

10 *Agayne, some fr'nde is but a com-
panion at the table, and in the day of
neede he continueth not.

11 But in thy prosperitie he wyll be as
thou thy selfe, and deale playnly with
thy household folke.

12 If thou be brought lowe he wyll be
agaynst thee, and wyll be hidden from
thy face.

13 Depart from thyne enemies, yea and
beware of thy friendes.

14 A faythfull friende is a strong defence,
who so findeth such one, fyndeth a trea-
sure.

15 A faythfull friende hath no peare, the
wayght of golde and siluer is not to be
compared to the goodnesse of his fayth.

16 A faythfull friende is a medicine of
lyfe and immortallitie, and they that
feare the Lozde shall fynde hym.

17 who so feareth the Lozde, shall prof-
per with friendes: and as he is hym
selfe, so shall his friende be also.

18 My sonne receaue doctrine from thy
youth vp, so shalt thou fynde wisdom
tyll thou be olde.

19 Go to her as one that ploweth and
soweth, and wayte patiently for her
good frutes: For thou shalt haue but
litle labour in her worke, but thou shalt
eate of her frutes ryght soone.

20 O howe exceeding sharpe is wisdom
to vblearned men: an vblestfast body
wyll not remayne in her.

21 Unto

The booke of Iesus

- D** 21 Unto such she is as it were a touche-
stone, and he casteth her from him in
all the haste.
22 For wisdom is with him but in name,
there be but fewe that haue knowledge
of her.
23 But with them that knowe her, she
abideth euen vnto the appearing of
God.
24 Geue care my sonne, receaue my doc-
trine, and refuse not my counsaile.
25 Put thy foote into her lynckes, *and
take her yoke vpon thy necke.
26 Bowe downe thy shoulder vnder her,
beare her patiently, and be not weery
of her bandes.
27 Come vnto her with thy whole heart,
and kepe her wayes with al thy power.
28 Seke after her, and she shalbe thewed
thee: and when thou hast her, forsaake
her not.
29 For at the last thou shalt fynde rest in
her, and that shalbe turned to thy great
ioy.
E 30 Then shall her fetters be a strong
defence for thee, and her yoke a glorious
rayment.
31 For there is a golden ornament in her,

Mat. xii.

- & her bandes are laces of purple colour.
32 Thou shalt put her on as a robe of
honour, and shalt put her about thee as
a crowne of ioy.
33 My sonne, yf thou wylt take heede,
thou shalt haue vnderstandyng, and yf
thou wylt apply thy mynde, thou shalt
be wyse.
34 If thou wylt bowe downe thine eare,
thou shalt receaue doctrine: and yf thou
deelyte in hearyng, thou shalt be wyse.
35 Stande with the multitude of such
elders as haue vnderstandyng, and
consent vnto their wisdom with thyne
heart.
36 *That thou mayest heare all godly
sermons, and that the worthy sentences
escape thee not. Eccle. viii.
37 And yf thou seest a man of discrete vn-
derstandyng, get thee soone vnto hym,
& let thy foote treade vpon the stappes
of his doores.
38 *Let thy mynde be vpon the com-
maundementes of God, and be earnest-
ly occupied in his lawes: so shall he
stablish thy heart, and geue thee wis-
dome at thyne owne desire. Psal. i.

The .vij. Chapter.

2 we must forsake euyl, and yet not iustitie our selues. 23 The behauiour of the
wife towarde his wyfe, his frende, his children, his seruauntes, his father
and mother.

- A** 1 **D**o no euyl, so shal there
no harme happen vnto
thee.
2 Depart away from
the thyng that is wic-
ked, and no misfortune
shall meddle with thee.
3 My sonne, sorwe no euyl thynges in
the forowes of vnyrgliteousnes, so shalt
thou not reape them tenfold.
4 Labour not to the Lorde for prehe-
minence, neither vnto the kyng for the
seate of honour.
5 *Justifie not thy selfe before God, for
he knoweth the heart: and desire not to
be reputed wise in the presence of the
kyng.
6 Make no labour to be made a iudge,
except it so were that thou couldest
mightily put downe wickednesse: for
yf thou shouldest stande in awe of the
presence of the mightie, thou shouldest
sayle in geuyng sentence.

Psal. i. 41. a.
Eccle. viii. c.
Job. ix. a.
Luk. i. 8. b.

- 7 Offende not in the multitude of the
citie, and put not thy selfe among the
people. 23
8 *Bynde not two synnes together: for in
one sinne shalt thou not be vnpunished. Eccle. xii.
9 Say not, iusthe, God wyll loke vpon the
multitude of my oblations, & when I
offer to the hyst God he wyll accept it.
10 We not saynt hearted when thou
makest thy prayer, neither slacke in
geuyng of almes.
11 Laugh no man to scoorne in the hea-
nynesse of his soule, for God (which seeth
all thynges) is he *that can bring downe, i. Reg. i. b.
and set vp agayne.
12 Accept no leasyng agaynst thy brother,
neither do the same agaynst thy friend.
13 Use not to make any manner of lye: for
the custome therof is not good.
14 Make not many wordes when thou
art among the elders: *and when thou
prayest, make not much babbling. Mat. vii.
15 *Let no labourous woorkes be tedious
vnto Rom. xii. b.

unto thee, neither the husbandry which the almighty hath created.

16 Make not thy boaste in the multitude of thy wickednesse: but humble thy selfe euen from thyne heart,

17 And remember that the wyath shal not be long in taryng, and that the vengeance of the fleshe of the vngodly is a very fire and woyme.

18 Geue not ouer thy friend for any good, nor thy faythful brother for the best gold.

19 Depart not from a discrete & good woman that is fallen vnto thee for thy portion in the feare of the Lorde: for the gift of her honesty is aboue golde.

20 *Leu. xix. c.* Where as thy seruauent worketh truly, increate hym not euyl, nor the hye-ling that is faythfull vnto thee.

21 Loue a discrete seruauent as thyne owne soule, defraude him not of his libertie, neither leaue him a poore man.

22 *Deut. xv. b.* If thou haue cattell, loke wel to them: and if they be for thy profite, kepe them.

23 *Eccle. x. a.* If thou haue sonnes bring them vp in nurture and learning, and hold them in awe from their youth vp.

24 If thou haue daughters kepe their body, and shewe not thy face chereful towarde them.

25 Bary thy daughter, and so shalt thou perforce a wayghtie matter: but geue her to a man of vnderstanding.

26 If thou haue a wife after thyne owne mynde, forsake her not: but commit not

thy selfe to the hatefull.

27 Honour thy father from thy whole heart: and forget not the sorrowfull tra- uayle that thy mother had with thee. *Eccle. iii. a. Tob. iiii. a.*

28 Remember that thou wast borne thorow them, and howe canst thou recompente them the thinges that they haue done for thee?

29 Feare the Lord with al thy soule, and honour his ministers.

30 Loue thy maker with all thy strength, and forsake not his seruantes. *Deut. xii. e.*

31 Feare the Lord with all thy soule, & honour his prestes: geue them their portion of the first frutes and increas of the earth, like as it is commaunded thee: & reconcile thy selfe of thy negligence with the litle flocke, geue them the shoulders, and their appoynted offeringes & first-linges. *Nu. xviii. b.*

32 Reache thyne hande vnto the poore, that God may blesse thee with plente-ousnes.

33 Be liberall vnto all men liuyng: yet let not, but do good euento them that are ^(a) dead.

34 Let not them that weepe be with- out comfort, but mourne with such as mourne.

35 Let it not greene thee to visite the sicke, for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hande, re- member the end, and thou ^(b) shalt neuer do amisse.

(a) To bury their bodies with honour, against the day of the resurrection, as old Abraham, Joseph, to succour and helpe, and deale fayth- fully and true- ly with their children com- mitted to the charge, as by David saith the chil- dren of the friend Jon- thin.
(b) Do all thinges to the glorie of god, and the profit of thy neigh- bour, of which wyle remem- ber the day of death, of the last iudgement, of euery thing wof of payne.

The .viii. Chapter.

we must take heede with whom we haue to do.

1 *Mat. v. d.* **S**tryue not with a mightie man, lest thou chaunce to fall into his handes.

2 *Eccle. i. a.* Make no variaunce with a riche man, lest he happen to bring vp an harde quarell against thee: for golde and siluer hath vndone many a man, yea euen the heartes of kinges hath it made to fall.

3 Stryue not with a man that is full of wordes, and say no stickes vpon his fire.

4 Kepe no companie with the vnlearned, lest he geue thy kinned an euyl report.

5 Despile not a man that turneth hym

selfe away from sinne, and cast hym not in the teeth withall: but remember that we are frayle euerichone.

6 *Leui. xix. g.* Thinke scozne of no man in his olde age, for we were olde also.

7 Be not glad of the death of thyne ene- mie: but remember that we must dye al the sort of vs, and sayne would we come into loy.

8 *Eccle. vi. b.* Despile not the sermons of such elders as haue vnderstanding, but acquaynt thy selfe with the wyse sentences of them: for of them thou shalt learne wis- dome, & the doctrine of vnderstanding, and howe to serue great men without conplaynt.

The booke of Ielus

- 9 Go not from the doctrine of the elders, for they haue learned it of their fathers: for of them thou shalt learne vnderstanding, so that thou mayest make answer in the time of neede.
- 10 Kindle not the coales of sinners when thou rebukest them, lest thou be brent in the fyre flamibes of their finnes.
- 11 Resist not the face of the blasphemier, that they lay not wayte for thy mouth.
- 12 *Lende not vnto hym that is nightier then thy selfe: yf thou lendest hym, count it but lost.
- 13 Be not suertie aboue thy power: if thou be, then thinke surely to paye it.
- 14 Go not to lawe with the iudge: for he will iudge accordyng to his owne honour.
- 15 *Trauayle not by the way with hym that his braynlesse, lest he do the euyll: for he foloweth his owne wilfulnesse, and so shalt thou perishe thorow his follie.
- 16 *Striue not with him that is angry and cruel, & go not with him into the wilderness: for blood is nothing in his sight, and where there is no helpe he shall murder thee.
- 17 *Take no counsel at fooles: for they can not kepe a thing close.
- 18 Do no secrete thing before a straunger, for thou canst not tell what will come of it.
- 19 Open not thine heart vnto euery man, lest he be vnthankfull to thee, and put thee to reproofe.

The. ix. Chapter.

1 Of Ielousie. 12 An olde friend is to be preferred before a newe, 18 Righteous men shoulde be hidden to thy table.

2



Be not Ielous ouer the wife of thy bosome, that she shew not some shewd point, lest thou teache her an euill lesson against thy selfe.

2 Seue not the power of thy lyfe vnto a woman, lest she come in thy strength, and so thou be confounded.

3 Loke not vpon a woman that is desyrrous of many men, lest thou fall into her snares.

4 Use not the companie of a woman that is a player & a daunter, & heare her not, lest thou perishe thorow her entiling.

5 Behold not a mayden, that thou be not hurt in her beautie.

6 *Cast not thy minde vpon harlots in any manner of thing, lest thou destroy both thy selfe and thyne heritage.

7 Go not about gasing in euery lane of the cite, neither wander thou abroad in the streetes therof.

8 *Turne alway thy face from a beautifull woman, and loke not vpon the saynesse of other: *Many a man hath ben decreaused thorow the beautie of women, for thorow it the desire is kindled as it were a fire.

9 An adulterous woman shalbe trodden vnder foote as myxe, of euery one that goeth by the way.

10 Many a man wondering at the beautie of a straunge woman, hath ben cast out: for her wordes kyndle as a fyre.

11 Sit not with an other mans wife by any meanes, lye not with her vpon the bed, make no wordes with her at the wine: lest thyne heart consent vnto her, and so thou with thy blood fall into destruction.

12 Forsake not an olde friende, for the newe shall not be lyke him: A newe friende is newe wine, let hym be olde and thou shalt drinke hym with pleasure.

13 Desire not the honour and riches of a sinner: for thou knowest not what destruction is for to come vpon hym.

14 Delyte not thou in the thing that the vngodly haue pleasure in, beyng sure that the vngodly shall not be accepted vntill their graue.

15 Kepe thee from the man that hath power to slay, so needest thou not to be afrayde of death: And yf thou comest vnto hym, make no fault, lest he happen to take away thy lyfe: Remember that thou goest in the midst of snares, and vpon the bulworkes of the cite.

16 Beware of thy neyghbour as nye as thou canst, and meddle with such as be wyse and haue vnderstanding.

17 Let iust men be thy gesses, let thy mirth be in the feare of God.

18 Let

(1) Let her not haue rule ouer thee, for then wilt she be contrary vnto thee, take away thy be art and strength, and bring thee to confusion among thyne enemies, as did Que to Aban, Dolly to Sampson, and straunge woman to Solomon.

Pro. v.

Mat. v.

Gen 34. 1. Reg. xiv. 1. Iud. x. xii

Gen. iii. b.

Pro. xi. Efa. iii. a.

Eccle. ix. c. xxxvii. a.

Eccle. viii. c. and 17. a.

- 18 Let the remembrance of God be in thy
mynde, and let all thy talking be in the
commāndementes of the hygheſt.
19 In the handes of craftes men ſhall the
workes be commaunded: ſo ſhall the

- princes of the people in the wyſdome of
their talking.
20 A man full of wordes is perillous in
his citie: and he that is raſhe in his tal-
king, ſhall be abhoyred.

The. x. Chapter.

- 1 Of kinges and iudges. 7 Pryde and couetouſneſſe are to be abhoyred,
2 Labour is prayſed.

A, **I** wyſe iudge will order
his people with diſcre-
tion: and where a man
of vnderſtanding bea-
reth rule, there goeth
it well.

*As the iudge of the
people is him ſelfe, euen ſo are his offi-
cers: and loke what maner of man the
ruler of the citie is, ſuch are they that
dwell therein alſo.

3 *An vnwyſe king deſtroyeth his people:
*but where they that be in auctoritie are
men of vnderſtanding, there the citie
proſpereth.

4 The power of the earth is in the hande
of God, and all iniquitie of the people is
to be abhoyred: and when his tyme is, he
ſhall ſet a profitable ruler vpon it.

5 In the hande of God is the proſperitie
of man, and vpon the perſon of the ſcribe
ſhall he lay his honour.

6 *Be not angry for any wrong of thy
neighbour, and meddle thou with no
vnrightheous workes.

7 Pryde is hatefull before God and man,
and all wickedneſſe of the heathen is
to be abhoyred.

8 Becauſe of vnrightheous dealing, wrong,
blaſphemies, and diuers diſceytes, a
realme ſhall be tranſlated from one peo-
ple to another.

9 There is nothing worſe then a couetous
man: why art thou proude O thou
earth and all theſe? There is not a more
wicked thing then to loue money: and
why ſuch one hath his ſoule to ſell, yet is
he but fulſhy doing while he lyueth.

10 All tyrannie is of ſmal endurance, and
the diſeaſe that is harde to heale greet-
neth the phyſician.

11 And though the phyſician ſhew his helpe
neuer ſo long, yet in concluſion it goeth
after this maner, To day a king, to mor-
rowe dead.

12 For when a man dieth, he is the heyre
of ſerpentes, beaſtes and wormes.

13 The beginning of mans pryde, is to fall
away from God: and why: his heart is
gone from his maker.

14 For pryde is the originall of all ſinne: &
who ſo taketh hold therof, ſhall be filled
with curlinges, and at the laſt it ſhall
ouerthrowe hym: Therefore hath the
Lorde brought the congregations of the
wicked to diſhonour, and deſtroyed
them to the end.

15 *God hath deſtroyed the ſeates of
proude princes, and ſet by the mecke in
their ſteade. Sap. vi. b.
Luk. i. c. 14. c.
and xviii. b.

16 God hath withered the rootes of the
proude heathen, and planted the lowely
for them.

17 *God hath ouerthrowen the landes of
the heathen, & deſtroyed them vnto the
grounde: he hath cauſed them to wither
away, he hath brought them to naught,
& made the memorie of them to ceaſe
from out of the earth. Gen. xix. b

18 God hath deſtroyed the name of the
proude, and left the name of the humble
of mynde.

19 Pryde was not made for man, neither
worthfulneſſe for mens children.

20 The ſeede of men that feareth God
ſhall be brought to honour: but the ſeede
whiche tranſgreſſeth the commaunde-
mentes of the Lorde ſhall be ſhamed.

21 He that is the ruler among brethren, &
is holden in honour among them: and
he that regardeth ſuch as feare the
Lorde, is acceptable in his ſight.

22 The feare of the Lord cauſeth that the
kingdome faileth not: but the kingdome
is loſt by crueltie and pryde.

23 The glorie of the riche, of the honora-
ble, and of the poore, is the feare of
God.

24 Deſpyſe not thou the iuſt poore man
that hath vnderſtanding, and magnifie
not the riche vngodly.

25 Great is the iudge and mightie in ho-
nour, yet is there none greater then he
that feareth God.

The booke of Iesus

- Pro. xxii. a. u. Reg. xii. d. 26 *Unto the seruauit that is discrete, shall the free do seruice: *He that is wyse and well nurtured will not grudge when he is reformed, and an ignoraunt body shall not come to honour.
- Pro. xii. b. 27 Be not proude to do thy worke, and displaye not in the time of aduersitie.
- 28 *Better is he that laboureth and hath plentifulnes of al thynges, then he that is gorgeous, and wanteth bread.
- 29 My sonne, get thy soule honour by mekenesse, & geue her her due honour.

- 30 Who shall iustifie him that sinneth against him selfe: Who will honour hym that dishonoureth his owne soule?
- 31 The poore is honoured for his saythfulnesse and trueth: but the riche is had in reputation because of his goodes.
- 32 He that ordereth hym selfe honestly in pouertie, howe much more shall he behaue hym selfe honestly in riches: And who so ordereth hym selfe vnonestly in riches, how much more shall he behaue hym selfe vnonestly in pouertie.

The. xi. Chapter.

1 The prayse of humilitie. 2 After the outward appareance ought we not to iudge. 7 Of rash iudgement. 14 Al thyngs come of God. 29 Al men are not to be brought into thine house.

- 1 **I**n the wysdome of hym that is brought lowe shall lift vp his head, and shall make hym to sit among great men.
- Commende not thou a man in his beautie, neither despise a man in his utter appareance.
- 3 The Bee is but a smial beast among the soules, yet is her fruite exceeding sweet.
- 4 Be not proude of thy rayment, & exalt not thy selfe in the day of thy honour: for the workes of the hiest onely are wonderfull: yea glorious, secrete, and vnknown are his workes.
- 5 Many tyrantes haue ben fayne to sit downe vpon the earth, & the vnlikely hath worne the crowne.
- 6 Many mightie men haue ben brought low, & the honorable haue ben deliuered into other mens handes.
- Deut. xiii. b. 7 *Condemne no man before thou haue tryed out the matter: and when thou hast made inquisition, then reforme righteously.
- Pro. xviii. c. 8 *Geue no sentence before thou hast hearde the cause: but first let men tel out their tales.
- 9 Strive not for a matter that toucheth not thy selfe, and stande not in the iudgement of sinners.
- Mat. xix. c. i. Tim. vi. b. 10 My sonne, meddle not with many matters: & if thou gaine much thou shalt not be blamelesse, & if thou follow after it thou shalt not attayne it: and though thou runnest thy way afoze, yet shalt thou not escape.
- Pro. x. c. Psal. 12. a. 11 *There is some man that laboureth and taketh payne, and the more he weerich him selfe, the lesse he hath.

- 12 Again, some man is slouthfull, hath neede of helpe, wanteth strength, and hath great pouertie:
- 13 And gods eye looketh vpon him to good, setteth him vp from his lowe state, and lifteth vp his head: so that many men maruel at hym, and geue honour vnto God.
- Job. xli. c. 14 *Prosperitie and aduersitie, lyfe and death, pouertie and riches, come all of the Lorde.
- 15 Wysedome, nurture, and knowledge of the lawe are with God, loue and the wayes of good are with him.
- 16 Errour and darkenesse are made for sinners, and they that exalt them selues in euill, ware olde in euill.
- 17 The gift of God remaineth for the righteous: and his good will shall geue prosperitie for euer.
- 18 Some man is riche by his care and niggardship, and that is the portion of his rewarde:
- Luk. xlii. b. 19 In that he sayth, *Now haue I gotten rest, and now will I cate and drinke of my goodes my selfe alone: and yet he considereth not that the time draweth nye, and death approacheth, that he must leaue all these thynges vnto other men, and dye him selfe.
- 20 Stand thou fast in thy couenaunt, and exercise thy selfe therein, and remaine in the worke vnto thy age.
- 21 Maruell not at the workes of sinners, but put thy trust in God and byde in thy labour: for it is but an easie thing in the sight of God to make a poore man riche, and that suddenly.
- 22 The blessing of God hasteth to the rewarde of the righteous, and maketh his frutes soone to florish and prosper.
- 23 Say

23 Say not, What helpeth it me: and what good thing shall I haue hereafter:

24 Again, say not, I haue enough, how can I want:

Salomonic 25 When thou art in welfare, forget not aduersitie: and when it goeth not well with thee, haue a good hope that it shall be better:

26 For it is but a small thing vnto God in the day of death to rewarde euery man according to his wayes.

27 The aduersitie of an houre maketh one to forget al pleasure: & when a man dieth, his workes are discouered.

D 28 Judge no man blessed before his death: for a man shall be knowen in his children.

29 Bring not euery man into thyne house: for the disceyptfull layeth wayte diuersly,

(a) & are like stomaches that belche filthily.

30 Like as a paterpych in a maunde, so is the heart of the proude: and like as a spie that loketh vpon the fall of his neyghbour.

(a) That is, after they knowe thy secret, utter the same with filthie sayings

31 For he turneth good vnto euill, and flaundreth the chosen.

32 Of one sparke is made a great fire, and of one disceyptfull man is blood increased: and an vngodly man layeth wayte for blood.

33 Beware of the disceyptfull, for he imagineth wicked thinges, to bring thee into a perpetuall shame.

34 If thou takest an altaiunt vnto thee, he shall destroy thee in vniquietnesse, and dyeue thee from thyne owne wayes.

The. xii. Chapter.

¶ vnto whom we ought to do good. 10 Enemies ought not to be trusted.

A

1 **W**hen thou wilt do good, knowe to whom thou doest it, and so shalt thou be greatly thanked for thy benefites.

Gal. vi. i. Tim. vi.

2 ¶ Do good vnto the righteous, and thou shalt finde great rewarde, though not of him, yet (no doubt) the Lorde him selfe shall rewarde thee.

3 He standeth not in a good case that is alway occupied in euil, & geueth no almes: for the hyghest hateth the sinners, and hath mercie vpon them that shewe the workes of repentance.

4 Geue thou vnto such as feare God, and receaue not a sinner.

5 As for the vngodly and sinners, he shall recompence vengeaunce vnto them, and kepe them to the day of wrath.

6 Geue thou vnto the good, and receaue not the sinner, do well vnto hym that is lowly, but geue not to the vngodly: Let not the bread be geuen him, that he be not mightier then thy selfe therein: for so shalt thou receaue twyfe as much euill in all that good that thou doest vnto him.

B

7 And why: the hyghest hateth sinners, and shall rewarde vengeaunce to the vngodly.

8 In prosperitie a friende shall be knowen, & in aduersitie an enemy shall not be hid.

9 For when a man is in wealth, it greeteth his enemies: but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thyne enemy: for like as an yron rusteth, so doth his wickednesse.

11 And though he make much crouching and kneeling, yet kepe well thy mind, & beware of him: and thou shalt be to him as he that wyppeth a glasse, & thou shalt knowe that al his rust hath not ben wel wypped away.

12 Set him not by thee, neither let him sit at thy right hand: lest he turne him, get into thy place, take thy roome, and seke thy seate, and so thou at the last remember my wordes, and be pricked at my sayings.

13 ¶ Binde not two sinnes together: for there shall not one be unpunished.

Ecc. vii. 4. and xxi. 5.

14 Who wil haue pittie of the charmer that is stinged of the serpent, or of all such as come nye the beastes:

15 Euen so is it with him that kepeth company with a wicked man, and lappeth him selfe in his sinnes.

16 For a season wil he bide with thee: but if thou stumble, he tarieth not.

17 ¶ An enemy is sweet in his lippes, he can make many wordes, and speake many good thinges: yea he can wepe with his eyes, but in his heart he imagineth howe to throlue thee into the pit: and if

Iere. xli. 5

H (iii) he

The booke of Iesus

he may fynde oportunitie, he will not be satisfied with blood.

- 18 If aduersitie come vpon thee, thou shalt find him there first, and though he pretende to do thee helpe, yet shal he be-

dermine thee.

- 19 He shall shake his head, and clasp his handes ouer thee for very gladnesse: and whyle he maketh many wordes, he shall disguise his countenance.

The. xiii. Chapter.

The companies of the proude and of the riche are to be eschewed. 15 The loue of God. 17 Like do companie with their like.

21



Whoso toucheth pytch, shalbe defiled withall: and he that is familiar with the proude, shall clothy him selfe with pryde.

- 2 He taketh a burthen vpon him that accompanieth a more honorable man then him selfe, therfore kepe no familiaritie with one that is richer then thy selfe: howe agree the kettel and the pot together: for if the one be smitten against the other, it shalbe broken.

- 3 The riche dealeth vnrightheously, and threatheth withal: but the poore beynge oppressed and wrongfully dealt withall, suffereth scarcenesse, and geneth fayre wordes. If the riche haue done wrong, yet must he be entreated: but if the poore haue done it, he shall straight wayes be threathed.

- 4 If thou be for his profite, he vseth thee: but if thou haue nothing, he shal forsake thee.

- 5 As long as thou hast any thing of thyne owne, he shalbe a good fellow with thee: yea he shall make thee a bare man, and not be soye for thee.

- 6 If he haue neede of thee, he shall defraude thee, and with a priuie mocke shall he put thee in an hope, & geue thee all good wordes, and say: what wantest thou?

- 7 Thus shal he shame thee in his meate, vntill he haue supt thee cleane by wyse or thyse, & at the last shall he laugh thee to scorn: Afterwarde, when he seeth that thou hast nothing, he shall forsake thee, and shake his head at thee.

- 8 Submit thy selfe vnto God, and wayte vpon his hande.

- 9 Beware that thou be not discaued and brought downe in thy simplenesse: Be not so humble in thy wysedome, lest when thou art brought loibe thou be discaued through foolishnesse.

- 10 If thou be called of a nightie man, absent thy selfe, so shall he call thee to him the more oft.

- 11 Plesse not thou vnto him, that thou be not shut out: but go not thou farre of, lest he forget thee.

- 12 Withdraw not thy selfe from his speach, but beleue not his many wordes: For with much communication shall he tempt thee, and with a priuie mocke shal he question with thee of thy secrettes.

- 13 The vnniercifull mynde of his shall marke thy wordes, he shall not spare to do thee hurt, and to put thee in prison.

- 14 Beware and take good herde to thy selfe, for thou walkest in peryll of thy ouerthrowing: For when thou hearest his wordes, make thee as though thou wast in a dreame, and wake vp.

- 15 Loue God all thy lyfe long, and call vpon him in thy neede.

- 16 Every beast loueth his like: euen so let every man loue his neyghbour.

- 17 All fleshe will resort to their like, and every man will kepe companie with such as he is him selfe.

- 18 But as the wolfe agreeth with the lambe: so doth the vngodly with the righteous.

- 19 What peace is there betweene hyena and a dogge: howe can the riche and the poore agree together?

- 20 The wilde asse is the lions pray in the wilderness: euen so are poore men the meate of the riche.

- 21 Like as the proude may not alway with lowlinesse: euen so doth the riche abhorre the poore.

- 22 If a riche man fall, his friendes set him vp againe: but when the poore falleth, his acquaintance forsake him.

- 23 If a riche man fall into an errour, he hath many helpers, he speaketh proude wordes, and yet men iustifie him: but if a poore man go wrong, he is punished, yea though he speake wysely, yet can he haue no place.

(a) What is with a heart that reuerent company to his friende as a dogge to his master: as after the translation of a subtil beate, watching about the house: as the rich man, feeling a mans voice, and learning to knowe the name of the master, doth so to the poore man, whose name is to be knowne to the poore man.

25 Riches are good vnto hym that hath
no sinne in his conscience : and pouertie

27 A chearfull countenance is a token of
a good heart: for els it is an harde thyng
to knowe the thought.

1 The offence of the tongue. 17 Man is but a vayne thing. 21 Happy is he that continueth in wisdom.

Blessed is the man
*that hath not fallen
With the worde of his
mouth, & is not pricked
With the conscience of
sinne.

13 *Do good vnto thy friende before thou
dye, and according to thy abilitie reache
out thyne hande & geue vnto the poore.

27 Under her couering shall he be defended from her heate, and in the gloxie shall he rest.

The booke of Iesus

The. xv. Chapter.

¹ The goodnesse that foloweth hym which feareth God. ⁸ God reiecteth and casteth of the sinner, ¹¹ God is not the auctour of euill.

- A** 1 **E** that feareth God, will do good: & who so kepeth the lawe, shall obtayne wysdome.
- 2 **A**s an honorable mother shall she meete hym, and ¹⁰ she as his wife married of a virgin shall reteane him.
- 3 ^a With the bread of lyfe and vnderstanding shall she feede him, & geue him the water of wholsome wysdome to drinke.
- 4 If he be constant in her, he shall not be moued, and if he holde him fast by her, he shall not come to confusion.
- 5 She shall bring him to honour among his neighbours, and in the myddest of the congregation shall she open his mouth: with the spirite of wysdome and vnderstanding shall she fylle him, and cloth him with the garment of glorie.
- 6 She shall heape the treasure of myrrh and loye vpon him, and geue him an euerlasting name to heritage.
- 7 Foolishe men will not take holde vpon her, but such as haue vnderstanding, will meete her: Foolishe men shall not see her, for she is farre from pryde and disceyte.
- 8 Men that go about with lyes, will not remember her: but men of tructh shall be founde in her, and shall prosper euen vnto the beholding of God.
- 9 Prayer is not seemely in the mouth of the vngodly, for he is not sent of the Lorde.
- 10 But if prayer come of wysdome and be

plenteous in a faythfull mouth, then the Lorde will prosper it.

- 11 Say not thou, it is the Lordes fault that I am gone by: for thou shalt not do the thing that God hateth.
- 12 Say not thou, he hath caused me to do wrong: for he hath no neede of the vngodly.
- 13 God hateth al abomination of errour, and they that feare God will loue none such.
- 14 ^a God made man from the beginning, and left him in the hande of his counsell: he gaue his commaundementes and preceptes. Gen. i. d.
- 15 If thou wilt obserue the commaundementes and kepe acceptable faythfulness for euer, they shall preserve thee.
- 16 ^a He hath set water and fyre before thee, reache out thine hande vnto which thou wilt. Ier. xxi. b.
- 17 Before man is lyfe and death, good and euill: loke what him lyketh, shall be geuen him.
- 18 For the wysdome of God is great and mightie in powere, and beholdeth all thynges continually:
- 19 The eyes of the Lorde are vpon them that feare him, and he knoweth all the woorkes of man.
- 20 He hath commaunded no man to do vngodly, neither hath he geuen any man licence to sinne: for he desireth not a multitude of infidels and vnprofitable children.

The. xvi. Chapter.

¹ Of vnhappie and wicked children. ¹⁹ No man can hyde him selfe from God. ²⁴ An exhortation to the receauing of instruction.

- A** 1 **D**elite not thou in the multitude of vngodly children, and haue no pleasure in them if they feare not God.
- 2 Trust not thou to their lyfe, and regarde not their laboures.
- 3 For one soune that feareth God, is better then a thousand vngodly: And better it is for a man to dye without children, then to leaue beynde hym such children as are vngodly.

- 4 For by one that hath vnderstanding, may a whole citie be vpholden: but though the vngodly be many, yet shall it be wasted through them.
- 5 Many such thynges hath mine eye seene, and greater thynges then these haue I heard with myne eares.
- 6 ^a In the congregation of the vngodly shall a fire burne, and among vnfaythfull people shall the wrath be kindled. Eccle. xxi. b.
- 7 ^a The olde gauntes optayned no grace for their sinnes, whiche were destroyed trusting to their owne strength: Gen. vi. a.

8 Neither spared he them among a ho
Gen. xii. 6. Lot was a *stranger: but smote them,
 and abhorred them because of the pride
 of their wordes.

9 He had no pittie vpon them: but destroy-
 ed all the people that were so stout in
 sinne.

Sa. xii. 10. 10 * And forsomuch as he oversawe the
 fire hundred thousand that gathered
 them selues together in the hardnesse
 of their heart, in afflicting them, in pit-
 ing them, in smiting them, and healing
 them with mercie and chastisement: it
 were maruell if one being hardnecked
 should be free:

Exod. xii. 11. 11 * For mercy & wrath is with him, he is
 both mightie to forgieue, and to powre
 out displeasure.

12 Lyke as his mercy is great, euen so is
 his punishment also: he iudgeth a man
 according to his workes.

13 The vngodly shall not escape in his
 poyse, & the long patience of him that
 sheweth mercie, shall not byde behinde.

14 He wyll make a place for euery merci-
 full deede, and euery man shall finde ac-
 cording to his workes.

15 The Lorde hardened Pharao that
 he should not know him, and that his
 workes might be knowen vpon the
 earth vnder the heauen.

16 His mercie is knowen to all creatures,
 he hath seperated his light from the
 darkenesse with an adamant.

17 Say not thou, I wyll hide my selfe
 from God: for who wyll thinke vpon
 me from aboue: I shall not be knowen
 in so great an heape of people: for what
 is my soule among so many creatures:

18 Beholde, the heauen, yea the heauen
 of heauens of God, the deepe, the earth,
 and all that therein is, shall be moued at
 his presence.

19 The mountaynes, the hilles, and the

foundations of the earth shall shake for
 feare, when God visiteth them.

20 These thinges doth no heart vnder-
 stand worthily: but he vnderstandeth
 euery heart.

21 And who vnderstandeth his wayes:
 No man seeth his stormes, and the most
 part of his workes are secrete.

22 Who wyll declare the workes of his
 righteousnesse: or who shall be able to a-
 bidde them: For the couenaunt is farre
 from some, and trying out of men is in
 the ende.

23 He that is humble of heart, thinketh
 vpon such thinges: but an vnwyse and
 erroneous man casteth his minde vnto
 foolish things.

24 O y sonne, hearken thou vnto me, and
 learne vnderstanding, and marke my
 wordes with thyne heart: I wyll geue
 thee a sure doctrine, and plainly shall I
 instruct thee.

25 Marke my wordes then in thyne heart:
 for in righteousnesse of the spirite do I
 speake of the wonders that God hath
 shewed among his workes from the be-
 ginning, & in the trecth do I shew the
 knowledge of him.

26 God hath set his workes in good order
 from the beginning, & part of them hath
 he sundred from the other.

27 He hath garnished his workes from
 euerlasting, and their beginninges ac-
 cording to their generations: they are
 not hungry nor weered in their la-
 bours, nor ceasse from their offices.

28 None of them hindred another, nei-
 ther was any of them disobedient vnto
 his wordes.

29 After this God looked vpon the earth,
 and filled it with his goodnesse.

30 With all maner of liuing beastes hath
 he couered the ground, and they all
 shall be turned vnto earth againe.

¶ The .xvii. Chapter.

1 The creation of man, and the goodnesse that God hath done vnto him.

20 Of almes, 26 and repentaunce,

Gen. i.

1 **W**hen * shaped man of
 the earth, & made him
 after his owne image,
 and turned him vnto
 earth againe, and cloa-
 thed him with his
 owne strength.

2 He gaue him the number of dayes and

certaine time, yea and gaue him power
 of the thinges that are vpon earth.

3 He made all fleshe to stand in liue of
 him, so that he had the dominion of all
 beastes and soules.

4 He made out of him an helper lyke vn-
 to him selfe, & gaue them discretion and
 tongue, eyes, and eares, and a heart to
 vnderstande:

Gen. ii. d.

The booke of Iesus

vnderstande:

5 He gaue them a spirite and a speache to declare his workes, & filled them with instruction and vnderstanding.

6 He created for them also the knowledge of the spirite, filled their heartes with vnderstanding, and shewed them good and euill.

7 He set his eye vpon their heartes, declaring vnto them his great and noble workes:

8 That they should prayse his holy name together, reioyce of his wonders, and be telling of his noble actes.

Exo. xxx. 2.

9 * Beside this, he gaue them instruction, and the lawe of life for an heritage, that they might now know that they were mortall.

(a) Through their owne transgression.

10 He made an enclasting couenaunt with them, and shewed them his righteousness and iudgementes.

11 They salve the maiestie of his glorie with their eyes, and their eares heard the maiestie of his voyce, and he saide vnto them: beware of all vnrightheous thinges.

12 He gaue euery man also a comaundement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

(b) That is, faith and gentleness, for the holy ghoste to write his lawe in. Rom. xlii. c. Deu. xlii. c.

14 Euery man from his youth is geuen to euill, and their stony heartes can not become^(c) fleshe.

15 * He hath set a ruler vpon euery people, but Israel is the Lordes portion:

16 Whom he nourisheth with discipline as his first borne, and geueth him most louing light, and doth not forsake him.

17 All their workes are as the sunne, in the sight of God, & his eyes are alway looking vpon their wayes.

18 All their vnrightheousnes are manifest vnto him, and all their wickednes are open in his sight.

19 And as he is mercifull and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 * The mercie that a man sheweth is^(c) as a scale with him, and the grace that is geuen to man preferueth

Eccle. ix. b. (c) As a thing feared vpon is surely founde a gain, so is mercie layde vpon Repr.

him as the apple of an eye, and geueth repentance to their sonnes and daughters.

21 At the last shall he awake, and rewarde euery man vpon his head, & shall turne them together into the neathermost partes of the earth.

22 * But vnto them that will repent he hath geuen the way of righteousness: As for such as be weake, he comforteth them, suffereth them, and sendeth them the portion of the beritie.

Act. iiii. c.

23 O turne then vnto the Lord, forsake thy sinnes, make thy prayer before the Lord, do the lesse offence.

24 Turne againe vnto the Lord, for he will bring thee from darkenesse vnto holisome light, forsake thine vnrightheousnesse, be an vtter enemy to abomination,

25 Learne to know the righteousness and iudgementes of God, stand in the portion that is set forth for thee, and in the prayer of the most hye God.

26 Go in the portion of the holy worlde with such as be lyuing, & geue thanks vnto God.

27 * Who wil prayse the Lord in the hel: abide not thou in y^errour of the vngodly, but geue him thanks before death.

Psal. vii. a.

28 As for the dead, thankfulness perissheth from him as nothing: Geue thou thanks in thy lyfe, yea whyle thou art lyuing and whole shalt thou geue thanks, and prayse God, and reioyce in his mercie.

29 O how great is the louing kindnesse of the Lord, and his mercifull goodness vnto such as turne vnto him:

30 For all thinges may not be in man, and why: the sonne of man is not immortall, and he hath pleasure in the vanitie of wickednesse.

31 What is more cleare then the sonne: yet shall it fayle.

32 O what is more wicked then the thyng that fleshe and blood hath imagined: and that same shalbe reproued.

33 The Lord seeth the powder of the hye heauen, and al are but earth and ashes.

¶ The

The .xviii. Chapter.

The marueylous workes of God. 67 The miserie and wretchednes of man.
9 Against God ought we not to complaine. 21 The performing of bowes.



That thou. 3 For euer-
more, made al thinges
together: God onely is
righteous, and there is
none other but he, and
remaineth a victorious
king for euer.

2 He ordereth the worlde with the pow-
er of his hande, and all thinges obey his
wyl: for he gouerneth all thinges by his
powder, and deuendeth the holy thinges
from the prophane.

3 * Who shalbe able to expresse the
workes of him: Who wyll seeke out the
grounde of his noble actes:

4 Who shall declare the power of his
greatnesse: or Who wyll take vpon him
to tell out his mercie:

5 As for the Wonderous Workes of the
Lord, there may nothing be taken from
them, nothing may be put vnto them,
neither may the grounde of them be
founde out.

6 But When a man hath done his best,
he must beginne againe: and When he
thinketh to be come to an ende, he must
go againe to his labour.

7 What is man: Whereto is he worth:
What good or euill can he do:

8 * If the number of a mans dayes be
almost an hundred yerres, it is much: and
no man hath certaine knowledge of his
death.

9 Lyke as the droppes of rayne are vn-
to the sea, and as a granell stone is in
comparison of the sande: * so are these
fewe yerres to the dayes of euerlasting.

10 Therefore is the Lorde patient with
them, and powreth out his mercie vpon
them.

11 He saue and perceaued the thoughtes
and imaginations of their heart: that
they were euill, therefore heaped he vp
his mercifull goodnesse vpon them, and
shewed them the way of righteounes.

12 The mercie that a man hath reacheth
to his neighbour, but the mercie of god
is vpon all flethe: he chasteneth, he tea-
cheth and nurturerh: yea euen as a
shepheard turneth againe his flocke,
so doth he all them that receaue chaste-
ning, nurture, and doctrine.

13 * Mercyfull is he vnto them that dili-
gently seeke after his iudgementes.

14 My sonne, When thou doest good, **E**
make no grudging at it: and Whatsoe-
uer thou genest, speake no discomforta-
ble wordes.

15 Shall not the deaw coole the heate:
euen so is a worde better then a gift.

16 * Is not a friendly worde a good ho-
nest gifte: but a grations man geueth
them both.

17 * A foole shall cast a man in the teeth
and that roughly: and a gift of the ui-
garde putterh out the eyes.

18 Get thee righteounes before thou
come to iudgement, learne before thou
speake, and go to physicke: or euer thou
be sicke:

19 * Examine and iudge thy selfe before
the iudgement come, and so shalt thou
finde grace in the sight of God.

20 Humble thy selfe afore thou be sicke:
and whilst thou mayst ^(a) sinne, shew thy
conuersation.

21 Be not let to pay thy boiue in good
time, and tary not to be iustified vnto
thy death: for the rewarde of God endu-
reth for euer.

22 Before thou prayest, prepare thy soule,
and be not as one that tempteth God.

23 Thinke vpon the Wrathfull indigna-
tion that shalbe at the ende, and the
houre of vengeance when he shall turne
away his face.

24 When thou hast mough, remember the
time of hunger: and When thou art
rich, thinke vpon the time of poverie
and fearfenesse.

25 From the morning vntyl the euening
the time is chaunged, & all such thinges
are soone done in the sight of God.

26 A wyse man feareth God in al thinges,
and in the dayes of transgression he ke-
peth him selfe from sinne: but the foole
doth not obserue the time.

27 A discreete man hath pleasure in wyf-
dome, and he that findeth her, maketh
much of her.

28 They that haue had vnderstanding
haue dealt wysely in wordes, haue vnder-
stand the tructh and righteounesse,
and haue sought out wyse sentences
and

Esa. lxvi.

Pro. xv. a.

Eccle. xli. b.

i. Cor. xi.

(a) For he is
more perfect
that may
sinne and yeth
relieth thereon
he that both
followeth after
it.

D

Eccle. xli. d.

and iudgements.

29 The chiefe auctoritie of speaking, is of the Lorde alone: for a mortall man hath but a dead heart.

Rom. vii. b. 30 * Followe not thy lustes, but turne thee from thyne owne wyll.

31 For if thou geuest thy soule her desires, it shall make thyne enemies to laugh thee to scorne.

32 Take not thy pleasure in great voluptuoufnesse, and meddle not to much withall.

33 Make not to great cheare of the thing that thou hast wonne by aduantage, lest thou fall into pouertie and haue nothing in thy purse, els thou shouldest sleaundersously lye in wayte for thyne owne lyfe.

¶ The . xix . Chapter.

1 wine and whoredome bringeth men to pouertie. 6 In thy wordes must thou vse discretion. 22 The difference of the wysdome of God and man, 27 whereby thou mayst know what is in a man.

A¹



Labouring man that is geuen vnto drunkennes, shall not be rich: and he that maketh not much of small thinges, shall fall by litle and litle.

Gene. xix. g
lu. Reg. xi. a.

2 * Wine and women * make wyse men runagates, and put men of vnderstanding to reproofe:

3 And he that companieth adulterers, shall become an impudent man: mothes and wormes shall haue him to heritage, yea he shall be set vp to a great example, and his soule shall be rooted out of the number.

Ios. xix. c.

4 * He that is hastie to geue credence, is light minded, & doth against him selfe.

5 Who so reioyeth in wickednesse, shall be punished: but he that relieth pleasures, crowneeth his owne soule: he that restraineth his tongue, may lyue with a troublefome man: he that hateth to be reformed, his lyfe shall be shortened: & he that abhorreth babling of wordes, quenchereth wickednesse.

6 He that offendeth against his owne soule, shall repent it: and he that reioyeth in wickednes, shall be punished.

7 Rehearse not a wicked and churlishe worde wyse, and thou shalt not be hindered.

8 Shewe thy secretes neither to friende nor foe: and if thou hast offended, tell it not out.

9 For he shall hearken vnto thee, and marke thee: and when he findeth oportunitie, he shall hate thee, and so shall he be allway about thee.

Eccle. xxii. c.

10 * If thou hast heard a worde against thy neighbour, let it be dead within thee: and be sure thou shalt haue no

harne thereby.

11 A foole tranapleth with a worde, lyke as a woman that is payned with bearing of a chylde.

12 Lyke as an arrowe shotte in a thigh of fleshe, so is a worde in a foolles heart.

13 * Tell thy friende his fault, lest he be ignoraunt, and say, I haue not done it: or if he haue spoken, that he do it no more.

Eccle. xix. d.

14 Reproue thy neighbour, that he keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy neighbour his fault, for oft times an offence is made: and geue not credence to euery worde.

16 A man falleth sometime with his tongue, but not with his wil: for what is he that hath not offended in his tongue?

Eccle. xiii. a.

17 Geue thy neighbour warning before thou threaten him: and geue place vnto the lawe of the Lorde.

18 The feare of the Lorde is the first degree to be receaued of him: & wysdome obtayneth his loue.

19 The knowledge of the commaundementes of the Lorde, is the doctrine of lyfe: and they that obey him, shall receaue the fruite of immortallitie.

20 The feare of God is all wysdome: and he that is a righteous man keepeth the lawe.

21 If a seruauit say vnto his maister, I wyll not do as it pleaseth thee: though afterwarde he do it, he shall displease him that nourisheth him.

22 As for the doctrine of wickednes, it is no wysdome, & the prudence of sinners is no good vnderstanding: it is but wickednes, and abomination, and a blaspheming of wysdome.

23 A

- 23 A simple man of small vnderstanding that feareth God, is better the one that hath much wysdome, and transgresseth the lawe of the highest.
- 24 A craftie little man can be wyse, but he is vnrighteous, and with giftes he wasteth the open and manifest lawe: againe, there is that is wise and iudgeth righteously.
- 25 A wicked man can beliaue him selfe humbly, and can duche with his head, and yet is he but a deceaier within: he hydeth his face, and disgiuileth it, and

because he shoulde not be knowen, he preuenteth thee.

- 26 And though he be so weake that he can do thee no harme, yet when he may finde oportunitie, he shall do some euill.

- 27 A man may be knowen by his face, and one that hath vnderstanding may be perceaued by the looke of his countenance.

- 28 A mans garment, laughter, and going, declare what he is. Eccle. 31. c.

The .xx. Chapter.

- 1 Of correction and repentaunce. 6 Of the gift of the wyse man, and of the foole.
23 Of lying.



Some man *reproueth his neighbour oft times, but not in due season: Againe, some man holdeth his tongue, and he is wyse and discreete.

- 2 It is much better to geue warning and to reprove, then to beare euill wyll: for he that knowledgeth him selfe openly, shalbe preserved from hurt and destruction.

- 3 Lye as when a gelded man throughe desire and lust defileth a mayden: euen so is it with him that vseth violence and vnrighteousnesse in the lawe.

- 4 How good a thing is it, a man that is reproved to shewe openly his repentaunce: for so shalt thou escape wyllfull sinne.

- 5 Some man keepeth silence and is founde wyse: but he that is not ashamed what he saith, is hatefull.

- 6 Some man holdeth his tongue, because he hath not vnderstanding of the language: and some man keepeth silence, wayting a conuenient time.

- 7 A wyse man wyll holde his tongue tyl he see oportunitie: but a wanton and vndiscreete body shall regarde no time.

- 8 He that vseth many wordes, shal hurt his owne soule: and he that taketh auctoritie vpon him vnrighteously, shalbe hated.

- 9 Some man hath oft times prosperitie in wicked thinges: Againe, some man getteth much, and hath harme & losse.

- 10 There is some gift that is nothing worth: Againe, there is some gift whole

rewarde is double.

- 11 There is an humilitie for glories sake, and some cometh to worship from lowe estate.

- 12 Some man byeth much for a litle price, and must pay for it seven folde.

- 13 A wyse man with his wordes nameth him selfe to be beloued: but the merie tales of fooles shalbe perished out. Eccle. vii. d.

- 14 The gift of the bawye shall do thee no good, nor yet of the envious, for his importunitie is seven folde: for he lokech to receaue many thinges for one.

- 15 He shall geue litle, & say he gaue much: he openeth his mouth and cryeth out, as it were one that cryed out wise. Eccle. xviii. c.

- 16 To day he lendeth, to morowe asketh he againe: and such a man is to be hated of God and man.

- 17 The foole saith, I haue no freend, I haue no thanke for all my good deedes: yea euen they that eate my bread speake no good of me: How oft and of how many shal he be laughed to scorn: He taketh a more perillous fall by such wordes, then if he fel vpon the grounde: euen so shal the fall of wicked men come hastily.

- 18 In the mouth of him that is bntaught, are many vntouenient and vnnecessarie wordes.

- 19 A wyse sentence shall not be allowed at the mouth of the foole: for he speaketh it not in due season. D

- 20 Some man smytheth not, because he hath not wherewithall, and in his rest he shalbe stinged.

- 21 Some man there is that destroyeth his owne soule with shame, and for an vnyse

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vnwylse bodyes sake destroyeth he it,
and with accepting of persons shall he
vndoe him selfe.

- 23 Some man promyseth his frende a
gift for thy shame: and getteth an ene-
mie of him for nought.
- 24 A lye is a wicked shame in a man: yet
shall it be euer in the mouth of the vn-
wysle.
- 25 A theefe is better then a man that is
accustomed to lye: but they both shall
haue destruction to heritage.
- 26 The conditions of lyers are vnhonest:
and their shame is euery with them.
- 27 A wysle man shall bring him selfe to
honour with his wordes: * and he that
hath vnderstanding shalbe set by a-
mong great men.

Genexli.f.

28* he that tyllerh his lande, shall encrease
his heape of cozne : he that workerh
righteousnesse shall be exalted, and he
that pleaseth great men, shall escape
much evil.

Pro xii. b.

- 29 * Rewardes and giftes blinde the eyes
of the wyse, and make him dumbe that
he can not tell men their faulces. Eccle. 10. 3.
- 30 * wylidome that is hid, and treasure
that is hoozded vp, what profite is in
them both? Eccle. xii. 6.
- 31 Better is he that kepeth his ignozaunce
secrete, then a man that hideth his wyf-
dome.
- 32 The necessarie patience of him that
foloweth the Lorde, is better then he
that gouerneth his lyfe without the
Lorde.

Eccle. 23. 2.

Eccle.xlii.c.

The .xxj. Chapter.


1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprov'd.
17 The mouth of the wise man. 26 The thought of the foole.

A. I.

Excl. r. a.



Psonne, if thou hast
sinned, do it no more:
* but pray for thy fore-
sinnes that they may
be forgiven thee.

2 lee from sinne, euen
as from a serpent: for
if thou comest to nye her, she wyll bite
thee: the teeth thereof are as the teeth
of a lion, to slay the soules of men.

- 3 The wickednesse of man is as a sharpe
two edged sword, which maketh such
woundes that they cannot be healed.

- 4 Strife and Wrongfull dealing, shall
waste away a mans goodes, & through
proude a riche house shalbe brought to
naught: so the riches of the proude shal-
be rooted out.

Exo iii.b.

- 5 * The prayer of the poore goeth out of
the mouth, & cometh vnto the eares,
and his vengeance [or defence] shall
come hastily.

- 6 Whoſo hateth to be reſourued, it is
a ſigne of an vngodly perſon: but he that
feareth God, will remember him ſelfe.

- 7 A mightie man is knowne a farre of
by his tongue: but he that hath vnder-
standing, perceaueth that he shall haue
a fall.

- 8 who so buildeth his house with other
mens cost, ⁽ⁿ⁾ is lyke one that gathereth
stones to make his graue.

- * The congregation of the ungodly, is
like stubble gathered together, their

ende is a flame of fire.

- 10 The way of the vngodly is set with
stones: but in their ende is hell, darke-
nesse, and paines.

- 11 He that kepeth the lawe, Wyl holde
fast the vnderstanding thereof: and the
ende of the feare of God is wysdome
and vnderstanding.

- 12 He that is not wyse, wyl not be taught
in good, but the vnwyse man aboundeth
in wickednesse : and Where bitter-
nesse is, there is no vnderstanding.

- 13 The knowledg of the wyse shal flowe & lyke water that runneth ouer, and his counsaile is lyke a pure fountaine of life.

- 14 The heart of a foole is lyke a broken
vessel, he can keepe no wysdome.

- 15 When a man of vnderstanding heareth
a Wyse Worde, he shall commend it and
make much of it: but if a voluptuous
man heare it, he shall haue no pleasure
therein, but cast it behinde his backe.

- 16 The talking of a foole is lyke an heauy burthen by the way: but to heare a wise man speake, it is pleasure.

- 17 Where a doubt is in the congregation,
it is asked at the mouth of the wyle, and
they shall ponder his wordes in their
heartes.

- 18 Lyke as is a house that is destroyed,
euen so is wyſdome vnto a fool: as for
the knowledge of the vnwyſe, it is but
vayne wordes.

- 19 Doctrine is vnto him that hath no vnderstanding,

gotten
go: den bozo =
web and net
pebbles agune,
robbed, stole.
A great type
of nature: gas-
trophes stone &
in winter to
bring them
the first birth
so can scale
the master,
that it cannot
hold the
stones together.
Eccle. xvi.

derstanding, euen as fetters about his
fette, and lyke manicles vpon his right
hande.

20 * A foole listeth by his voyce with
laughter: but a wyse man shall scarse
laugh secretly.

21 Learning is vnto a wyse man a icwell
of golde, and lyke an armylet vpon his
right arme.

22 A foolishhe mans foote is soone in his
neighbour's house: but one that hath ex-
perience shalbe ashamed at the person
of the mightie.

23 A foole wyll peepe in at the windowe
into the house: but he that is wel nurtur-
ed wyll stande without.

24 A foolishhe man standeth hearkening

at the doore: but he that is wyse wyll be
ashamed.

25 The lippes of the vnwyse wyll be tel-
ling foolishhe thinges: but the wordes of
such as haue vnderstanding shalbe
wayed in the balaunce.

26 The heart of fooles is in their mouth:
but the mouth of the wyse is in their
heart.

27 When the vngodly curseth the ^(b) blas-
mer, he curseth his owne soule.

28 * A priuie accuser of other men shall
defile his owne soule, and be hated of
euery man: but he that keepeth his
tongue and is discrete, shal come to ho-
nour.

(b) For
whyle he cur-
seth an other,
he doth the
same thing,
and so curseth
him selfe.
Leui. xix. d.

¶ The .xxii. Chapter.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience
feareth not.

1 **A** Slouthfull bodye is
moulded ^(a) of a stone of
claye, and euery man
wyll speake to his dis-
payse.

2 A slouthfull bodye is
made of the dounge of
oren, and euery one that toucheth him
must washe his handes againe.

3 A misnurtured sonne, is the dishonour
of the father: a foolishhe daughter shalbe
litle regarded.

4 A wyse daughter is an heritage vnto
her husband: but she that cometh to dis-
honour, bringeth her father in heauy-
nesse.

5 A daughter that is past shame, disho-
noureth both her father and her hus-
band: the vngodly shall regarde her,
but they both shall despise her.

6 A tale out of time, is as musike in
mourning: but wysdome knoweth the
seasons of correction and doctrine.

7 If children lyeue honestly and haue
wherewithall, they shall put away the
shame of their parentes:

8 But if children be proude with haui-
nes and foolishnes, they blot out the no-
bilitie of their kinred.

9 Who so teacheth a foole, is euen as one
that gleweth a potherde together, as
one that telleth a tale to him that hea-
reth him not, and as one that rayseth a
man out of an heauy sleepe.

10 Who so telleth a foole of wysdome, is

euen as a man which speaketh to one
that is a sleepe: When he hath tolde
his tale, he saith, what is the matter:

11 When one dyeth, lamentation is made
for him, because the light sayleth him:
euen so, let men mourne ouer a foole, for
he wanteth vnderstanding. Make but
litle weeping because of the dead, for he
is come to rest: but the lyfe of the foole is
woyle then the death.

12 Seuen dayes do men mourne for him
that is dead: but the lamentation ouer
the vnwyse and vngodly should endure
all the dayes of their lyfe.

13 Talk not much with a foole, and go
not with him that hath no vnderstan-
ding: beware of him, lest it turne thee to
trauaile, and thou shalt not be defiled
with his sinne. Depart from him, and
thou shalt finde rest, and shalt not be
drawen backe into his foolishnes.

14 ^(b) What is heauier then leade: and
what shoulde a foole be called els but
leade:

15 * Sande, salte, and a lunpe of iron is
easier to beare, then an vnwyse, foolishhe,
and vngodly man.

16 Lyke as the bande of wood bounde
together in the foundation of the house
can not be loosed: euen so is it with the
heart that is stablished in the thought of
counsell. The thought of the wyse shall
neuer feare, nor be offended at any time.

17 Lyke as a faire plastered wall in a
winter house and a hye building may
not

(b) Though
leade be hea-
uier, yet may it
be borne, but
the insolent
foole may not
be borne, as
Pro. xxviii.
Heavy is the
sine and
weightie is
the sonde: but
the furie of a
foole both
passe them
both.

The booke of Iesus

- not abide the winde and stozme: euen so is a fooles heart afraide in his imagination, he feareth at euery thing, and can not endure.
- 8 **A** W. i. uering heart in the imagination of a foole wyll not euer stande in alwe: but he that abideth in the commaundementes of God, wyll alway feare.
- 19 **H**e that nippeth a mans eye, bringeth forth teares: and he that pricketh the heart, bringeth forth the meaning and thought.
- 20 **W**ho so casteth a stone at the birdes, frayeth them away: and he that blasphemeth his freend, breaketh friendship.
- 21 **T**hough thou dwellest a word at thy freend, yet dispaire not: for thou mayst come againe to thy freend.
- 22 **I**f he speake sorely, feare not: for ye may be agreed together againe, except it be that thou blaspheme him, disdayne him, open his secrettes, and wounde him trayterously: for all such thinges shall dyue away a freend.
- 23 **B**e faithfull vnto thy neighbour in his pouertie, that thou mayst reioyce with him also in his prosperitie: abyde steadfast vnto him in the time of his trouble, that thou maist be heyre with him in his heritage: for pouertie is not alwayes to be contempned, nor the riche that is foolishly to be had in estimation.
- 24 **L**yke as the vapour and smoke goeth out at the ouen before the fire: euen so euill wordes, rebukes, and threatenings go before bloodshedding.
- 25 **B**e not ashamed to defende thy freend, as for me **I** wyll not hide my face from him though he should do me harme: whosoener heareth it, shall beware of him.
- 26 **W**ho shal set a watch before my mouth, and a sure seale vpon my lippes, that **I** fall not with them, and that my tongue destroy me not: Psal. cxli.

The .xxiii. Chapter.

1 Prayer agaynst pride, lechery, and gluttony. 13 Of othes, blasphemie, and bawpfe communication. 16 Of the thre kindes of sinnes. 23 Many sinnes procede of aduirtie. 27 Of the feare of God.

- 1 **O** Lord, father and governor of my lyfe, leaue me not in their imagination and counterfeit: Oh let me not fall in such reproofe.
- 2 **W**ho wyll keepe my thought with the scourge, and the doctrine of wysdome in myne heart: that he spare not myne ignorance, that **I** fall not with them:
- 3 **L**est myne ignorances increase, that myne offences be not many in number, and that my sinnes exceede not: lest **I** fall before myne enemies, and so my aduersarie reioyce, whose hope is sette fro thy mercie.
- 4 **O** Lord thou father and God of my lyfe, leaue me not in their imagination: let me not haue a proude looke, but turne away all holuptuousnesse from me.
- 5 **T**ake from me the lustes of the body, let not the desires of uncleannesse take holde vpon me,
- 6 **A**nd geue me not ouer into an bawncast and obstinate minde.
- 7 **H**eare me O ye children, **I** wyll geue you a doctrine how ye shall order your

mouth: whose kepeth it shal not perishe through his lippes, nor be hurt through wicked wordes.

- 8 **A**s for the sinner, he shalbe taken in his owne banitie: he that is proude and cursed, shal fall therein.

- 9 **L**et not thy mouth be accustomed with swearing, for in it there are many fals: let not the naming of God be continually in thy mouth, and meddle not with the names of saintes, for thou shalt not be excused of them. Exo. xx. b.

- 10 **F**or lyke as a seruant which is oft punished, can not be without some sore: euen so whatsoener he be that sweareth and nameth God, shall not be cleane purged from sinne.

- 11 **A** man that vseth much swearing shal be filled with wickednesse, & the plague shall neuer go from his house: if he beguile his brother, his fault shalbe vpon him, if he knowledg not his sinne, he maketh a double offence, & if he sweare in vaine, he shall not be founde righteous: for his house shalbe full of plagues.
- 12 **T**he wordes of the swearer bringeth death, God graunt that it be not founde in the house of Jacob: but they that feare Leuit. 19. c.

- fearc God eschue all such , and lye not weltering in sinne.
- 13 Use not thy mouth to vnhonest & filthy talking, for in it is the word of sinne.
- 14 Remember thy father and thy mother when thou art set among great men: lest God forget thee in their sight, and lest thou dotting in thy custome , suffer rebuke, and wishe not to haue ben borne, and so curse the day of thy natiuitie.
- 15 The man that is accustomed with the wordes of blasphemie, will neuer be reformed all the dayes of his lyfe.
- 16 To sinne wisely is to much, but the third bringeth wyath and destruction : An hot stomacke can not be quenched (euen like a burning fire) till it haue swallowed vp some thing: euen so an vnchaste man hath no rest in his fleshe , till he haue kindled a fire.
- 17 All bread is sweete to an whozemonger, he will not leaue of till he dye.
- 18 A man that breaketh wedlocke, and regardeth not his soule, but sayth, *Eulhe who seeth me : I am compassed about with darkenesse, the walles couer me, nobody seeth me , whom neede I to feare : the hyghest will not remember my synnes:
- 19 He vnderstandeth not that his eyes see all thynges, for all such feare of men dyueth away the feare of God from hym: for he feareth onely the eyes of men, and considereth not that the eyes of the Lord are clearer then the sunne, beholding all the wayes of men, & the ground of the deepe , and loking euen to mens heartes in secreete places.
- 20 The Lord God knelwe all thynges: euer they were made, and after they be brought to passe also he loketh vpon them all.
- 21 The same man shalbe openly punished in the strettes of the citie, & shalbe chased abrode lyke a young horse foale : and when he thinketh least vpon it, he shalbe taken.
- 22 Thus shall he be put to shame of euery man , because he woulde not vnderstand the feare of the Lord: And thus shal it go also with euery wyfe that leaueh her husbände, and getteth inheritance by a straunge marriage .
- 23 First, she hath ben vnfaithful vnto the lawe of the hyghest: secondly, she hath forsaken her owne husbände: thyrde, she hath playd the whoze in adultrie, & gotten her chyldren by an other man.
- 24 She shalbe brought out of the congregation, and her chyldren shalbe loked vpon.
- 25 Her chyldren shal not take roote: and as for fruite her braunches shal bring forth none.
- 26 A shamefull report shal she leaue behinde her, and her dishonour shal not be put out.
- 27 And they that remayne, shal knowe that there is nothing better then the feare of God, and that there is nothing sweeter then to take heed vnto the commaundementes of the Lord.
- 28 A great worship is it to folow the Lord: for long lyfe shalbe receaued of hym.

Leui. xx. b.
Deut. xxii. b.

Exo. xx. e.

The. xxiiii. Chapter.

1 A prayse of wysdome proceeding forth of the mouth of God. 6 Of her workes and place where she relecth.

- 1 **W**isdome shall prayse her selfe, and be honoured in God, & reioyce in the midst of the people:
- 2 In the congregations of the hyghest shal she open her mouth, and triumph in the beholding of his power.
- 3 In the midst of her people shal she be exalted, and wondred at in the holy fullnesse.



- 4 In the multitude of the chosen she shalbe commended , and among such as be blessed she shalbe praysed, and shal say,
- 5 I am come out of the mouth of the hyghest, first borne before all creatures.
- 6 I caused the light that fayleth not to aryse in the heauen , and couered all the earth as a cloude.
- 7 My dwelling is aboue in the heygth, and my seate is in the pyler of the cloude.

The booke of Ielus

- 8 I my selfe alone haue gone round about the compasse of heauen, and peared the grounde of the deepe.
- 9 I haue walked in the fluddes of the sea, and haue stande in all landes, my domination is in euery people and in euery nation, and with my power haue I trodden downe the heartes of all, both hye and lowe.
- 10 In all these thinges also I sought rest, and a dwelling in some inheritaunce.
- 11 So the creator of all thinges gaue me a commaundement, and he that made me, appoynted me a tabernacle, and sayd vnto me: Let thy dwelling be in Iacob, and thine inheritaunce in Israel, & roote thy selfe among my chosen.
- 12 ^{Pro. viii. c.} I was created from the beginning and before the world, and shall not leaue of vnto the world to come. ^{Exo. xxxi. a} In the holy habitation haue I serued before hym, and so was I stablished in Sion.
- 13 ^{Psa. lvi. a.} In the holy citie rested I in like manner, and in Iherusalem was my power.
- 14 I toke roote in an honorable people, euen in the portion of the Lorde and in his heritage, and kept me in the fulnesse of the saintes.
- 15 I am set by an hye like a Cedar vpon Libanus, and as a Cypers tree vpon the mount Hermon.
- 16 I am exalted lyke a palme tree in Cadiz, and as a rose plant in Iericho, as a fayre Olive tree in the fildes, and am exalted like as a plantaine tree by the water side.
- 17 I haue geuen a smell in the streetes as the Cinamon and Balme that hath so good a sauour, yea a sweet odour haue I geuen as it were myrrour of the best: I haue made my dwellings to smell as it were of Rosin, Galbanum, of Cloues, Zinsence, and as Libanus when it is not heben downe, and myne odour is as the pure balme.
- 18 ^{(A) Cerebint} As the ^{is a hard tree} Cerebint haue I stretched ^{spread n. s.} out my braunches, ^{longe bushy} and my braunches ^{longe bushy} are the braunches of honour and louing sauour, ^{where out of} ^{runneth the} ^{game called a} ^{pure turpene} ^{tree, which} ^{denieth the} ^{stomacke of} ^{poisoned hu-} ^{manours, & pu-} ^{riteth the} ^{ayre, so the} ^{wisdom of} ^{God declared} ^{in his scrip-} ^{tures, spea-} ^{eth aboue} ^{her enemies} ^{branches of} ^{knowledge, &} ^{understanding,} ^{to purge the} ^{inward cora-} ^{and corrup-} ^{tion of the} ^{foale.}
- 19 As the vine haue I brought forth fruite of a sweete sauour, & my floures are the fruite of honour and riches.
- 20 I am the mother of beautie, of loue, of feare, of knowledge, and of holy hope: I geue eternall thinges to all my children to whom God hath commaunded.
- 21 In me is all grace of lyfe and truely,
- in me is all hope of lyfe and vertue.
- 22 Come vnto me al ye that be desirous of me, & fill your selues with my frutes.
- 23 For my spirite is sweeter then hony, and so is myne inheritaunce more then the hony combe: the remembraunce of me endureth for ever more.
- 24 They that eate me, shall haue the more hunger: and they that drinke me, shall thirst the more.
- 25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke in me shall not offende: they that take me to be knowen, shall haue everlasting lyfe.
- 26 All these thinges are the booke of lyfe, the couenant of the highest, and the knowledge of the trueth: ^{Exo. xxii. and xxxii. a} Whyles commaunded the lawe in the preceptes of righteousnesse for an heritage vnto the house of Iacob, and committed the promise vnto Israel.
- 27 Be not weery to behaue yourselfes bauliantly with the Lorde, that he may also confirme you: Cleaue vnto him, for the Lorde alnightie is but one God, and besides hym there is none other sauour.
- 28 ^{Psa. lxx. b.} Out of Dauid his seruauant he ordey- ^{Act. ii. d.} ned to rayle by a most mightie king, sitting in the seate of honour for ever more.
- 29 ^{Deute. xxxii. a. and xxxix. b.} This filleth with wysdome, lyke as the fludde of Whislon, and as the fludde of Tigris when the newe frutes are a growling.
- 30 ^{Iosa. iii. c.} This bringeth a plenteous vnderstanding like Euphrates, and filleth it by as Iordane in the time of haruest.
- 31 This maketh niture to breake forth as the light, and as the water Gelhon in the haruest.
- 32 The first hath not knowen her perfect- ly: no more shall the last seke out the grounde of her.
- 33 For her thought is fuller then the sea, and her counsell is profounder then the great deepe.
- 34 I wysdome haue cast out fluddes, I am as a great water brooke out of the riuier, I am as the riuier Doxir, and as a water conduite am I come out of the garden of pleasure.
- 35 I sayde, I will water the garden of my young plantes, and fill the fruite of my byrth: So my water brooke became exceeding great, and my riuier approched vnto the sea.

- 36 For I make doctrine to be vnto al men
as light as the faire morning, and I shal
make it to be euer the clearer.
37 I will pearse thowhe all the lowber
parties of the earth, I will loke vpon al
such as be a sleepe, and lighten all thent
that put their trust in the Lorde.
38 I shall yet powze out doctrine lyke as

prophecie, and leaue it vnto such as seke
after wysdome, and their generations
shall I neuer sayle vnto the holy euer-
lasting worlde.

- 39 Beholde howe that I haue not la-
boured for my selfe onely: but for all
them that seke after the tructh. Eccxxxiii.b.

The .xxv. Chapter.

1 Of three thinges whiche please God, and of three which he hateth. 7 Of nyne thinges that
be not to be suspect, and of the tenth. 15 Chiefely of the malice of a woman.

Three thinges there are
that my spirite fauou-
reth, which be also a-
lowed before God and
men: *The vnitie of
breytheren, *the loue of
neyghbours, *a man
and wyfe that agree well together.

2 Thre thinges there be which my soule
hateth, and I vitterly abhorre the life of
them: A poore man that is proude, a
riche man that is a lyar, *and an old bo-
dy that doteth and is vnchaste.

3 If thou hast gathered nothing in thy
youth, what wilt thou find then in thine
age:

4 Howe pleasaunt a thing is it when
gray headed men are discrete, and when
the eldres can geue good counsell:

5 Howe comely a thing is wysdome vn-
to aged men: yea, vnderstanding & coun-
sell to men of honour is a glorious thing.

6 The crowne of olde men, is to haue
much experience: and the feare of God, is
their worship.

7 There be nyne thinges which I haue
iudged in my heart to be happy, and the
tenth will I tell forth vnto men with
my tongue: A man that whyle he liueth
hath ioy of his children, and seeth the fall
of his enemies.

8 Well is hym that diuileth with an
houswyfe of vnderstanding, *and that
hath not fallen with his tongue, and
that hath not ben fayne to serue such as
are vnneete for him.

9 Well is hym that findeth a faythfull
friend: and well is him which talketh of
wysdome to an eare that heareth hym.

10 Howe great is he that findeth wys-
dome and knowledge: yet is he not a-
boue him that feareth the Lorde.

11 The feare of God hath set it selfe aboue

all thinges.

12 Blessed is the man vnto whom it is
graunted to haue the feare of God: vn-
to whom shall he be likened that kepeth
it fast:

13 The feare of God is the beginning of
his loue: and the beginning of fayth, is to
cleaue fast vnto it.

14 The heauynesse of the heart is all the
punishment, and the wickednesse of a
woman goeth aboue all.

15 All punishment and plague is nothing
in comparison of the plague of the heart:
euen so, al wickednesse is nothing to the
wickednesse of a woman.

16 What so euer happeneth vnto a man, is
nothing in comparison of it that his euil
willers do vnto him: and al vengeaunce
is nothing to the vengeaunce of the
enemie.

17 There is not a more wicked head then
the head of the serpent: and there is no
wyath aboue the wyath of a woman.

18 I wyll rather dwel with a lion and
dragon, then to kepe house with a wic-
ked wyfe. Pro. xxi.a.

19 The wickednesse of a woman chaun-
geth her face, she shal moffle her counte-
saunce as it were a beare, and as a sacke
shal she shewit among the neyghbours.

20 Her husbände is brought to shame a-
mong his neyghbours because of her: &
when he heareth it, it maketh him to
sigh.

21 All wickednesse is but litle to the wic-
kednesse of a woman: the portion of the
vngodly shall fall vpon her.

22 Lyke as the clymping by a sandy way
is to the feete of the aged: euen so is a wife
full of wordes to a still quiete man.

23 Loke not to narrowly vpon the beautie
of a woman, lest thou be prouoked in be-
fire towarde her. Eccle. xlii.a.
ii. Reg. xii.a.
and xiiu.a.

The booke of Iesus

24 The wrath of a woman is dishonour and great confusion: If a woman get the mastery, then is she contrary to her husbande.

25 A wicked wyfe maketh a sorry heart, an heauy countenance, and a dead wound: weake handes & feeble knees is a woman that her husband is not the better for.

Gen. iii. c.
i. Tim. ii. b.

26 Of the woman came the^(a) beginning of sinne, & thorow her we all are dead.

27 Geue thy water no passage, no not a title: neither geue a wicked woman her will.

28 If she walke not after thy hande, she shall confounde thee in the sight of thine enemies: Cut her of then from thy fleshe, that she do not alway abuse thee.

(a. i. Tim. i. c.)
Adam was not deceived. But as to the woman, she was first enticed into the snare. The occasion was offered by the woman, but the fault was committed by the man consenting thereto.

The. xxvi. Chapter.

1 The prayse of a good woman. 5 Of the feare of three thinges, and of the fourth. 6 Of the selousie and drunkennesse of a woman. 28 Of two thinges that cause sorowe, of the thyrd whiche moueth wrath.

1 Appy is the man that hath a vertuous wyfe: for the nuber of his yeres shalbe double.

2 An honest woman maketh her husbande a ioyfull man, and she shall fill the yeres of his lyfe in peace.

3 A vertuous woman is a noble gift, whiche shalbe geuen for a good portion vnto such as feare God:

4 Whether a man be riche or poore, he may haue euer a mery heart, & a cheareful countenance.

5 There be three thinges that my heart feareth, and my face is asrayde of the fourth: treason in a title, a seditious people, and noysome tongues: all these are heauyer then the death.

6 When one woman is selous ouer another, it bringeth payne and sorowe vnto the heart: and a woman that telleth out all thinges, is a scourge of the tongue.

Ind. xvi.

7 When one hath an euill wyfe, it is euen as when an vnlyke payre of oxen must drawe together: he that getteth her, getteth a scorpion.

8 A drunken woman is a great plague: for she can not couer her owne shame.

Eccle. xiii. d.

9 The whordome of a woman may be knowen in the pryde of her eyes and eye liddes.

10 If thy daughter be not shamefast, hold her straitly, lest she abuse her selfe thorow much libertie.

11 Beware of all the dishonestie of her eyes, & marvel not if she do against thee.

12 As a wayfaring man that is thirthe, when he hath founde a well drinke of

euery water: so will she sit downe by euery hedge, and make her selfe common to euery man that passeth by.

13 A louing wyfe reioyceth her husbande, & feedeth his bones with her wysdome.

14 A woman of fewe wordes is a gift of God: to all nurtured myndes may nothing be compared.

15 An honest and manerly woman is a gift aboue other giftes: and there is no wayght to be compared vnto a minde that can rule it selfe.

16 Like as the sunne when it ariseth, is an ornament in the hie heauen of the Lord: so is a vertuous wyfe the beautie of all her house.

17 Like as the cleare light is vpon the holy candellsticke: so is the beautie of the face vpon an honest body.

Can. v. d.

18 Like as the golden pillers are vpon the sockettes of silver: so are the fayre feet vpon a woman that hath a constant mynde.

19 Perpetual are the foundations that be layed vpon a whole stony rocke: so are the commaundementes of God vpon the heart of an holy woman.

20 There be two thinges that greene my heart, & in the thirde is displeasure come vnto me: when an experte man of warre suffreth scarcenesse and pouertie, when men of vnderstanding and wisdom are not set by, and when one departeth from rightousnesse vnto sinne: naho so doth such, the Lorde hath prepared him vnto the sword.

21 There be two maner of thinges which me thinke to be harde and perillous: A marchaunt can not lightly kepe hym from wrong, neither a tauerner hym selfe from sinne.

The

The. xxvii. Chapter.

9 Of the poore that woulde be riche. 5 The probation of the man that feareth God.
13 The inconstancie of a foole. 16 The secretes of a friend are not to be uttered.
20 The wicked imagineth euill, whiche returneth vpon him selfe.

BEcause of pouertie
haue many one offend-
ed: and he that seeketh
to be riche, turneth his
eyes asyde.

2 Lyke as a naye in
the wal sicketh fast be-
twixt two stones: euen so doth sinne
sicke betwixt the bier and the seller.

3 If he holde him not diligently in the
feare of the Lorde, his house shall soone
be ouerthrowen.

4 Lyke as when one sitteth, the filthi-
nesse remaineth in the syde: So remain-
eth there some vncleane thing in the
thought of man.

5 The ouen proueth the potters vessel: so
doth temptation of trouble trye righte-
ous men.

6 The tree of the fielde is knowen by his
fruite: so is the thought of mans heart
knowen by his wordes.

7 Praise no man except thou haue heard
him: for a man is knowen by his
wordes.

8 If thou folowest righteousness, thou
shalt get her, and put her vpon thee as
a fayre garment: and thou shalt dwell
with her, and she shall defende thee for
euer, and in the day of knowledge thou
shalt finde stedfastnesse.

9 The bydes resorte vnto their lyke: so
doth the trueth turne vnto them that be
occupied withall.

10 The lion wayteth the pray: so doth
sinne vpon them that worke vnrighte-
ousnesse.

11 The talking of him that feareth God,
is nothing but wysdome: as for a foole
he chaungeth as the moone.

12 If thou be among the vndiscrete, kepe
thy wordes to a conuenient time: but a-
mong such as be wise, speake on har-
dylp.

13 The talking of fooles is abhominacion,
and their sport is voluptuousnesse and
nursure.

14 Such swearing maketh the heere to
stande vp: and to stryue with such, stop-
peth the eares.

15 The stryfe of the proude is bloodshed-
ding, and their blaspheming is heauy to
heare.

16 Who so discouereth secretes, leeseeth his
credence, and syndeth no friende after
his will.

17 Loue thy friende, and binde thy selfe in
faythfulnesse with him: but if thou be-
trayest his secretes, thou shalt not get
him againe.

18 For like as the man is that destroyeth
his enemy: so is he also that dealeth fals-
ly in the friendship of his neyghbour.

19 Like as one that letteth a byrde go out
of his hande, can not take her againe:
Euen so thou, if thou geue ouer thy
friende, thou canst not get him againe.

20 Mea thou canst not come by him, for he
is to farr of: he is vnto thee as a Roe
escaped out of the snare, for his soule is
wounded.

21 Als for woundes, they may be bounde
vp againe, and an euill worde may be
reconciled: but who so betrayeth the se-
cretes of a friende, there is no more hope
to be had vnto him.

22 He that winketh with the eyes, imagi-
neth some euill: and he that knoweth
him, will let him alone.

23 When thou art present, he shall hyghly
commende and prayse thy wordes: but
at the last he shall turne his taylor, and
selaunder thy saying.

24 Many thinges haue I hated, but no-
thing so euill: for the Lorde him selfe al-
so abhorreth such a one.

25 Who so casteth a stone an hye, it shal fall
vpon his owne head: and he that smy-
teth with guyle, woundeth him selfe.

26 Who so diggeth a pit shall fall therein,
and he that layeth a stone in his neygh-
bours way, shall stumble thereon, and he
that layeth a snare for another, shall be
taken in it him selfe.

27 Who so geueth a wicked nooson coun-
sell, it shall come vpon hym selfe, and he
shall not knowe from whence.

28 The proude blasphemie and are scorn-
ful: but vengeance lurketh for them as
a lion,

Ecc. xix. b.
and. xxii. d.

Proix. b.

Exo. xxi. b.

Deut. vii. d.
Psal. vii. d.
Pro. xxvi. c.
Eccl. x. a.

The booke of Iesus

29 They that reioyce at the fall of the righteous shall be taken in the snare: anguillie of heart shall consume them before they dye.

30 Anger and rigorousnesse are two abhominable thinges, and the vngodly hath them both vpon hym.

The .xxviii. Chapter.

we ought not to desire vengeance, but to forgive the offence. 13 Of the bites of the tongue, and of the daungers thereof.

Deut. 32. a.
Roma. xii. c.

Mat. v. b. vi.
b. xviii. b.



¶ That seeketh vengeance, shall find vengeance of the Lorde, which shall surely kepe hym his sinnes.

* Forgeue thy neyghbour the hurt that he

hath done thee, and so shall thy sinnes be forgiven thee also when thou prayest.

3 A man that beareth hatred against another, how dare he desire forgiveness of God:

4 He that sheweth no mercie to a man which is like him selfe, how dare he aske forgiveness of his sinnes:

5 If he that is but fleshe, beareth hatred and kepeth it, who will increate for his sinnes:

6 Remember the ende, and let enmitie passe which seeketh death and destruction, and abyde thou in the commaundementes.

7 Remember the commaundementes, so shalt thou not be rigorous over thy neyghbour: Thinke vpon the couenaunt of the hyghest, and forgeue thy neyghbours ignorance.

8 * Beware of stryfe, and thou shalt make thy sinnes fewer.

9 For an angry man kindleth variaunce: and the vngodly disquieteth friendes, and putteth discorde among them that be at peace.

10 * The more wood there is, the more vehement is the fire, and the mightier that men be, the greater is the wrath: according to his riches his anger increaseth, and the longer the stryfe endureth, the more it burneth.

11 And hastie brawling kindleth a fyre, and an hastie stryfe sheddeth blood: A tongue also that beareth false witnesse, bringeth death.

12 If thou blow the sparke it shall burne, yf thou spyt vpon it, it shall go forth,

and both these come out of the mouth.

13 * The sclaunderer and double tongued is cursed: for many one that be friendes, setteth he at variaunce.

Eccle. xxi. d

14 The thirde tongue hath disquieted many one, and dyuen them from one land to another: Strong cities of the riche hath it broken downe, and overthrowen the houses of great men: The strength of the people hath it brought downe, and ben the decay of mightie nations.

¶ Double tongue: which speaketh one thing and thinketh another. The thirde tongue do some take for that which speaketh neither out of the heart nor the old testament, but of the olde bypocrisie.

15 The thirde tongue hath cast out many an honest woman, and robbed them of their labours.

16 Who so hearkeneth vnto such, shall neuer finde rest, and neuer dwell safely.

17 The stroke of the rod maketh prynces in the samme: but the stroke of the tongue smyteth the bones in sunder.

18 There be many that haue perished with the sworde: but many moe thorow the tongue.

19 Well is him that is kept from an euill tongue, and comnieth not in the anger thereof, which draweth not the yoke of such, and is not bounde in the bandes of it.

20 For the yoke thereof is of yron, and the bande of it of Steele.

¶ 21. hyst.

21 The death thereof is a very euyl death: hell were better for one, then such a tongue.

22 But the fire of it may not oppresse them that feare God, and the flambe thereof may not burne them.

23 Such as forsake the Lorde, shall fall therein, and it shall burne them, and no man shall be able to quenche it: It shall fall vpon them as a lion, and deuour them as a leopard.

24 Thou hedgest thy goodes with thornes: Why doest thou not rather make doores and barres for thy mouth:

25 Thou

25 Thou wayest thy gold and siluer: Why dost thou not waye thy wordes also vpon thy balaunce, and make a doore, and a barre, and a sure byddell for thy mouth:

26 Beware that thou slide not thy tongue, and so fall before thyne enemies that lay wayte for thee, and thy fall be incurable, euen vnto death.

The. xlii. Chapter.

1 Of we ought to lende oyr money, and do almes. 15 Of a fawthfull man auns-
wering for his friende. 22 Of liberalitie and hospitalitie.

Who so will shewe mer-
cie, let hym lende vnto
his neyghbour: and he
that is able, let him
kepe the commaunde-
mentes.

2 Lend vnto thy neygh-
bour in time of his neede, and paye thou
thy neyghbour againe in due season.

3 Kepe thy worde, and deale fawthfully
with him: and thou shalt alway finde
the thing that is necessarie for thee.

4 There haue ben many, that when a
thing was lent them, reckened it to be
founde, and made them trauayle and la-
bour that had helped them.

5 While they receaue any thing, they kisse
the handes of such as geue them, and
for their neyghbours good they humble
their voyce: but when they should paye
againe, they kepe it backe, and geue euyl
wordes, and make many excuses by rea-
son of the time.

6 And though he be able, yet geueth he
scarle the halfe againe, and reckeneth
the other to be founde: And if he with-
holde not his money, yet hath he an
enemie of him, and that undeserued: he
payeth him with cursing and rebuke,
and geueth him euyl wordes for his
good dedde.

7 There be many one which are not glad
for to lende, not because of euyl: but they
feare to lose the thing that they lende.

8 Yet haue thou patience with the simple,
and withholde not mercie from him.

9 Helpe the poore for the commaunde-
mentes sake, and let hym not go emptye
from thee, because of his necessitie.

10 Lose thy money for thy brother and
neyghbours sake, and burie it not vnder
a stone where it rusteth and corrup-
teth.

11 Gather thy treasure after the com-
maundement of the hygher, and so shalt
it bring thee moze profite then golde.

12 Lay by thyne almes in the hande of
the poore, and it shall kepe thee from all
euyl.

13 A mans almes is as a purse with him, &
shal kepe a mans fauour as the apple of
an eye: and afterwarde shall it arise and
paye euery man his rewarde vpon his
head.

14 It shall fight for thee against thyne
enemies, better then the shilde of a gy-
aunt or speare of the mightie.

15 A good honest man is a suertie for his
neyghbour, but a wicked person: let-
teth him come to shame.

16 Forget not the friendship of thy suertie:
for he hath geuen his soule for thee.

17 The vngodly despiseth the good dedde
of his suertie.

18 The wicked will not become suertie,
and the vnthankful and ignoraunt lea-
ueth his suertie in daunger.

19 Some man promisseth for his neygh-
bour: & when he hath lost his honestie,
he shall forsake him.

20 Suertishippe hath destroyed many a
riche man, and remoued them as the
waues in the sea: Mightie people hath
it dyuen alway, and caused them to
wander in straunge countreys.

21 An vngodly man transgressing the
commaundement of the Lorde, shall fall
into an euyl suertishippe: and though he
force him selfe to get out, yet shall he fall
into iudgement.

22 Helpe thy neyghbour out after thy
powber, and beware that thou thy selfe
fall not in such debte.

23 The chiefe thing that kepeth in thy
life, is water, & bread, clothing, and lod-
ging, to couer the shame.

24 Better is it to haue a poore syuing in a
mans owne house, then delicate fare a-
mong the straunge.

25 Be it litle or much that thou hast, hold
thee content withall: and thou shalt not
be blamed as a vagabonde.

Tobi.iii. d.
"Of. In the
terric cham-
bers.
Dami.ii. d.
Luk. xii. d.
Act. x. a.

(A) There is a
foote that is
surety for
euery man: so
is he vngodly
that in no case
will be surety
for any man.

Eccle. 39.

Psal. 36. b.
i. Tim. vi. b.
Heb. xiii. a.

The booke of Iesus

(a) That is, a
straunger
without ac-
quaintance
or kindred.

- 26 For a miserable lyfe is it to go from
house to house, and where a man is^(a)
fremde, he dare not open his mouth.
27 Though one be lodged, & haue nicate
and drinke, yet shall he be taken as vn-
worthy, and heare many bytter rough
wordes, [namely thus:]
28 So thy way thou straunger, and pre-
pare a table for thy selfe, and feede me al-

so of that thou hast.

- 29 Geue place thou straunger to an honora-
ble man, my brother cometh into my
house, and so telleth him the necessitie of
his house.
30 These thinges are heauy to a man that
hath vnderstanding: [namely] the forbid-
ding of the house, and that the lender
casteth him in the teeth.

The. xxx. Chapter.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then
a sorrowfull lyfe. 18 Of hye wysdome. 22 Of the ioy and sorowe of the heart.

Pro. xiii. f.
and xxiii. b.



Deut. vi. a.

- 1 **W**ho so loueth his child,
*holdeth hym still vn-
der correction, that he
may haue ioy of him
afterwarde, and that
he grope not after his
neighbour's doores.
2 *He that teacheth his sonne shall haue
ioy in hym, and neede not to be ashamed
of him among his aquayntance.
3 Who so enfourmeth and teacheth his
sonne, greuethe the enemy: and before
his friendes he may haue ioy of him.
4 Though his father dye, yet is he as
though he were not dead: for he hath
left one behinde him that is like hym.
5 In his lyfe he sawe him and had ioy in
him, and was not sorow in his death,
neither was he ashamed before the ene-
mies.
6 For he left behynde hym an auenger a-
gainst his enemies, and a good doer vn-
to the friendes.
7 For the lyfe of children, he shall bynde
the woundes together, and his heart is
greeted at euery tyme.
8 An vntamed horse will be harde, and a
wanton childe will be wilfull.
9 If thou bring by thy sonne delicately, he
shall make thee as trayde: and if thou play
with hym, he shall bring thee to heauine-
esse.
10 Laugh not with hym, lest thou wepe
with hym also, & lest thou gnashe with
thy teeth at the last.
11 *Geue him no libertie in his youth, and
excuse not his follie.
12 Solue downe his necke whyle he
is young, hys him vpon the sides
whyle he is yet but a childe, lest he ware
subburne, & geue no more force of thee,

Eccle. vii. c.

& so shalt thou haue heauinesse of soule.

- 13 Teach thy childe, and be diligent there-
in, lest it be to thy shame.
14 Better is the poore beyng whole and
strong, then a man to be riche, and
not to haue his health:
15 Health and welfare is about all golde,
and a whole body about all treasure.
16 There is no riches about a sounde bo-
dy, and no ioy about the ioy of the heart.
17 Death is better then a bitter lyfe, and
eternall rest better then continuall sick-
nesse.
18 ^(a)The good thinges that are put in a
close mouth, are lyke as when meate is
layde vpon the graue.
19 What good doth the offering vnto an
idoll: *for he can neither eate, tast, nor
smell: Euen so is he that is chaled of the
Lorde, and beareth the rewardes of
iniquitie.
20 He seeth with his eyes, and groneth
like a gelded man, that lyeth with a vic-
gin, and sygeth.
21 *Geue not ouer thy mynde into heau-
nesse, and bere not thy selfe in thyne
owne counsell.
22 *The ioy & chearefulnesse of the heart
is the lyfe of man, and a mans gladnesse
is the prolonging of his dayes.
23 Loue thyne owne soule, and comfort
thyne heart: as for sorowe & heauinesse,
dryue it farre from thee, *for heauinesse
hath slayne many a man, and bringeth
no profite.
24 Zeale and anger shorten the dayes of
the lyfe: carefullnesse and sorowe bring
age before the tyme.
25 Vnto a merry heart euery thing hath a
good tast that he eateth.

(a) The as
meat that is
set vpon the
grauis of
dead men
is vnpurified:
the for that
they eate is
not: euen so
knowledge in
him that op-
neth not his
mouth to dis-
trect, is vn-
profitable.
Eccle. x. i.
wisdome that
is byd. ec-
cl. d.

Pro. xxiii. d.
xv. b. xviii. d.

Eccle. x. c.
Pro. xiii. b.

ii. Cor. vii. b.

The .xxxj. Chapter.

1 we ought to geue diligent heede to honestie. 2 Of them that take paine to gather riches. 3 The prayse of the rich man without a fault. 4 we ought to flee drunkennesse and folowe sobernesse.

A

Iam vii.

2



Lazarsse and carefulnesse for * riches taketh alway the sleepe, and maketh the fleshe to consume.

When one lyeth and taketh care, he waketh euer by, lyke as a great sicknesse breaketh the sleepe.

3 The rich hath great labour in gathering his riches together, and then with the pleasure of his riches he taketh his rest and is refreshed.

4 But who so labourereth and prosperereth not, he is pooer: and though he leaue of, yet is he a begger.

5 He that loueth riches, shal not be trusted: and who so foloweth corruption, shal haue inough thereof.

Eccl. viii. a.

6 Many one are come in great misfortune by the reason of golde, and haue founde their destruction before them.

7 It is a tree of falling vnto them that offer it by, and all such as be foolish shal therein.

8 Blessed is the rich which is founde without blemishe, & hath not gone after golde, nor hoped in money & treasures.

9 Where is there such a one, and we shal commend him and call him blessed: for wonderfull thinges doth he among his people.

10 Who so is tryed and founde perfect in such thinges, shalbe commended and prayled: who might offende, and hath not offended: who coulde do euill, and hath not done it:

11 Therefore shal his good be stablished, and the whole congregation shal declare his almes.

12 If thou sit at a great mans table, open not thy mouth wide vpon it, and say not there is much meate on it.

13 Remember that an euil eye is a shewe: what thing created is worse then a wicked eye: therefore weepe it before euery mans face:

14 Laye not thyne hande vpon euery thing that thyne eye seeth: and stricke not with him in the dishe.

Alch. viii. a.

15 Ponder by thy selfe what thy neigh-

bour would faine haue, and be discrete in euery poynt.

16 Eate the thing that is set before thee manerlie as it becommeth a man, and eate not to much, lest thou be abhozred.

17 Leauethou of first of al, because of nurture, lest thou be he whom no man may satissie, which may turne to thy decay.

18 When thou sittest among many men, reache not thyne hand out first of al, neither call thou first for drinke.

19 How well content is a wyse man with a litle wine: so that in sleepe thou shalt not be sicke thereof, nor feele any payne.

Eccl. 37. c.

20 A sweete holosome sleepe shall such a one haue, and feele no inwarde greefe, he ryseth by betimes in the morning, and is wel at ease in him selfe: but an vn-satiabable eater sleeperh vnquietly, and hath ache and payne of the body.

21 If thou feelest that thou hast eaten to much, arise, go thy way, cast it of thy selfe: make, and take thy rest: and it shall ease thee, so that thou shalt bring no sicknesse vnto thy body.

22 My sonne heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: * In all thy workes be diligent and quicke, so shall there no sicknesse happen vnto thee.

Rom. xii. c.

23 Who so is liberall in dealing out his meate, many men shall blesse him, and prayse him with their lippes: and the same is a sure token of his loue & faithfulness.

24 But he that is vnfaithfull in meate, the whole citie shall complaine of him: and that is a sure experience of his infidelitie and wickednesse.

25 Shewe not thy valiantnes in wine, for wine hath destroyed many a man.

26 The fire prooueth the hard iron: euen so doth wine prooue the heartes of the proude, when they be drunken.

27 Wine soberly drunken, quickeneth the lyfe of man: If thou drinkest it measureably, thou shalt be temperate: what is the lyfe of him that is overcome with wine: what taketh away the lyfe: euen death.

Pro xxii. a.

The booke of Iesus

28 Wine was made from the beginning to make men glad, and not for drunkenness: wine measurably drunken is a reproving of the soule and body: A measurable drinking is health to soule and body.

29 But if it be drunken with excess, it maketh bitterness and sorrow into the minde.

30 Drunkenness filleth the minde of the foolish with shame & ruine, diminisheth the strength, and maketh wounds.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: Geue him no despitefull wordes, and please not vpon him with contrary sayings.

Eccle. xxxi.

The .xxxii. Chapter.

1 Of the discretion and prayse of the preacher and of the hearer. 15 Of the feare, faith, and confidence in God.

A



If thou be made a ruler, * pride not thy selfe therein, but be thou as one of the people: take diligent care for them, and loke well thereto.

2 And when thou hast done all thy duete, sit thee downe, that thou mayst be merry with them, and receaue a crowne of honour.

3 Speake thou that art the elder, for it becommeth thee, but with sure knowledge: hinder not musick.

4 Speake not where there is no audience: * and poure not forth wysdome out of time at an importunitie.

5 Lyke as the carbuncle stone shineth that is set in golde: so doth a song gather in the wine feaste.

6 And as the Smaradg that is set in golde: so is the sweetenes of musick by the mirth of wine.

7 Geue care and be still, and for thy good behauour thou shalt be loued.

8 Thou young man speake that becommeth thee, and that is profitable, and yet feare when thou art wysly asked.

9 Comprehēde much with fewe wordes, in many thinges be as one that is ignorant: geue care and holde thy tongue withall.

10 If thou be among men of high authority, desire not to compare thy selfe vnto the: and, when an elder speaketh, make not thou many wordes therein.

11 Before the thunder, goeth lightening: and before nurture and shamesfastnesse, goeth loue and fauour.

12 Stand by betimes, and be not the last: but get thee home soone,

13 And there take thy pastime, and do

what thou wilt: so that thou do no euill, and desie no man.

14 But for all thinges geue thanks vnto him that hath made thee, and replenished thee with his goodes.

15 Who so feareth the Lord, wyl receaue his doctrine: and they that get them to him betimes, shall finde grace.

16 He that seeketh the law, shall be filled withal: as for him that is but fayne, he wyl be offended thereat.

17 They that feare the Lord shall finde the iudgement, and their righteousness shall be kindled as a light.

18 An vngodly man wyl not be reformed, but can helpe him selfe with the example of other in his purpose.

19 A man of vnderstanding despiseth no good counsaile: but a wyld and proude body hath no feare, yea euen when he hath dealt rashly with another man: but his owne doings shall be his rebuke.

20 By some, do nothing without aduisement: so shall it not repent thee after the dede.

21 Go not in the way where thou mayst fall, nor where thou mayst stumble against the stone: againe, neither trust thou to the way that is playne.

22 And beware of thyne owne children, and take heede of them that be of thyne owne householde.

23 In all thy workes put thy trust in God from thy whole heart: for that is the keeping of the commaundementes.

24 Who so beleueth gods worde, taketh heede to the commaundementes: and he that putteth his trust in the Lord, shall want nothing.

Deu. xviij. d.

Rom. xii. b.

Eccle. iii. a.

1 The deliuer aunce of him that feareth God. 4 The aunswere of the wyse. 5 The litle discretion of a foole. 12 When is in the hande of God, as the earth is in the hande of the potter. 25 We ought not to dispose our selues to become subiect to other.



Here shall no euil happen vnto him that feareth God: but when he is in temptation, the Lorde shall deliuer him, & keepe him from euill.

2 A wyse man hateth not the lawe: but an hypocrite ^(a) is as a ship in raging water.

3 A man of vnderstanding geueth credence vnto the lawe of God, and the law is faithfull vnto him.

4 Beware of the matter, then talke thereof: be first wel instructe, then mayst thou geue aunswere.

5 The heart of the foolishhe, is lyke a cart wheycle, and his thoughtes runne about lyke the axeltree.

6 ^(b) Lyke as a wyld horse that neyeth vnder euery one that sitteth vpon him, so it is with a scornewfull friende.

7 Why doth one day excell an other, seeing all the dayes of the yere come of the sunne:

8 The wysdome of the Lorde hath so parted them a sunder, and so hath he ordeyned the times and solempne feastes.

9 Some of them hath he cholen and halowed before other dayes.

10 And all men are made of the * grounde, and out of the earth of Adam: In the multitude of science hath the Lorde sundred them, and made their wayes of diuers fashions.

11 Some of them hath he blessed, made much of them, halowed them, and claymed them to him selfe: but some of them hath he cursed, brought them to w, and put them out of their estate.

12 Lyke as the claye is in the potters hande, and all the ordering therof at his pleasure: so are men also in the hande of him that made them, so that he may geue them as lyketh him best.

13 * Against euil is good, and against death is lyfe: so is the vngodlie against such as feare God.

14 Beholde, these are the woakes of the hieft, and ^(c) there are euen cibo against

two, and one set against another.

15 I am awaked by last of al, as one that gathereth after in harvest: in the giftes of God and in his blessing I am increased, and haue filled my wine presse, lyke a grape gatherer.

16 * Beholde how I haue not laboured onely for my selfe, but for all such as loue nurture and wysdome.

Eccle. 24. d.

17 Heare me, O ye great men of the people, and hearken with pour eares ye rulers of the congregation.

18 Geue not thy sonne, and wyse, thy brother, and friend, poluer ouer thee whyle thou liuest: and geue not away thy substance & good to another, lest it repent thee, and thou be faine to aske of them againe.

19 As long as thou lyuest and hast breath ^(d) let no man chaunge thee.

20 For better it is thy children to pray thee, then that thou shouldest be faine to loke in their handes.

21 In all thy woakes be excellent, that thy honour be neuer stayned.

22 At the time when thou shalt ende thy dayes and finishe thy lyfe, distribute thyne inheritaunces.

23 The fodder, the whippe, and the burthen belongeth vnto the asse: meate, correction, and woake vnto the seruaunt.

24 If thou let thy seruaunt to labour, thou shalt finde rest: but if thou let him go idle, he shall secke libertie.

25 The yoke and the whippe bolde dolle the hard necke: but tame thou thy euill seruaunt with bondes and correction.

26 Sende him to labour, that he go not idle: for idlenesse bringeth much euill.

27 Set him to woake, for that belongeth vnto him, and becommieth him wel.

28 If he be not obedient, binde his feete: but do not to much vnto him in any wyse, and without discretion do nothing.

29 If thou haue a [faithfull] seruaunt, let him be vnto thee as thyne owne soule: entreate him as a brother, for in blood hast thou gotten him: if thou haue a seruaunt holde him as thy selfe, for thou

haste

(a) A ship
is a thing
that is
not
fixed
to the
ground
and
is
subject
to the
wind
and
waves
of the
sea.

(b) A
wild
horse
is a
thing
that
is
not
tamed
and
is
subject
to the
passions
of the
heart.

Gen. 1. 2

(c) Because of the contrarie qualities which keepeth the vniuersall harmonie of all things, one countervailing another in number, weight, and measure, as els would one getting the government, destroy all the rest: so that cold doth temper the heat, moisture the dryness, lightness, heaviness, brightness, darkness: and contrarie people, so that all things do stand of concord and discorde.

(d) Let no
man
take
thee
from
thy
house,
when
thou
hast
committed
all
thy
goods
into
his
hande.

The booke of Iesus

hast neede of him as of thy selfe :
30 If thou intreatest him euill, and kepest
him hard, and makest him to be proude,

and to runne away from thee, thou canst
not tell what way thou shalt seeke him.

The .xxxiiij. Chapter.

1 Of dreames, diuinations, and enchauntmentes. 6 We ought to confute baine hope,
and lying. 13 The prayse of them that feare God. 22 Of diuers workes of men.
27 God doth not alowe the workes of an vnfaithfull man.

A 1



Wylle people beguile
them selues with vaine
and deceitfull hope,
and fooles trust in
dreames.

2

that wyll take holde of a shadowe, and
folowe after the winde.

3

Euen so is it with the appearinges of
dreames: before the face is the lykenesse
of a face.

4

who can be cleansed of the vncleane:
or what trueth can be spoken of a lyer:

5

Soothsaying, witchcraft, sorcery, and
dreaming is but vaine: lyke as when a
woman traunyleth with childe, & hath
many fantasies in her heart.

6

where as such visions come not of God,
set not thine heart vpon them:

7

For dreames haue deceaued many a
man, and they failed that put their trust
therin.

8

The lawe shalbe fulfilled without
lyes, & wyldome is sufficient to a faith-
full mouth: what knowledge hath he
that is not tryed:

9

A wyse man that is well instruct, vn-
derstandeth much: and he that hath
good experience, can talke of wyldome.

10

He that hath no experience, knoweth
little, and he that erreth, causeth much
wickednesse: he that is not tryed, what
thinges knoweth he: he that hath ben
deceaued, is full of subtiltie.

11

When I was yet in error, I learned
much also: yea, I was so learned, that
I could not expresse it all,

12

And came oft in perill of death there-
fore, tyll I was deliuered from it
through the grace of God.

13

Now I see that they which feare God,
haue the right spirit, for their hope stan-
deth in him that can helpe them: and the
eyes of the Lorde are on them that loue
him.

14 Who so feareth the Lorde, standeth in
awe of no man, and is not afraide: for

the Lorde is his hope and comforte.

15 Blessed is the soule of him that feareth
the lord: in whom putteth he his trust:
who is his strength:

16 For the eyes of the Lord haue respect
vnto them that loue him, he is their
mightie protection and strong grounde:
A defence for the heate, a refuge for the
hot noone day, a succour for stumbling,
and an helpe for falling.

17 He setteth vp the soule, and lighteneth
the eyes: he geueth lyfe and blessing.

18 He that geueth an offering of vn-
righteous good, his offering is refused:
and the scornfull dealinges of the vn-
righteous please not God.

19 The Lorde is theirs onely that pati-
ently abide him in the way of the trueth
and of righteousnesse.

20 The highest doth not alowe the giftes
of the wicked: and God hath no delight
in the offeringes of the vngodly, neither
may sinne be reconciled in the multitude
of oblations.

21 Who so bringeth an offering out of the
goodes of the poore, doth euen as one
that killeth the sonne before the fathers
eyes.

22 The bread of the nedefull, is the lyfe
of the poore: he that defraudeth him
thereof, is a man of blood.

23 Who so robbeth his neighbour of his
lying, doth as great sinne as though
he due him to death: he that defrau-
deth the labourer of his hyre, is a blood
shedder.

24 When one buildeth and an other brea-
keth downe: what profite haue they
then but labour:

25 When one prayeth and another cur-
seth, whose voyce wyll the Lorde heare:

26 He that washeth him selfe because of
a dead body, and then toucheth the
dead againe, what doth his washing:

27 So is it with a man that fasteth for
his sinnes, and doth them againe: who
wyll heare his prayer: or what doth his
fasting helpe him:

1 Of dreames
make fooles
to haue
vaines: for
honour, ep-
hem, plea-
sures, & such
lyke, are but
no dreames,
wherein fooles
doe glory: for
subtiltie
draweth from
their long
sleep, this
thing shalbe
brought away.

(*) when me-
riteth man his
living gotten
his goods by
robbery, ex-
tortion, bibe-
rie, or craft,
and subtiltie,
wherein he
meaneth of
withholding
servantes or
labourers wa-
ges, and of
that wyll offer
a gift vnto
God that he
may heare his
prayer: on the
other part, the
poore which is
oppressed or
defrauded,
practiseth to
God to see
whether he
will heare his
prayer: whose
you wyll ge-
nerally chide
heare

¶ The

¶ The .xxxv. Chapter.

It is well done to pray and to do sacrifice. 14 The prayer of the fatherlesse, and of the widowe, and of him that humbleth him selfe.

1



Who so kepeth the lawe,
bringeth offerings
enough: he that hol-
deth fast the commaun-
dement, offereth the
right health offering.

He that is thankfull
and recompenceth, offereth fine flour:
who so is merciful and geueth almes,
that is the right thanke offering.

God hath pleasure when one depart-
eth from sinne: and to forsake vnrigh-
teousnesse, reconcleth vs with him.

Thou shalt not appeare emptie be-
fore the Lord:

For al such is done because of the com-
maundement of God.

The offering of the righteous mak-
eth the altar fat, and a sweete smell is
it before the highest.

The offering of the righteous is ac-
ceptable vnto God, and shall neuer be
forgotten.

Geue God his honour with a cheare-
full heart: and keepe not backe the first-
lings of thyne handes.

In all thy giftes thewe a chearefull
countenance, and halowe thy tythes
vnto God with gladnesse.

Geue vnto God according as he hath
enriched and prospered thee: and loke
what thyne hande is able, geue with a
chearefull eye.

For the Lord recompenceth, and ge-
neth thee seven times as much againe.

Geue no vnrightheous giftes, for such
wyl he not receaue: Beware of wrong
offerings, for the Lord is a righteous
iudge, and regardeth no mans person.

He accepteth not the person of the
poore: but he heareth the prayer of the
oppressed.

He despiseth not the desire of the fa-
therlesse, nor the widowe: when she
poureth out her prayer before him.

Doth not God see the teares that runne
downe the cheekes of the widowe: or
heareth he not the complaint ouer such
as make her to weepe: For from her
cheekes do the teares go by vnto hea-
uen, and the Lord which heareth them
doth accept them.

Who so serueth God after his pleasure,
shalbe accepted: and his prayer rea-
cheth vnto the cloudes.

The prayer of him that humbleth
him selfe, goeth through the cloudes: till
he come nye he wyl not be comforted,
nor go her way till the highest God
haue respect vnto her, geue true sentece,
and performe the iudgement.

And the Lord wyl not be slacke in
comming, nor tary long, till he haue
smitten in sunder the backes of the vn-
mercifull, and auenged him selfe of the
heathen, till he haue taken away the
multitude of the cruell, and broken the
scepter of the vnrightheous, till he geue
euery man after his workes, and re-
warde them after their doinges, till he
haue deliuered his people, maintayned
their cause, and reioyced them in his
mercie.

How faire a thing is mercie in the
time of anguish and trouble: it is lyke
a cloude of rayne that commeth in the
time of drouth.

¶ The .xxxvi. Chapter.

1 A prayer to God in the person of all faithfull men. 22 The prayse of a good woman.

1



Aue mercie vpon vs,
O Lord, thou God of
all thinges, haue res-
pect vnto vs: shewe vs
the light of thy mer-
cies,

And sende thy feare
among the heathen and straungers
which seeke not after thee, that they

may knowe that there is no God but
thou, and that they may shew thy won-
derous workes.

Lyst by thyne hande ouer the outlan-
dishe heathen, that they may learne to
knowe thy might and power.

Lyke as thou art halowed in vs be-
fore them: so bring to passe that thou
mayst be magnified also in them be-
fore

Judith. iiii. b

Tr. iiii. d.

The booke of Iesus

foze vs.

- 5 That they may know thee, lyke as we know thee: for there is none other God but onely thou O Lorde.
- 6 Renue the tokens, and chaunge the wonderous workes: shew thyne hand and thy right arme gloriouſlie.
- 7 Rāſe by thyne indignation, and poure out thy wrath: take alway the aduerſarie, and ſmite the enemye.
- 8 Make the time ſhorte, remember thy cōenaunt, that thy wonderous workes may be prayſed.
- 9 Let the wrath of the fyre conſume them that lyue ſo careleſſe: and let them periſhe that do thy people hurt.
- 10 Snyte in ſunder the head of the princes that be our enemyes, and ſay, there is none other but we.
- 11 Gather all the tribes of Iacob together againe, that they may knowe how that there is none other God but onely thou, that they may ſhewe thy wonderous workes: and be thou thy peoples heritage, lyke as from the beginning.
- 12 O Lorde haue mercie vpon the people that hath thy name, and vpon Iſrael * whom thou haſt likened to a fiſt borne ſonne.
- 13 O be mercifull vnto Hieruſalem the citie of thy ſanctuarie, * the citie of thy reſt.
- 14 Fill Sion with thyne vnſpeakable vertues, and thy people with thy glorie.
- 15 Gue wiſneſſe vnto thy creature who thou madeſt from the beginning, and rāſe by the propheties that haue ben ſhewed in thy name.

Exo. iiii. e.

1. Par. vi. g.

16 Bewarde them that wayte for thee, that thy prophetes may be founde faithfull.

17 O Lorde heare the prayer of thy ſeruauntes according to the bleſſing of Aaron ouer thy people, and guide thou vs in the way of righteouſnes: * that at they which dwell vpon the earth may know that thou art the Lorde the eternall God, which is from euerlaſting.

Num. vii.

18 The belly deuoureth all meates: yet is one meate better then another.

19 Lyke as the tongue taſteth beniſon: * ſo doth an heart of vnderſtādyng make faſte wordes.

1. Cor. i. b.

20 A ſroward heart geueth heauines: but a man of experience lyſteth him by againe.

21 The woman receaueth euery man: yet is one daughter better then another.

22 A faire wyfe reioyceſh her husband: and a man loueth nothing better.

23 If there be in her tongue gentlenes, meekenes, and hoſſome talke: then is not her husband lyke other men.

24 He that hath gotten a vertuous woman, hath a goodlie poſſeſſion: he is vnto him a helpe, and pillar wherevpon he reſteth.

25 Where no hedge is, there the goodes are ſpoyled: and where no huſwyfe is, there the frendles mourneth.

26 Lyke as there is no credence given to a robber that goeth from one citie to another: ſo is not the man beleued that hath no neſt, and muſt turne in where he may abyde in the night.

The .xxxvii. Chapter.

Howe a man ſhould knowe friendes and counſellers, and ſearche the company of an holy man.

A



Very friende ſayth, I wyll be friendly vnto him alſo: but there is ſonie friend, which is onely a frende in name. Remaineth not there heauines vnto death, when a companion and friend is turned to an enemye.

3 O moſt wicked preſumption: from whence art thou ſprong by to couer the earth with falſhood and diſcite:

4 * There is ſonie companion which in proſperitie reioyceſh with his friend:

but in the time of trouble, he taketh part againſt him.

5 * There is ſonie companion that mourneth with his friend for the bellies ſake: but when trouble commeth, he taketh holde of the ſhilde.

6 Forget not thy friend in thy minde, & thinke vpon him in thy riches.

7 Seeke no counſell at thy kinſmen, and hide thy counſell from ſuch as beare thee no good wyll.

8 * Euery counſeller prayſeth his counſell: neuertheleſſe, there is ſonie that counſelleth but for his owne proſite.

* O. There is ſonie companion that helpeth his friend for the bellies ſake, & taketh by the backe & gaineth the minde.

Eccle. viii. f.

Eccle. vi. b.

9 Beware

- 9 Beware of the counseller, and be advised
asofore whereto thou wylt vse him (for
he wyl counsaile for him selfe) lest he
cast the lot vpon thee.
- 10 And say vnto thee, Thy way and pur-
pose is good: and afterwarde he stande
against thee, and loke what that beroune
of thee.
- 11 Aske no counsaile at him that suspec-
teth thee for an enemye, & hide thy coun-
saile from such as hate thee: aske no
counsell for religion of him that is with-
out religion: nor for iustice of him that
hath no iustice: aske no counsell at a wo-
man, touching her of whō she is ielous,
nor at a fearefull and faint harted body
in matters of warre: or at a marchant
how deare he wyl cheape thy wares to-
ward his: or at a byer, of selling: or at an
enuious man, of thankesgeuing: or at the
vnnmerciful, of louing kindnesse: or at an
vnhonest man, of honestie: or at the sloth-
full, of working: or at an hyrceling which
hath no house, of profit or wealth: or at
an idle body of much labour: take no
such folkes to counsell.
- 12 But be diligent to seeke counsaile at a
vertuous man that feareth God, such a
one as thou knowest to be a keper of
the commaundementes, which hath a
minde after thyne owne minde, and is
fory for thee when thou stumblest.
- 13 And holde thy counsell fast in thyne
heart: for there is no man more faithfull
to kepe it, then thou thy selfe.
- 14 For a mans minde is sometime dispo-
sed to tell out more, then seuen watch-
men that sit about in an hie place looking
about them.
- 15 And aboue all this, pray the highest
that he wyl leade thy way in faithful-
nes and trueth.
- 16 Before all thy workes aske counsell
- first: and or euer thou doest any thing, be
well aduised.
- 17 There be foure thinges that declare a
chaunged heart, whereout there sprin-
geth euill and good, death and lyfe, and
a maisterfull tongue that vableth much.
- 18 Some man is apt and well instructed
in many thinges, and yet very vnprofi-
table vnto him selfe.
- 19 Some man there is that can geue wyse
and prudent counsel; and yet is he hated
and continueth a begger.
- 20 For that grace is not geuen him of God
to be accepted.
- 21 Another is robbed of al wysdome: yet
is he wyse vnto him selfe, and the fruite
of vnderstanding is consumed in his
mouth.
- 22 A wyse man maketh his people wyse,
& the frutes of his wysdome fayle not.
- 23 A wyse man shalbe plenteously blessed
of God: and all they that see him, shall
speake good of him.
- 24 The lyfe of man standeth in the num-
ber of the dayes: but the dayes of Isra-
el are innumerable.
- 25 A wyse man shall obtayne faithfulness
and credence among his people, and his
name shalbe perpetuall.
- 26 Thy sonne, proue thy soule in thy selfe,
and if thou see any euill thing, geue it not
vnto her:
- 27 * For all thinges are not profitable for
all men, neither hath euery soule plea-
sure in euery thing.
- 28 Be not greedy in euery eating, and be
not to hastie vpon all meates.
- 29 * For excesse of meates bringeth sick-
nesse, and gluttonie cometh at the last
to an vnnecesurable heate.
- 30 Thorough surfet haue many one peri-
shed: but he that dieteth him selfe tem-
peratelie, prolongeth his lyfe.

i. Cor. vi. c.

Eccle. xxx. b.

¶ The. xxxviii. Chapter.

* A phisition is commendable. 16 To burie the dead. 24 The wysdome of him
that is learned.

- 1 **H**onour the phisition,
honour him with that
honour that is due vn-
to him, because of ne-
cessitie: for God hath
created him.
- 2 For of the highest
commeth medicine, and he shall receaue
giftes of the king.

- 3 The wysdome of the phisition bringeth
him to great worship, and in the sight of
the great men of this worlde he shalbe
honourably taken.
- 4 The Lorde hath created medicine of
the earth: and he that is wyse, wyl not
abhorre it.
- 5 * Was not the bitter water made
sweete with a tree, that men might
leatne

Exo. xvi. b.

The booke of Iesus

learne to knowe the vertue thereof.

6 The Lord hath geuen men wysdome and vnderstanding, that he might be honoured in his wonderous workes.

25 7 With such doth he heale men, and taketh alway their paynes:

8 Of such doth the pothecarie make a confession, yet can no man perfourme al his workes: for of the Lord commeth prosperous wealth ouer all the earth.

9 *u. Par. xii. d.* By sonne, despise not this in thy sickness: but * pray vnto the Lord, and he shall make thee whole.

10 Leauē of from sinne, and order thy handes a right, cleanse thyne heart from all wickednesse.

11 Geue a sweete sauoured offering, and the fine floure for a token of remembrance: make the offering fat, as one that geueth the first frutes,

12 And geue roome to the phylition, for the Lord hath created him: let him not go from thee, for thou hast neede of him.

13 The houre may come, that the sicke may be helped through them,

14 When they pray vnto the Lord, that he may recouer and get health to lye longer.

15 He that sinneth before his maker, shall fall into the handes of the phylition.

Ecds. xxii. e. 16 By sonne, * bring forth thy teares ouer the dead, and beginne to mourne as if thou haddest suffered great harme thy selfe: and then couer his body after a comenient maner, and despise not his buriall.

u. Tef. iii. d. 17 Enforce thy selfe to weepe, & prouoke thy selfe to mourne, and make lamentation expediently, and be earnest in mourning, and vse lamentation as he is worthy, and that a day or two, lest thou be euill spoken of: and then comfort thy selfe, because of the heauines.

Pro. xii. d. 18 * For of heauines cometh death, the heauines of the heart breaketh strength.

19 Heauines and pouertie, greueth the heart in temptation and offence.

20 Take no heauines to heart, driue it away, and remember the last thinges.

21 Forget it not, for there is no turning againe, thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement, thyne also shall be lyke wyse: vnto me yester day, vnto thee to day.

u. Reg. xli. e. 23 * Let the remembrance of the dead

ceasse in his rest, & comfort thee againe ouer him, seeing his spirite is departed from him.

24 The wysdome of the scribe is at conuenient time of rest: and he that ceaseth from exercises and labour, shall be wyse.

25 How can he get wysdome that holdeth the plough, and he that hath pleasure in the goade and in driuing the oxen, and is occupied in their labours, and his talke is but of the breeding of bullockes?

26 He setteth his heart to make fozowes, and is diligent to geue the kine fodder.

27 So is euery carpenter also and workmanister, that laboureth still night and day: he carueth, graueth, cutteth out, & his desire is in sundry cunning thinges, his heart imagineth how he may cunningly cast an image, his diligence also and watching perfourmeth the worke.

28 The iron smith in lyke maner bydeth by his smithie, and doth his diligence to labour the iron: the vapour of the fyre brenneth his flesh, and he must fight with the heate of the fornaie: the noyse of the hammer euer soundeth in his eares, and his eyes loke still vpon the thing that he maketh: he hath set his minde thereupon that he wyl make out his worke, & therefore he watcheth how he may set it out, and bring it to an ende.

29 So doth the potter set by his worke: he turneth the wheele about with his feet, he is diligent and carefull in all doings, and maketh his worke in number.

30 He fashioneth the clay with his arme, and with his feet he tempereth it: his heart imagineth how he may make it pleasaunt, and his diligence is to cleanse the ouen.

31 All these hope in their handes, & euery one thinketh to be cunning in his worke.

32 Without these may not the cities be mayntayned, inhabited, nor occupied:

33 Yet come they not hye in the congregation, neither sit they vpon the iudgement seates: they vnderstand not the couenaunt of the lawe, they can not declare equitie and iudgement, they can not finde out the darke sentences.

34 But through them shall the creature of the worlde be maintayned, their desire concerneth onely the worke and labour of running.

¶ The

1 A wyse man. 16 The woorkes of God. 24 vnto the good, thynges do profite: but vnto the euill, euem good thynges are euill.

A that applieth his mynde to vnderstande the lawe of God, doth diligently seke out the wysdome of them of the olde tyme, and exerciseth hym selfe in the prophetes.

2 he kepeth the sayinges of famous men, and preaseth to the vnderstanding of darke sentences of wysdome.

3 he seketh out the misterie of secrete sayinges, and exerciseth hym selfe therein continually.

4 he doth seruiue among great men, and appeareth before the prince: he goeth into a straunge countrey, and traunpleth thoro: he it: loke what good or euill is among men, he proueth and seketh it out.

5 he purposeth in his heart to resort early vnto the Lord that made him, and to pray before the highest God: he openeth his mouth in prayer, and prayeth for his sinnes.

6 when the great Lord will, he shalbe filled with the spirite of vnderstanding, that he may then poutre out wyse sentences, and geue thanks vnto the Lord in his prayer.

7 he shall order his denice, and leade his knowledge a right, and geue him vnderstanding of secrete thynges.

8 he shall shewe forth the science of his learning, and reioyce in the couenaunt of the lawe of the Lord:

9 The whole congregation shall commend his wysdome: and it shall neuer be put out: the remembraunce of hym shall neuer be forgotten, and his name shall continue from one generation to another.

10 ^{Eccl. xiiij. b} His wysdome shalbe spoken of among the people, and the whole congregation shall openly declare his prayse.

11 while he liueth, he hath a greater name then a thousand beside: and after deach, the same name remayneth vnto hym.

12 Yet will I speake of no men of vnderstanding, for I am ful as the moone.

13 hearken vnto me ye holy vertuous children, bring forth fruite as the rose that is planted by the brookes of the fildes,

14 And geue ye a sweete smell as incense, flourish as the rose garden, sing a song of prayse. O geue thanks vnto God ouer all his woorkes:

15 Geue magnificence vnto his name, and set hym forth in his prayse with your lippes, & with musike and harmonic: Mea euem with the song of your lippes, with harpes and playing, and in geuing thanks vnto him, say after this maner:

16 ^{Gen. i. d.} All the woorkes of the Lord are exceeding good, & all his commaundementes are meete and conuenient in due season.

17 A man neede not to say, what is that: what is that: for at a time conuenient they shall all be sought: At his commaundement the water was as a wall, and at the worde of his mouth the water stode still.

18 ^{Gen. vii. b.} In his commaundement is euery thing acceptable and reconciled, and his health can not be minished.

19 The woorkes of all fleshe are before him, and there is nothing hyd from his eyes.

20 he seeth from euerlasting to euerlasting, and there is nothing to wonderful or hye vnto hym.

21 A man neede not to say then, what is this, or that: for he hath made all thynges to do good vnto man.

22 His blessing shall run ouer as the streame, and moysture the earth lyke a fludde of water.

23 Like as he maketh the drouth: so shall his wrath fall vpon the heathen.

24 ^{Of. xiiii. b. Rom. viii. d.} His wayes are playne and right vnto the iust: but the vngodly stumble at them.

25 ^{(a) The creatures of God are good by creation, as are good men by the grace of God, the price of others, a sinner among the vngodly do not acknowledge them as the good given of God, but abuse them either in riot or excess, or els in miserable keeping of them, take them for their God.} For the good, are good thynges created from the beginning, & euill thynges for the vngodly.

26 All thynges necessarie for the lyfe of man are created from the beginning: water, fire, iron, and sale, meale, wheate, and hony, milke, and wine, oyle and clo: thyng:

27 All these thynges are created for the best to the faythfull: but to the vngodly shall all these thynges be turned to hurt and harue.

Mat. xxv d

E

Eccle. xli. b.

- 28 There be spirites that are created for vengeance, and in their rigorousnesse haue they fastened their tormentes: In the time of the ende they shall pour out their strength, and pacifie the wrath of him that made them.
- 29 *Fire, hayle, hunger, and death: al these things are created for vengeance.
- 30 The teeth of wilde noysome beastes, the scorpions, serpent, and the sworde, are created also for vengeance, to the destruction of the vngodly.
- 31 They shalbe glad to do his commaundementes, and when neede is, they shalbe redy vpon earth: and when their

houre is come, they shall not ouerpasse the commaundement of the Lorde.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought to put these things in writing, and to leaue them behinde me:

33 *All the woorkes of the Lorde are good, and he geueth euery one in due season, and when neede is. Gen. vii.

34 So that no man neede not to say: This is woyle then that: for in due season they are all pleasaunt and good.

35 And therefore prayse the Lorde with whole heart and mouth, & geue thanks vnto his name.

The .xl. Chapter.

Many miseries light in amans life. 11 All things passe away, but a firme and stable sayth remaineth. 14 Of the blessing of the righteous, and prerogative of the feare of God.

A



Great trauaile is created for all men, and an heauy yoke vpon all the sonnes of Adam, from the day that they go out of their mothers wombe, till they be buried in [the earth] the mother of all things.

- 2 [Manely] their thoughtes and imaginations, feare of the heart, counsel, meditations, longing & desire, the day of death:
- 3 From the hyghest that sitteth vpon the glorious seate, vnto the lowest and most simple vpon the earth:
- 4 From him that is gloriously arayde and weareth a crowne, vnto him that is but homely and simple clothed.
- 5 There is nothing but wrath, zeale, fearefulnesse, vniquietnesse, and feare of death, rigorousnes, anger, & cryse: And in the night when one shoulde rest and sleepe vpon his bed, the sleepe chaungeth his vnderstanding and knowledge.
- 6 A litle or nothing is his rest in the sleepe, as wel as in the day of labour: he feareth & is disquieted in the vision of his heart, as one that runneth out of a battayll.
- 7 And in the time of health he alwayeth, and manayleth that the feare was nothing.
- 8 Such things happen vnto all fleshe, both man and beast: but seuen folde to the vngodly.

9 *Moreover, death, bloodshedding, strife, and sworde, opprellion, hunger, destruction, and punishment: Ecc. xxi.

10 These things are all created against the vngodly, *and for their sakes came the fludde also. Gen. vii.

11 *All that is of the earth, shall turne to earth againe, and al waters ebbe againe into the sea. Gen. i.

12 All bybes and vnrighteousnesse shalbe put away: but saythfulnesse and trueth shall endure for euer.

13 The substaunce and goodes of the vngodly shalbe dryed vp, and sinke away as a water fludde, ^(a) & they shal make a sound like a great thunder in the rayne.

14 Like as the righteous reioyseth when he openeth his hande: so shall the transgressours be saynt when their goodes banishe and consume away.

15 *The children of the vngodly shal not obtayne many branches:

16 And the vncleane rootes vpon the hye rockes, shalbe rooted out before the grasse by the water side, & vpon the ruer bankes.

17 Frenlineesse and liberalitie in the increase & blessing of God, is like a paradise and garden of pleasure: such mercie also and kindnesse endureth for euer.

18 *To labour and to be content with that a man hath, is a sweete pleasaunt life: and that is, to finde a treasure of al treasures. i. Tim. vi. b. Phil. i. b.

- 19 To beget children and to repayre the
cittie, maketh a perpetuall name: but an
honest woman is more worth then they
both.
- 20 Wine and minstrellie reioyeth the
heart: but the loue of wysdome is aboue
them both.
- 21 Ppyng and harpyng make a swete
noyse: but a friendly tongue goeth be-
yonde them both.
- 22 Thyne eye desireth fauour and beau-
tie: but a greene feede time, rather then
they both.
- 23 A friende and companion come toge-
ther at oportunitie: but aboue them
both is a wyfe that agreeth with her
husbande.
- 24 Brethren and helpes are profitable
in time of trouble: but almes shal deliuer
more then they both.
- 25 Golde and siluer fasten the feete: but a

- good counsell is more pleasaunt then
they both.
- 26 Temporal substance and strength lift
vp the minde: but the feare of the Lord,
more then they both: The feare of the
Lorde wanteth nothing, and needeth no
helpe.
- 27 The feare of the Lorde is a pleasaunt
garden of blessing, and nothing so beau-
tiful as it is.
- 28 Wy some leade not a beggers lyfe: for
better it were to die then to begge.
- 29 The life of hyim that loketh vpon an o-
ther mans table, is not to be counted for
a life, for he vereth his soule in other
mens meate: but a wyse and well nur-
tured man will beware therof.
- 30 Begging is swete in the mouth of the
bushamefast: but in his belly there burneth a fire.

The xli. Chapter.

1 Of the remembraunce of death. 2 Death is not to be feared. 3 I curse vpon them
that forsake the lawe of God. 4 Good name and fame. 5 An exhortation to geue
heede vnto wysdome. 6 Of what thinges a man ought to be ashamed.

1



Death^(a) how bitter is
the remembraunce of
thee to a man that se-
keth rest and comfort in
his substance & riches,
vnto the man that hath
nothing to bere him, &

that hath prosperitie in all thinges, yea
vnto him that yet is able to receaue
meate:

2

Death, howe acceptable and good is
thy iudgement vnto the needefull; and
vnto him whose strength fayleth, and
that is now in his last age, and that in
all thinges is full of care and fearful-
nesse, vnto him also that is in dispayre,
and hath no hope nor patience:

3

Be not thou afraide of death, remember
them that haue ben before thee, and that
come after thee: this is the iudgement
of the Lord ouer all fleshe.

4

And why wouldest thou be against
this pleasure of the hyghest: whether it
be ten, an hundred, or a thousand yeres,
death asketh not howe long one hath
lyned.

5

The children of the vngodly are abho-
minable children, and so are they that

kepe company with the vngodly.

6

The inheritaunce of vngodly children
shall come to naught, & their posteritie
shall haue perpetuall shame & confusion.

7

The children complayne of an vngod-
ly father: and why: for his sake they are
rebuked and dispised.

8

Do be vnto you, O ye vngodly: whiche
haue forsaken the lawe of the hyghest
God: for though ye do encrease, yet shall
you perishe.

9

If ye do liue, ye shall be accursed: if ye die,
the curse shall be your portion.

10

All that is of the earth, shall turne to
earth againe: so go the vngodly also out
of the turfe into destruction.

11

Though men mourne for their body:
yet the name of the vngodly shall be put
out, for it is nothing worthy.

12

Labour to get thee a good name: for
that shall continue surer by thee, then a
thousande great treasures of golde.

13

A good life hath a number of dayes: but
a good name endureth euer.

14

Hy children, kepe wysdome in peace:
for wysdome that is hid and a treasure
that is not secue, what profite is in them
both:

The booke of Iesus

15 A man that hydeth his foolishnes, is better then a man that hydeth his wyf domie.

16 Therefore be ye turned at my wordes: for it is not good in all thinges and al- way to be ashamed: ^(a) True sayth must proue and measure it.

17 Be ashamed of whoredome before fa- ther and mother: be ashamed to leaue before the prince and men of auctoritie:

18 Of sinne, before the iudge and ruler: of offence, before the congregation & peo- ple: of vnrighteousnes, before a con- panion and friende:

19 Of theft, before thy neyghbours: As for the trueth of God and his couenaunt, be not ashamed therof: ^(b) be ashamed to lye with thynne elbowes vpon the bread, or

to be reprovied for geuing or taking,

20 And of silence vnto them that salute thee: be ashamed to loke vpon harlottes:

21 Be ashamed to turne away thy face from thy kinsman, be ashamed to take and not to geue,

22 Be ashamed also to loke vpon an other mans wyfe, and to make many trifling wordes with her mayden, or to stand by her bed side.

23 Be ashamed to vnbrayde thy friende: when thou geuest any thing, cast hym not in the teeth withall,

24 Or to report the matter that thou hast heard, or to disclose the secreete wordes: so shalt thou well be shamedfast, and shalt find fauour with all men.

^(a) Or, to take away a gift from any one

D

(a) True sayth must proue and measure it. (b) be ashamed to lye with thynne elbowes vpon the bread, or that is vniuersally. A. 11. 14.

The. xlii. Chapter.

The lawe of God must be taught, 9 A daughter, 14 A woman. 18 God knoweth all thinges, yea even the secretes of the heart.

A 1 If these thinges be not ashamed, and accept no person to offend. [Namely of these thinges be not ashamed:]

2 Of the lawe of God, of the couenaunt, of iudgement to bring the vngodly from his vngodlinesse vnto righteousness, & to make him a good man,

3 To deale faithfully with thy neyghbour and companion, to distribute the heri- tage vnto the friendes:

4 To be diligent to kepe true measure & wayght: to be content whether thou gettest much or little:

5 To deale truly with temporall goodes in buying and selling, to bring vp children with diligence, to correct an euill ser- uant:

6 To kepe that thynne is from an euill wyfe, to set a locke where many handes are:

7 What thou deliuerest and geuest out to be kept, to tell it, and to wey it: to write by all thy outgeuing and receauing:

8 To enforme the vblearned and vniuersal, of the aged that are iudged of the young: If thou be diligent in these thinges, truly thou shalt be learned and wyse, and accepted of all men.

9 The daughter maketh the father to watch secretly, and the carefulnesse that he hath for her, taketh away his sleepe, yea in her youth, lest she shoulde ouer- growe him, and when she hath an hus- bande lest she shoulde be hated:

10 Lest she shoulde be defiled or rauished in her virginittie, or gotten with childe in her fathers house: or when she cometh to the man, lest she behaue her selfe not right, or continue vnfruitfull.

11 If thy daughter be wanton, kepe her straitly, lest she cause thynne enemies to laugh thee to scoone, and the whole cite to geue thee an euill report: and so thou be sayne to heare thy shame of euery man, and be confounded before all the people.

12 * Behold not euery bodys beautie, and haue not much dwelling among women. ^{Ecd. xxx.}

13 For like as the worne and moth com- meth out of clothing: * so doth wicked- nesse come of women. ^{Gen. iii. d.}

14 It is better to be with an euill man, then with a friendly wyfe that putteth one to shame and rebuke.

15 I will remember the wordes of the Lord, and declare the thing that I haue seene: In the wordes of the Lord be are his workes.

16 The sunne overlooketh all thinges with his



his shine, "and all his workes are full of the clearenes therof.

hath not the Lord brought to passe, that his saintes shoulde tell out all his wondrous workes which the almighty Lord hath stablished: All things endure in his glorie.

18 He seeketh out the grounde of the deepe, and the heart of men, and he knoweth all their imaginations and wisdom: for the Lord knoweth all science, and he looketh into the token of the time.

19 He declareth the thinges that are past and for to come, and discloseth thinges that are secrete.

20 No thought may escape hym, neither may any worde be hyd from him.

21 He hath garnished the hye excellent workes of his wysdome, and he is from everlastyng to everlastyng: Unto him may nothing be added, neither can he be diminished, he hath no neede also of any mans counsel.

22 Wholwe amiable are all his workes, and as a sparke to loke vpon:

23 They liue all, and endure for ever: and when so ever neede is, they are all obedient vnto him.

24 They are all double, one against another: he hath made nothing that hath fault or blemishe.

25 He hath stablished the goodes of enery one: And who may be satisfied with his glorie when he seeth it?

(n) To wth should say, no man, for where would sayth 25 sal. 17. A shall be satisfied when the glorie appeareth, he speaketh of that glorie which he desireth to obtaine, which he per want: ing to not satisfied: but when he hath obtained it, he hath the thing he doth desire, & yet is not swerap of it, but desireth in that too which neuer shall be. m. 25. 1. Pet. 1.

The .xliii. Chapter.

The summe of the creation of the workes of God.

12. vii. a.



1 The glorie of the height is the faire and cleare firmament, the beaultie of the heauen is his glorious clearenesse.

2 The sunne when it appeareth, declareth the day in the goyng out of it, a marvelous worke of the hyghest:

3 At noone it burneth the earth, and who may abyde for the heate therof:

4 Who so kepeth an ouen when it is hot, three times more doth the sunne burne vpon the mountaynes: When it breatheth out the fire beames & shineth, with the brightnesse of it it blindeth the eyes.

5 Great is the Lord that made it, and in his commaundement he causeth it to runne hastily.

6 The moone also in all thinges accordyng to her season is a declaration of the time, and a signe for the world.

7 The token of the solempne feast is taken of the moone, a light that diminisheth and increaseth againe.

8 The moneth is called after the moone, it groweth wonderously in her changing.

9 The armie of heauen also is in heyght: in the firmament of heauen it geneth a cleare and a glorious shyne: This is the clearenesse of the starres, the beaultifull apparell of heauen, the apparel that the Lord lighteneth in the heyght.

10 In his holy worke they continue in

their order, and not one of them fayleth in his watch.

11 Loke vpon the raynebow, and prayse hym that made it: very beaultifull is it in his shine.

12 He compasseth the heauen about with a glorious circle, the handes of the highest haue bended it.

13 Throught his commaundement he maketh the snow to fall, and the thunder of his iudgement to synpe hastily.

14 Wholwe his commaundement the treasures are opened, and the cloudes flee as the fowles.

15 In his power hath he strengthened the cloudes, and broken the hayle stones.

16 The mountaynes leape at the sight of hym, the Winde bloweth accordyng to his will.

17 The founde of his thunder beateth the earth, & so doth the storme of the north: the whyle wind also lightly downe as a fethered soule, casteth out & spreadeth the snowe abroad, and as the grasshoppers that destroy al, so falleth it downe.

18 The eye maruaileth at the beaultie of the whytenesse therof, and the heart is afrayde at the rayne of it.

19 He powreth out the frost vpon earth like salt, and when it is frozen, it is as sharpe as the pricke of a thistle.

20 When the coide north winde bloweth, harde chynall cometh of the water: he lighteth downe vpon all the gatheringes together of water, and putteth on the water as a brestplate.

Gen. ix. d.

127. moue.

- 21 He deuoureth the mountaynes, & burneth the wildernes: and loke what is greene, he putteth it out lyke fire.
- 22 The medicine of all these is, When a floude commeth hastily, and when a deaw commeth vpon the heate, it shalbe refreshed againe.
- 23 In his worde he stilleth the winde, in his counsell he appeaseth the deepe, and hath planted Ilandes in it.
- 24 They that sayle ouer the sea, tel of the perils and harmes therof, and when we heare it with our eares, we maruell therat.
- 25 For there be straunge wonderous workes, diuers maners of nyre beastes, and whale fishes.
- 26 Thowgh him are al thinges set in good order and perfourmed, and in his word all thinges endure.
- 27 I speake much, but I can not suffici-

- ently attayne vnto it: for he hym selfe onely is the perfection of all wordes.
- 28 We shoulde prayse the Lorde after all our power, for he is great in all his workes.
- 29 The Lorde is to be feared, yea very great is he, & maruelous is his power. Psal. cxvii.
- 30 Prayse the Lord, and magnifie him as much as ye may, yet doth he far exceede all prayse: & magnifie him with al your power, and labour earnestly, yet are ye in no wise able sufficiently to prayse him. Psal. cxvii.
- 31 Who hath scene hym, that he might tell vs: Who can magnifie hym so greatly as he is? Deut. v. 4. Iohn. i. b.
- 32 For there are hyd yet greater thinges then these be: as for vs, we haue scene & but fewe of his workes.
- 33 For the Lorde hath made all thinges, & geuen wilddome to such as feare God.

The. xliiii. Chapter.

1 The prayse of certayne holy men, 16 Enoch, 17 Noe, 17 Abraham, 22 Isaac, and Jacob.

- 1 **L**et vs commend the noble famous men, & the generation of our fore elders and fathers.
- 2 Many more glorious actes haue the Lorde done in them, and shewed his great power euer since the beginning.
- 3 The noble famous men reigned in their kingdomes, and bare excellent rule, in their wysdome and vnderstanding, they folowed the counsel shewed in the propheties.
- 4 Exo. xviii. c. They led the folke thowgh the counsell and wysdome of the scribes of the people, - wyse sentences are founde in their instruction:
- 5 They sought the sweetnesse and melodye of musick, and brought forth the pleasant songes in scripture:
- 6 They were riche also, and coude comfort and pacifie those that dwelt with them.
- 7 All these were very noble and honorable men in their generations, & were well reported of in their times.
- 8 These haue left a name behynde them, so that their prayse shall alway be spoken of.

- 9 Afterward, there were some whose remembraunce is gone, they came to naught & perished as though they had neuer ben, and became as though they had neuer ben borne, yea and their children also with them. Gen. viii. a.
- 10 Neuerthelesse these are louyng men, whose righteoulnesse shall neuer be forgotten, but continue by their posteritie.
- 11 Their children are an holy good heritage: their seede endured fast in the couenant.
- 12 For their sakes shall their children and seede continue for euer, and their prayse shal neuer be put downe.
- 13 Their bodies are buried in peare, but their name lyueth for euermore.
- 14 The people can speake of their wysdome, and the congregation can talke of their prayse.
- 15 Enoch walked right and acceptably before the Lorde, therfore was he translated for an example of amendement to the generations. Eccl. xli. c. Gen. v. c.
- 16 Noe was a stedfast and righteous man, and in the time of wrath he became a reconciling: therfore was he left a remmaunt vnto the earth when the fludde came. Gen. vi. a. and vii. viii.
- 17 An

- 17 An euertasting couenaunt was made with him, that all fieshe should perishe no more with the water.
- 18 Abraham was a great father of many people, in glorie was there none like vnto hym.
- 19 He kept the law of the hyghest, & came into a couenaunt with him.
- 20 He set the couenaunt in his fieshe, and when he was proued, he was founde faythfull.
- 21 Therfore swore God vnto him with an oth, that he woulde blesse all people in his seede, that he woulde multiplie and increase him as the dust of the earth, and to exalt his seede as the starres: yea and that his seede shoulde haue the posses-

sion, an inheritance of the lande, from sea to sea, and from the riuer vnto the borders of the worlde.

- 22 With Isaac dyd he stablish the same couenaunt for Abraham his fathers sake: & that gracious blessing & health of all men, and couenaunt dyd he stablish with Isaac, and made it rest vpon the head of Jacob.

- 23 He knelwe him, in that he prospered him so wel and richely, and gaue him an heritage, and sundered his portion by it selfe, and parted among the twelue tribes.

- 24 Mercifull men brought he out of hym, whiche founde fauour in the sight of all fieshe.

Gen. xxvii.

(a) He did a-
lone him, and
made hym
worthy and
worthy for such
blessings of
riches and in-
crease: or els
he made to
known by
this blessing
Loban his
humble so often
changing his
things, yet did
God prosper
him, that it
did well ap-
peare he bare
a fauour to
him as to Jo-
seph and Da-
uid, &c.

The. xlv. Chapter.

The praye of Moyles, Aaron, and phinehes.

- 1 **M**oyles beloued of God & men; whose remembrance is in his praye: hym that the Lorde made like in the glorie of the saintes, & magnified him, so that the enemies stode in awe of him.
- 2 Through his wordes he did great wonders: he made hym glorious in the sight of kinges, gaue him commaundement before his people, and shewed him glorious power.
- 3 He stablished hym with faythfulnesse and mekenesse, and chose hym out of all men.
- 4 For he hearde his voyce, and he led hym in the darke cloude, and there he gaue him the commaundementes; yea the law of life and wysdome: that he might teach Jacob the couenaunt and Israel his lawes.
- 5 He chose Aaron his brother also out of the tribe of Leui, exalted him, and made hym such like.
- 6 An euertasting couenaunt made he with hym, and gaue hym the priesthod in the people: he made him glorious in beautifull aray, and clothed hym with the garment of honour.
- 7 He put perfect ioy vpon him, and girded hym with strength, he deckt hym with side clothes and a tunicle, with an ouerbody coate also, and a girdle.
- 8 Round about made he hym belles of

golde, and that many: that when he went in, he founde might be heard, that they might make a noyse in the sanctuarie, and geue the people warning.

- 9 The holy garment was wrought and bordered with golde, yelow silke, and purple: and in the brestlappe there was a goodly worke, wherein was fastened light and perfectnesse.

- 10 Upon the same also there was a worke fastened and set with costly precious stones all bound with golde, and this he brought in his ministracion: The stones were fastened for a remembrance, after the number of the twelue tribes of Israel.

- 11 Upon his niter there was a plate of pure gold, a grauen image of holinesse, a famous and noble worke, garnished, and pleasaunt to loke vpon.

- 12 Before hym were there seene no such faire ornamentes, & these it behoued him alway to vse: There might none ether put them on, but onely his children, and his childers children perpetually.

- 13 Dayly perfourmed he his burnt offeringes two times.

- 14 Moyles filled his handes, & annoynted hym with holy oyle: This was now confirmed hym with an euertasting couenaunt, and to his seede as the dayes of heauen: namely, that his children shoulde alway minister before him, & perfourme the office of the priesthod, and wyshe the people good in his name.

Exo. xxviii. f.

Exo. xxxi. c.

Leuit. viii. a.

(a) That was
either he put
into his hand
the booke of
the law to write
to write into
the people, or
his sanctified
that he
might offer
before God for
their offences.

The booke of Iesus

16 Before al men lying chose he him, that he shoulde offer incense before the Lord, and make odours for a sweete sauour and remembraunce, that he should reconcile the people of the Lord with hym agayne.

Deu. xviij. c.
and xix. a.
Malana.

17 He gaue him autoritie also in his commaundementes and in the conuenaunt, that he should teach Jacob the statutes and testimonies, and to enfourme Israel in the lawe.

Nu. xvi. a.

18 Therfore there stode by certayne against him, and had enuie at him in the wilderness: namely they that were of Dathan and Abirons side, and the furious congregation of Coze.

19 This the Lorde saw, and it displeased hym, and in his wrathfull indignation were they consumed: A great wonder did he vpon them, and consumed them with the fire.

Exo. xxxv. f.
Le. xxiii. b.

20 Besides this, he made Aaron yet more honorable and glorious, he gaue hym an heritage, & parted the first frutes vnto him: Vnto him specially he appoynted the bread of sustenance,

Deut. xii. b.
and xviii.

21 For the priestes dyd eate of the offerings of the Lorde: this gaue he vnto

him and his seede.

22 Als had he no heritage nor portion in the land & with the people: for the Lord him selfe is his portion & inheritance.

Eze. xlii. b.

23 The thirde noble and excellent man, is Phinehes the sonne of Eleazer, which pleased the God of Israel: because he had the zeale and feare of the Lord: For when the people were turned backe, he put him selfe forth right soone, and that with a good will, to pacifie the wrath of the Lord towarde Israel.

Nu. xv. c.

24 Therfore was there a conuenaunt of peace made with him, that he should be the principall among the righteous in the people, that he and his posteritie shoulde haue the office of the priesthood for euer.

25 Like as there was made a conuenaunt with Dauid of the tribe of Iuda, that from among his sonnes only there shoulde be a king: and that Aaron also and his seede shoulde be an heritage, to geue vs wysdome in our heart, to iudge his people in righteousnesse, that his gooddes shoulde not come into forgetfulnesse, and that their honour might endure for euer.

The .xli. Chapter.

1 The prayse of Iosue, 9 Caleb, 13 Samuel.

A

Jo. xii. c.
Nu. xxviii.
Deu. 34. b.
Iosue. 2.



Maul & strong in battel was Iesus the sonne of Naue, and was the successour of Moyses in propheties, & was geuen to be captaine of the people, which according vnto his name was a great labour vnto the elect of God, to punish the enemies that rose by against Israel, that Israel might optayne their inheritance.

2 How great, noble, and excellent was he, when he lift by his hande and drewe out his worde against the cities:

3 why he stode so manly before him: for the Lord him selfe brought in the enemies:

Iosue. x. c.

4 Stode not the summe skill at his commaundement, and one day was as long as two:

5 He called vpon the hygher and most mightie when the enemies preassed vpon him on euery side, and the mightie Lord heard him with the hayle stones.

6 They smote the heathenlike people mightily, and in falling downe they slue all the aduersaries: so that the heathen knew his hoast, and all his defence, that the Lord him selfe fought against them: for he folowed vpon the mightie men of them.

Nu. xxxii. a.

7 In the time of Moyses also, he and Caleb the sonne of Iephune dyd a good worke, whiche stode against the enemies, witheld the people from sinne, and stilled the wicked murmuring.

Nu. xxi. g.

8 And of sixe hundred thousande people of foote, they two were preserved to bring them into the heritage, namely, a lande that floweth with mylke & hony.

Iosue. xiii. c.

9 The Lord gaue strength also vnto Caleb, which remayned with him vnto his age: so that he went by into the high places of the land, and his seede conquered the same for an heritage:

10 That al the chidren of Israel might see howe good a thing it is to be obedient vnto the Lorde.

11 And

- 11 And the iudges or rulers euery one after his name, whose heart went not a whozing nor departed from the Lorde, and that forsooke not the Lord vnfaithfully; whose remembraunce hath a good report.
- 12 Beate their bones florish out of their place, and their names shall neuer be chaunged: but honour remaineth still with the children of those holy men:
- 13 Samuel the prophete, beloued of the Lorde his God,* ordayned a king, and annoynted the princes ouer the people.
- 14 In the lawe of the Lord ruled he, and iudged the congregation, and the Lorde had respect vnto Jacob.
- 15 The prophete was founde diligent in his faithfulness: yea & he is knowen faithful in his workes, because he sawe the God of light.

i. Reg. xii.

i. Reg. vii.

- 16 * He called vpon the Lorde almightie, when the enemies pressed vpon him on euery side, what time as he offered the sucking lambe.
- 17 And the Lorde thundered from heauen, & made his voyce to be heard with a great noyse.
- 18 He discomfited the princes of Tyre, and all the rulers of the Philistines.
- 19 * Before his last ende, he made protestation in the sight of the Lorde and his annoynted, that he toke neither substaunce nor good of any man; no not so much as a shoe: and no man might accuse him.
- 20 After this he tolde that his ende was at hand, and shewed the king also his ende and death: and from the earth left he by his voyce in the prophetic, that the vngodlie people should perishe.

i. Reg. xii. a.

D

The .xlvii. Chapter.

1 The praye of Nathan, 2 Dauid, 12 and Solomon.

A



1 Afterward in the time of king Dauid, there rose vp a prophet called Nathan.

2 For lyke as the fat is taken away from the offering: so was Dauid chosen out of the children of Israel.

3 He played with the lions as with kiddes, and with beares lyke as with lambes of sheepe.

4 * Slewe he not a giuant when he was yet but young, & toke away the rebuke fro his people, what time as he toke the stone in his hande, and smote downe proude Goliath with the sling:

5 For he called vpon the highest Lorde, which gaue him strength in his right hande, so that he ouerthrewe the mightie giuant in the battaile, that he might set vp the horne of his people againe.

6 So he glorified him in ten thousand, and made him to haue a good report in the praye of the Lorde, that he should weare a crowne of glorie.

7 * For he destroyed the enemies on euery side, rooted out the Philistines his aduersaries, and brake their horne in sunder, lyke as it is broken yet this day.

8 In all his workes he prayled the best and holiest, and ascribed the honour vnto him: with his whole heart did he

praise the Lorde, and loued God that made him.

9 * He set fingers also before the altar, & in their tune he made sweete songes, that they might geue prayles euery day to God with songes.

10 He ordayned to kepe the holy dayes worshipfully, & that the solenime feastes through the whole yere should be honorably holden, with prayling the name of the Lorde, and with singing betimes in the morning in the sanctuary.

11 * The Lorde toke away his sinnes, and exalted his horne for euer: he gaue him the couenaunt of the kingdome, and the thzone of worship in Israel.

12 * After him there rose vp the wysse sonne [called Solonion.] who by him dwelt in a large possession, and for his sake he droue the enemies away far of.

13 This Solomon reigned with peace in his time, and he obtayned glory: For God gaue him rest from his enemies on euery side, that he might build him an house in his name, and prepare the sanctuary for euer.

14 How wysse wast thou in thy pouth, and filled with wysdomie and vnderstanding, as it were with a water flood:

15 Thou coueredst and filledst the whole lande with similitudes, & wysse prudent sentences.

ii. Par. xvi. a.

ii. Reg. xii. d.

iii. Reg. i. c.

ii. Reg. vii. f.

iii. Reg. v. b.

The booke of Iesus

- 16 Thy name went abroad in the Isles, be-
cause of thy peace thou wast beloued.
- 17 All landes maruailed at thy songes,
proverbes, similitudes, and at thy inter-
pretations.
- 18 And in the name of the Lorde God,
which is called the God of Israel, thou
gatheredst golde as tinne, & thou hadst
as much siluer as leade.
- 19 Thou wast moued in inordinate loue
toward women, and wast overcome in
affection.
- 20 Thou staynedst thy honour & worship,
yea thy posteritie defiledst thou also, in
bringing the wrath of the Lorde vpon
thy chyldren, and hast felt sorowe for thy
folly.
- 21 * So that thy kingdome was deuided,
and Ephraim became an vnfaithfull
and a rebellious kingdome.
- 22 Neuerthelesse, God forsooke not his
mercie, neither was he bitterly destroy-
- ed because of his workes, that he should
leane him no posteritie: as for the seede
that came vpon him, which he loued, he
brought it not utterly to naught, but
gaue yet a remnaunt vnto Jacob, and a
roote vnto Dauid out of him.
- 23 Thus rested Solomon with his fa-
thers, and out of his seede he left be-
hinde him a verie foolishnes of the peo-
ple, and such one as had no vnderstan-
ding: * euen Roboam, which turned a-
way the people through his counsell;
and Jeroboam the sonne of Nabat,
which caused Israel to sime, and shew-
ed Ephraim the way of vngodlines:
- 24 Insomuch that their synnes and mis-
dedes had the vpper hande so fore, that
at the last they were driuen out of the
lande for the same:
- 25 Yea, he sought out and brought by all
wickednes, tyll the vengeaunce came
vpon them.

¶ The. xlvij. Chapter.

The playse of Elias, Elizeus, Ezechias, and Elaias.

- 1 **W**hen stood by * Elias
the prophete as a fyre,
and his worde bent
lyke a creser.
- 2 He brought an hun-
ger vpon them, and in
his zeale he made the
fewe in number: for they might not a-
way with the commaundementes of
the Lorde.
- 3 Through the worde of the Lorde he
shut the heauen, & three times brought
he the fire downe.
- 4 O Elias, howe honorable art thou in
thy wonderous dedes: who may
make his boast to be lyke thee:
- 5 * One that was dead thou raystedst vp
from death, and in the worde of the hy-
est thou broughtest him out of the graue
again.
- 6 Thou hast cast downe kinges and de-
stroyed them, and the honorable from
their seate.
- 7 Upon the mount Sina thou heardst
the iudgement, & vpon Horeb the iudge-
ment of the vengeaunce.
- 8 Which diddest annoyne kinges to reconi-
pence, * and ordaynedst prophetes after
thee.
- 9 * Thou wast taken vp in the storme of
fire, in a charet of fire horses.
- 10 Thou wast ordayned in the reproo-
uinges in time, to pacifie the wrath of
the Lorde before it * raged, to turne the
heartes of the fathers vnto the chyldren,
& to set by the tribes of Jacob againe.
- 11 Blessed were they that sawe thee, and
were garnished in loue, for wel yeue in
lyfe: but after death we shall haue no
such name.
- 12 * Elias was couered in the storme, but
Elizeus was filled with his spirite:
while he lyued he was ascraype of no
prince, and no man might overcome
him.
- 13 There coulde no thorde decreaue him, &
* and after his death his body proph-
ecied.
- 14 He did wonders in his lyfe, & in death
were his workes maruaylous.
- 15 For all this the people amended not,
neither departed they from their synnes,
* tyll they were carryed away prisoners
out of the lande, and were scattered a-
broad in all countries, so that of them
there remayned but a very litle people,
and a pryncce vnto the house of Dauid.
- 16 Howbeit sonie of them did right, and
sonie heaped by vngodlynes.
- 17 * Ezechias made his cite strong, con-
ueyed water into it, digged through the
stony

stony rocke with iron, and made vp a wall by the water side.

18 * In his time came Sennacherib bp, and sent Rabshakes, lyft vp his hande against Sion, & defied them with great pride.

19 Then trembled their heartes and handes, so that they sorowed lyke a woman trauayling with childe.

20 So they called vpon the Lord which is mercifull, and lyft vp their handes before him, immediately the Lord heard them out of heauen.

21 He thought no more vpon their synnes, nor gaue them ouer to their enemies: but deliuered them by the hande of Esaus.

22 * He smote the hoast of the Assyrians,

and his angel destroyed them.

23 For Ezechias had done the thing that pleased the Lorde, and remayned stedfastly in the way of Dauid his father, as Esaus the great & faithfull prophete in the sight of God had commaunded him.

24 In his time the sunne went backward, and he lengthened the kinges lyfe.

25 With a right spirite prophecied he what shoulde come to passe at the last: and to such as were sorowfull in Sion, he gaue consolation, wherewith they might comfort them selues for euermore.

26 He shewed thinges that were for to come and secrete, or euer they come to passe.

4.Re.xx.b.

The .xlix. Chapter.

Of Iosias, Ezechias, Dauid, Jeremie, Ezechiel, Soroabel, Iesus, Nehemias, Enoch, and Ioseph.



He remembreth of * Iosias, is lyke as whē the apothecarie maketh many precious sweete smelling thinges together: his remembrance shalbe sweete as hony in all mouthes, and as the playng of musike at a banquet of wine.

2 He was appoynted to turne the people againe, and to take away all abhominations of the vngodlie.

3 He directed his heart vnto the Lorde, and in the time of the vngodlie he set vp the worship of God againe.

4 All kinges except ^(c) Dauid, Ezechias, and Iosias, committed wickednes: for euen the kinges of Iuda also forsoke the lawe of God.

5 For they gaue their horne vnto other, their honour & worship also to a straunge people.

6 Therefore was the elect citie of the sanctuarie bznt with fire, * and the streetes therof layd desolate and waste in the hande of Jeremie.

7 For they entreated him euill, ^(c) which neuertheless was a prophete, ordayned from his mothers wombe, that he might roote out, breake of, and destroy: and that he might binde vp, and plant againe.

8 Ezechiel saue the glorie of the Lorde

in a vision, which was shewed him vpon the charet of the Cherubims.

9 For he thought vpon the enemies in the rayne, to do good vnto such as had ordered their wayes aright.

10 And the bones of the twelue prophetes florished from out of their place: for they gaue comfort and consolation vnto Iacob, and deliuered them faithfully.

11 * how shal we prayse Zoroabel, which was as a ring on the right hande:

12 * So was Iesus also the sonne of Iosedec: these men in their times builded the house, & set vp the sanctuarie of the Lorde againe, which was prepared for an euermouring worship.

13 And among the elect was Nehemias, whose renoune was great, which set vp for vs the walles that were broken downe, made the portes and barres againe, and builded our houses anew.

14 * But vpon the earth is there no man created lyke Enoch: for he was taken vp from the earth.

15 Neither was there a lyke man vnto Ioseph, which was lord of his brethren, and the vpholder of his people: ^(c) his bones were concred and kept.

16 Seth and Sem were in great honour among the people, and so was Adam about all the beastes when he was created.

Agg.ii.a.

Agg.ii.a.

Gene.v.c.

(c) For that he was chosen of the holiness of Iesus: and Iesus was sent into Canaan, and into the resurrection to be made by Christ.

The booke of Iesus

The .1. Chapter.

1 Of Shimon the sonne of Onias. 22 An exhortation to prayse the Lorde.

1. Machin. a

21

1



- Shimon * the sonne of Onias the hye priest, which in his lyfe set by the house againe, and in his dayes made fast the temple.
- 2 The height of the temple also was founded of him, the double building, and the hye walles of the temple.
- 3 In his dayes the welles of water flowed out, and were exceeding full as the sea.
- 4 He toke care for his people, and deliuered them from destruction: he kept his citie & made it strong, that it shoulde not be besieged.
- 5 How honorable was his conuersation among the people, and when he came out of the house couered with the baile?
- 6 He gaue lyght as the morning starre in the myddest of the cloudes, and as the moone when it is full:
- 25 7 He shined as the sunne in the temple of God, he is as bright as the raynebowe in the faire cloudes,
- 8 And flourisheth as the floures and roses in the spring of the yere, and as lyties by the riuers of water, like as the branches vpon the mount Libanus in the time of summer:
- 9 As a fire and incense that is kindled, lyke as an whole ornament of pure gold set with all maner of precious stones,
- 10 And as an Oliue tree that is fruiteful, and as a Cypres tree which groweth by an hye.
- 11 When he put on the garment of honour, and was clothed with al beautie, when he went to the holy altar, he made the garment of holynes honorable.
- 12 When he toke the portions out of the priestes hande, he him selfe stode by the hearth of the altar, and his brethren rounde about in order: as the branches of Cedar tree vpon the mount Libanus, so stode they rounde about him:
- 13 And as the branches of the Oliue tree, so stode all the sonnes of Aaron in their glory, and the oblations of the Lorde in their handes before al the con-

gregation of Israel.

- 14 And that he might sufficiently perfume his seruice vpon the altar, and garnish the offering of the highest god,
- 15 He stretched out his hande, and toke of the drinke offering, and powred in of the wine: so he poured vpon the bottome of the altar a good smell vnto the highest prince.
- 16 Then began the sonnes of Aaron to sing, and to blow with trumpettes, and to make a great noyse, for a remembrance and prayse vnto the Lorde.
- 17 Then al the people together were hastened, and fell downe to the earth vpon their faces to worship the Lorde their God, & to geue thanks to the almighty God.
- 18 They song goodly also with their voyces, so that there was a pleasaunt noyse in the great house of the Lorde.
- 19 And the people in their prayer besought the Lorde the highest that he would be mercifull, tyll the honour of the Lorde were perfourmed, and they had ended their illustration and seruice.
- 20 Then went he downe and stretched out his handes ouer the whole multitude of the people of Israel, that they shoulde geue prayse and thanks out of their lippes vnto the Lorde, and to reioyce in his name.
- 21 He began yet once also to pray, that he might openly shewe the thankesgiving before the highest,
- 22 [Namely thus] O geue prayse and thanks all ye vnto the Lord our God, which hath ever done noble and great thinges, which hath increased our dayes from our mothers wombe, and dealt with vs according to his mercie,
- 23 That he wyll geue vs the ioyfulness of heart, and peace for our time in Israel:
- 24 Which faithfully kepeth his mercie for vs euermore, and alway deliuereth vs in due season.
- 25 There be two maner of people that I abhorre from my heart, as for the thirde whom I hate, it is no people:
- 26 They that sit vpon the mountaine of Samaria, the Philistines, and the foolish

like people that dwell in Sichimis.

27 ¶ I Iesus, the sonne of Sirach Eleazar, of Hierusalem, haue tokened by these informations and documentes of wysdome and vnderstanding in this booke, and poured out the wysdome of my heart.

28 Blessed is he that exerciseth himselfe

therein: & who so taketh such to heart, shalbe wysse for euer.

29 ¶ If he do these thinges, he shalbe strong in all: for the lyght of the Lorde leadeth him, which geueth wysdome to the godly: The Lorde be prayfed for euermore, so be it, so be it.

¶ The .ij. Chapter.

The prayer of Iesus the sonne of Sirach.

¶ 1



Wyll thanke thee O Lorde and king, and prayse thee O God my sauour: I Wyll peeble prayse vnto thy name.

2 For thou art my defender and helper, and hast preserued my body from destruction, from the snares of trayterous tongues, and from the lippes that are occupied with lyes.

3 Thou hast ben my helper from such as stood by against me, and hast deliuered me after the multitude of thy mercie, and for thy holy names sake, from the roring of them that prepared them selues to deuour me, out of the handes of such as sought after my lyfe, from the multitude of them that troubled me,

4 And from them that went about to set fyre vpon me on euery syde, so that I am not brent in the myddest of the fyre:

5 From the deepe of hell, from an vnclane tongue, from lying wordes, from false accusation to the king, and from an vnrighteous tongue.

6 My soule shall prayse the Lorde vnto death: for my lyfe drowne nye vnto hell downeward.

7 They compassed me round about on euery syde, and there was no man to helpe me: I looked about me if there were any man that would succour me: but there was none.

8 Then thought I vpon thy mercie O Lorde, and vpon thy actes that thou hast done euer of olde: [namely] that thou deliuerest such as put their trust in thee, and riddest them out of the handes of the heathen.

9 Thus lyft I by my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of

my Lorde, that he would not leaue me without helpe in the day of my trouble, and in the time of the proude.

11 I Wyll prayse thy name continually, peebling honour and thanks vnto it: and so my prayer was heard.

12 Thou sauedst me from destruction, and deliueredst me from the vnrighteous time: therefore wyll I acknowledge and prayse thee, and magnifie the name of the Lorde.

13 When I was yet but young, or euer I went astray, I desired ^(a) Wysdome openly in my prayer.

14 I came therfore before the temple and sought her vnto the last: then flourished she vnto me, as a grape that is soone ripe.

15 My heart reioyced in her, then went my foote the right way: yea from my youth by sought I after her.

16 I bowed downe myne care and receaued her: I founde me much wysdome, and prospered greatly in her.

17 Therfore wyll I ascribe the glory vnto him that geueth me wysdome.

18 For I am admytted to do thereafter, I wyll be gelous to cleaue vnto the thing that is good, so shall I not be confounded.

19 My soule hath wrestled with her, and I haue ben diligent to be occupied in her: I lift by myne handes on hye, then was my soule lightened through wysdome that I knowledged my foolishnes.

20 I ordered my soule after her, she and I were one heart from the beginning, and I found her in cleanness, and therfore shall I not be forsaken.

21 My heart longed after her, and I gat a good treasure.

22 Through her the Lorde hath geuen me a new tongue, wherewith I wyll prayse him.

C

(a) wysdome is obtained by one of these three meanes: first by prayer, as Solomon did and Jacob, secondly, by diligent reading of Gods lawe, where in wysdome is to be founde. 3. 6. 7. Thirdly, by gebyng cunctation and continuing in the feare of God. 23. 1. 2. If any man wyll do my wyll, he shall knowe my doctrine.

D

The booke of Iesus

Egi.lv.a.

- 23 * Come vnto nie ye vblearned, and
dwel in the houle of wysdome:
24 withdraue not your selues from her,
but talke & commune of these thynges:
for your soules are very thirstie.
25 I opened my mouth, and spake: I
came and bye wysdome without mo-
ney.
26 Solue downe your necke vnder her
poke, and your soule shall receaue wys-
dome: she is harde at hande, and is con-

tent to be founde.

- 27 **S**cholde With your eyes, * howe that
I haue had but litle labour, & yet haue
founde much rest. Eccle. vii.
- 28 **R**eceauē Wpſdome, and ye ſhal haue
plenteouſnes of ſiluer and golde in poſ-
ſeſſion.
- 29 **L**et your minde reioyce in his mercie,
and be not aſhamed of his prayſe.
- 30 **W**orke his worke betimes, and he ſhal
geue you your rewarde in due ſeaſon.

The ende of the booke of Iesus the sonne of Sirach, which is called in
Latine Ecclesiasticus.

✠ The booke of the Prophete Baruch.

The first Chapter.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before
 Jeconias and all the people. 10 The Jewes sent the booke with money into
 Ierusalem to their other brethren, to the intent that they should pray for them.



(a) Baruch was secretary to Jeremiah the prophet, of whom in Jeremiah is often made mention.

And these are
the wordes of
the booke,
which were^(a)
writte by Ba-
ruch the sonne
of Nerias, the
sonne of Ba-
asias, & sonne
of Sedechias,
Babylon.

- A**ND these are the wordes of the booke, which were writte by Baruch the sonne of Nerias, the sonne of Nisaias, & sonne of Sedechias, the sonne of helchias, at Babylon.
- 2 In the fifth yere, and in the seuenth day of the moneth, what time as the Chaldees toke Hierusalem, and bent it vp with fyre.
- 3 And Baruch did reade the wordes of this booke: that Iechonias the sonne of Iochim king of Iuda might heare, and in the presence of all the people that were come to heare the booke,
- 4 And before all the nobles, the kinges somes, and before the elders, and before the whole people, from the lowest vnto the highest: before all them that dwelt at Babylon, by the water of " Sody,
- 5 which when they heard it, wept, fasted, and prayed before the Lorde.
- 6 They made a collection also of money, according to euery mans power:
- 7 And sent it to Hierusalem vnto Iochim the sonne of helchias, the sonne of Saloni priest, with the other priestes, and to all the people which were with him at Hierusalem,
- 8 (what time as they had gotten the vessels of the temple of the Lorde that were taken away out of the temple, that they might bring them againe into the lande of Iuda the tenth day of the moneth)
- 9 Siuan (namely) silver vessels which Sedechias the sonne of Josias king of Iuda had made,)
- 9 After that Nabuchodonosor king of Babylon had taken Iechonias, with all his princes, lordes, and all the people, and led them captiue from Hierusalem vnto Babylon:
- 10 And they saide, Beholde, we haue sent you money* to bye you burnt offeringes and incense withall, prepare a meate offering, and offer for sinne vpon the altar of the Lorde our God:
- 11 * And pray for the prosperitie of Nabuchodonosor king of Babylon, for his princes and princes

“**தமிழ்:**
மனம்.”

(b) Sloan
conspireth
part of May,
and part of
June, it is
the third mo-
nth after the
reckoning of
the Trees.

Dec 14. C.

Time:

(c) In this example we are taught to pray for hunger and prices and a time.

buchodono302 king of Babylon, and for the welfare of Balthasar his sonne, that their dayes may be vpon earth as the dayes of heauen:

12 That God also may geue vs strength, and lighten our eyes, that we may lyue vnder the defence of Nabuchodono302 king of Babylon, and vnder the protection of Balthasar his sonne, that we may long do them seruite, and finde fauour in their sight.

13 Pray for vs also vnto the Lorde our God: for we haue sinned against the lord our God, and vnto this day is not his wrath turned yet away from vs.

14 And see that ye reade this booke, which we haue sent vnto you to be rehearsed in the temple of the Lorde vpon the hye dayes, and at tyme conuenient.

15 Thus shall ye say: *The Lorde our God is righteous, but we are worthy of confusion and shame, lyke as it is come to passe this day vnto all Iuda, and to euery one that dwelleth at Hierusalem,

16 To our kinges, princes, priestes, prophetes, and to our fathers.

17 We haue sinned before the Lorde our God, we haue not put our trust in him,

ne22 geuen him credence,

18 We haue not obeyed him, we haue not hearkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs openly.

19 Since the day that he brought our forefathers out of the lande of Egypt, vnto this present day, we haue ben euer a misbelcuing and an vnfaithfull people vnto the Lorde our God, destroying our selues vtterly, and chyncking backe, that we should not heare his voyce.

20 * Wherefore there are come vpon vs great plagues and diuers curses, lyke as the Lord deuised by Moyles his seruauant, * which brought our fathers out of the lande of Egypt, to geue vs a lande that floweth with milke & hony, lyke as it is to see this day.

21 Neuerthelesse, we haue not hearkened vnto the voyce of the Lorde our God, accordyng to all the wordes of the prophetes, whom he sent vnto vs (and to our rulers:)

22 But euery man folowed his owne mynde and wicked imagination, to offer vnto straunge goddes, and to do euil in the sight of the Lorde our God.

The .ii. Chapter.

1 The Jewes confesse that they iustly suffer for their synnes. 2 The true confession of the churche. 3 The Jewes desire to haue the wrath of God turned from them. 4 The Lorde wyll that we obeye vnto princes, although they be euill. 5 He promyseth that he wyll call agayne the people from captiuitie, and geue them a newe and aneuersing testament.

1 **OF** the * which cause the Lorde our God hath perfourmed his denice, whercof he certified vs, & our heades that ruled in Hierusalem, yea & our kinges, our princes, with all Irael and Iuda:

2 And such plagues hath the Lorde brought vpon vs, as neuer came to passe vnder the heauen, lyke as it is fulfilled in Hierusalem, * accordyng as it is written in the lawe of Moyles,

3 That a man shoulde eate the flesh of his owne sonne, & the flesh of his owne daughter.

4 Moreover, he hath deliuered them into the handes of all the kinges that are rounde about vs, to be confounded and desolate, and scattered them abroad in all landes and nations.

5 Thus are we brought beneath and not aboue, because we haue sinned against the Lorde our God, and haue not ben obedient vnto his voyce.

6 * Therefore the Lorde our God, is righteous, and we with our fathers (as reason is) are brought to open shame, as it is to see this day.

7 And as for these plagues that are come vpon vs alreedy, the Lorde had deuised them for vs:

8 Yet would we not pray vnto the Lord our God, that we might euery man turne from his vngodlie wayes.

9 So the Lord hath caused such plagues to come vpon vs: for he is righteous in all his workes which he hath comaunded vs:

10 which we also haue not done, nor hearkened vnto his voyce for to walke in the commaundementes of the Lorde, that he

The booke

- he hath geuen vnto vs.
- Dan. ix. c.** **11** * And nowe O Lorde God of Israel, thou that * hast brought thy people out of the lande of Egypt with a mightie hande, with tokens and wonders, with thy great power & outstretched arme, and hast gotten thy selfe a name, as it is come to passe this day:
- Exo. vii. d.** **12** O Lorde our God, we haue sinned, we haue done wickedly, we haue behaued our selues vngodly in all thy righteousnes.
- 13** Turne thy wrath from vs [we beseeche thee,] for we are but a fewe left among the heathen where thou hast scattered vs.
- 14** * Heare our prayers O Lorde, and our petitions, bring vs out of captiuitie for thyne owne sake, get vs fauour in the sight of them which haue led vs away:
- 15** That all landes may know that thou art the Lorde our God, and that Israel and his generation calleth vpon thy name.
- Deu. x. c.** **16** * O Lorde loke downe from thy holy house vpon vs, encline thyne eare and heare vs.
- 17** Open thyne eyes, and beholde: * for the dead that be gone downe to their graues, & whose soules are out of their bodies, ascribe vnto the Lorde neither prayse nor righteousnes:
- 18** But the soule that is vexed for the multitude [of her finnes,] which goeth on heauily and weakly, whose eyes begin to faile, yea such a soule ascribeth prayse and righteousnes vnto the Lorde.
- 19** For we poure out our prayers before thee, and require mercie in thy sight O Lorde our God, not for any godlynes of our fathers:
- 20** But because thou hast sent out thy wrath and indignation vpon vs, according as thou diddest threaten vs by thy seruantes the prophetes, saying:
- Ier. xxvii. a** **21** * Thus saith the Lorde, So we downe your shoulders and neckes, and serue the king of Babylon: so shall ye remaine still in the lande that I gaue vnto your fathers.
- 22** But if ye wyll not heare the voyce of the Lorde your God, to serue the king of Babylon,
- 23** I wyll destroy you in the cities of Iuda within Ierusalem and without: I wyll also take from you the voyce of mirth and the voyce of ioy, the voyce of the bridegrome and the voyce of the
- bryde, and there shal no man dwel more in the lande.
- 24** But they would not hearken vnto the voyce, to do the king of Babylon seruice: and therefore hast thou performed the wordes that thou spakest by thy seruantes the prophetes: [namely that the bones of our kinges and the bones of our fathers should be translated out of their places:]
- 25** And lo, nowe are they layde out in the heate of the sunne, and in the colde of the night, and dead in great miserie, with hunger, with sword, [with pestilence] and are cleane cast forth.
- 26** As for the temple wherein thy name was called vpon, thou hast layd it waste, as it is to see this day, and that for the wickednesse of the house of Israel and the house of Iuda.
- 27** O Lorde our God, thou hast intreated vs after all thy goodnes, and according to all that great louing mercie of thyne,
- 28** Lyke as thou spakest by thy seruant Moyses, in the day when thou diddest commaunde him to write thy lawe before the children of Israel, saying:
- Deu. iii. d** **29** * If ye wyll not hearken vnto my voyce, then shall this great multitude be turned into a very small people among the nations, for I wyll scatter them abroad.
- 30** Notwithstanding, I am sure that this folke wyll not heare me, for it is an hard necked people: but in the lande of their captiuitie they shall remember them selues,
- 31** And learne to know that I am the Lorde their God, when I geue them an heart to vnderstande, and eares to heare.
- 32** Then shal they prayse me in the lande of their captiuitie, and thinke vpon my name.
- 33** Then shal they turne them from their hardenackes, and from their vngodlynes: then shall they remember the thynges that happened vnto their fathers which sinned against me.
- 34** So wyll I bring them againe into the lande which I promysed with an oth vnto their fathers Abraham, Isaac, and Jacob, and they shal be lordes of it, yea I wyll encrease them, and not minishe them.
- 35** * And I wyll make an other couenant with them, such one as shall endure
- Heb. viii. c**

sure for ever: [namely] that I will be their God, and they shall be my people: and I will no more dispute my people the

children of Israel out of the land that I have given them.

The. iii. Chapter.

The people continueth in their prayer begun for their deliverance. 9 He prayeth wisdom into the people, shewing that so great adversities came unto them for the despising thereof. 35 Only God was the finder of wisdom. 37 Of the incarnation of Christ.

And nowe, O Lord almighty, thou God of Israel: our soule that is in trouble, and our spirite that is vexed cryeth unto thee:

2 Heare vs O Lord, and haue pitie vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue sinned before thee.

3 Thou endurest for ever: shoulde we then vtterly perishe:

4 O Lord almighty, thou God of Israel, heare nowe the prayer *of the dead Israelites and of their children, whiche haue sinned before thee, and not hearkened vnto the voyce of the Lord their God, for the whiche cause these plagues hang nowe vpon vs.

5 O Lord remember not the wickednesse of our forefathers, but thinke vpon thy power and name nowe at this time:

6 For thou art the Lord our God, and thou O Lord will we praye.

7 *For thou hast put thy feare in our heartes, to the intent that we should call vpon thy name and praye thee in our captiuitie, & that we might turne from the wickednesse of our forefathers that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where as thou hast scattered vs to be an abomination, curse, and subiect to exactions: *like as it hath happened vnto our fathers also, because of al their wickednesse and departing from thee.

9 O Israel heare the commaundementes of ioseph, ponder them well with thine eares, that thou maiest learne wisdom.

10 But howe happeneth it Israel that thou art in thine enemies land: thou art wahren olde in a straunge countrey, and defiled with the dead.

11 Why art thou become lyke them that go downe to their graues:

12 Euen because thou hast forsaken the well of wisdom.

13 For if thou hadst walked in the way of

God truly, thou shouldest haue remained still safe in thine owne lande.

14 *O learne then where is wisdom, where vertue is, where vnderstanding is: that thou mayest knowe also from whence cometh *long continuance and lyfe, the light of the eyes, and quietnesse.

15 Who euer founde out her place: or who came euer into her treasures:

16 Where are the princes of the heathen become, and such as ruled the beastes vpon the earth,

17 They that had their pastime with the fowles of the ayre, they that hoorded by siluer & gold wherein men trust so much, and made no end of their gathering:

18 What is become of them that copened siluer, and were so carefull, and coude not bring their workes to passe:

19 They be rooted out and gone downe to hell, and other men are come by in their steades.

20 Young men haue scene light, and dwelt vpon earth: but the way of reformation haue they not knowen,

21 For vnderstande the pathes thereof: neither haue their children receaued it, O yea right farre is it from them.

22 It hath not ben heard of in the land of Chanaan, neither hath it ben seene at Theman.

23 The Agarenes sought after wisdom, but that whiche is earthly, like as the marchauntes of the lande do: they of Theman are cunning also, they labour for wisdom & vnderstanding: but the way of true wisdom they knowe not, neither do they thinke vpon the pathes thereof.

24 O Israel howe great is the house of God: and howe large is the place of his possession:

25 *Great is he, and hath none ende: yea hye and vnnearurable.

26 What is become of those famous greamtes, that were so great of bodie, and so worthy men of warre:

L (i) 27 Those

Pro. xia. and xia. a. v. D, strength

Psal. xix. b. and cxix. a.

Deute. iiii. f. Jer. xxiii. b. Psal. cxlv. a.

The booke of Baruch.

27 Those hath not the Lorde chosen, neither haue they founde the way of reformation:

28 Therefore were they destroyed, and for so much as they had no wysdome, they perished because of their foolishnesse.

29 Who hath gone vp into heauen, to take wisdom there, and brought her downe from the cloudes:

30 Who hath gone ouer the sea to fynde her, and hath chosen her aboute golde, and so brought her thither:

31 No man knoweth the wayes of wysdome, neither is there any that can seke out her pathes.

32 But he that wotech all thinges, knoweth her, and hath founde her out with his foreknowledge: *this same is he

whiche prepared the earth at the beginning, and filled it with all maner of foules and beastes.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 The starres kepe their watch and geue their light, yea and that gladly: when he calleth them they say, here we be: and so with chearfulnesse they shewe light vnto him that made them.

35 This is our God, and there shal none other be compared vnto him.

36 It is he that hath founde out all wysdome, and hath geuen her vnto Jacob his seruaunt, and to Israel his beloued.

37 Afterwarde did he shewe hym selfe vpon earth, and dwelt among men.

Gen. i. d.

The .iiii. Chapter.

1 The reward of them that kepe the lawe, and the punishment of them that despise it.
12 A comfortinge of the people beyng in captiuitie. 19 A complaine of Hierusalem, and vnder the figure thereof, of the church. 25 A consolation and comfortinge of the same.

A 1 **T**his is the booke of the commaundementes of God, and the law that endureth for euer: all they that kepe it shall come to lyfe, but such as forsake it shall come

to death.

2 Turne thee O Jacob, and take holde of it, walke by this way thou shalt see his brightnesse and shyne.

3 Geue not thyne honour to another, and thy worship to a straunge people.

4 O Israel, howe happy are we, seying that God hath shewed vs such thinges as are pleasaunt vnto hym:

5 We of good cheare thou people of God, O thou ancient Israel.

6 Now are ye solde among the heathen, howbeit not for your better destruction: but because ye prouoked God the Lorde to wrath and displeasure, therefore were ye deliuered vnto your enemies.

7 For ye displeased the euermourning God that made you, offering vnto deuils, and not to God.

8 We haue forgotten hym that brought you vp, and ye haue greued Hierusalem that nurseth you.

9 When she sawe that the wrath of God was coming vpon you, she said: hearken O ye that dwell about Sion, for

God hath brought me into great heauenesse.

10 And why? I see the captiuitie of my people, of my sonnes and daughters, which the euermourning God will bring vpon them.

11 With ioy dyd I nourish them: but now must I leaue them with weeping and sorrow.

12 Let no man reioyce ouer me wyddolwe and forsaken, which for the sinnes of my chyldren am desolate of euery man: For why? they departed from the lawe of God.

13 They woulde not know his righteounesse, nor walke in the way of his commaundementes: and as for the pathes of trueth and godlinesse, they had no lust to go in them.

14 O ye dwellers about Sion, come and let vs call to remembraunce the captiuitie that the euermourning God hath brought vpon my sonnes & my daughters.

15 He hath brought a people vpon them from farre, an vncircumcised people, and of a straunge language: whiche neither regarde the olde, nor pitie the yong.

16 These haue caried away the deare beloued of my wyddowes, leauing me alone both desolate and childlesse.

17 But alas, what can I helpe you? Now

Deut. 18. c.
Ier. v. b.

18 Now

18 For he that brought these plagues vpon you, deliuer you also from the handes of your enemies.

19 Go your way O my children, go your way: for I am desolate and forsaken.

20 *I haue put of the clothing of peace, & put vpon me the sacke cloth of prayer, and for my time I will call vpon the most hyghest.

21 Be of good cheare O my children, crye vnto the Lorde, and he shall deliuer you from the power of the princes your enemies.

22 For verily I haue euer a good hope of your prosperous health, yea a very gladnesse is come vpon me from the holy one, because of the mercie that ye shal haue of our euerlasting sauour.

23 With mourning and weeping dyd I let you go fro me: but with ioy and perpetuall gladnesse shall the Lorde bring you againe vnto me.

24 Like as the neyghbours of Sion saw your captiuitie from God: euen so shall they also see shortly your health in God, which shall come on you with great honour and euerlasting worship.

25 O my children, *suffer patiently the wrath that shal come vpon you: for the enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My dearlinges haue gone rough hard wayes, for they are led away as a flocke that is scattered abrode with the enemies.

27 But be of good comfort O my children,

and crye vnto the Lorde: for he that led you away, hath you yet in remembrance.

28 And like as ye haue ben mynded to swarue from your God: so shall ye now endeauour your selues ten times more to turne againe, and to seke him.

Esa. lx. b.

29 For he that hath brought these plagues vpon you, shall bring you euerlasting ioy againe with your health.

30 Take a good heart vnto thee O Hierusalem: for he whiche gaue thee that name, exhorteth thee so to do.

31 *The wicked doers that now put thee to trouble, shall perishe: & such as haue reioyced at thy fall, shalbe punished.

Iere. l. a. b. c.

32 The cities whoni thy children serue, and that haue carryed away thy sonnes, shalbe corrected.

33 For like as they be now glad of thy decay, and reioyce at thy fall: so shal they mourne in their owne destruction.

34 The ioy of their multitude shalbe taken away, and their cheare shalbe turned to sorowe.

35 For a fire shall fall vpon them from the euerlasting God long to endure, & it shal be inhabited of deuyls for a great season.

J

36 O Hierusalem, loke about thee toward the east, and beholde the ioy that cometh vnto thee from God.

37 For lo, thy sonnes whoni thou hast forsaken, and that were scattered abrode, come gathered together from the east and west, reioycing in the worde of the holy one, vnto the honour of God.

The .v. Chapter.

1 Hierusalem is moued vnto gladnesse for the retorne of her people, and vnder the figure thereof, the church.

1 **U**N of thy mourning clothes O Hierusalem and thy sorow, & decke thee with the worship & honour that cometh vnto thee from God with euerlasting glorie.

2 God shal put the garment of righteousness vpon thee, & set a crowne of euerlasting worship vpon thyne head:

3 For vpon thee will God declare his brightnesse, that is vnder the heauen:

4 Yea an euerlasting name shal be geuen

thee of God, with peace of righteousness, and the honour of gods feare.

5 Arise O Hierusalem, stande vp on hye, loke about thee toward the east, and beholde thy children gathered from the east vnto the west, whiche reioyce in the holy worde, hauing God in remembrance.

6 They departed from thee on foote, and were led away of their enemies: but now shall the Lorde bring them carryed with honour, as thyldren of the kingdome.

L. (ij) For

The booke of Baruch.

7 For God is purposed to bring downe al stout mountaynes, yea & all hie rockes, to fill the valleys, and so to make them even with the ground, that Israel may be diligent to live vnto the honour of God.

8 The woods & all pleasaunt trees, shall

ouershadowe Israel at the commaundement of God.

9 For hyther shal God bring Israel with ioyfull mirth, and in the light of his maiestie, With the mercie and righteousnesse that commeth of him selfe.

The. vi. Chapter.

In this chap-
of the ma-
kers and
myrtaunes
of sinners
mightie
confess.

A copie of the epistle that Jeremie sent vnto the Jewes, whiche were led away pri-
soners by the king of Babylon: wherein he certifieth them of the thing that was
commaunded him of God.

A 1



Because of the sinnes that ye haue done against God, ye shalbe led alway captiue vnto Babylon, euen of Nabuchodonosor the king of Babylon.

2 So When ye be come into Babylon, ye shall remayne there many yeres, and for a long season, [namely] seven generations: and after that will I bring you alway peaceably from thence.

3 Nowe shall ye see in Babylon gods of golde, of siluer, of wood, and of stone, borne vpon mens shoulders, to cast out a fearfulness before the heathen.

4 But loke that ye do not as the other: be not ye afraide, & let not the feare of them ouercome you.

5 Therefore when ye see the multitude of people worshipping them behynde and before, say ye in your heartes: O Lord, it is thou that oughtest only to be worshipped.

6 Wyne angell also shalbe with you, and I my selfe will care for your soules.

B

7 As for the timber of those gods, the carpenter hath pulshed them: yea giltzed be they and layed ouer with siluer, yet are they but vayne thinges, and can not speake.

8 Like as a wench that loueth paramours is truely dect: euen so are these made and hanged with golde.

9 Crownes of golde verily haue their gods vpon their heades: so the priestes them selues take golde and siluer from them, and put it to their owne vles:

10 Pea they geue of the same vnto harlots, & trimme their whores withall: againe, they take it from the whores, and decke their gods therewith:

11 Met can not these gods deliuer them selues from rust and mothes.

12 When they haue couered them with clothing of purple, they wyipe their faces for the dust of the temple, whereof there is much among them.

13 One hath a scepter in his hande as though he were iudge of the countrey, yet can he not slay such as offende hym.

14 Another hath a sworde or an are in his hand: for al that, he is neither able to defende hym selfe from battayle, nor from murderers.

15 By this ye may vnderstande, that they be no gods: therefore see that ye neither worship them, nor feare them.

16 For like as a vessell that a man bleseth, is nothing worth when it is broken, euen so is it with their gods: when they be set vp in the temple, their eyes be ful of dust thowwe the feete of those that come in.

17 And like as the doores are shut in round about vpon hym that hath offended the king, or as it were a dead body kept beside the graue: Euen so, the priestes kepe the doores with barres & lockes, lest their gods be spoyled with robbers.

18 They set vp candels before them, yea verily and that many, whereof they can not see one: but euen as blockes, so stande they in the temple.

19 It is sayd, that the serpentes & wormes whiche come of the earth gnawe out their hartes, eating them & their clothes also, and yet they feele it not.

20 Their faces are blacke, thowwe the smoke that is in the temple.

21 The owles, swaloues, and byrdes flee vpon them, yea and the cattes run ouer their heades.

22 By

Jer. xxv. a.

(a) That is, seven yeres

Deu. vi. c.

"W. Tongue.

23 The golde that they haue is to make
them beautifull: for all that, except some
body dight of their rust they wil geue no
shyne, and when they were cast into a
fourme, they felt it not.

25 *They must be borne vpon mens shoulders as those that haue no feete, whereby they declare vnto men that they be nothing worth: *confounded be they then that worship them.

27. As for the thing that is offered vnto them, their priestes sell it, & abuse it, yea the priestes wyues take thereof: but vnto the sicke & poore they geue nothing of it.

29 From whence commeth it then that they be called gods: the women sit before the gods of silver, golde, and wood.

31. Roaring and crying vpon their gods,
as men do at the feast when one is dead.

33 Neither is he good or euill that any
man do vnto them, they are not able to
recompence it: they can neither set vp a
king, nor put him downe.

35 They can saue no man from death, nei-
ther deliuer the weake from the mightie.

37 They can shewe no mercie to the wid:

38. Their gods of wood, stone, golde, and
siluer, are but euen as other stoncs that
be helwen of the mountayne: they
that worship them, shalbe confounded.

40 And though the Chaldees worshipped them not, hearing that they were but dunces and could not speake:

42 But when these men come to vnder-
standing, they shall forsake them, for
their gods haue no feeling.

44 what so euer is done for them, it is but
in bayne and lost: howe may it then be
thought or sayde, that they are gods?

46 **Dea** the goldfinches them selues that
make them are of no long continuance:
howe shoulde then the thinges that are
made of them, be gods?

48 For as soone as there cometh any
warre or plague vpon them, then the
priestes imagine where they may hyde
them selues with them.

30 Forſeyng they be but of wood, of
stone, of ſiluer, and of golde, all people
and kinges ſhall knowe hereafter that
they be but vayne thinges: yea it ſhalbe
openly declared that they be no gods,
but euen the very workes of mens
handes, and that God hath nothing to
do with them.

L (iii) and

The booke of Baruch.

- and no worke of God in them.
- 52 They can let no king in the lande, nor geue rayne vnto men.
- 53 They can geue no sentence of a matter, neither defende the lande from wrong: for they are not able to do so much as a crowle that flecth betwixt heauen and earth.
- 54 When there happeneth a fire into the house of those gods of wood, and siluer, and of golde, the priestes will escape and saue them selues, but the gods burne as the balkes therein.
- 55 They can not withstande any king or battell: howe may it then be thought or graunted that they be gods?
- 56 Moreover, these gods of wood, of stone, of gold and siluer, may neither defend them selues from theues nor robbers:
- 57 Yea the very wicked are stronger then they: these strypp them out of their apparell that they be clothed withall; these take their golde and siluer from them, & so get them away, yet can they not helpe them selues.
- 58 Therefore it is much better for a man to be a king, and so to shewe his powet, or els a profitable vessel in a house, wherein he that oweth it might haue pleasure, yea or to be a doore in a house, to kepe such thinges safe as be therein: then to be such a bayne god.
- 59 The sunne, the moone, & al the starres, seing they geue their shine and light, are obedient, and do men good.
- 60 When the lightning glisteth, all is cleare.
- 61 The winde bloweth in euery countrey: & when God commaundeth the clondes to go rounde about the whole worlde, they do as they are bidden.
- 62 When the fire is sent downe from a beue and commaunded, it burneth vp hilles & woodes: but as for those gods, they are not like one of these thinges, neither in beantie, neither in strength.
- 63 Wherefore, men shoulde not thinke nor say that they be gods; seing they can neither geue sentence in iudgement, nor do men good.
- 64 For so much nowe as ye are sure that they be no gods, then feare them not.
- 65 For they can neither speake euill nor good of kinges.
- 66 They can shew no tokens in heauens for the heathen, neither styke as the sunne, nor geue light as the moone.
- 67 Yea the vnrasonable beastes are better then they: for they can get them vnder the roofe, and do them selues good.
- 68 So can ye be certified by no maner of meanes that they be gods, therefore feare them not.
- 69 For like as a scarcrowe in a garden of hearbes kepeth nothing: euen so are their gods of wood, of siluer, and golde.
- 70 And like as a white thorne in an orcharde that euery byrd sitteth vpon, yea lyke as a dead body that is cast in the darke: euen so is it with those gods of wood, siluer, and golde.
- 71 By the purple & scarlet which they haue vpon them and soone faydeth away, ye may vnderstande that they be no gods: yea they them selues shall be consumed at the last, whiche shalbe a great confusion of the lande.
- 72 Blessed is the godly man that hath no images and worshippeth none: for he shalbe farre from reproofe.

The ende of the prophete Baruch, whiche is not in the Canon of the Hebrue.

The song of the three children, whiche

were put into the hot burning ouen. The common translation readeth this song in the iii. Chapter of Daniel.

25 The prayer of Azarias. 46 The crueltie of the king. 48 The flambe deuoureth the Chaldeans. 49 The angell of the Lorde was in the forname. 51 The three children praye the Lorde, and prouoke all creatures to the same.



24 And they walked in the midst of the flambe, praying God & magnifying the Lorde.

25 Then Azarias stood vp, & prayed on this manner: euen in the midst of the fire opened he his mouth, and sayde:

26 Blessed be thou O Lorde God of our fathers, right worthy to be prayed and honoured is that name of thine for euermore:

27 For thou art righteous in al the thinges that thou hast done to vs, yea saythfull are al thy workes, thy wayes are right, and all thy iudgements true.

28 In all thy thinges that thou hast brought vpon vs, and vpon the holy cite of our fathers, euen Hierusalem, thou hast executed true iudgement: yea according to right and equitie hast thou brought all these thinges vpon vs, because of our sinnes.

29 For why? We haue offended and done wickedly, departing from thee.

30 In all thinges haue we trespassed, & not obeyed thy commaundementes, nor kept them, neither done as thou hast bidden vs, that we may prosper.

31 Wherefore all that thou hast brought vpon vs, and euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the handes of our enemies, among vngodly and wicked abominations, and to an vnrightheous king, yea the most scolarde vpon earth.

33 And now we may not open our mouthes, we are become a shame and reproofe vnto thy seruantes, & to them that worship thee.

34 Yet for thy names sake [we beseeche thee] geue vs not by for euer, breake not thy troumaunt,

35 And take not away thy mercie from vs for thy beloued Abrahams sake, for thy seruant Isaacs sake, and for thy holy Israels sake:

36 To whom thou hast spoken and promised * that thou wouldest multiplie their seede as the starres of heauen, & as the sande that lyeth vpon the sea shore.

37 For we O Lorde, are become lesse then any people, and be kept vnder this day in all the worlde, because of our sinnes.

38 So that now we haue neither prince, duke, prophet, burnt offering, sacrifice, oblation, incense, nor sanctuarie before thee.

39 Neuerthelesse, in a contrite heart and an humble spirite let vs be receaued, that we may obtrayne thy mercie.

40 Like as in the burnt offering of rammes and bullockes, and like as in thousandes of fat lambes: so let our offering be in thy sight this daye, that it may please thee: * for there is no confusion vnto the that put their trust in thee.

41 And now we folowe thee with al our heart, we feare thee, and seke thy face.

42 Put vs not to shame: but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs by thy miracles O Lorde, and get thy name an honour: that all they which do thy seruantes euyl, may be confounded:

44 Let them be ashamed thorow thy almightie power, and let their strength be broken:

45 That they may knowe, how that thou only art the Lorde God, and honour worthy throughout all the worlde.

46 And the kinges seruantes that put them in, ceased not to make the ouen hot with ^(a) wild fire, drie straw, pitche, tolue, and fagottes:

47 So that the flambe went out of the ouen vpon a fourtie and nyne cubites:

48 Yea it toke away and bent vp those Chaldees that it gat holde vpon beside the ouen.

ff
Gen. xv. c.
Deut. x. d.

i. Pet. ii. a.
Rom. x. c.
Esa. xl. d.
Rom. ix. g.

(a) which is called straws, which is a corrupte kind of fat and chalybe clasp.

The song of the three children.

49 But the angell of the Lorde came
downe into the ouen to Azaria and his
felowes, and smote the flambe of the fire
out of the ouen,

50 And made the middes of the ouen as it
had ben a colde winde blowing : so the
fire neither touched them, greened them,
nor byd them hurt.

51 Then these thre as out of one mouth,
prayed, honoured, and blessed God in
the fornace, saying:

Mat. xiii. d. 52 *Blessed be thou O Lorde God of our
fathers: for thou art prayse and honour
worthy, yea & to be magnified for euer:
more.

Psal. cxlii. c. 53 *Blessed be the holy name of thy glo-
rie, for it is worthy to be prayed & mag-
nified in all worldes.

54 Blessed be thou in the holy temple of
thy glorie: for about all thinges thou art
to be prayed, yea and more then worthy
to be magnified for euer.

G 55 Blessed be thou in the throne of thy
kingdome: for about al thou art worthy
to be well spoken of, and to be more then
magnified for euer.

56 Blessed be thou that lokest thow the
deepe, and sittest vpon the Cherubims:
for thou art worthy to be prayed, and a-
bout all to be magnified for euer.

57 Blessed be thou in the firmament of
heauen: for thou art prayse and honour
worthy for euer.

58 O all ye workes of the Lorde, speake
good of the Lorde: prayse him, and set
him vp for euer.

Psal. ciii. c. and cxlii. b. 59 O ye angels of the Lorde speake good
of the Lorde: prayse him, and set hym vp
for euer.

60 O ye heauens speake good of the Lorde:
prayse hym, and set him vp for euer.

61 O all ye waters that be aboue the fir-
manent speake good of the Lorde:
prayse hym, and set him vp for euer.

62 O all ye powers of the Lorde speake
good of the Lorde: prayse him, and set
him vp for euer.

Psa. cxlii. a. 63 O ye sunne and moone speake good of
the Lorde: prayse him, and set hym vp for
euer.

64 O ye starres of heauen, speake good of
the Lorde: prayse him, and set him vp
for euer.

Psa. cxlii. a. 65 O ye sholwes and deaw speake good
of the Lorde: prayse him, and set him vp
for euer.

66 O all ye Windes of God, speake good of

the Lorde: prayse him, and set hym vp
for euer.

67 O ye fire and heate speake good of the
Lorde: prayse hym, and set him vp for
euer.

68 O ye winter and sommer speake good
of the Lorde: prayse hym, and set him vp
for euer.

69 O ye deawes and frostes speake good
of the Lorde: prayse him, and set him vp
for euer.

70 O ye frost and colde speake good of
the Lorde: prayse hym, and set him vp
for euer.

71 O ye ice and snolwe speake good of the
Lorde: prayse him, and set him vp for
euer.

72 O ye nightes and dayes speake good
of the Lorde: prayse him, and set him vp
for euer.

73 O ye light and darkenesse speake good
of the Lorde: prayse him, and set him vp
for euer.

74 O ye lightnings and cloudes speake
good of the Lorde: prayse him, and set
hym vp for euer.

75 O let the earth speake good of the
Lorde: yea let it prayse him, and set him
vp for euer.

76 O ye mountaynes and hilles speake
good of the Lorde: prayse hym, and set
hym vp for euer.

77 O all ye greene thinges vpon the
earth speake good of the Lorde: prayse
him, and set hym vp for euer.

78 O ye welles speake good of the Lorde:
prayse him, and set hym vp for euer.

79 O ye seas and fluddes speake good of
the Lorde: prayse hym, and set him vp for
euer.

80 O ye whales and all that moue in the
waters speake good of the Lorde: prayse
him, and set him vp for euer.

81 O all ye foules of the ayre speake good
of the Lorde: prayse him, and set him vp
for euer.

82 O all ye beastes and cattel speake good
of the Lorde: prayse him, and set him vp
for euer.

83 O ye children of men speake good of
the Lorde: prayse him, and set hym vp
for euer.

84 O let Israel speake good of the Lorde:
prayse him, and set him vp for euer.

85 O ye priestes of the Lorde speake good
of the Lorde: prayse him, and set him vp
for euer.

- 86 * O ye seruauntes of the Lord speake good of the Lord: prayse him, and let him bp for euer.
- 87 O ye spirittes and soules of the righteous speake good of the Lord: prayse him, and let him bp for euer.
- 88 O ye holy and humble men of heart, speake ye good of the Lord: prayse him, and let him bp for euer.
- 89 O Anania, Azaria, and Misael speake ye good of the Lord, prayse ye him & let him bp for euer: * Which hath

deliuered vs from the hell, kept vs from the hande of death, ridde vs from the middest of the burning flambe, and saued vs euen in the middest of the fyre.

Iere. xx. c.

- 90 * O geue thanks therefore vnto the Lord for he is kinde hearted, and his mercie endureth for euer.

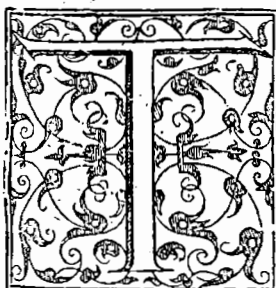
Psal. cxviii. a

- 91 O all deuout men, speake ye good of the Lord, the God of all goddes: O prayse him and geue him thanks, for his mercie endureth worlde without ende.

The story of Susanna, vvhich is the thirteenth Chapter of Daniel after the Latine.

8 The two gouerners are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They sollicite her to wickednes. 23 She chooseth rather to obey God, though it be to the daungcr of her lyfe. 34 She is accused. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

At



- Here dwelt a man in Babylon, called Joacim, That toke a wyfe whose name was Susanna, the daughter of helcia, a very faire woman, and such one as feared God.
- 3 Her father and her mother also were good people, and taught their daughter according to the lawe of Moyses.
- 4 Now Joacim [her husband] was a great rich man, and had a faire orchard ioyning vnto his house: and to him resorted the Iewes commonly, because he was a man of reputation among them.
- 5 The same yere were there made two iudges, such as the Lorde speaketh of, The wickednes of Babylon cometh from the elders [that is] from the iudges which seeme to rule the people.
- 6 These came oft to Joacims house: and all such as had any thing to do in the lawe, came thither vnto them.

- 7 Now when the people departed away at noone, Susanna went into her husbandes orchard to walke.

- 8 The two elders seeing this, that she went in dayly and walked, they burned for lust to her,

- 9 Yea they were almost out of their wittes, and cast downe their eyes, that they should not see heauen, nor remember that God is a righteous iudge.

- 10 For they were both wounded with the loue of her, neither durst one shewe another his griefe:

- 11 And for shame they durst not tell her their inordinate lust, that they would faine haue had to do with her:

- 12 Yet they layed wayte for her earnestly from day to day, that they might [at the leaste] haue a sight of her.

- 13 And the one said to the other: Up, let vs go home, for it is dinner time. So they went their way one from an other.

- 14 When they returned againe, they came together, enquiring out the matter betwixt them selues, yea the one tolde the other of his wicked lust: Then appoynted they a time when they might take Susanna alone.

The story of Susanna.

Exo.ii.c.

* Or but they sawe not the elders because they were hid.

- 15 It happened also that they spied out a convenient time when she went forth to walke, as her manner was, and no body with her but two maydens, and thought * to walke her selfe in the garden: for it was an hot season.
- 16 And there was not one person there, except the two elders that had hid them selves to beholde her.
- 17 So she saide to her maydens: Go fet me oyle and sope, and shut the orchard doore, that I may walke me.
- 18 And they did as she bad them, and shut the orchard doore, and went out them selves at a backe doore to fetch the thing that she had commaunded: but Susanna knew not that the elders laye there hid within.
- D 19 Now when the maydens were gone forth, the two elders gat them vp, and ranne vpon her, saying:
- 20 Now the orchard doores are shut that no man can see vs, we haue a lust vnto thee, therefore consent vnto vs, and lye with vs:
- 21 If thou wilt not, we shall bring a testimonial against thee, that there was a young felowe with thee, & that thou hast sent away thy maydens from thee for the same cause.
- 22 Susanna sighd, and saide, Alas, I am in trouble on euery side: though I folowe your minde, it will be my death: and if I consent not vnto you, I can not escape your handes.
- 23 Wel, it is better for me to fall into your hande without the deede doing, then to liue in the sight of the Lorde.
- 24 And with that she cryed out with a loude voyce: the elders also cryed out against her.
- E 25 Then ranne there one to the orchard doore, and smote it open.
- 26 Now when the seruantes of the house heard the crye in the orchard, they rushed in at the backe doore to see what the matter was.
- 27 So when the elders tolde them, the seruantes were greatly ashamed: for why? there was neuer such a report made of Susanna.
- 28 On the morowe after came the people to Iocims her husband, and the two elders came also full of malicious imaginations against Susanna, to bring her vnto death,
- 29 And spake thus before the people:

Send for Susanna the daughter of Iechias, Iocims wyfe. And immediately they sent for her.

30 So she came with her father and mother, her children and all her kindred.

31 Now Susanna was a tender person, and marueylous faire of face.

32 Therefore the wicked men commaunded to take her clothes from her face (for she was couered) that at the least they might so be satisfied in her beantie.

33 Then her friendes, yea and all they that knew her, began to weepe.

34 These two elders stood vp in the midst of the people, * & layed their handes vpon the head of Susanna,

Leu. 24. c.

35 which wept, and looked vp toward heauen: for her heart had a sure trust in the Lorde.

36 And the elders saide: As we were walking in the orchard alone, this woman came in with her two maydens, whom she sent away from her, and sparred the orchard doores:

37 With that a young felowe which there was hid, came vnto her, and lay with her.

38 As for vs, we stood in a corner of the orchard: and when we sawe this wickednes, we ranne to them, and we sawe them as they were together.

39 But we could not holde him, for he was stronger then we. Thus he opened the doore and gat him away.

40 Now when we had taken this woman, we asked her what young felowe this was, but she would not tel vs. This is the matter, & we be witnesses of the same.

41 The common sorte beleued them, as those that were the elders and iudges of the people, & so they condemned her to death.

42 Susanna cryed out with a loude voyce and saide: O euerlasting God, * thou searcher of secretes, thou that knowest all thinges before they come to passe:

Hebr. iii.

43 Thou wottest that they haue borne false witnesse against me, and behold I must dye, whereas I neuer did any such thinges as these men haue maliciously inuented against me.

44 And the Lorde heard her voyce.

45 For when she was led forth to death, the lord rapt by the spirite of a young childe, whose name was Daniel,

46 which cryed with a loude voyce, * I am

ii Reg. 11.

am cleane from this blood.

47 Then all the people turned toward him, & saide: what meane these wordes that thou hast spoken:

48 Daniel stood in the middelt of them, and saide: are ye such fooles O ye children of Israel: that ye can not discern nor know the trueth: Ye haue here condemned a daughter of Israel vnto death, and knowe not the trueth wherefore:

49 So sit in iudgement againe: for they haue spoken false witnesse against her.

50 Wherefore the people turned againe in all the haste: and the elders [that is the principall heades] saide vnto him: Come sit downe here among vs, and shewe vs this matter: seeing God hath geue thee as great honour as an elder.

51 And Daniel saide vnto them: * put these two asyde one from an other, and then shall I examine them.

52 When they were put asunder one from an other, he called one of them and saide vnto him: O thou olde cankarde carle that hast bled thy wickednes so long, thyne vngacious deedes which thou hast done afore are now come to light.

53 For thou hast geuen false iudgementes, thou hast oppressed the innocent, and letten the guiltie go free: Where as yet the Lord saith, * The innocent and righteous see thou slay not.

54 Well then, if thou hast scene her, tel me vnder what tree sawest thou them companying together: he answered: vnder a Mulbery tree.

55 And Daniel saide: Very Well, nowe thou lvest euen vpon thyne head: lo, the messenger of the Lord hath receaued the sentence of him, to cut thee in two.

56 Then put he him aside, and called for the other, and saide vnto him: O thou

seed of Chanaan, but not of Iuda, fairenes hath deceaued thee, and lust hath subuerted thyne heart.

57 Thus dealt ye afore with the daughters of Israel, and they for feare consented vnto you: but the daughter of Iuda would not abide your wickednes.

58 Now tel me then vnder what tree diddest thou take them companying together: he answered: vnder a ^{11 Or, a pomegranate tree, or a myrtle tree.} Pomegranate tree.

59 Then saide Daniel vnto him: Very Well, nowe thou lvest also euen vpon thyne head: the messenger of the Lord standeth wayting with the sword to cut thee in two, and slay you both.

60 With that all the whole multitude gaue a great shoute, and prayled God * which allway deliuered them that put their trust in him.

61 And they came vpon the two elders, whom Daniel had conuict with their owne mouth, that they had geuen false witnesse.

62 And dealt with them euen lyke wyse as they woulde haue done with their neighbours, yea they did * according to the law of Moyses, and put them to death: Thus the innocent blood was saved the same day.

63 Then Helcias and his wyfe prayled God for their daughter Susanna, with Iocim her husband, and al the kindred: that there was no dishonestie founde in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And king Astyages was layde with his fathers, and Cyrus of Persia reigned in his steede.

¶ The ende of the story of Susanna.

The story of Bel and of the Dragon,

which is the fourteenth Chapter of Daniel after the Latine.

21



Daniel did eate at the kinges table, and was had in reuerence aboue all his friendes.

There was at Babilon an image called Bel, and there were spent

(a) vpon him euery day (b) twelue rakes, fourtie sheepe, and fixe great pottes of wine.

3 Him did the king worship him selfe, and went dayly to honour him, but Daniel worshipped his owne God: And the king saide vnto him, why doest not thou worship Bel?

4 He answered and saide: * Because I may not worship thinges that be made with handes, but the liuing God which made heauen and earth, and hath power vpon all flesh.

5 The king saide vnto him: Thinkest thou not that Bel is a liuing God: or leest thou not how much he eateth and drinketh euery day:

6 Daniel smiled and saide, O king deceaue not thy selfe: for this is but made of clay with in, and of brasse without, * neither eateth he euery thing.

7 Then the king was wroth, and called for his priestes, and saide vnto them: If ye tell me not who is this that eateth by these expences, ye shall dye:

8 But if ye can certifie me that Bel eateth them, then Daniel shall dye: for he hath spoken blasphemie against Bel. And Daniel said vnto the king: Let it so be, according as thou hast saide.

9 The priestes of Bel were thre score and ten, besides their wyues and children: And the king went with Daniel into the temple of Bel.

10 So Bels priestes saide, Lo, we wyll go out: & let thou the meate there O king, and poure in the wine, then shut the doore fast, and scale it with thynne owne signet:

11 And to morowe when thou comest in, if thou findest not that Bel hath eaten by all, we wyll suffer death: or els Daniel, that hath lyed vpon vs.

12 The priestes thought them selues sure enough: for vnder the aulter they had

made a priuy entraunce, and there went they in euery day, and did eate by what there was.

13 So when they were gone forth, the king set meates before Bel: Now Daniel had commaunded his seruantes to bring allthes, & these he sifted throught out all the temple, that the king might see: then went they out and spard the doore, sealing it with the kinges signet, and so departed.

14 In the night came the priestes, with their wyues and children, as they were wont to do, and did eate and drinke by all.

15 In the morning betimes at the breake of the day the king arose, and Daniel with him.

16 And the king saide: Daniel, are the scales whole yet: he answered: yea O king, they be whole.

17 Now as soone as he had opened the doore, the king looked vnto the aulter, & cryed with a loude voyce: Great art thou O Bel, and with thee is no deceite.

18 Then laughed Daniel, and held the king that he should not go in, and saide: Beholde the pauement, make well whole footsteps are these?

19 The king saide: I see the footsteps of men, women, and children.

20 Therefore the king was angry, and toke the priestes, with their wyues and children: and they shewed him the priue doores where they came in, and dyd eate by such thinges as were vpon the aulter:

21 For the which cause the king sue the, * and deliuered Bel into Daniels power, which destroyed him and his temple.

22 And in that same place there was a great Dragon, which they of Babilon worshipped.

23 And the king saide vnto Daniel, Sayest thou that this is but a god of brasse also: Lo, he lyueth, he eateth & drinketh, so that thou canst not say that he is no liuing God: therefore worship him.

24 Daniel saide vnto the king: I wyll worship the Lorde my God, * he is the true liuing God: as for this, he is not the God of lyfe.

25 But geue me leaue O king, and I shal destroy this Dragon without sword or staffe

(a) Of Bels the meate given to him, which the priestes used to be uouret.

(b) Of the great measures of fine flour called Bresha, which were cut by one contayner, some what more then nine gallons, which made in all an hundred and eighty gallons.

(c) Called Bresha, and euery one of these contayners about ten gallons, which in all maketh ix. gallons.

Eccle 30. c.

25

Or, 25.

Or, 25.

Jer. li. g. E. G. 25. 14.

Or, table.

staffe. The king said: I geue thee leaue.

26 Then Daniel toke pitch, fat, and heary wooll, and did seeth them together, and made lumpes thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel saide: Lo, there is he Whom ye worshipped,

27 When they of Babylon heard that, they toke great indignation, and gathered them together against the king, saying: The king is become a Jewe, and he hath destroyed Bel, he hath slaine the Dragon, & put the prestes to death.

28 So they came to the king, and saide: Let vs haue Daniel, or els we wyll destroy thee and thyne house.

29 Nowe when the king saide that they rushed in so sore vpon him, and that necessity constrained him, * he deliuered Daniel vnto them:

30 which cast him into the lions denne, where he was sixe dayes.

31 In the denne there were seven lions, & they had geuen them euery day two bodie & two sheepe: which then were not geuen them, to the intent that they might deuoure Daniel.

32 There was in Iurie a prophete called Habacuc, which had made potage, & broken bread in a boule, & was going into the fielde for to bring it to the reapers.

33 But the angel of the Lorde saide vnto Habacuc: Go cary the meate that thou hast, into Babylon vnto Daniel, which is in the lions denne.

34 And Habacuc saide: Lorde, I neuer salve Babylon, and as for the denne I know it not.

35 * Then the angell of the Lorde toke

him by the toppe, and bare him by the heere of the head, and through a mighty winde set him in Babylon vpon the denne.

36 And Habacuc cryed, saying: O Daniel * thou seruauit of God, haue, take the breakfast that God hath sent thee.

iii. Reg. 17. 2.
"O, dinner.

37 And Daniel saide: O God, hast thou thought vpon me: Wel, thou neuer sayest them that loue thee.

38 So Daniel arose & did eate. And the angell of the Lorde set Habacuc in his owne place againe immediatly.

39 Upon the seuenth day, the king went to beeuerpe Daniel: and when he came to the denne, he looked in, and beholde, Daniel sate [in the middelt of the lions.]

40 The cryed the king with a loude voyce, saying: Great art thou O Lorde God of Daniel, and there is none other besides thee.

41 * And he drew him out of the lions den, & cast those that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

Iere. 37. 15

42 After this, wrote the king vnto al people, kinredes and tongues, that dwelt in all countries,

43 Saying, Peace be multiplied with you: By commaundement is in al the dominion of my realme, that men feare and stand in alwe of Daniels God, for he is the lyuing God, which endureth euer:

44 His kingdome abideth incorrupt, and his power is euertlasting:

45 It is he that can deliuer and saue, he both wonders and miraclous workes in heauen and in earth: for he hath saued Daniel from the powder of the lions.

¶ The prayer of Manasses king of Iuda, when he was holden captiue in Babylon.



Lorde almightie, God of our fathers, Abraham, Isahac, and Jacob, and of the righteous seede of them: which hast made heauen and earth, with al the ornament thereof, which hast ordained the sea by the worde of thy commaundement, which hast shut by the deepe, and hast sealed it for thy fearefull and laudable name, which all men feare, and tremble before the face of thy power, and not for the anger of thy threatening, the which is importable to sinners, but the mercie of thy promise is great and vnsearchable: for thou art the Lorde God most high aboue all the earth, long suffering, and exceeding mercifull, and repentaunt vpon the malice of men:

* O, bounde the sea.

Thou Lord after thy goodnes hast prompted repentaunce of the remission of sinnes, and thou that art the god of the righteous, hast not put repentaunce to the righteous Abraham, Isahac, and Jacob, vnto them that haue not sinned against thee: but because I haue sinned aboue the number of the sandes of the sea, and that myne iniquities are multiplied, I am humbled with many bandes of iron, and there is in me no breathing, I haue prouoked thyne anger, and haue done euil before thee, in committing abominations, and multiplying offences: And now I bowe the knees of my heart, requiring goodnes of thee O Lord, I haue sinned Lord, I haue sinned, and know myne iniquitie, I desire thee by prayer O Lord forgiue me, forgiue me, & destroy me not with myne iniquities, neither do thou alwayes remember myne euils to punish the them: but saue me (which am in woorthy) after thy great mercie, and I will praye thee euertlastingly all the dayes of my lyfe: for all the powre of heauen prayseth thee, and vnto thee belongeth glory, worlde without ende, Amen.

"O, crooked.

I. Machabees.

The first booke of the Machabees.

The first Chapter.

1 After the death of Alexander the king of Macedonia, 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenaunt with the Gentiles. 21 Antiochus subdueth Egypt and Hierusalem vnto his dominion. 43 Hierusalem being burnt, they make lawes of their owne, and forbid to kepe gods lawes. 50 Antiochus setteth vp an idoll ouer the aulter of God.

A 1



12. Chet. 11. (a) The first battaile with the Carthagenians was fought at this time.

After that Alexander king of Macedonia sonne of Philip went forth of the lande of Cethim, and (a) New Darius king of the Persians and

Medes, and reigned for him as he had done before in Grecia:

2 It happened that he toke great warres in hand, wanne very many strong cities, and slue many kinges of the earth,

3 Going throughe to the endes of the worlde, and getting many spoyle of the people, insonmuch that the whole worlde stood in awe of him, and therfore was he proude in his heart.

Judith. i. b.

(b) The beginning of the kingdome of Egypt.

4 (b) Now when he had gathered a mightie strong host,

5 And subdued the landes and people with their princes, so that they became tributaries vnto him,

6 Then he fell sicke, and when he perceived that he must needs dye,

25 7 He called for his noble estates, which had ben brought vp with him of childre, and parted his kingdome among them while he was yet aliue.

Daniel. vii. a

8 So Alexander reigned twelue yeres, and then dyed.

(c) The beginning of the kingdome of Syria.

9 (c) After his death fell the kingdome vnto his princes, and they obtayned it euery one in his roome,

10 And caused them selues to be crowned as kinges: and so did their children after them many yeres, and much wickednes increased in the worlde.

11. Epil. phanta.

i. Mac. viii. a.

11 Out of these came the vngenerous roote noble Antiochus, the sonne of Antiochus the king, which had ben a pledge at Rome: and he reigned in the hundred thirtie and seuen yere of the empire of

the Grekes.

12 (d) In those dayes went there out of Israel wicked men, which moued much people with their counsel, saying, * Let vs go and make a couenaunt with the heathen that are rounde about vs: * for since we departed from them, we haue had much sorow.

(d) The beginning of the kingdome of the Parthians. Deu. vii. a.

Ter. xliii. e.

13 So this deuice pleased them well,

14 (e) And certaine of the people toke vp on them for to go vnto the king, which gaue them licence to do after the ordinance of the heathen.

(e) Jer. xliii. e. i. i. c. e. p. a.

15 * (f) Then set they vp an open schoole at Hierusalem of the lawes of the heathen:

(f) i. Mac. viii. b. (g) The lawe had fallen long into mischance.

16 (g) And made themselues vncircumcised, but forsooke the holy testament, and ioyned them selues to the heathen, and were cleane soule to so mischiefe.

(g) i. Epil. phanta. i. i. c. e. p. a. (h) The lawe had fallen long into mischance.

17 So when Antiochus began to be mightie in his kingdome, he went about to obtayne the lande of Egypt also, that he might haue the dominion of two realmes.

18 * Upon this entred he into Egypt with a strong host, with charets, elephants, horsemen, and a great number of ships,

i. Mac. vi. a.

19 (h) And began to warre against Ptolome the king of Egypt: But Ptolome was afrayde of him, and fled, and many of his people were wounded to death.

(h) The second battaile with the Carthagenians. i. c.

20 Thus Antiochus wanne many strong cities, and toke alway great good out of the lande of Egypt.

21 * And after that Antiochus had smitten Egypt, he turned againe in the hundred fourtie and thre yere, and went toward Israel,

i. Mac. vi. c.

22 And came vp to Hierusalem with a mightie people,

23 And entred proude into the sanctuarie, and toke alway the golden alter, the candellsticke, and all the ornaments thereof, the table of the shewbread, the pouring

ring vessels, the chargers, the golden spoones, the bayle, the crownes, & golden apparell of the temple, and brake downe all in peeces.

24 He toke also the siluer and golde, the precious iewels, and the secret treasures that he founde.

25 And when he had taken away altogether, caused a great murder of men, and spoken very proudly, the departed into his owne lande.

26 Therefore there was great lamentation throughout all Israel.

27 The princes and the elders of the people mourned, the young men and the maydens were defiled, and the faire beautie of women was chaunged:

28 The bridegrome and the bryde toke them to mourning,

29 The lande and those that dwelt therein was moued: for all the house of Jacob was brought to confusion.

30 After two yerres the king sent his chiefe treasurer vnto the cities of Iuda, which came to Hierusalem with a great multitude of people,

31 Speaking peaceable wordes vnto the, but all was deceite: for when they had geuen him credence,

32 He fell sodenly vpon the citie, & smote it sore, & destroyed much people of Israel:

33 And when he had spoyled the citie, he set fire on it, casting downe houses and walles on euery side.

34 The women and their children toke they captiue, and led away their cattell.

35 Then builded they the citie of Dauid with a great and thicke wall, and with mightie towres, and made it a strong holde for them.

36 Beside all this, they set wicked people and vngodlie men to kepe it,

37 Stored it with weapons and vitayles, gathered the goodes of Hierusalem, and layed them by there: Thus became it a thicke castell.

38 Thus they became a heauy burthen, laying wayte for the people that went into the sanctuary, and for the cruell destruction of Israel.

39 Thus they shed innocent blood on euery side of the sanctuary, and defiled it:

40 Insomuch that the citiezins were faine to depart, and the citie became an habitation of straungers, being desolate of her owne seede: for her owne natives were faine to leaue her.

41 Her sanctuary was cleane wasted, her holy dayes were turned into mourning, her Sabbathes were had in derision, & her honour brought to naught.

42 Loke how great her glory was before, so great was her confusion, and her ioye turned into sorowe.

43 Antiochus also the king sent out a commission vnto all his kingdome, that all the people should be one.

44 Then they left euery man his lawe, and all the heathen agreed to the commaundement of king Antiochus:

45 Yea, many of the Israelites consented therevnto, offering vnto idols, and defiling the Sabbath.

46 So the king Antiochus sent his messengers with his commission vnto Hierusalem, and to all the cities of Iuda, that they should folow the lawes of the heathen:

47 And forbade either burnt offering, meate offering, or peace offering to be made in the temple of God, & that there should no Sabbath nor hie feast day be kept:

48 But commaunded that the sanctuary and the holy people of Israel should be defiled:

49 He commaunded also, that there should be set by other altars, temples, & idols, to offer by swines flesh, and other vncleane beastes,

50 That men should leaue their children vncircumcized, to defile their soules with all maner of vncleannesse and abominations:

51 That they might so forget the lawe, and chaunge all the holy ordinaunces of God,

52 And that whosoener would not do according to the commaundement of king Antiochus, should suffer death.

53 In lyke maner commaunded he throughout all his realme, and set rulers ouer the people, for to compell them to do these thinges:

54 Commaunding al the cities of Iuda to do sacrifice vnto idols.

55 Then went the people vnto the heathen by heapes, forsooke the law of the Lorde, and committed much euill in the lande:

56 And the droue the Israelites into secret places, euen where so euer they coulde flee for succour.

57 The fifteenth day of the moneth Castell,

1. obi. ii. 2.

1. b. Josephus. li. ii. cap. 6. et 7.

1. i. Mac. vi. a.

G

Novem-
ber.

i. Machabees.

Daniel. ix.
Mach. 24.

leu, in the hundred threescore and fifti
yere, set king Antiochus an^a abhominable
idoll of desolation vpon the aulter of
God, and they builded aulteris through-
out all the cities of Iuda on euery side,

58 Before the doores of the houses, and in
the streates, where they bzent incense
and did sacrifice.

Ier. 15. c.
(1) It is a
manifest note
of Gods, to
burne the
bookes of the
lawe. 15. c.
ecclesiast. 12.
8. Cap. 1.

59 * And as for the bookes of the lawe of
God, they bzent them in the fire, * and
rent them in peeces.

60 Whatsoever he was that had a booke
of the testament of the Lorde founde by
him, yea whosoever endenoured him
selfe to kepe the lawe of the Lorde, the
kinges commaundement was, that they
should put him to death.

61 And through his authoritie they exe-
cuted these thinges euery moneth, vpon
the people of Israel that were founde
in the cities.

62 * The twentie and fifti day of the mo-
neth, what time as they did sacrifice vpon
the aulter, which stood in the steade
of the aulter of the Lorde: ii. Mac. vi. b.

63 According to the commaundement of
king Antiochus they put certaine wo-
men to death, which had caused their
chilidren to be circumcized:

64 Not onely that, but they hanged by the
childe by the neckes throughout all their
houses, and slue the circumcizers of the.

65 Yet were there many of the people of
Israel, which determyned in the selues
that they woulde not eate vncleane
thinges: but chose rather to suffer death,
then to be defiled with vncleane meates:

66 So because they would not breake the
blessed lawe of God, they were cruelly
slaine.

67 And this great tiranny encreased very
sore vpon the people of Israel.

The .ii. Chapter.

1 The mourning of Mathathias and his sonnes for the destruction of the holy citie. 19 They
refuse to do sacrifice vnto idols. 24 The zeale of Mathathias for the lawe of God. 33 They
are slaine and wyl not fight againe, because of the Sabbath day. 49 Mathathias dying,
commaundeth his sonne to sicke by the worde of God, after the example of the fathers,



A 1



In those dayes there
did stand vp one Ma-
thathias the sonne of
John, the sonne of Si-
meon the priest, out of
the kindred of Iosabab,
from Hierusalem, and
dwelt vpon the mount of Modin,

2 And had fise sonnes: John, called
Gaddis,

3 Simon called Thasi,

4 Judas, otherwyle called Machabeus,

5 Eleazer, otherwyle called Abaron, and

6 Jonathā whose surname was Apphus.

These sawe the euill that was done a-
mong the people of Iuda and Hierusa-
lem.

lem.

7 And Bathathias sayd: woe is me, alas that euer I was borne, to see this miserie of my people, & the piteous destruction of the hely citie, and thus to sit so still, it beyng deliuered into the handes of the enemies.

8 Her sanctuarie is come into the power of straungers, her temple is as it were a man that hath lost his good name:

9 Her pretious ornaments are caried away captiue, her olde men are slayne in the streetes, and her young men are fallen thow the sworde of the enemies.

10 What people is it that hath not some possession in her kingdome: or who hath not gotten some of her spoyle?

11 All her glorie is taken away, she was a free woman, and now she is become an handmayde.

12 Behold our sanctuarie, our beantie and honour is wasted away and defiled by the gentiles.

13 What helpeth it vs then to liue:

14 And Bathathias rent his clothes, he and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 Then came the men thither whiche were sent of king Antiochus, to compell such as were fled into the citie of Godin, for to do sacrifice, & to burne incense vnto idoles, and to forsake the lawe of God.

16 So many of the people of Israel consented and enclined vnto them: but Bathathias and his sonnes remayned stedfast.

17 Then spake the commissioners of king Antiochus, and sayd vnto Bathathias: Thou art a noble man, of hye reputation, and great in this citie, hauing many sayre children and bretheren:

18 Come thou therfore first and fulfill the kinges commaundement, like as all the heathen haue done, yea and the men of Iuda, and such as remayne at Hierusalem: so shalt thou and thy children be in the kinges fauour, and enriched with golde, siluer, and great rewardes.

19 Bathathias answered, & spake with a loude voyce: Though all nations obey the king Antiochus, and fall away euery man from keeping the law of their fathers, though they consent to his commaundementes:

20 Yet will I and my sonnes and my bretheren not fall from the lawes of our

fathers.

21 God forbid we shoulde: that were not good for vs that we shoulde forsake the lawe and ordinaunces of God, and to agree vnto the commaundement of king Antiochus.

22 Therfore we will do no such sacrifice, neither breake the statutes of our lawe, to go another way.

23 And when he had spoken these wordes, there came one of the Iewes, whiche openly in the sight of all, did sacrifice vnto the idoles vpon the aulter in the citie of Godin according to the kinges commaundement.

24 When Bathathias sawe this, it greened hym at the heart, so that his reynes shoke withall, and his wrath kindled for very zeale of the law: with that he start vp, and killed the Iewe beside the aulter:

25 Hea and slue the kinges commissioner that compelled hym to do sacrifice, & destroyed the aulter at the same time:

26 Such a zeale had he vnto the lawe of God, like as Phinehes dyd vnto Zambri the sonne of Saloni.

27 And Bathathias cryed with a loude voyce thow the citie, saying: waho so is feruent in the law, and will kepe the commaunt, let him folowe me.

28 So he and his sonnes fled into the mountaynes, and left all that euer they had in the citie.

29 Many other godly men also which lyned iustly and vprightly departed into the wilderness, with their children, their wines, and their cattell, and remayned there: for the tyranny increased sore vpon them.

30 Now when the kinges seruantes, and the hoast whiche was at Hierusalem in the citie of Dauid, hearde that certayne men had broken the kinges commaundement, and were gone their way to the wilderness into secrete places:

31 Then many pursued after them, and after they had overtaken them, they camped them selues, and set the battell in aray against them in the Sabbath day,

32 And sayd vnto them: Will ye yet rebel? Get you hence, and do the commaundement of king Antiochus, and ye shall liue.

33 They answered: We will not go for thee, neither will we do the kinges commaundement, to defile the Sabbath day.

M (1) 34 Then

Actes.v.b.

Pro.iii.c.

(b) It is a greivous thing to the people offend. 13. 18. 19.

Nu.xxv.b.

ii.Mach.v.e.

E

Iosu.v.c.

I. Machabees.

- 34 Then began they to fight against them:
- 35 But the other gaue them none other aunswere, neither cast they one stone at them, nor made fast their priuie places:
- 36 But sayde, we will dye all in our innocencie, heauen & earth shall testifie with vs that ye put vs to death wrongfully.
- 37 Thus they fought against them vpon the Sabbath, and slue both men & cattayle, their wyues and their children, to the number of a thousande people.
- 38 When Bathathias and his friends heard this, they mourned for them right sore,
- 39 And sayde one to another: If so be that we al do as our brethren haue done, and fight not for our lyues and for our lawes against the heathen, then shall they the sooner roote vs out of the earth.
- 40 So they concluded among them selues at the same time, saying:
- 41 Whatsoeuer he be that commeth to make battayle with vs vpon the Sabbath day, we will fight against him, and not dye all as our brethren that were murdered in the wilderness.
- 42 Upon this came the assemblie of the Assideans vnto them, whiche were of the strongest men in Israel, and all such as were feruent in the lawe:
- 43 And al they that were fled for persecution, came to helpe them, and to stand by them:
- 44 Insomuch that they gathered an host of men, and slue the wicked doers in their gelousie, and the vngodly men in their wrath: but the rest fled vnto the heathen, and escaped.
- 45 Then Bathathias and his friends went about, and destroyed the aulders,
- 46 And circumcised the children that had not yet receaued circumcision, as many as they found within the coastes of Israel:
- 47 And folowed mightily vpon the proud men: and this acte prospered in their handes,
- 48 Insomuch that they kept the lawe against the poluer of the gentiles and the kinges, and gaue not ouer their dominion vnto wicked doers.
- 49 After this, When the time dreyne on fast that Bathathias shoulde dye, he sayde vnto his sonne: Now is pryde and persecution increased, now is the time of destruction & wrathfull displeasure:
- 50 wherefore O my sonnes, be ye feruent in the lawe, and scouarde your liues for the testament of the fathers.
- 51 Call to remembraunce what actes our fathers dyd in their time, so shall ye receaue great honour and an euerlasting name.
- 52 Remember Abraham: Was not he James iij.d. founde saythful in temptation, & it was reckened vnto him for righteousnesse? Rom.iiij.a. Gen.xxii.b. Heb.xi.d. Eccl.iiij.c. Gen.xli.f.
- 53 Joseph in time of his trouble kept the commaundement, & was made a Lorde of Egypt.
- 54 Whiche our father was so feruent for the honour of God, that he obtayned the couenaunt of an euerlasting priesthood. Num.xxviii. Eccl.iiij.f.
- 55 Josuah for fulfilling the word of God, was made the captayne of Israel. Num.xxviii. Josu.ii.
- 56 Caleb bare recorde before the congregation, and receaued an heritage. Num.xlii.a.
- 57 Dauid also in his mercifull kindnesse, obtayned the throne of an euerlasting kingdome. 1.Reg.iiij.c.
- 58 Elias being ielous and feruent in the law, was taken bp into heauen. 4.Reg.7.c.
- 59 Ananias, Azarias, and Misael remayned stedfast in faith, and were deliuered out of the fire. Dan.iii.c.
- 60 In like maner Daniel beyng vngiltie, was saued from the mouth of the lions. Dan.vi.c.
- 61 And thus ye may consider throughtout all ages sence the worlde began, that whosouer put their trust in God, were not ouercome. Heb.xi.b.
- 62 Feare not ye then the wordes of an vngodly man, for his glozie is but dounge and wormes:
- 63 To day is he set bp, and to mo rowe is he gone: for he is turned into earth, and his memoziell is come to naught. Mat.x.d. Esa.xli.a. and li.c. i.Pet.1.b. James.1.b. Eccl.xviii.b. Plat.xvii.c.
- 64 wherefore O my sonnes, take good heartes vnto you, and quyte your selues like men in the lawe: for if ye do the thinges that are commaunded you in the lawe of the Lorde your God, ye shall obtayne great honour therein.
- 65 And beholde, I knowe that your brother Simon is a man of wysdome: see that ye geue care vnto him allway, he shalbe a father vnto you.
- 66 As for Judas Machabeus, he hath euer ben mightie and strong from his youth bp: let him be your captayne, and order the battayle of the people.
- 67 Thus

- 67 Thus shall ye bring vnto you all those
that fauour the lawe, and see that ye
nenge the wrong of your people,
68 And recompence the heathen againe,
& applie your selues wholly to the com-
maundement of the lawe.
69 So he gaue them his blessing, and was

laved by his fathers:

- 70 And died in the hundred fourtie and
sixe yere at Modin, where his sonnes
buried him in his fathers sepulchre, and
all Israel made great lamentation for
him.

The .iii. Chapter.

Judas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the prince of
Syria. 44 The confidence of Judas towarde God. 55 Judas determineth to fight against
Lysias, whom Antiochus had made captayne ouer his hoast. 60 The praier of the absteyners.

- 1 **T**hen stood by Judas
Machabeus in his fa-
thers steade,
2 And all his brethren
helped hym, and so
dye all they that helde
with his father, and
fought with cherefulnesse for Israel.
3 So Judas gaue his people great ho-
nour: he put on a brest plate as a giaunt,
and arayed him selfe with his harnesse,
and defended the hoast with his sword.
4 In his actes he was like a lion, and as
a lions whelp roaring at his pray.
5 He was an enemye to the wicked, and
hunted them out, and bent by those
that hated his people:
6 So that his enemyes fled for feare of
hym, and all the workers of vngodli-
nesse were put to trouble: such lucke
and prosperitie was in his hande.
7 This greued diuers kinges: but Iacob
was greatly reioyced thowgh his actes,
and he gaue hym selfe a great name for
euer.
8 He went thowgh the cittes of Iuda, de-
stroying the vngodly out of them, tur-
ning away the wrath from Israel,
9 And recreauing such as were oppressed:
and the fame of him went vnto the vt-
termoost part of the earth.
10 Then Apollonius [a prince of Syria]
gathered a mightie great hoast of the
heathen, & out of Samaria, to fight a-
gainst Israel:
11 Whiche when Judas perceaued, he
went forth to meete him, fought with
him, slue him, & a great multitude with
hym: the remnaunt fled, and he toke
their substance.
12 Judas also toke Apollonius owne
sword, and fought with it all his lyfe
long.

- 13 Nowe when Seron a prince of the ar-
mie of Syria, heard say that Judas had
gathered vnto hym the congregation
and church of the faythfull,
14 He sayde: I will get me a name and a
praise thowghout the realme: for I wil
go fight with Judas and them that are
with hym, as many as haue despised the
kinges commaundement.
15 So he made him redy, and there went
with hym a great mightie hoast of the
vngodly, to stand by him, and to be aucto-
red of the children of Israel.
16 And when they came nye vnto Betho-
ron, Judas went forth against them
with a small companie.
17 And when his people sawe such a great
hoast before them, they sayde vnto Ju-
das: howe are we able, beyng so few, to
fight against so great a multitude and so
strong, seying we be so weery, and haue
fasted all this day:
18 But Judas sayde, It is a small mat-
ter for many to be overcome with fewe:
yea there is no difference to the God of
heauen, to deliuer by a great multitude,
or by a small companie:
19 For the victorie of the battell standeth
not in the multitude of the hoast, but the
strength commeth from heauen.
20 Beholde, they come against vs with a
cruell and proude multitude, to destroy
vs, our wyues, and our children, and to
robbe vs:
21 But we will fight for our lynnes, and for
our lawes,
22 And the Lorde hym selfe shall destroy
them before our face: therefore be not ye
afraide of them.
23 As soone as he had spoken these
wordes, he leapt suddenly vpon them:
Thus was Seron smitten, & his hoast
put to flight,

i. Re. xliii. a.

2. Para. 17. b.

I. Machabees.

- 24 And Judas folowed vpon them beyonde Bethoron, vnto the playne ficlde, where there were flaine eyght hundred men of them, and the residue fledde into the lande of the Philistines.
- 25 Then all the heathen on euery fide were afrayde of Judas & his brethren:
- 26 So that the rumour of him came vnto the kinges eares, for all the gentiles coulde tell of the warres of Judas.
- 27 So when king Antiochus heard these tidings, he was angry in his mynde: wherfore he sent forth, and gathered an hoast of his whole realme, very strong armies:
- 28 And opened his treasure, and gaue his hoast a yeres wages in hande, commaunding them to be redy at all times.
- 29 Neuerthelesse, when he saw that there was not money enough in his treasures, and that thozow the disorde and persecution which he made in the lande to put downe the lawes that had ben of olde times, his customes and tributes of the lande were minished:
- 30 He feared that he was not able for to beare the costes and charges any longer, nor to haue such giftes to geue so liberally as he dyd afore, more then the kinges that were before him.
- 31 Wherfore he was heauy in his minde, and thought to go into Persides for to take tributes of the lande, and so to gather much money.
- 32 So he left Lysias a noble man of the kinges blood to ouersee the kinges businesse, from the water Euphrates vnto the borders of Egypt:
- 33 And to kepe well his sonne Antiochus, till he came againe.
- 34 Moreover, he gaue hym halfe of his hoast, and Elephantes, and committed vnto him euery thing, and gaue him the charge of all thinges that he woulde haue done, concerning those which dwelt in Iuda and Hierusalem:
- 35 That he shoulde sende out an armie against them, to destroy and to roote out the poluer of Israel and the remnant of Hierusalem, to put out their memoriall from that place,
- 36 To set straungers for to inhabite all their quarters, and to part their land among them.
- 37 Thus the king toke the other part of the hoast, and departed from Antioche a cite of his realme, ouer the water Euphrates, in the hundredth & fourtie and seuen yere, and went thozow the hye countreys.
- 38 And Lysias chose vnto hym Ptolomii the sonne of Dozyminius, Picanor and Gorgias, mightie men, and the kinges friends.
- 39 These he sent with fourtie thousande footemen, and seuen thousande horsemen, for to go into the land of Iuda, and to destroy it, as the king commaunded.
- 40 So they went forth with all their poluer, and came to Emmaus into the playne ficlde.
- 41 When the marchauntes of the countrey hearde the rumour of them, they & their seruantes toke very much siluer & gold for to bye the children of Israel to be their bondemen: There came vnto them also yet mo men of warre on euery syde, out of Syria, and from the Palestines.
- 42 Now when Judas and his brethren saw that trouble increased, and that the hoast drew nye vnto their borders, considering the kinges wordes which he commaunded vnto the people (namely) that they shoulde utterly waste and destroy them:
- 43 They sayde one to another, Let vs redresse the decay of our people, let vs fight for our folke & for our sanctuarie.
- 44 Then the congregation were soone redy gathered to fight, to pray and to make supplication vnto God for merrie and grace.
- 45 As for Hierusalem, it lay boyde, & was as it had ben a wildernes: there went no man in nor out at it, and the sanctuarie was troden downe, the altauntes kept the castle, there was the habitation of the heathen, the mirth of Jacob was taken away, the pye and the harpe was gone from among them.
- 46 The Israelites gathered them together, & came to Maspha before Hierusalem: for in Maspha was the place where they prayed afoertyme in Israel.
- 47 So they fasted that day, and put sackcloth vpon them, cast ashes vpon their heades, rent their clothes,
- 48 And layde forth the bookes of the lawe, wherout the heathen sought to paynt the lyknesse of their images:
- 49 And brought the priestes ornaments, the firstlinges, and the tithes: they set there also the Nazarites, which had accomplished their vobes before God:

50 And cryed with a loude voyce toward heauen, saying: what shall we do with these: and whither shall we cary them away?

51 For thy sanctuarie is troden downe and defiled, the priestes are come to heauynesse and dishonour,

52 And beholde, the heathen are come together for to destroy vs: Thou knowest what thinges they imagine against vs.

53 Howe may we stande before them, except thou (O God) be our helpe:

54 Then they blew out the trumpet also with a loude voyce.

55 Then Judas ordeyned captaynes ouer the people, ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten.

56 But as for such as builded them houses,

married wyues, planted them vineyardes, and those that were fearfull, he commaunded them euery man to go homie againe, accordyng to the lawe.

57 So the host remoued, and pitched vpon the south side of Ennians. Deut. xx. a. Iud. vii. a.

58 And Judas sayd: Arise your selues, be strong O my children, make you redy against to morowe in the morning, that ye may fight with these people, whiche are agreed together to destroy vs and our sanctuarie.

59 Better is it for vs to dye in battayle, then to see our people and our sanctuarie in such a miserable case.

60 * Neuerthelesse, as thy will is O God in heauen, so be it. Math. vi. b. Luk. xii. a.

The. iiii. Chapter.

1 Judas goeth against Gorgias, which lyeth in wayte. 14 He putteth Gorgias & his host to flight. 28 Lyfias inuadeth Turke. 29 But Judas dyspueth him out. 43 Judas purifieth the temple, and dedicateth the aulter.

1 **T**hen toke Gorgias five thousand *me of foote, and a thousand of the best horsmen, and remoued out of the campe by night,

2 To come nye where the Jewes host lay, & so to slay them sodenly: (Howe the men that kept the castle, were the conueyers of them.)

3 Howe when Judas heard this, he remoued, and al the strong men that were with hym, to smyte the chiefe and principall of the kinges host at Ennians:

4 For the army was not yet come together.

5 In the meane season came Gorgias by night into Judas tentes, and when he founde no man there, he sought them in the mountaynes, and thought they had ben fled away becaule of him.

6 But when it was day, Judas shewed hym selfe in the fildes with three thousande men only, which had neither harness, nor swordes to their mindes.

7 But on the other side, they saw that the heathen were mightie and well harnessed, and their horsmen about them, and all these well expert in feates of warre.

8 Then sayde Judas to the men that

were with him: Feare not ye the multitude of them, be not afrayde of their violent running.

9 Remember holbe our fathers were deliuered *in the red sea, when Pharaos folowed vpon them with a great host. Exo. xiiii. f.

10 Euen so let vs also crye nowe toward heauen, and the Lord shall haue mercie vpon vs, and remember the couenaunt of our fathers, yea & destroy this host before our face this day:

11 And all the heathen shall knowe, that it is God him selfe which deliuereth and saueth Israel.

12 Then the heathen list vp their eyes, and when they sawe that they were coming against them,

13 They went out of their tentes into the battayle, and they that were with Judas blew by the trumpettes.

14 * So they buckled together, and the heathen were discomfited, and fled ouer the playne fildes: ii. Ma vii. d.

15 But the hynnest of them were slayne with the sword: For they folowed them vnto *Maremoth, and into the fildes of Idumea toward Azot and Jamnia: so that there were slayne of them vpon a three thousande men. v. Or. Gen. c. rom.

16 So Judas turned againe with his host,

I. Machabees.

- 17 And sayd vnto the people, Be not greedy of the spoyle, we haue yet a battayle to fight:
- 18 For Gorgias and his host are here by vs in the mountaynes, but stand ye fast against our enemies, & ouercome them, then may ye safely take the spoyle.
- 19 As Judas was speaking these wordes; behold, there appeared one part of them vpon the mount.
- 20 But when Gorgias sawe that they of his partie were fled, and the tentes bent by (for by the smoke they might vnderstande what was done) they perceauing this, were very sore afrayde:
- 21 And when they sawe also that Judas and his host were in the fildes redy to stryke battayle,
- 22 They fled euery one into the lande of the heathen.
- 23 So Judas turned againe to spoyle the tentes, where they gat much golde and siluer, precious stones, purple, and great riches.
- 24 Thus they went home, and song a psalme of thankesgeuing, and prayled God in heauen, * for he is gracious, and his mercie endureth for euer.
- 25 And so Israel had a great victorie in that day.
- 26 Now all the heathen that escaped, came and tolde Lysias euery thing that had happened:
- 27 wherfore Lysias was sore afrayde and greued in his minde, because Israel had not gotten such misfortune as he woulde they should, neither as the king commaunded.
- 28 The next yere folowing, gathered Lysias thre score thousande chosen men of foote, and fyue thousande horsemen, to fight against Iherusalem.
- 29 So they came into Iurie, and pitched their tentes at Bethoron: where Judas came against them with ten thousande men.
- 30 And when he sawe so great and mighty an host, he made his prayer, & sayde: Blessed be thou O sauiour of Israel, * which diddest destroy y violent power of the giuant in the hande of thy seruauit Dauid, & gauest the host of the heathen into the hand of Jonathan the sonne of Saul, & of his harness bearer:
- 31 But this host now into the hand of thy people of Israel, & let them be confounded in their multitude and horsemen.
- 32 Make them afrayde, and discomfite the boldnesse of their strength, that they may be moued thowre their destruction.
- 33 Cast them downe thowre the sworde of thy louers, then shall all they that knowe thy name, prayse thee with thankesgeuing.
- 34 So they stroke the battell, and there were slayne of Lysias host fyue thousande men.
- 35 Then Lysias seying the discomfiting of his men, and the manlynesse of the Jewes, holde they were redy either to lyue or to dye lyke men: he went vnto Antioch, and chose out men of warre, that when they were gathered together, they might come againe into Iurie.
- 36 Then sayde Judas and his brethren: Behold, our enemies are discomfited, let vs now go by to cleanse and to repayre the sanctuarie.
- 37 * Upon this, all the host gathered them together, and went by into mount Sion. ii. Mach. x. a
- 38 Nowe when they sawe the sanctuarie layed wast, the auter defiled, the doores bent by, the shrubbes growing in the courtes, like as in a wood or vpon mountaynes, yea and that the priestes chambers were broken downe:
- 39 They rent their clothes, & made great lamentation, cast ashes vpon their heades,
- 40 Fell downe flat to the grounde vpon their faces, made a great noyse with the trumpettes, and cryed toward heauen.
- 41 Then Judas appoynted certayne men to fight against those which were in the castle, till they had cleansed the sanctuarie.
- 42 So he chose priestes that were vndefiled, such as had pleasure in the lawe of God:
- 43 And they cleansed the sanctuarie, and bare out the defiled stones into an vncleane place.
- 44 And forsomuch as the auter of burnt offerings was vnhallowed, he toke aduise what he might do f withall:
- 45 So he thought it was best to destroy it, lest it shoulde happen to do them any shame, for the heathen had defiled it: and therfore they brake it downe.
- 46 As for the stones, they layed them by vpon the mountayne by the house in a con

Pla. cvii. a.
Pla. xviii. a.

i. Re. xvii. a.

i. Re. xliii. b.

conuenient place, till there came a prophete to shewe what shoulde be done with them.

47 ^{Exod. d. De xxxviii. 1. Mach. viii. g.} So they toke whole stones, according to the lawe, and buylded a newe aulter, such one as was before,

48 And made by the sanctuarie within and without, & halowed the house and the courtes:

49 They made newe holy ornamentes, & brought the candlesticke, the aulter of incense, and the table into the temple.

50 The incense layed they vpon the aulter, & lighted the lampes whiche were vpon the candlesticke, that they might burne in the temple:

51 They set the shew bread vpon the table, and hanged by the bayle, and finished all the workes which they had begun to make,

52 ^{1. Mach. x. a. Nouemb.} And vpon the twentie and fift day of the nynt moneth (whiche is called the moneth of "Casseu" in the hundred fourtie and eyght yere:

53 They rose by betimes in the morning, for to do sacrifice according to the lawe vpon the newe burnt offering aulter that they had made.

54 After the time and season that the heathen had defiled it, the same day was it set by againe, with songes, pypes, harpes, and cymbales,

55 And all the people set vpon their faces, worshipping and thanking the God of heauen, whiche had geuen them the victorie.

56 ^{ii. Par. vii. b.} So they kept the dedication of the aulter eyght dayes, offering burnt sacrifices and thanke offeringes with gladnesse:

57 They deckt the forefront of the temple also with crownes and shieldes of gold, and halowed the portes and celles, and hanged doozes vpon them,

58 Thus there was very great gladnesse among the people, because the blasphemie of the heathen was put away.

59 So Judas and his brethren, with the whole congregation of Israel, ordeyned ^{Ioh. x. c.} that the time of the dedication of the aulter shoulde be kept in his season from yere to yere, by the space of eyght dayes, from the twentie and fift day of the moneth "Casseu" with myrrh and gladnesse.

60 ^{Nouemb.} And at the same time buylded they by the mount Sion, with hye walles and strong towres round about, lest the gentiles shoulde come and treade it downe, as they did afore.

61 Therefore Judas set men of warre in it to kepe it, and made it strong for to defend ^{1. Mac. 6. b. f.} Bethsura, that the people might haue a refuge against the Edomites.

The .v. Chapter.

Judas banquisheth the heathen that go about to destroy Israel, and is holpen of his brethren Simon and Jonathan. so he ouerthroweth the citie of Ephron, because they denied him passage thowhe it.

^{1. Mach. xii. b. xxi.} **A** 1 It happened also, that when the heathen rounde about heard howe that the aulter & the sanctuarie were set by in their old estate, it displeased them very

fore,

2 wherfore they thought to destroy the generation of Jacob that was among them: in so much that they began to slay and to persecute certayne of the people.

3 ^{1. Mach. x. b. 1. Mach. c.} Then Judas fought against the children of Esau in Idumea at Arabathane: for they dwelt rounde about the Israelites, where he slue and spoyled a great multitude of them.

4 He thought also vpon the malice and craftynesse of the children of Bean, how they were a snare and stoppe vnto

the people, and holbe they layed wayte for them in the hye way:

5 wherfore he shut them by into towres, and came vnto them, besieged them, and destroyed them bitterly, & bent by their towres, with all that were in them.

6 Afterward went he against the children of Ammon, whereof he founde a mighty power and a great multitude of people, with Timothi their captayne.

7 So he stroke many battayles with them, which were destroyed before hym. ²⁵

8 And when he had slayne them, he wanne Gazer the citie, with the towres belonging therto, and so turned againe into Iurie.

9 The heathen also in Galaad, gathered them together against the Iscaelites that were in their quarters, to slay them: but they fled to the castie of Dathemlain,

I. Machabees.

- 10 And sent letters vnto Judas and his brethren, saying: The heathen that are about vs are gathered against vs on euery side, to destroy vs.
- 11 And now we they make them redy for to come and lay siege to the castel wher vnto we are fled, and Timothi is captayne of their host:
- 12 Come therefore and deliuer vs out of their handes, for there is a great multitude of vs slayne already.
- 13 Yea and our brethren that were at Tubin, are slayne and destroyed well nye a thousande men and their wyues, their chylidren and their goodes haue the enemies led away captiue.
- ¶ 14 Whyle these letters were yet a reading, beholde there came other messengers from Galilee with rent clothes, whiche tolde euen the same tidinges,
- 15 And sayde, that they of Idolomais, of Tyrus, and of Sidon were gathered against them, and that all Galilee was filled with enemies to destroy Israel.
- Mach. 8. c. 16 When Judas and the people hearde this, they came together a great congregation, to deuise what they might do for their brethren that were in trouble and besieged of their enemies.
- 17 And Judas sayd vnto Simon his brother: Choole thee out certayne men, & go deliuer thy brethren in Galilee: As for me & my brother Jonathas, we will go into Galaaditim.
- 18 So he left Josephus the sonne of Zachari, and Azarias, to be captaynes of the people, to kepe the remmaunt of the host in Jewry,
- 19 And commaunded them, saying: Take the ouersight of this people, and see that ye make no warre against the heathen, vntill the time that we come againe.
- 20 And vnto Simon he gaue three thousand men for to go into Galilee: but Judas him selfe had eyght thousand in Galaaditim.
- ¶ 21 Then went Simon into Galilee, and stroke diuers battayles with the heathen, whom he discomfited,
- 22 And folowed vpon them into the port of Idolomais: and there were slayne of the heathen almost three thousande men.
- 23 So he toke the spoyle of them, and carried away the Israelites that were in Galilee and Arbatis, with their wyues, their chylidren, and all that they had, and brought them into Jewry with great gladnesse.
- 24 Judas Machabeus also and his brother Jonathas went ouer Iordane, and traupled three dayes iourney in the wilderness:
- 25 Where the Nabathees met them, and receaued them louingly, and tolde them euery thing that had happened vnto their brethren in Galaaditim:
- 26 And howe that many of them were besieged in Barasa, Bosor, Alinus, Esbon, Mageth, and Carnaim (all these are strong walled and mightie great cities,)
- 27 And that they were kept in other cities of Galaaditim also, and to morowe they are appoynted to bring their host vnto these cities, to take them, and to destroy them in one day.
- 28 So Judas and his host turned in all the haste in the wilderness toward Bosor, and wan the citie, slue all the males with the sword, & toke all their goodes, and set fire vpon the citie: ¶
- 29 And in the night they toke their iourney from thence, and came to the castell,
- 30 And betimes in the morning when they looked vp, beholde there was an innumerable people bearing ladders and other instrumentes of warre, to take the castell, and to ouercome them.
- 31 When Judas sawe that the battayl began, and that the noyle therof went vp and rang into the heauen, and that there was so a great crye in the citie,
- 32 He sayd vnto his host, Fight this day for your brethren:
- 33 And so came behinde their enemies in three companies, and blew by the trunpettes, and cryed in their prayer to God:
- 34 But so soone as Timotheus host perceaued that Machabeus was there, they fled from hym: and he slue them downe right soze, so that there were killed of them the same day almost eyght thousande men.
- 35 Then departed Judas vnto Maspha, & layed siege vnto it, and wan it, slue all the males in it, spoyled it, and set fire vpon it.
- 36 From thence went he and toke Esbon, Mageth, Bosor, and the other cities in Galaaditim.

37 * After this, gathered Timothei another host, which pitched their tentes before Raphon beyond the water.

38 Judas also sent to spy the host, and they brought him worde againe, saying: All the heathen that be rounde about vs, are gathered vnto him, and the host is very great:

39 yea, they haue hired the Arabians to helpe them, & haue pitched their tentes beyond the water, and are redie to come and fight against thee. So Judas went on to meete them.

40 And Timothei saide vnto the capitaines of his host: Whē Judas and his host come npe the ryuer, if he go ouer first, we shall not be able to withstand him: for why? he wyll be to strong for vs.

41 But if he dare not come ouer, so that he pitch his tent beyond the water: then wyll we go ouer, for we shalbe strong enough against him.

42 Now alioone as Judas came to the riuer, he appoynted certaine scribes of the people by the riuer, and commaunded them, saying: See that ye leaue none behinde vpon this side of the riuer, but let euery man come to the battaile.

43 So he went first ouer vnto them, & all his people after him, and al the heathen were discomfited before him, & let their weapons fall, and ranne into the temple that was at Carnaim,

44 which citie Judas wanne, and bent the temple, with all that were in it: So was Carnaim subdued, and might not withstand Judas.

45 Then Judas gathered all the Israelites that were in Galaaditim, from the least vnto the most, with their wiues and their chyldren, a very great host, for to come into the lande of Israel.

46 * So they came vnto Ephron, which was a mightie great and strong citie, and laye in their way: for they coulde not go by it, neither on the right hande nor on the left, but must go through it.

47 Neuerthelesse, they that were in the citie, woulde not let them go through, but walled by the portes with stones: And Judas sent vnto them with peaceable wordes, saying:

48 Let vs passe through your lande, that we may go into our owne countrey, there shall no body do you harme, we wyll but onely go through on foote. But they would not let them in.

49 wherfore Judas commaunded a proclamation to be made throughout the host, that euery man shoulde assault the citie in his order.

50 And so they did their best, lyke valiant men: and Judas besieged the citie all that day, and all that night, and so wanne it,

51 where they slue as many as were males, and destroyed the citie, and spoiled it, and went through al the citie ouer them that were slaine.

52 Then went they ouer Jordane into the playne felde before Bethsam.

53 And Judas helped those forward that came behinde, and gaue the people good exhortation al the way through, til they were come into the lande of Iuda.

54 Thus they went by vnto the mount Sion, where they offered burnt offerings with mirth* and thankesgiving, because there were none of them slaine, but came home againe peaceably.

ii. Par. xx. a.

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55 Now what time as Judas and Jonathas were in the land of Galaad, and Simon their brother in Galilee before Ptolomais:

56 Then Iosephus the sonne of Zachari and Azarias the captaynes, hearing of the actes that were done, and of the battailes that were stricken, saide:

57 Let vs get vs a name also, and go fight against the heathen that are rounde about vs.

58 So they gaue their host a commaundement, and went toward Iamnia.

59 Then came Gorgias and his men out of the citie, to fight against them:

60 Iosephus also and Azarias were chased vnto the borders of Ierwy, and there were slaine that day of the people of Israel two thousand men: so that there was a great miserie among the people of Israel,

i. Mac. v. b.

61 * And all because they were not obedient vnto Judas and his brethren, but thought they shoulde quite them selues manfully.

62 Neuerthelesse, they came not of the seede of these men by whom Israel was helped.

63 But the men that were with Judas were greatly commended in the sight of all Israel, and all the heathen, where soeuer their name was heard vpon.

64 And the people came vnto them, bidding them welcome.

65 After

I. Machabees.

65 After this, went Judas forth with his brethren, and fought against the children of Esau in the lande that lyeth toward the south, where he wan the citie of Hebzon and the townes that lye beside it: and as for the walles and towers rounde about it, he bent them vp.

66 Then renioured he to go into the lande of the Philistines, and went through Samaria.

67 At the same time were there [many] priestes slaine in the battaile, which willingly and without aduise went out for to fight to get them honour.

68 And when Judas came to Azot in the Philistines lande, he brake downe their alters, bent the images of their idols, spoyled the cities, and came againe into the lande of Juda.

Deu. vii.

The. vi. Chapter.

1 Antiochus willing to take the citie of Elymas for a pray, is driuen away of the citezins. 2 He falleth into sicknesse and dyeth. 3 His sonne Antiochus is made king. 4 The besieging of the towne of Sion. Eupator commeth into Jewry with a great armie. 5 The boldnesse of Eleazar.

¶ 1



OW when king Antiochus trauailed thorough his countries, he heard that Elymas in Persia was a noble and plenteous citie in siluer and golde,

2 And that there was in it a very rich temple, where as were clothes, coate armours, and shieldes of golde, which Alexander the sonne of Philip king of Macedonia that raigned first in Grecia had left behinde him.

3 Wherefore he went about to take the citie & to spoyle it, but he was not able: for the citezins were warned of it, and fought with him:

4 And so he fled, and departed with great heauinesse, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in Persia, * that his hostes which were in the lande of Juda were driuen away,

6 And how that Lysias went forth first with a great power, and was driuen away of the Jewes, how that they had wonne the victory, and gotten great goodes out of the hostes that perished,

25 7 How they had broken downe the abomination * which he set vp vpon the altar at Hierusalem, & fenced the sanctuary with his walles, lyke as it was afore, yea and Bethsura his citie also.

8 So it chaunced, that when the king heard these wordes, he was afraide, & greued very sore: wherefore he layde him downe vpon his bed, and fell sicke for very sorowe, and all because it had not happened as he had deuised.

9 And there continued he long: for his grieve was euer more and more, so that he sawe he must needes dye.

10 Therefore he sent for all his friendes, & saide vnto them: The sleepe is gone from myne eyes for the very sorowe and vexation of heart that I haue.

11 For when I consider in my minde the great aduersitie that I am come vnto, and the fluddes of heauines which I am come in, where as afore time I was sonnetic, and so greatlie set by by reason of my power:

12 Again, considering the euill that I haue done at Hierusalem, from whence I toke all the riches of golde and siluer that were in it, and sent to destroye the inhabitours of Iurie without any reason why:

13 I know that these troubles are come vpon me for the same cause: and behold, I must dye with great sorowe in a straunge lande.

14 Then called he for one Phillip, a friend of his, whom he made ruler of all his realme,

15 And gaue him the crowne, his robe, and his ring, that he shoulde take his sonne Antiochus vnto him, & bring him vp, till he might raigne him selfe.

16 * So the king Antiochus died there, in the hundred fourtie and nine yere.

17 When Lysias knew that the king was dead, he ordained Antiochus his sonne, whom he had brought vp, to raigne in his fathers steede, and called him Eupator.

18 Nowe they that were in the castle [at Hierusalem] kept in the Jewes rounde about the sanctuary, and sought euer still

ii. Mac. i. Joseph. cap. xxi. lib. xii.

i. Mac. i. e.

i. Mac. i. e.

- still to do them harme, for the strengthening of the heathen.
- 19 Wherefore Judas thought to destroy them, and called all the people together, that they might lay siege vnto them.
- 20 So they came together in the hundred and fiftie yere, and besieged them, laying forth their ordinaunce & instrumentes of warre.
- 21 Then certaine of them that were besieged, went forth: vnto whom some vngodly men of Israel ioyned them selues also,
- 22 And went vnto the king, saying: how long wyl it be or thou punishe, and avenge our brethren?
- 23 We haue euer ben minded to do thy father seruice, to walke in his statutes, and to obey his commaundementes,
- 24 Therfore our people fell from vs: and wheresoeuer they founde any of vs, they slue them, and spoyled our inheritaunce.
- 25 And they haue not onely medled with vs, but with all our countries.
- 26 And beholde, this day are they besieging the castle at Hierusalem to take it, and haue made vp the strong holde in Bethsura:
- 27 And if thou doest not preuent them right soone, they wil do more then these, and thou shalt not be able to ouercome them.
- 28 When the king heard this, he was very angry, and called all his friendes, the captaines of his armie, and ^{all his footemen and} hoysenien:
- 29 he hired men of warre also, of other realmes pertayning to the kinges that were confederate with him, and of the Isles of the sea, which came vnto him.
- 30 And the number of his hoast was an hundred thousand footemen, and twentie thousand hoysenien, and thirtie & two Elephantes well exercised to battaile.
- 31 These came through Iudinea vnto Bethsura, and besieged it a long season, & made diuers instrumentes of warre against it: but the Iewes came out and burnt them with fire, & fought like men.
- 32 Then departed Judas from the castle ^{at Hierusalem} and remoued the hoast toward Bethzaccan, ouer against the kinges armie.
- 33 So the king arose before the day, and brought the poluer of his hoast into the way to Bethzaccan: where the hoastes made them redie to the battaile, blowing the trumpettes.
- 34 And to prouoke the Elephantes for to fight, they shewed them the sappe of red grapes, and mulberies,
- 35 And deuided the Elephantes among the hoast: so that by euery Elephant there stood a thousand men well harnessed, & helmettes of Steele vpon their heades: yea, vnto euery one of the Elephantes also were ordained fiftie hundred hoysenien of the best;
- 36 which wayted on the Elephant, going wheresoeuer he went, and departed not from him.
- 37 Euery Elephant was couered with a strong tollye of wood, fastened thereon with instrumentes, whereupon were thirtie, and two ballaunt men with weapons to fight, and within was a man of Iude, to rule the beaste.
- 38 As for the remanent of the hoysenien, he set them vpon both the sides in two partes with trumpettes, to prouoke the hoast, & to stirre vp such as were slowe in the armie.
- 39 And when the sunne shone vpon their shieldes of golde and Steele, the mountaines glistered againe at them, & were as bright as the cressets of fire.
- 40 The kinges hoast also was deuided, one parte vpon the hie mountaines, the other low beneath: so they went on, taking good heed, and keeping their order.
- 41 And all they that dwelt in the lande, were afrayd at the noyse of their hoast when the multitude went forth, and when the weapons smote together: for the hoast was both great and mightie.
- 42 Judas also and his hoast entred into the battaile, and slue fiftie hundred men of the kinges armie.
- 43 Now when Eleazar the soune of Saura did see one of the Elephantes deckt with the kinges badge, and was a more goodly beaste then the other, he thought the king should be vpon him:
- 44 And icoparded him selfe to deliner his people, & to get him a perpetual name.
- 45 Wherefore he ranne with a courage vnto the Elephant in the middell of the hoast, smiting them downe on both the sides, and slue many about him.
- 46 So went he to the Elephantes seete, and gat him vnder him, and slue him: then fel the Elephant downe vpon him, and

Or, Iba-
ron.

(a) This example is not to be followed, because it is contrary to the commandment.

I. Machabees.

and there he dyed.

- u. Mac. vi. b.

63 Then departed he in all the haste, and returned vnto Antioch, where he found Philip hauing dominion of the citie: So he fought against him, and toke the citie againe into his handes.

The. vij. Chapter.

Demetrius reigned after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel through the counsel of certaine wicked persons. 37 The prayer of the prietes against Hicanoz. 41 Judas killeth Hicanoz, after he hath made his prayer.

२१

2 And when he came to Antioch the citie
of his progenitours, his host toke Anti-
ochus and Lysias, to bring them vnto
him.

3 But when it was tolde him, he saide:
let me not see their faces.

4 So the hoast put them to death. Now
Whē demetrius was set vpon the throne

8 Then the king chose Bacchides a friend

offhis, which was a man of great power in the realme beyond the water, and faithful vnto the king, and sent him [to see the destruction that Judas had done.]

9 And as for that wicked Alcimus, he made him hie priest, and commaunded him to be auenged of the children of Israel.

10 So they departed [from the king] and came with a great host into the lande of Iuda, sending messengers to Judas and his brethren, & speaking vnto them with peaceable wordes, but vnder disceite.

11 * Therefore Judas and his people beleued not their saying: for they saw that they were come with a great host.

12 After this, came the scribes together vnto Alcimus & Bacchides, to entreate of reasonable couenauntes:

13 And the Asideans were the first among the children of Israel that required peace of them,

14 Saying: Alcimus the priest is come of the seede of Aaron, how can he deceaue vs though he come with an armie:

15 So he gaue them louing wordes, and sware vnto them, & saide: we wyl do you no harme, neither your friendes.

16 And they beleued him: but the very same day toke he threescore men of them, and slue them, according to the wordes that are written,

17 * They haue cast the flesh of thy sanctes and shed their blood rounde about Iherusalem, & there was no man that would burie them.

18 So there came a great feare and dreade among al þe people, saying: There is neither truelyth nor righteousnesse in them: for they haue broken the appoyntment and oth that they made.

19 And Bacchides remoued his host fro Iherusalem, & pitched his tent at Beth-zetha, where he sent forth, & toke many of them that had forsaken him: he slue many of the people also, and cast them into a great pit.

20 Then committed he the lande vnto Alcimus, and left men of warre with him to helpe him: and Bacchides him selfe went vnto the king.

21 And thus Alcimus defended his hye priesthood.

22 And all such as vexed Israel, resorted vnto him: insomuch that they obtayned the lande of Iuda, and did much euill

vnto the Israelites.

23 Nowe when Judas sawe all the mischiefes that Alcimus and his company had done (yea more then the heathen them selues) vnto the Israelites:

24 he went forth rounde about all the borders of Iurie, and punished those vnfaithfull runnagates, so that they came no more out into the countre.

25 So when Alcimus sawe that Judas & his people had gotten the vpper hand, and that he was not able to abide them: he went againe to the king, and saide all the worst of them that he coude.

26 Then the king sent Nicanoꝝ, one of his chiefe princes, which bare euil wil vnto Israel, and commaunded him that he should vtterly destroy the people.

ii. Mac. xvi. a

27 * So Nicanoꝝ came to Iherusalem with a great host, and sent vnto Judas and his brethren with friendly wordes: but vnder disceyte, saying:

28 There shall be no warre betwixt me and you, I wyl come with a fewe men to see how ye do with frendship.

29 Upon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence.

30 Neuerthelesse, it was tolde Judas that he came vnto him but vnder disceyte: wherfore he gate him away from him, and would see his face no more.

31 when Nicanoꝝ perceaued that his counsell was belwrayed, he went out to fight against Judas, beside Epharalaima:

ii. Ma. c. xvi. a
Ephalaima.

32 where there were slaine of Nicanoꝝs host fye thousand men, and the residue fled vnto the castle of Danid.

33 After this came Nicanoꝝ by vnto mount Sion, and the priestes with the elders of the people went forth to salute him peaceably, & to shewe him the burnt sacrifices that were offered for the king.

34 But he laughed them and the people to scorne, mocked them, defiled their offeringes, and spake dishainefully:

35 Yea, and sware in his wrath, saying:

* If Judas and his host be not deliuered red now into my handes, as soone as euer I come againe and see well, I shall burne by this house. With that went he out in a great anger.

ii. Mac. xiv. c.

36 Then the priestes came in, and stood before the altar of the temple, weeping, and saying:

I. Machabees.

- 37 * Forso much as thou O Lorde hast chosen this house, that thy name might be called vpon therin, and that it should be an * house of prayer and petition for thy people:
- 38 We auenged of this man and his host, and let them be slaine with the sword: remember the blasphemies of them, and suffer not them to continue any longer.
- 39 When Nicanor was gone from Hierusalem, he pitched his tent at Bethozon, and there an host met him out of Syria.
- 40 And Judas came to Adarfa with three thousand men, and made his prayer vnto God, saying:
- 41 O Lorde, * because the messengers of king Sennacherib blasphemed thee, the angell went forth and slue an hundred fourscore and five thousand of them:
- 42 Euen so, destroy thou this host before vs to day, that other people may knowe holde that he hath blasphemed thy sanctuary, and punish him according to his maliciousnes.
- 43 And so the hostes stroke the felde the thirteenth day of the moneth Adar: and Nicanors host was discomfited,
- * and he him selfe was first slaine in the battaile.
- 44 When Nicanors men of warre sawe that he was killed, they cast away their weapons and fled:
- 45 But the Iewes folowed vpon them a whole dayes iourney, from Adazer vnto Gazara, blowing with the trumpettes, and making tokens after them.
- 46 So the Iewes came forth of all the townes rounde about, & blew out their hornes vpon them, and turned against them: Thus were they all slaine, and not one of them left.
- 47 Then they toke their substance for a pray, and smote of Nicanors head, and his right hande * which he helde vp so proudly, and brought it with them, and hanged it vp afore Hierusalem.
- 48 Wherefore the people were exceedingly reioyced, and passed ouer that day in great gladnes.
- 49 And Judas ordayned that the same day [namely] the thirteenth day of the moneth Adar, shoulde be kept in mirth euery yere.
- 50 Thus the lande of Iuda was in rest a litle while.

The .viij. Chapter.

1 Judas considering the power and godly policie of the Romaines, maketh peace with them. 22 The rescript of the Romaines sent vnto the Iewes.

- 1 **I**udas heard also the fame of the Romaines, that they were mighty and balaunt men, and agreeable to all thinges that are required of them, and make peace with all men which come vnto them,
- 2 And how they were doughtie men of strength: besides that, it was tolde him of their battailes and noble actes which they did in Galatia, how they had conquered them, and brought them vnder tribute,
- 3 And what great thinges they had done in Spayne: how that with their wysdome and sober behauiour they had wonne the mines of siluer and gold that are there,
- 4 And obtayned al the land, with other places farr from them: how they had discomfited & slaine downe the kinges

that came vpon them from the bittermost parte of the earth, and how other people gaue them tribute euery yere:

- 5 How they had slaine and overcome Philip and Perces kinges of Cethim, and other mo in battaile, which had brought their ordinaunce against them:

- 6 How they discomfited great Antiochus king of Asia, that woulde needes fight with them, hauing an hundred and twentie Elephantes, with horsemen, charrets, and a very great host:

- 7 How they toke him selfe aliue, and ordained him, with such as shoulde raigne after him, to pay them a great tribute, yea and to finde them good sureties and pledge besides all this:

- 8 How they had taken from him India, Media, and Lydia, his best landes, and geuen them to king Eumenus:

- 9 Againe, how they perceauing that the Grekes were conning to bere them,
- 10 Sent against them a captayne of an host,

Esa. lvi b.

Esa. 37. f.

Februari.

11. 21. frich. min.

11. 21. the adjacent.

hoast, which gaue them battaile, slue many of them, led away their wyues and children captiue, spoiled them, tooke possession of their lande, and destroyed their strong holdes, and subdued them to be their bondmen, vnto this day.

11 Moreover, how that as for other kingdomes and Isles which sometime with stood them, they destroyed them, and brought them vnder their dominion:

12 But kept amitie with their owne frendes, and those that were confederate with them, and conquered kingdomes both face and nye: & that whosoever heard of their renowne, was afrayde of the.

13 For whom they woulde helpe to their kingdomes, those raigned: and whom it lyked not them to raigne, they put them downe: And howe they were come to great preheminence,

14 Having no king among them, neither any man clothed in purple to be magnified therethrough:

15 But had ordained them selues a parliament, wherein there sat three hundred and twentie senatours dayly vpon the counsell, to dispatch euer the busines of the people, and to kepe good order:

16 And holwe that euery yere they chose a Maire to haue the gouernaunce of all their lande, to whom euery man was obedient, and there was neither euill wyll nor discention among them.

17 Then Judas chose Eupolemus, the sonne of John the sonne of Jacob, and Jason the sonne of Eleazar, and sent them to Rome for to make friendship and a bonde of loue with them,

18 That they might take from them the bondage of the Grekes: for the Iewes saw that the Grekes would subdue the kingdome of Israel.

19 So they went vnto Rome, a very great iourney, & came vnto the parliament, and saide:

20 Judas Machabeus, with his brethren, and the people of the Iewes, hath sent vs vnto you, to make a bonde of friendship and peace with you, and ye to note vs as your louers and frendes.

21 And that matter pleased the Romanes right well:

22 Wherefore it was written by: of the which the Romanes made a writing in tables of brasse, and sent it to Hierusalem, that they might haue by them a memorizall of the same peace and bonde of friendship, after this maner:

23 God saue the Romanes and the people of the Iewes both by sea & by lande, and kepe the sword and enemie from them for euermore:

24 If there come first any warre vpon the Romanes or any of their frendes throughout all their dominion,

25 The people of the Iewes shall helpe them, as the time requirerth, and that with all their heartes.

26 Also they shall neither geue nor send vnto their enemies bitailes, weapons, money, nor shippes: but fulfill their covenantes at the Romanes pleasure, taking nothing of them therefore.

27 Againe, if the people of the Iewes happen first to haue warre, the Romanes shall stand by them with a good wyll, according as the time wyll suffer:

28 Neither shall they geue vnto the Iewes enemies bitailes, weapons, money, or shippes: Thus are the Romanes content to do, and shall fulfill their charge without any disceite.

29 According to these articles, the Romanes made a bonde with the Iewes.

30 Now after these articles (saide they) if any of the parties wyll put to them, or take any thing from them, they shall do it with the consent of both: and whatsoeuer they adde vnto them, or take from them, it shall stande fast.

31 And as touching the euill that Demetrius hath done vnto the Iewes, we haue writt vnto him, saying: Wherefore layest thou thy heauie yoke vpon the Iewes our frendes and louers?

32 If they make any complaint of thee againe vnto vs, we shall defende them, and fight with thee by sea and by lande, according to iustice.

I. Machabees.

The. ix. Chapter.

1 After the death of Nicanor, Demetrius sendeth his armie against Judas. 18 Judas is slaine. 24 Jonathas is put in the steade of his brother. 47 The strife betweene Jonathas and Bacchides. 55 Alcimus is taken with the paulsie, and deth. Bacchides returneth againe vnto the king. 68 He commeth vpon Jonathas by the counsell of certaine wicked persons, and is overcome. 70 The truce of Jonathas with Bacchides.

A¹



In the meane season, whē Demetrius heard that Nicanor and his hoast was slaine in the field, he proceeded further to send Bacchides and Alcimus againe into Iurie, & the chiefe strength of his hoast with them.

2 So they went forth by the way that leadeth vnto Galgala, and pitched their tentes before Balaath (which is in Arbēllis) and wanne the citie and slue much people.

3 In the first moneth of the hundred fiftie and two yere, they brought their hoast and layde their siege against Iherusalem:

4 But sayling their campe, they came to Berca with twentie thousand foote men, and two thousand horsemen.

5 Nowe Judas had pitched his tent at Laia, with thre thousand chosen men,

6 And when they sawe the multitude of the other armie that it was so great, they were sore afrayde, and many conueyed them selues out of the hoast, in so much that there abode no mo of them but eyght hundred men.

7 When Judas sawe that his hoast failed him, and that he must needes fight, it brake his heart, that he had no time to gather them together: wherefore the man was in extreme trouble.

8 Neuerthelesse, he saide vnto them that remayned with him: Up, let vs go against our enemies, peraduenture we shall be able to fight with them.

9 But they would haue stopped him, saying, we shall not be able: therefore now let vs saue our liues, and turne againe to our brethren: for shoulde we fight against them, being so fewe?

10 And Judas saide, God forbid that we should flee from them: wherefore if our time be come, let vs dye manfully for our brethren, and let vs not stayne our honour.

11 Then the hoast remoued out of the

tentes, and stood against them, and the horsemen were diuided in two partes: the sling casters and archers went before the hoast, and all the mightie men were foremost in the field.

12 Bacchides him selfe was in the right wing of the battaile, and the hoast drew nye in two partes, and blew the trumpettes.

13 They of Judas side blew the trumpettes also, and the earth shooke at the noyse of the hoastes: and they strake a field from the morowe till night.

14 And when Judas sawe that Bacchides hoast was strongest of the right side, he toke with him all the hardie men,

15 And brake the right wing of their order, & folowed vpon them vnto mount Azot.

16 Now when they which were the left wing, sawe that the right side was discomfited, they persecuted Judas and them that were with him hard at the heeles.

17 Then was there a sore battaile: for many were slaine & wounded on both the partes.

18 Judas also him selfe was killed, and the remnant fled.

19 So Jonathas and Simon toke Judas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And al the people of Israel made great lamentation for him, and mourned long, saying:

21 Alas that this worthy should be slaine, which deliuered the people of Israel.

22 As for other thinges pertayning to the battailes of Judas, the noble actes that he did, and of his worthynes, they are not written, for they were very many.

23 Now after the death of Judas, wicked men came by in al the coastes of Israel, & there arose all such as did worke vngodlinesse.

24 In those dayes was there a great dearth in the lande, and all the countie gaue ouer them selues and theirs vnto Bacchides.

Joseph. cap. m. li. xlii. ant.

And the solitary sold went to the king and overcame him, and he was slain with the strength and cunning of his

- 25 So Bacchides chose wicked men, and made them lordes in the lande.
- 26 These sought out and made search for Judas friendes, and brought them vnto Bacchides, whiche auenged him selfe vpon them with great dispite.
- 27 And there came so great trouble in Israel, as was not since the time that no prophete was seene there.
- 28 Then came all Judas friendes together, and sayde vnto Jonathas:
- 29 Forsomuch as thy brother Judas is dead, there is none like him to go forth against our enemies, against Bacchides and such as are aduersaries of our owne people:
- 30 Wherefore this day we choose thee for him, to be our prince and captayne, to order our battayle.
- 31 And Jonathas toke the gouernance vpon him at the same time, and ruled in steade of his brother Judas.
- 32 When Bacchides gat knowledge thereof, he sought for to slay hym.
- 33 But Jonathas & Simon his brother perceauing that, fled into the wilderness of Thecoa with all their companie, and pitched their tentes by the water poole of Asphar.
- 34 Which when Bacchides vnderstoode, he came ouer Iordane with all his host vpon the Sabbath day.
- 35 Nowe had Jonathas sent his brother [Ihon] a captayne of the people, to pray his friendes the Nabuthites, that they would lende them their ordinaunce, for they had much.
- 36 So the children of Jamabri came out of Gadaba, and toke Ihon and all that he had, and went their way withall when they had taken it.
- 37 Then came worde vnto Jonathas and Simon his brother, that the children of Jamabri made a great mariage, & brought the bride from Gadaba with great pompe: for she was daughter to one of the noblest princes of Chanaan.
- 38 Wherefore they remembred the blood of Ihon their brother, and went vp, and hyd them selues vnder the shadowe of the mountayne.
- 39 So they lift vp their eyes, and looked, & beholde there was much a do & great preparation: for the bydegrome came forth, and his friendes and his brethren mette them with tympanies, instruments of musicke, and many weapons.
- 40 Then Jonathas and they that were with hym, rose out of their lurking places against them, and slue many of them; and the remnaunt fled into the mountaynes, and they toke all their substance.
- 41 Thus the mariage was turned to mourning, and the noyse of their merytye into lamentation.
- 42 And so when they had auenged the blood of their brother, they turned againe vnto Iordane.
- 43 Bacchides hearing this, came vnto the very border of Iordane with a great power, vpon the Sabbath day.
- 44 And Jonathas sayd to his companie, Let vs get vp, & fight against our enemies: for it standeth not with vs to day, as in time past.
- 45 Behold, our enemies are in our way, the water of Iordane vpon the one side of vs, with bankes, fennes, and woods on the other side, so that there is no place for vs to depart vnto.
- 46 Wherefore crye nowe vnto heauen, that ye may be deliuered from the power of your enemies: So they stroke the battayle.
- 47 And Jonathas stretched out his hande to smyte Bacchides, but he fled backwarde.
- 48 Then Jonathas and they that were with him, leapt into Iordane, & swymmed ouer Iordane vnto the further banke: but the other woulde not passe ouer Iordane after him.
- 49 And there were slayne of Bacchides on that day a thousande men.
- 50 Therefore Bacchides with his host turned againe to Hierusalem, and buyt by the castles and strong holdes that were in Iurie, Jericho, Eniaus, Bethozon, Bethel, Chammata, Phara, and Thopo, with hye walles, with portes, and with lockes:
- 51 And set men to kepe them, that they might vse their malice vpon Israel.
- 52 He walled by the cite Bethsura, Gazara, and the castle, and prouided them with men and vittayles.
- 53 He toke also the chiefest mens houses in the countrey for pledges, & put them in the castle at Hierusalem to be kept.
- 54 Afterwarde in the hundred fiftie and thre yere, in the seconde moneth, Antimus commaunded that they should destroy the walles of the inwarde court

(a) Blood
both requit
blood.

ii Para. x. a.
i. Machab. iij. b

"Or, Phara
rathon.
"Or, Ephraim

I. Machabees.

of the sanctuarie, and he pulled downe and began to destroy the monumentes of the prophetes,

55 But at the same time Alcimus was plagued and smitten with a paultie, and his enterpises were hindered, & his mouth was stopped [by God] so that he could no more speake nor commaunde any of his house concerning his businesse.

56 Thus died Alcimus in great miserie at the same time.

57 And when Bacchides saue that Alcimus was dead, he turned againe to the king: & so the land was in rest two yeres.

58 Then all the vngodly men held a counsell, saying: Behold, Jonathas and his company are at ease, and dwel without care, wherefore let vs bring Bacchides hyther, and he shall take them all in one night.

59 So they went and gaue Bacchides this counsell.

60 which arose to come with a great host, & sent letters priuily to his adherentes which were in Iurie, to take Jonathas and those that were with hym: but they might not, for the other had gotten knowledge of their deuce.

61 And Jonathas toke fyftie men of the countrey, whiche were theringleaders of them, and slue them.

62 Then Jonathas & Simon with their companie departed vnto the cite Bethsabin, whiche lyeth in the wilderness, and repaired the decay therof, and made it strong.

63 when Bacchides knewe this, he gathered all his host, and sent word to them that were in Iurie.

64 Then came he & layed siege to Bethsabin, and fought against it a long season,

and made instrumentes of warre.

65 Forwe Jonathas left his brother Simon in the cite, and went forth hym selfe into the countrey, and came with a certayne number,

66 And slue Odomeras and his brethren, and the chyldren of Phaseron in their tentes, so that he began to be strong and to increase in power.

67 As for Simon and his companie, they went out of the cite, and bent by the instrumentes of warre,

68 And fought against Bacchides, and discomfited him: and Bacchides was forebered, because his counsell and tranayle was in bayne.

69 wherefore he was wroth at the wicked men that gaue him counsell to come into their land, & slue many of them: Then purposed he with his companie to go away into his owne countrey.

70 whereof when Jonathas had knowledge, he sent ambassadours vnto hym for to make peace with hym, and that he shoulde deliuer him his prisoners againe.

71 To the whiche Bacchides consented gladly, and dyd according to his desire: yea & made an oth that he should neuer do him harme all the dayes of his lyfe.

72 So he restored vnto him all the prisoners that he had taken out of the lande of Iuda, and then turned and went his way into his owne land, neither proceeded he any further to come vnto the borders of Iuda.

73 Thus Israel had no more warre, and Jonathas dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

The .x. Chapter.

4 Demetrius desireth to haue peace with Jonathas. 48 Alexander moueth warre against Demetrius. 50 Demetrius is slayne. 51 The friendship of ptolomeus and Alexander.

A 1



In the hundred and threescore yere, came Alexander the sonne of noble Antiochus, and toke ptolomeus, whose citizines receaued him, and there he raygned.

2 When Demetrius heard therof, he ga-

thered an exceeding great host, and went forth against him to fight.

3 wherefore Demetrius sent letters vnto Jonathas with louing wordes, and praysed him greatly.

4 For he sayde: We will first make peace with him, before he bynde him selfe with Alexander against vs:

- 5 Els he shall remember the euyl that we haue done against him, his brother, and his people.
- 6 And so he gaue Jonathas leaue to gather an hoast, to make weapons, & to be confederat with him, and commaunded the pledges that were in the castle to be deliuered vnto him.
- 7 Then came Jonathas to Hierusalem, and read the letters in the audience of al the people, and of them that were in the castle.
- 8 And therefore were they sore afrayde, because they hearde that the king had geuen him licence to gather an hoast.
- 9 Thus were the pledges deliuered vnto Jonathas, which restored them to their parentes.
- 10 Jonathas also dwelt at Hierusalem, and began to buyde vp and to repayre the citie:
- 11 Commaunding the workmen to wall it and the mount Sion rounde about with free stone, to be a strong hold: and so they did.
- 12 As for the heathen that were in the castles whiche Bactrides had made vp, they fled:
- 13 So that euery man left the place, and went into his owne countrey.
- 14 Only at Bethsura remayned certayne of the Iewes, whiche had forsaken the lawe and commaundementes of God, for Bethsura was their refuge.
- 15 Nowe when king Alexander heard of the promises that Demetrius had made vnto Jonathas, and when it was tolde him of the battayles and noble actes which he and his brethren had done, and of the great traouayles that they had taken,
- 16 he sayde: where shall we finde such a man: well, we wil make him our friend, and be confederat with him.
- 17 Upon this he wrote a letter vnto him, with these wordes:
- 18 King Alexander saluteth his brother Jonathas.
- 19 We haue hearde of thee that thou art a ballaunt man, and meete to be our friende:
- 20 wherefore this day we ordayne thee to be the hye priest of thy people, and to be called the kinges friende (Upon this he sent hym a purple clothing, & a crowne of gold) that thou mayest consider what is for our profite, and kepe friendship to:

- warde vs. *loving friends*
- 21 So in the seuenth moneth of the hundred and threescore yere, vpon the solempne feast day of the tabernacles, Jonathas put the holy rayment vpon him: then gathered he an hoast, and prepared many weapons.
- 22 whiche when Demetrius hearde, he was marueylous sory,
- 23 And sayde: Alas what haue we done, that Alexander hath prevented vs, in getting the friendship of the Iewes for his owne defence:
- 24 Yet will I wyte louingly vnto them also, yea and promise them dignities and rewarde, that they may be of my fyde.
- 25 wherevpon he wrote vnto them these wordes: King Demetrius sendeth greeting vnto the people of the Iewes:
- 26 whereas ye haue kept your coneuant to ward vs, and continued in our friendship, not inclining to our enemies, we were glad when we hearde thereof.
- 27 wherefore remayne still and be faythfull to vs, and we shall well recompence you for the thinges that ye haue done on our partie:
- 28 we shal releasse you of many charges, & and geue you rewarde.
- 29 And now I discharge you and all the Iewes from tributes, I forgeue you the customes of salt, and releasse you of the crowne taxes, of the thirde part of scede,
- 30 And halfe the fruite of trees, whiche is myne owne duette, I do releasse them from this day forth, so that they shall not be taken of the laude of Iuda, nor of the thre cities which are added therunto out of Samaria and Galilee, from this day forth, for euermore.
- 31 Hierusalem also, with all thinges belonging therto shalbe holy and free, yea the tythes and tributes shall pertaine vnto it.
- 32 As for the power of the castle whiche is at Hierusalem, I remit and geue it vnto the hygh priest, that he may let in it such men as he shall choole to kepe it.
- 33 I freely deliuer all the Iewes that are prisoners throughout all my realme, so that euery one of them shalbe free from paying any tribute, yea euen of their cattell.
- 34 All the solempne feastes, Sab-

i. Machabees.

batches, & the moones, the dayes appointed, the three dayes before and after the feast, shalbe free for all the Iewes in my realme.

35 So that in them no man shall haue power to do any thing, or to bere any of them in any maner of cause.

36 There shall thirtie thousand also of the Iewes be written by in the kinges booke, and haue their wages payed as all other men of warre of the kinges should haue: and of them shalbe ordeyned certayne to kepe the kinges strong holdes,

37 And some of them shalbe set ouer the kinges secret affaires: and their gouernours and princes shalbe of them selues, and lyue after their owne lawes, as the king hath commaunded in the lande of Iuda.

38 And the three cities that are fallen vnto Iurie from the countrey of Samaria, shalbe taken as Iurie, and be vnder one, neither be subiect to any straunge lord, but to the hie priest.

39 As for Ptolomais and the land pertayning therto, I geue it vnto the sanctuarie at Iherusalem, for the necessarie expences of the holy thinges.

40 Moreouer, I will geue euery yere fyftee thousande sicles of siluer of the kinges reuenues, out of the places appertayning vnto me.

41 And all the ouerplus which they haue not payed for thinges due, as they dyd in the former yeres, from hencefoorth they shall geue it towarde the workes of the temple.

42 And besides this, the fyue thousande sicles of siluer which they receaued yere ly of the account appoynted for the interteyningment of the sanctuarie these yeres passed, euen these thinges shalbe releassed, because they appertaine to the priestes that minister.

43 Item, Whosoever they be that flee vnto the temple at Iherusalem, or within the liberties therof, where as they are fallen into the kinges daunger for any maner of businesse, they shalbe pardoned, and all the goodes that they haue in my realme shalbe free.

44 For the buyding also and repaying of the worke of the sanctuarie, expences shalbe geuen out of the kinges reuenues:

45 And for the making of the walles

rounde about Iherusalem, for the breaking downe of the olde, and for the setting by of the strong holdes in Iurie, shall the costes and charges be geuen out of the kinges reuenues.

46 But when Ionathas and the people hearde these wordes, they gaue no credence vnto them, neither receaued them: for they remembred the great wickednesse that he had done vnto Irael, and howe sore he had vexed them.

47 Wherefore they agreed vnto Alexander, for he was a prince that had dealt friendly with them, and so they stood by him allway.

48 Then gathered king Alexander a great host, and brought his armie against Demetrius: i. Mac. vii. d. Iosep. c. i. lib. xii.

49 So the two kinges stroke battayle together, but Demetrius host fled, and Alexander folowed after, and fell vpon them.

50 A nightie sore fild was it, continuing till the sunne went downe: and Demetrius was slayne the same day.

51 And Alexander sent ambassadours vnto Ptolomi the king of Egypt, with these wordes, saying:

52 Forsomuch as I am come againe to my realme, and am set in the throne of my progenitours, and haue gotten the dominion, ouercommed Demetrius,

53 Conquered the lande, & striken a fild with hym, so that we haue discomfited both hym and his host, and sit in the throne of his kingdome:

54 Let vs nowe make friendship together, geue me thy daughter to wyfe, so that I be thy sonne in lawe, and both geue thee rewarde, and her accordyng to thy dignitie.

55 Ptolomi the king gaue answer, saying: happy be the day wherein thou art come againe to the lande of thy progenitours, and set in the throne of their kingdome.

56 And nowe will I fulfill thy wryting: but meete me at Ptolomais, that we may see one another, and that I may marry my daughter vnto thee accordyng to thy desire.

57 So Ptolomi went out of Egypt with his daughter Cleopatra, and came vnto Ptolomais in the hundred threescore and two yere,

58 where king Alexander mette hym: and he gaue Alexander his daughter Cleo-

Cleopatra, and married them at Ptolomais with great worship, like as the manner of kinges is to be.

59 Then wrote king Alexander vnto Jonathas, that he shoulde come and meete him.

60 So he went honorably vnto Ptolomais, & there he mette the two kinges, and gaue them and their friendes great presentes of golde and siluer, and founde fauour in their sight.

61 And there came together against Jonathas certayne wicked men and vngenerous persons of Israel, making complayntes of him: but the king regarded them not.

62 As for Jonathas, the king commaunded to take of his garmentes, & to clothe him in purple: and so they did. Then the king appoynted him to sit by him,

63 And sayde vnto his princes: Go with him into the middelt of the citie, & make a proclamation, that no man complayne against him of any matter, and that no man trouble him for any maner of cause.

64 So it happened, that when his accusers sawe the worship whiche was proclaimed of him, & that he was clothed in purple, they fled euery one.

65 And the king made much of him, wrote hym among his chiefe friendes, made hym a duke, and partaker of his dominion.

66 * Thus Jonathas went againe to Hierusalem with peace and gladnesse.

67 In the hundred threescore & fyfte yere, came Demetrius, the sonne of Demetrius, from Creta, into his fathers lande:

68 wherof when Alexander heard tell, he was right sorry, and returned vnto Antioch.

69 And Demetrius chose * Apollonius, whiche had the gouernance of Cilicia, to be his captayne: So he gathered a great host, and came vnto Iamnia, & sent worde vnto Jonathas the hygh priest, saying:

70 Darest thou withstande vs thy selfe alone: As for me, I am but laughed to scorne, and shamed, because thou diddest vaunte thy strength against vs in the mountaynes.

71 Now therfore, if thou trustest in thyn owne strength, come downe to vs into the playne felde, & there let vs trye the

matter together, for thou shalt knowe that I haue the strength of many cities,

72 And shalt knowe who I am, and the other that stand by me, which say, That your foote is not able to stande before our face, for thy fathers haue ben wyse chased in their owne lande.

73 And nowe howe wilt thou be able to abyde so great an host of horsemen and footemen in the felde, where as is neither rocke, stone, nor place to flee vnto:

74 When Jonathas hearde the wordes of Apollonius, he was moued in his mynde, wherfore he chose ten thousand men, and went out of Hierusalem: and Simon his brother mette hym for to helpe hym.

75 And they pitched their tentes at Joppa: but the citie kept hym forth, for Apollonius garrison was in Joppa.

76 Then Jonathas layed siege to it, and they that were in the citie for very feare let him in: and so Jonathas wan Joppa.

77 Apollonius hearing of this, toke thre thousand horsemen, with a great host on foote, and went to Azotus as though he woulde go further, and came immediately into the playne felde, because he had so many horsemen, and put his trust in them.

78 So Jonathas folowed vpon hym to Azotus, and the army skirmished with his reerward, and there they stroke the battayle.

79 Nowe had Apollonius left a thousand horsemen behynde them priuily in the tentes.

80 And when Jonathas knewe that such wayte was layed behynde them, they went rounde about the enemies host, and shot dartes at the people from the morning to the euening.

81 As for Jonathas people, they kept their order as he had commaunded them, and the enemies horses were weery.

82 Then brought Simon forth his host, and set them against the footemen (for the horsemen were weery already:) So he discomfited them, and they fled.

83 And they that were scattered in the felde, gat them to Azotus, and came into the temple of Dagon their idoll, that they might there saue their liues.

I. Machabees.

i. Mach. xi. a

- 84 But Jonathas set fire vpon Azotus and all the cities rounde about it, and toke their goodes, and brent vp the temple of Dagon, with all them that were fled into it.
- 85 Thus were slayne and brent welnye cyght thousande men.
- 86 So Jonathas remoued the hoast from thence, and brought them to Ascalon, where the men of the citie came foorth, and mette him with great worship.

- 87 After this, went Jonathas and his hoast againe to Hierusalem, with great substance of good.
- 88 And when king Alexander heard these thinges, he thought to do Jonathas more worship:
- 89 And sent him a collar of gold, as the vse is to be geuen vnto such as are of the kinges next blood: he gaue him also the citie of Accaron, with the landes belonging therto, in possession.

The .xi. Chapter.

1 The discention betwixt Ptolomeus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius raigneth after the death of Ptolomeus. 22 Sion is besieged of Jonathas. 42 Demetrius seeing that no man resisteth hym, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius. 60 Demetrius is deliuered by the succour of Jonathas. 63 After his deliuerance he breaketh his couenaunt that he had made.

A 1



And the king of Egypt gathered an hoast like the sande that lyeth vpon the sea shore, and many shippes, and went about thoroow discepte to obtayne the kingdome of Alexander, and to loyne it vnto his owne realme.

- 2 Vpon this he toke his iourney into Syria, vsing gentle wordes, so that he was letten into the cities, and men came foorth to meete hym: for king Alexander had commaunded them so to do, because he was his father in lawe.

- 3 Nowe when Ptolomi entred into any citie, he left men of warre to kepe it: and this he did thoroowout all the cities.

ii. Mach. x. c

- 4 And when he came to Azotus, they shewed hym the temple of Dagon, and Azotus that was brent vp, with the other thinges which were destroyed, the dead bodies cast abrode, and the graues that they had made by the way side for such as were slayne in the fiede.

- 5 And tolde the king that Jonathas had done all these thinges, to the intent they might get him euill will: But the king sayde not one worde therto.

- 6 And Jonathas mette the king with great honour at Ioppa, where they saluted one an other, and toke their rest.

- 7 So when Jonathas had gone with the king vnto the water that was called Eleutherus, he turned againe to Hierusalem.

- 8 Nowe Ptolomi had gotten the dominion of the cities vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

- 9 And sent ambassadours vnto Demetrius, saying: Come, let vs make a bonde betwixt vs, so shall I geue thee my daughter that Alexander hath, and thou shalt raigne in thy fathers kingdome.

- 10 I repent that I gaue Alexander my daughter, for he goeth about to slay me.

- 11 And thus he slaundered Alexander, because he woude haue had his realme.

- 12 Thus he toke his daughter from him, gaue her vnto Demetrius, and forsoke Alexander: so that his malice was openly knowen.

- 13 And Ptolomi came to Antioch, where he set two crownes vpon his owne head, the crowne of Egypt, and of Asia.

- 14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places had rebelled against hym.

- 15 But when Alexander hearde of this, he came to warre against hym: So king Ptolomi brought foorth his hoast, and mette him with a nightie power, and chased him away.

- 16 Then fled Alexander into Arabia, there to be defended: and king Ptolomeus honour increased.

- 17 And Zabdiel the Arabian snote of Alexanders head, and sent it vnto Ptolomi.

- 18 But the thirde day after died king Pto

B

C

Pto

Iosep. ci. vii.
lib. xiii.

ptolomihym selfe, and they whom he had set in the strong holdes, were slayne one of another.

19 And Demetrius raigned in the hundred thre score and seuenth yere.

20 At the same time gathered Jonathas them that were in Iurie, to lay siege vnto the castle which was at Hierusalem, & so they made many instrumentes of warre against it.

21 Then went there certayne vngodly persons, whiche hated their owne people, vnto king Demetrius, and told hym that Jonathas besieged the castle.

22 So when he hearde it, he was angry, and immediatly came vnto ptolomais, & wrote vnto Jonathas, that he should not lay siege to the castle, but come and speake with hym at ptolomais in all haste.

23 Neuer thelesse, when Jonathas heard this, he commaunded to besige it: he chose also certayne of the elders and priestes of Israel, and put hym selfe in peryll.

24 And toke with hym golde, silver, clothyng, and diuers presentes, and went to ptolomais vnto the king, and founde hym gracious.

25 And though certayne vngodly men of his owne people made complayntes vpon hym,

26 Yet the king intreated hym, like as his predecessours had done before, and promoted hym in the sight of all his friendes.

27 Confirmed hym in the hye priesthood with all the worship that he had afore, and made hym his chiefe friend.

28 Jonathas also desired the king that he woulde make Iurie free, with the thre head cities of Samaria, and the landes pertyning therto: vpon this did Jonathas promise hym thre hundred talentes.

29 Wherunto the king consented, and gaue Jonathas wryting of the same, conteyning these wordes:

30 King Demetrius sendeth greeting vnto his brother Jonathas, and to the people of the Iewes.

31 We sende you here a copie of the letter which we did write vnto our cosen Lathenus concerning you, that ye shoulde knowe it.

32 King Demetrius sendeth greeting vnto Lathenus his father.

33 For the faythfulnesse that our friendes the people of the Iewes kepe vnto vs, and for the louing kindnesse which they beare towarde vs, we are determined to do them good.

34 Wherfore we assigne vnto the coastes of Iudea the thre gouernementes, Askerania, Lydda, and Ramatha, whiche are added vnto Iurie from Samaria and all the landes pertyning therevnto, to be freely separated for such as do sacrifice in Hierusalem, both concerning the paymentes whiche the king toke yere by aforetime, & the fruite also of the earth and trees:

35 As for other tithes and tributes that belonged vnto vs, we discharge them therof from this time forth.

36 In like maner we graunt vnto them all the customes of salt, & croune taxes, which were brought vnto vs: and this freedome shal they haue firme and stedfast from this time forth for evermore.

37 Therefore see that ye make a copie of these our letters, and deliuer it vnto Jonathas, that it may be set vpon the holy mount in a conuenient place.

38 After this, when Demetrius the king sawe that his land was in rest, and that no resistance was made against him, he sent away all his host, euery man to his owne place, except certayne bandes of straungers, whom he brought from the Iles of the heathen: wherfore all his fathers host hated hym.

39 Now was ther one Tryphon that had ben of Alexanders part afore, whiche when he saw that all the host murmured against Demetrius, he went to Samalcue the Arabian, that brought vp Antiochus the sonne of Alexander,

40 And lay foze vpon him to deliuer hym this young Antiochus, that he might raine in his fathers steade: he tolde him also what great euill Demetrius had done, & how his men of warre loued him not: & so remayned there a long season.

41 And Jonathas sent vnto king Demetrius, to driue them out which were in the castle at Hierusalem, and those that were in the fortresses, for they byd Israel great harme.

42 So Demetrius sent word vnto Jonathas, laying, I will not only do these thinges for thee and thy people: but at tyme conuenient I wil do both thee and thy people great worship.

I. Machabees.

- 43 But now thou shalt do me a pleasure if thou wilt sende me men to helpe me: for all myne armie is gone fro me.
- 44 So Jonathas sent hym three thousand strong men vnto Antioch, & they came vnto the king, wherefore the king was very glad at their coming.
- 45 But they that were of the cite, euen an hundred and twentie thousand men, gathered them together in the midst of the cite, & would haue slaine the king:
- 46 whiche fled into his court, and the citezins kept the streetes of the cite, and began to fight.
- 47 Then the king called for the Jewes helpe, which came vnto him altogether, and went abrode thorow the cite,
- 48 And sune the same day an hundred thousand men, set fire vpon the cite, and gat many spoiles in that day, and deliuered the king.
- 49 So when the citezins sawe that the Jewes had gotten their will of the cite, and they them selues disapointed of their purpose, they made their supplication vnto the king, saying:
- 50 Graunt vs peace, and let the Jewes cease from troubling vs and the cite,
- 51 And vpon this they cast away their weapons. Thus they made peace, and the Jewes gat great worship in the sight of the king and in the sight of all that were in his realme, and were spoken of throughout the kingdome: and so they came againe to Hierusalem with great goodes.
- 52 So the king Demetrius sate in the thron of his kingdome, and had peace in his lande.
- 53 Nevertheless, he dissembled in all that euer he spake, and withdrew hym selfe from Jonathas, neither rewarded him accordiug to the benefites which he had done for hym, but troubled hym very sore.
- 54 After this came Tryphon againe with young Antiochus, which reigned & was crowned king.
- 55 Then there gathered vnto him all the men of warre whom Demetrius had put away, these fought against Demetrius: which fled and turned his backe.
- 56 So Tryphon toke the Elephantes, and wan Antioche.
- 57 And young Antiochus wrote vnto Jonathas, saying: I confirme thee in thy priesthood, and make thee ruler of foure countreys, that thou mayst be a friende of the kinges.
- 58 Vpon this he sent hym golden vessels to be serued in, and gaue hym leane to drinke in golde, to be clothed in purple, and to weare a collar of golde.
- 59 He made his brother Simon also captain, from the coastes of Tyris vnto the borders of Egypt.
- 60 Then Jonathas toke his iourney, and went thorow the citie beyonde the water of Iordane, and all the men of warre of Syria gathered them vnto hym for to helpe hym: So he came vnto Ascalon, & they of the cite receaued hym honorably.
- 61 And from thence went he to Gaza, but they would not let hym in: wherefore he layed siege vnto it, burning vp and spoiling the places that were about the cite.
- 62 And the citezins of Gaza submitted them selues vnto Jonathas, which made peace with them: but toke of their sonnes to pledge, sent them to Hierusalem, and went thorow the countrey vnto Damascus.
- 63 Now when Jonathas heard that Demetrius princes were come into Cades which is in Galilee, with a great host, purposing to dreyue him out of the countrey:
- 64 He came against them, and left Simon his brother in the lande.
- 65 And Simon came to Bethsura, and layed siege to it a long season, and discomfited them.
- 66 So they desired to haue peace with hym: which he graunted them, & afterwarde put them out from thence, toke the cite, and set men to kepe it.
- 67 And Jonathas with his host came to the water of Genesar, and betimes in the morning gat them to the playne felde of Azor:
- 68 And behold, the hostes of the heathen mette them in the felde, & layed watch for them in the mountaynes:
- 69 So that when Jonathas came against them, the other which were layed to watch rose out of their places and fought;
- 70 And they that were of Jonathas side fled euery man, & there was not one of them left, except Nathathias the sonne of Absalomus, and Judas the sonne of Calphi the captain of the host.
- 71 Then

71 Then Jonathas rent his clothes, layde earth vpon his head, ⁶ made his prayer,

72 And turned againe to them in the fildes, where they fought together, and he put them to flight.

73 Now when his olde men that were fled, salve this, they turned againe vnto

him, and helped him to folowe vpon all their enemies vnto their tentes at Cades, and there they camped.

74 So there were slaine of the heathen the same day three thousand men, and Jonathas turned againe to Iherusalem.

The .xij. Chapter.

1 Jonathas sendeth Ambassadors to Rome, 2 and to the people of Sparta to renue their couenaunt of frendship. 20 Jonathas putteth to flight the princes of Demetrius. 40 Tryphon taketh Jonathas by deceite.

1 **J**onathas seeing that the time was meete for him, chose certaine men, and sent them vnto Rome for to stablish and to renue the frendship with them:

2 He sent letters also vnto Sparta, and to other places in lyke maner.

3 So they went vnto Rome, and entred into the counsel, and saide: Jonathas the hie priest & the people of the Jewes, sent vs vnto you for to renue the olde frendship and bonde of loue.

4 Upon this the Romanes gaue them free passortes, that men shoulde leade them home into the land of Iuda peaceably.

5 And this is the copie of the letters that Jonathas wrote vnto the Spartians.

6 Jonathas the hie priest, with the elders, priestes, and the other people of the Jewes, sende greeting vnto the Spartians their brethren.

7 There were letters sent long ago vnto Onias the hie priest, from Arius which then raigned among you, that ye are our brethren, as the copie here vnder written doth specifye.

8 And Onias entreated the Ambassadour that was sent honorably, and receaued the letters, wherein there was mention made of the bonde of loue and frendship.

9 But as for vs, we neede no such wrytynges, for why? we haue holy bookes of scripture in our handes to our comfort.

10 Neuerthelesse, we had rather sende vnto you, for the renuing of the brotherhood and frendship, lest we shoulde be straunge vnto you: for it is long since the time that ye sent worde vnto vs.

11 Wherefore, in the sacrifices that we offer, and other cecenionies vpon the hie solempne dayes, and other, we alway remember you without ceassing, lyke as reason is, and as it becommieth vs to thinke vpon our brethren,

12 Wea, and are right glad of your prosperous honour.

13 And though we haue had great troubles and warres, so that the kinges about vs haue fought against vs:

14 Yet woulde we not be greuous vnto you, nor to other of our louers & frendes in these warres.

15 For we haue had helpe from heauen that hath succoured vs, so that we are deliuered, and our enemies subdued.

16 Wherefore we chose Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renue the olde bonde of frendship and lone with them.

17 We commaunded them also to come vnto you, to salute you, and to deliuer you our letters concerning the renouation of our brotherhood.

18 And now ye shal do right wel to geue vs an aunswere thereunto.

19 And this is the copie of the wryting which Arius the king of Sparta sent vnto Onias.

20 Arius the king of the Spartians, sendeth greeting vnto Onias the hie priest:

21 It is founde in wryting, that the Spartians and Jewes are brethren, & come out of the generation of Abraham:

22 And now forsomuch as this is come to our knowledge, ye shal do wel to write vnto vs of your prosperitie.

23 As for vs, we haue wrytten our minde vnto you, our cattaille and goodes are yours, and yours ours: these thinges haue we commaunded to be shewed vnto you.

I. Machabees.

- you.
- 24 When Jonathas heard that Demetrius princes were come forth to fight against him with a greater host then afore,
- 25 He went from Hierusalem, and met them in the land of Beniamin: for he gaue them not space to come into his owne countrey.
- 26 And he sent spies vnto their tentes, which came againe and tolde him that they were appoynted to come vpon him in the night season.
- 27 Wherefore when the sunne was gone downe, Jonathas commaunded his men to watch all the night, and to be redie with weaponis for to fight, and set watchmen rounde about the host.
- 28 But when the aduersaries heard that Jonathas was redie with his men to the battaile, they feared, & were afraid in their heartes, and kindled fires in their tentes, brake vp, and gat them away.
- 29 Neuerthelesse, Jonathas and his company knewe it not till the morning, for they sawe the fires burning.
- 30 Then Jonathas folowed vpon them, but he might not ouertake the, for they were gone ouer the water Eleutherus.
- 31 So Jonathas departed vnto the Arabians, which were called Zabadei, sue them, and toke their goodes.
- 32 He proceeded further also, and came vnto Damascus, and went through all the countrey.
- 33 But Simon his brother toke his iourney, and came to Ascalon, and to the next strong holdes, departing vnto Joppa, and ban it,
- 34 (For he heard that they would deliuer the holde to them that toke Demetrius parte) wherefore he set men of warre in the cite to kepe it.
- 35 After this came Jonathas home againe, and called the elders of the people together, and deuised with them for to build vp the strong holdes in Iurie,
- 36 And to make the walles of Hierusalem higher, to set vp an hie wall betwixt the castle and the cite, for to separate it from the cite, that it might be alone, and that men should neither bye nor sell in it.
- 37 Vpon this, they came together for to builde vp the cite, and forsomuch as the wall vpon the brooke of the east side, called Caphetetah was fallen downe, repaired it.
- 38 And Simon set vp Adiada in Sepheila, and made it strong, setting portes and lockes vpon it.
- 39 Now when Tryphon purposed to raigne in Asia, to be crowned, and to slay the king Antiochus: I. Mac. xii.
- 40 He was afraide that Jonathas would not suffer him, but fight against him: wherefore he went about to take Jonathas and to kill him: So he departed, and came vnto Bethsan.
- 41 Then went Jonathas forth against him to the battaile with fourtie thousand chosen men, and came vnto Bethsan also:
- 42 But when Tryphon sawe that Jonathas came with so great an host to destroy him, he was afraide:
- 43 And therefore he receaued him honorably, commended him vnto all his friendes, and gaue him rewarde, and commaunded his men of warre to be as obedient vnto him, as to him selfe:
- 44 And saide vnto Jonathas, why hast thou caused this people to take such trauaile, seeing there is no warre betwixt vs?
- 45 Therefore sende them home againe, and choose certaine men to wayte vpon thee, and come thou with me to Ptolomais: for I wyll geue it thee, with the other strong holdes, men of warre, and their officers: as for me, I must depart, this is onely the cause of my coming.
- 46 Jonathas beleied him, and did as he saide, putting away his host, which went into the lande of Iuda.
- 47 He kept but thre thousand by him, whereof he sent two thousand into Galilee, and one thousand went with him selfe.
- 48 Now as soone as Jonathas entred into Ptolomais, the citezens sparred the gates of the cite, and toke him, and sue all them with the sworde that came in with him.
- 49 Then sent Tryphon an host of footemen and horsmen into Galilee, and into the great plaine field, to destroy all Jonathas company:
- 50 But when they knewe that Jonathas was taken, and all they saie that waited vpon him, they toke counsell together, and encouraged one another, and came forth against them reddie to fight.
- 51 So

- 51 So when they which folowed vpon them, saue that it was a matter of lyfe, they turned backe againe.
52 As for the other, they went into the lande of Iuda peaceably, and bewayled Ionathas: and them that were with him right sore: and Israel made great

lamentation.

- 53 Then all the heathen that were round about them, sought to destroy them:
54 For they said, Now haue they no captaine, nor any man to helpe them, therefore let vs ouercome them, and roote out their name from among men.

The .xiiij. Chapter.

1 After Ionathas was taken, Simon is chosen captaine, 17 of whom Tryphon taking his children and money for the redemption of Ionathas, killeth him and his children.
2 The graue of Ionathas, 31 Tryphon killeth Antiochus, and possesseth the realme, 35 Demetrius taketh truce with Simon, 41 Simon winneth Gaza, 50 He possesseth the towne of Sion, 53 He maketh his sonne John captaine.

- 1 **N**OWE when Simon heard that Tryphon gathered a great host to come into the lande of Iuda, and to destroy it,
2 And saw that the people was in great fearfulness and care: he came by to Hierusalem, and gathered the people together,
3 And gaue them exhortation, saying: We know what great battailes I and my brethren and my fathers house haue fought for the lawe and the sanctuarie, and what manner of troubles we haue seene.
4 Through occasion whereof, * all my brethren are slaine for Israels sake, and I am left alone.
5 And now let not me spare myne owne lyfe in any manner of trouble, for I am no better then my brethren:
6 But wyll auenge my people and the sanctuarie, our children and our wyues: for all the heathen are gathered together to destroy vs, of very malice.
7 At these wordes the heartes of the people were kindled together,
8 So that they cried with a loude voyce, saying: Thou shalt be our captaine, in steade of Judas and Ionathas thy brethren:
9 Order thou our battaile, and whatsoever thou commaundest vs, we shall do it.
10 So he gathered all the men of warre, making haste to finishe all the walles of Hierusalem, which he made strong rounde about.
11 Then sent he Ionathas the sonne of Absalomus with a freshe host vnto Joppa, which droue them out that were

in the castle, and remained there him selfe.

- 12 Tryphon also remoued from Ptolomais with a great armie, to come into the lande of Iuda, and Ionathas with him, in warde.
13 And Simon pitched his tentes at Ad-dus before the plaine fielde.
14 But when Tryphon knewe that Simon stood by in steade of his brother Ionathas, and that he would warre against him, he sent messengers vnto him, saying:
15 Where as we haue kept Ionathas, thy brother, it is for money that he is owing in the kinges account, concerning the busines that he had in hande.
16 Wherefore, sende now a hundred talentes of siluer and his two sonnes for suretie (that when he is letten forth, he shal not forsake vs) and we shall sende him againe.
17 Neuerthelesse, Simon knewe that he dissembled in his wordes: yet commaunded he the money and children to be deliuered vnto him, lest the Israelites might haue hated him,
18 And saide, Because he sent him not the money and the children, therefore is Ionathas dead.
19 So Simon sent him the children and an hundred talentes: but he dissembled, and would not let Ionathas go.
20 Afterwarde came Tryphon into the lande to destroy it, and went rounde about by the way that leadeth vnto Ad-dor: But wheresoener they went, thither went Simon and his host also.
21 Now they that were in the castle, sent messengers vnto Tryphon, that he should make haste to come by the wilderness, and to sende them bitailes.

I. Machabees.

- 22 And Tryphon made redie al his horsemen to come the same night: neuertheless, it was a very great knowe, so that he came not because of the knowe, but he remoued and went into the countrey of Galaad.
- 23 And when he dune nye Baschama, he slue Jonathas and his sonnes there,
- 24 And then turned for to go home into his owne lande.
- 25 Then sent Simon for to fetch his brothers dead carse, and buried it in Poddin his fathers cite.
- 26 So al Israel bewayled him with great lamentation, and mourned for him very longe.
- 27 And Simon made vpon the sepulchre of his father and his brethren, a building, hie to loke vnto, of free stone, be hinde and before,
- 28 And set vp seuen pillers vpon it one against another, for his father, his mother, and foure brethren,
- 29 And set great pillers rounde about them, with armes vpon them for a perpetual memorie, and carued shippes beside the armes, that they might be seene of men sayling in the sea.
- 30 This sepulchre which he made at Poddin, standeth yet vnto this day.
- 31 * Nowe as Tryphon went forth to walke with the young king Antiochus, he slue him trayterously,
- 32 And reigned in his steade, crowned him selfe king of Asia, and did much euill in the lande.
- 33 Simon also built vp the castles in Iudrie, making them strong with hie towers, great walles, portes and lockes, and layde vp bitailes in the stronge holdes.
- 34 And Simon chose certaine men, & sent them to king Demetrius, to desire him that he would discharge the lande from all bondage, for Tryphon had spoyled it very sore.
- 35 Whereupon Demetrius the king answered him, and wrote vnto him, after this maner:
- 36 Demetrius the king sendeth greeting vnto Simon the hie priest his friend, with the elders & people of the Jewes:
- 37 The golden crowne and precious stone that ye sent vnto vs, haue we receaved, and are redie to make a stedfast peace with you, yea and to write vnto our officers for to releafe you, concerning the thinges wherein we made you free.
- 38 And the appoyntment that we make with you, shalbe firme and stable: the strong holdes which ye haue builded, shalbe your owne.
- 39 As for any oversight or fault committed vnto this day, we forgene it, and the crowne tax that ye ought vs also: And where as was any other tribute in Hierusalem, it shall now be no tribute:
- 40 And loke who are meete among you to be in our court, let them be written vp, that there may be peace betwixt vs.
- 41 Thus the yoke of the heathen was taken from Israel, in the hundred and seuentith yere.
- 42 And the people of the Jewes began to write in their letters and actes on this maner: * In the first yere of Simon the hie priest, a gouernour and prince of the Jewes.
- 43 In those dayes went Simon vnto Gaza, & besieged it rounde about, where he set vp ordinaunce of warre, and wane a towre, which he toke.
- 44 So they that gat into the towre, lept into the cite, which was in a great feare:
- 45 Insonmuch that the people of the cite rent their clothes, and clymed vp vpon the walles, with their wiues and children, beseeching Simon to be at one with them, saying:
- 46 O rewarde vs not after our wickednesse, but be gracious vnto vs, [and we shall do thee seruice.]
- 47 Then Simon for very pittie woulde fight no more against them, but put them out of the cite, and caused the houses wherein the images were, to be clenfed, and so entered the cite with psalmes of prayse, geuing thanks vnto the Lorde.
- 48 So when he had cast all abhominations out of the cite, he set such men in it as kept the lawe of God, and made the cite strong, and builded a dwelling place for him selfe.
- 49 Now when they in the castle at Hierusalem were kept so straightly that they coulde not come forth nor go into the countrey, & might neither bye nor sel, they were very hungry, and many of them famished to death:
- 50 Insonmuch that they besought Simon to be at one with them, which he graunted them: So he put them out from thence, and clenfed the castle from filthinesse.

51 And vpon the twentie and thre day of the second moneth, in the hundred threescore and eleuenth yere, they entred into it with thankesgeuing, and braunches of paulme trees, with harpes, croudes, tymbales, and lutes, singing psalmes and songes of praise vnto God, for that the great enemy of Israel was ouercome.

52 And Simon ordained that the same

day shoulde be kept euery yere with gladnesse,

53 And made strong the hill of the temple that was beside the castle, where he dwelt him selfe with his company.

54 Simon also perceauing that Jhon his sonne was a mightie man of armes, made him captaine of all the hostes, and caused him to dwell at Gaza. ^{11. 27.} ^{11. 28.} ^{11. 29.} ^{11. 30.} ^{11. 31.} ^{11. 32.} ^{11. 33.} ^{11. 34.} ^{11. 35.} ^{11. 36.} ^{11. 37.} ^{11. 38.} ^{11. 39.} ^{11. 40.} ^{11. 41.} ^{11. 42.} ^{11. 43.} ^{11. 44.} ^{11. 45.} ^{11. 46.} ^{11. 47.} ^{11. 48.} ^{11. 49.} ^{11. 50.} ^{11. 51.} ^{11. 52.} ^{11. 53.} ^{11. 54.} ^{11. 55.} ^{11. 56.} ^{11. 57.} ^{11. 58.} ^{11. 59.} ^{11. 60.} ^{11. 61.} ^{11. 62.} ^{11. 63.} ^{11. 64.} ^{11. 65.} ^{11. 66.} ^{11. 67.} ^{11. 68.} ^{11. 69.} ^{11. 70.} ^{11. 71.} ^{11. 72.} ^{11. 73.} ^{11. 74.} ^{11. 75.} ^{11. 76.} ^{11. 77.} ^{11. 78.} ^{11. 79.} ^{11. 80.} ^{11. 81.} ^{11. 82.} ^{11. 83.} ^{11. 84.} ^{11. 85.} ^{11. 86.} ^{11. 87.} ^{11. 88.} ^{11. 89.} ^{11. 90.} ^{11. 91.} ^{11. 92.} ^{11. 93.} ^{11. 94.} ^{11. 95.} ^{11. 96.} ^{11. 97.} ^{11. 98.} ^{11. 99.} ^{11. 100.}

The .xiiij. Chapter.

1 Demetrius is overcome of Arsaces. 11 Simon being captaine, there is great quietnesse in Israel. 13 The couenaut of frendship with the Romanes and with the people of Sparta is renewed.

In the hundred threescore and twelfth yere, gathered king Demetrius his host, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 Now when Arsaces the king of Persia and Media, heard that Demetrius was entred within his borders, he sent one of his princes to take him alive, [and to bring him vnto him.]

3 So he went and slue Demetrius host, take him selfe, brought him to Arsaces, which kept him in warde.

4 And all the lande of Iuda was in rest so long as Simon liued, for he sought the wealth of his people, therefore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon wane the cite of Joppa also for an haven to lye, and made it an entrance into the Isles of the sea:

6 He enlarged the borders of his people, and conquered them more lande:

7 He gathered vp many of their people that were prisoners, he had the dominion of Gaza, Bethsua, and the castle which he cleansed from filthynes, and there was no man that resisted him.

8 So that euery man tilled his ground in peace, the lande of Iuda and the trees gaue their fruite and increase.

9 The elders sate all in iudgement, and toke their deuce for the wealth of the lande, the young men put on worshippe and harnesse vpon them.

10 He prouided bitailes for the cities, and made goodly strong holdes of them, so that the fame of his worship was spo-

ken of vnto the ende of the worlde.

11 * For he made peate throughout the lande, and Israel was full of mirth and ioy. Le. xxvi. a.

12 Euery man sate vnder his vine & figge trees, and there was no man to fraye them away.

13 There was none in the lande to fight against them, for then the kinges were overcome.

14 He helped those that were in aduersitie among his people, he was diligent to see the lawe kept: as for such as were vngodly and wicked, he toke them away.

15 He set vp the sanctuary, and increased the holy vessels of the temple.

16 When the Romanes and Spartians had gotten worde that Jonathas was dead, they were right soyr:

17 But when they heard that Simon his brother was made hie priest in his steade, and how he had wonne the land againe with the cities in it:

18 They wrote vnto him in tables of brasse, to renew the frendship and bonde of loue which they had made afore with * Judas * and Jonathas his brethren. i. Mac. viii. c. and xii. a.

19 which writings were read before the congregation at Iherusalem. And this is the copie of the letters that the Spartians sent:

20 The Senatours and citizens of Sparta send greeting vnto Simon the great priest, with the elders, priestes, and the other people of the Iewes their brethren:

21 When your Ambassadors that were sent vnto our people, certified vs of your worship, honour, & prosperous wealth: we

I. Machabees.

- We were glad of their coming,
- 22 And haue written the ambassage in the publike recordes in this maner: [namely] that Ninnienus the sonne of Antiochus, and Antipater the sonne of Jason the Jewes ambassadours, are come vnto vs, for to renewe the olde friendship with vs.
- 23 Upon this the people consented, that the men should be honorably intreated, and that the copie of their ambassage should be written in the speciall booke of the people for a perpetuall memorie vnto the Spartians, yea and that we should send a copie of the same vnto Simon the great priest.
- 24 After this, did Simon send Ninnienus vnto Rome, with a golden shield of a thousand pound weight, to confirme the friendship with them.
- 25 Which when the Romanes vnderstoode, they saide: What thanks shall we recompence againe vnto Simon and his children?
- 26 For he and his brethren and the house of his father, hath stablished Israel, and overcome their enemies, wherefore they graunted him to be free, and confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.
- 27 The copie of the writing is this: The eighteenth day of the moneth Elul, in the hundred threescore and twelfth yere, in the third yere of Simon the high priest,
- 28 In the great congregation of the prielies, rulers of the people, and elders of the countrey at Saraniel, were these wordes openly declared:
- 29 Forasmuch as there was much warre in our lande, therefore Simon the sonne of Mathathias come of the children of Jarib, & his brethren put them selues in perill, and resisted the enemies of their people, that their sanctuary and lawe might be maintayned, and did their people great worship.
- 30 Jonathan in lyke maner, after that he had governed his people and ben their high priest, dyed, and lyeth buried beside his elders.
- 31 After that would their enemies haue troden their holy thinges vnder foote, destroyed their lande, and vtterlie wasted their sanctuary.
- 32 Then Simon withstoode them, and fought for his people, spent much of his olde money, weaponed the valiant men of his people, gaue them wages,
- 33 Made strong the cities of Iuda, with Bethsura that lyeth vpon the borders of Iurie, where the ordinance of their enemies laye sometime, and set Jewes there for to kepe it.
- 34 He made fast Joppa also which lyeth vpon the sea, and Gaza that bordereth vpon Azotus, where the enemies dwelt afore, and there he set Jewes to kepe it: and whatsoever was meete for the subduing of the aduersaries, that layed he therein.
- 35 Now when the people sawe the noble actes of Simon, and what worship he purposed to do for them, his godly behaviour and faithfulness which he kept vnto them, and how he sought by allwayes the wealth of his people: because he did all this, therefore they chose him to be their prince and high priest.
- 36 And in his time they prospered wel by him, so that the heathen were taken out of their lande, and they also which were in the cite of Dauid at Hierusalem in the castle, where they went out and defiled all thinges that were about the sanctuary, and did great harme vnto cleanness.
- 37 And Simon put men of the Jewes in it for the defence of the land and cite, and set by the walles of Hierusalem.
- 38 And king Demetrius confirmed him in his high priesthood
- 39 For these causes: made him his friend, and did him great worship:
- 40 For he heard that the Romanes called the Jewes their friends, louers, and brethren: holwe honorably they receaued Simons Ambassadours:
- 41 Howe the Jewes and prielies consented that he should be their prince and high priest perpetually, till God rayled by the true prophete:
- 42 And that he shoulde be their captaine, to care for the sanctuary, and to set officers vpon the workes thereof, ouer the lande, ouer the weapons, ouer the houses of defence, to make prouision for the holy thinges,
- 43 And to be obeyed of euery man, and all the writings of the lande to be made in his name, that he should be clothed in purple and golde:
- 44 And that it should be lawfull for none of the people nor prielies to breake any

of these things, to withstand his words, nor to call any congregation in the land without him: that he should be clothed in purple, and weare a collar of golde.

45 And if there were any which disobeyed or brake this ordinance, that he should be punished.

46 So all the people consented to allow Simon, & to do according to these wordes:

47 Simon also him selfe toke it vpon him,

and was content to be the hie priest, the captaine and prince of the Jewes and priestes, and to gouerne them all.

48 And they commaunded to make this writing in tables of brasse, and fasten it vnto the wall that compasseth the sanctuary, in an open place:

49 And to lay vp a copie of the same in the treasure, that Simon and his posteritie might haue it.

The .xv. Chapter.

1 Antiochus maketh a covenauent of frendship with Simon, 11 and Tryphon is persecuted. 15 The Romanes write letters vnto kinges and nations in the defence of the Jewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his covenauent.



Deiouer, king Antiochus the sonne of Demetrius, sent letters from the Isles of the sea, vnto Simon the hie priest and prince of the Jewes, and to all

the people,

2 Concerning these wordes: Antiochus the king sendeth greeting vnto Simon the hie priest, and to the people of the Jewes.

3 Forasmuch as certaine wicked men haue gotten the kingdome of our progenitours, I haue purposed to challenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great host, and made shippes of warre:

4 That I may go through the countrey, and be auenged of them which haue destroyed our lande, and wasted many cities in my realme.

5 And therefore now I make thee free also from all the tributes whereof all kinges my progenitours haue discharged thee, & from other customes wherefrom they haue released thee, whatsoeuer they be:

6 And I geue thee leaue to smite money of thyne owne within thy lande.

7 As for Iherusalem, I wyll that it be holy and free, and all the weapons and houses of defence which thou hast builded and kept in thyne handes shalbe thyne.

8 Whereas any thing is or shalbe owing vnto the king, I forgiue it thee, from this time forth for euermore.

9 And when we haue obtayned our kingdome, we shal do thee, thy people, and the temple, great worship: so that

your honour shalbe knowen throughout the whole worlde.

10 In the hundred threescore & fourteenth yere went Antiochus into his fathers land, and all the men of warre came together vnto him, so that felwe were left with Tryphon.

11 So the king Antiochus folowed vpon him: but he fled vnto Doza, which lyeth by the sea side:

12 For he sawe that there was nischiefe coming vnto him, and that his host had forsaken him.

13 Then came Antiochus vnto Doza with an hundred and twentie thousand men of armes on foote, and eyght thousand horshemen: so he compassed the cite rounde about, and the shippes came by the sea.

14 Thus they beset the cite by land and by water, insomuch that they suffered no man to go in nor out.

15 In the meane season came Numentus, & they that had ben with him, from the cite of Rome, hauing letters written vnto the kinges & prouinces, wherein were containyd these wordes:

i. Mac. 14. d.

16 Lucius the consull of Rome, sendeth greeting vnto Ptolome the king.

17 The Ambassadors of the Jewes our frendes, being sent from Simon the hie priest, and from the people of the Jewes, came vnto vs for to renew the olde frendship and bonde of loue,

18 Brought a shilde of golde weying a thousand ponde,

19 Wherefore, we thought it good to write vnto the kinges and prouinces, to do them no harme, nor to take part against them, their cities, nor countries, neither to maintaine their enemies against them.

I. Machabees.

- 20 And we were content to receaue of them the shieldes.
- 21 If there be any wicked persons there-fore fled from their countrey vnto you, deliuer them vnto Simon the hie priest, that he may punish them according to their owne lawe.
- 22 The same wordes wrote the Romans also vnto Demetrius the king, to Attalus, Araba, Arsaces,
- 23 And to all regions: as Samitanes, to them of Sparta, Delo, Mydo, Sardon, Caria, Samos, Paniphilia, Lycia, Alicarnasseni, and to the Rhodes, to Faselidis, Coo, Sida, Arado, Corryna, Gnidium, to Cypres, and Cyren.
- 24 And of euery letter they sent a copie to Simon the hie priest.
- 25 So Antiochus the king brought his host vnto Doza the second time to take it, where he made diuers ordinaunce of warre, and kept Tryphon in that he should not go eyther in or out.
- 26 Then sent Simon vnto Antiochus two thousand chosen men to helpe him, with golde, siluer, & other plenteous thinges.
- 27 Neuerthelesse, he woulde not receaue them, but brake al the covenaut which he made with Simon afore, and withdrewe him selfe from him.
- 28 He sent Athenobius also a friend of his vnto Simon for to reason with him, saying: Be withholde fro me Joppa and Gaza, with the castle that is at Hierusalem, which are cities of my realme,
- 29 whose borders ye haue destroyed, and done great euill in the lande, hauing the dominion in many other places of my kingdome.
- 30 wherfore deliuer now the cities which ye haue taken, with the tributes of the places that ye haue rule vpon without the borders of Iurie:
- 31 Or els geue me fure hundred talentes of siluer: yea & for the harme that ye haue done in the cities & for the tributes of the

- same, other fure hundred talentes: yf no, we shall come and fight against you.
- 32 So Athenobius the kinges friend came to Hierusalem, and when he sawe the great worship & honour of Simon in golde, siluer, & so great plentie of ornaments, he marvelled: & tolde Simon as the king commaunded him.
- 33 Then answered Simon, and saide vnto him: "As for vs, we haue neither taken other mens landes, nor withhol-^{lud xid} den the: but onely our fathers heritage, which our enemies had brightously in possession a certaine time.
- 34 This heritage of our fathers haue we chalenged in processe of time.
- 35 And whert as thou complaynest concerning Joppa & Gaza, they did great harme to our people and in our lande, yet wyl we geue an hundred talentes for them. Neuerthelesse, Athenobius answered him not one worde:
- 36 But turned againe wrothfully vnto the king, & tolde him al these wordes, and the great dignitie of Simon, with al that he had seene: & the king was very angry.
- 37 And in the meane time fled Tryphon by ship vnto Orthosias.
- 38 Then the king made Cendebeus cap-^f taine of the sea coast, and gaue him an host of footemen and horsemen,
- 39 Commaunding him to remoue the host toward Iurie, & to bulde vp the cite of Cedron, to make vp the portes, and to warre against the people of the Iewes: As for the king him selfe, he folowed vpon Tryphon.
- 40 So Cendebeus came vnto Jamnia, and began to bere the people, to treade downe Iurie, to take the people pris-^{ners}, to slay them,
- 41 And to bulde vp Cedron, where he^{i. Mac xii b} set horsemen and other men of warre, that they might come forth, and go through the streetes of Iurie, lyke as the king had commaunded him.

The .xviij. Chapter.

- 1 Cendebeus the captaine of Antiochus host, is put to flight of the sonnes of Simon.
- 2 Ptolomeus the sonne of Abobus killeth Simon and his two sonnes at a banquet.
- 3 John killeth them that lye in waye for his life.

A

i. Mac. xiii. f



When came John vp from Gaza, and tolde Simon his father what Cendebeus had done [among their peo-
ple.]

Upon this called Si-

mon two of his eldest sonnes, Judas and John, and saide vnto them: I and my brethren and my fathers houle haue euer from our youth vp vnto this day foughten against the enemies of Isra-
el: and God gaue vs good fortune to de-
liuer Israel oft times.

2 And

- 3 And now forsomuch as I am olde, and ye by gods goodnesse are of a sufficient age, be ye in steade of me and my brother, to go forth and fight for our people: and the helpe of God be with you.
- 4 So he chose twentie thousand fighting men of the countrey, with horsemen also, whiche went forth against Cendebeus, and rested at Bodin.
- 5 In the morning they arose and went into the playne field, and beholde a mightie great host came against them, both of footemen and horsemen: Nowe was there a water broke betwixt them,
- 6 And John remoued the host towarde them: and when he saw that the people was afraide to go ouer the water broke, he went ouer first him selfe: and the men seying this, folowed him.
- 7 Then John set his horsemen and footemen in order, the one by the other: for their enemies horsemen were very many.
- 8 But when they blew by the priestes trumpettes, Cendebeus fled with his host: wherof many were slayne, and the remnaunt gat them to their strong holdes.
- 9 Judas also Johns brother was wounded at the same time, and John folowed still vpon the enemies, till he came to Cedron, which Cendebeus had builded.
- 10 The enemies fled also vnto the towres that were in the fieldes of Azotus, and those dyd John burne by with fyre: Thus there were slayne two thousand men of them, and John turned againe peaceably into Iurie.
- 11 And in the field of Jericho was Ptolome the sonne of Abobus made captayne: which, because he had abundance of siluer and golde
- 12 (For he had married the daughter of Simon the hye priest)
- 13 Waxed proude in his minde, & thought to conquer the land, imagining falshood against Simon and his sonnes, to destroy them.
- 14 Nowe as Simon was goyng about thorow the citie that were in the countrey of Iurie, and caring for them, he came downe to Jericho with Bathathias & Judas his sonnes, in the hundred threescore & seuenteenth yere, in the eleuenth moneth, called Sabat.
- 15 Then Ptolome the sonne of Abobus receaued them, but with disceyte, into a strong house of his, called Dochus, whiche he had buylded, where he made them a banquet, and had hyd men there.
- 16 So when Simon and his sonnes were merry, and had drunken well, Ptolome stood by with his men [whom he had hid there] and toke their weapons, entered into the banquet house, and slue Simon with his two sonnes, and certayne of his seruantes.
- 17 Such great vnsapthfulnesse dyd Ptolome in Israel, and recompenced euill for good.
- 18 Then wrote Ptolome these thinges, & sent vnto king [Antiochus] requiring him that he shoulde sende hym an host to helpe him: and so shoulde he deliuer him the lande, with the citie and tributes of the same.
- 19 He sent other men also vnto Gaza for to take John, and wrote vnto the captaynes to come to him, and he shoulde geue them siluer, gold, and rewarde.
- 20 And to Hierusalem he sent other to take it, and the sanctuarie.
- 21 Then ran there one before, and tolde John in Gaza, that his father and his brethren were slayne, & howe that Ptolome had sent to slay him also.
- 22 When John hearde this, he was sore abashed, and layed handes of them that were come to destroy hym, and slue them: for he knewe that they went about to kill hym.
- 23 As for other thinges concerning John, of his warres, of his noble actes wherun he behaued hym selfe manfully, of the buylding of walles which he made, and other of his dedes,
- 24 They are written in the cronicles of his priesthood, from the time forth that he was made hye priest after his father.

¶ The end of the first booke of the Machabees.

The seconde booke of the Machabees.

The first Chapter.

¹ In epistle of the Jewes that dwelt at Hierusalem, sent vnto them that dwelt in Egypt, wherein they exhorted them to geue thanks for the death of Antiochus. ¹⁹ Of the fire that was hyd in the pit. ²⁴ The prayer of Nehemias.

A 1 **I**he brethren of the Jewes which be at Hierusalem, & in the lande of Iurie, wishe vnto these brethre of the Jewes that are thowow out Egypt health and peace.

2 God be gracious vnto you, and thinke vpon his couenaunt that he made with Abraham, Isaac, and Jacob, his saythfull seruauntes:

Dec. xxx. l. 3 *And geue you all such an heart that ye may loue and serue hym, yea and perseuerance his will with an whole heart and a willing mynde:

4 He open your heartes vnto his law, and in his commaundementes, & sende you peace,

5 Heare your prayer s, be at one with you, and neuer forsake you in time of trouble,

6 For so much as now we here be praying for you.

23 7 What time as Demetrius reigned, in the hundred threescore & nyne yere, we Jewes wrote vnto you in the trouble & violence that came vnto vs: In those yerres, after that Jason departed out of the holy lande and kingdome,

8 They brent vp the portes, and shed innocent blood: then made we our prayer vnto the Lorde, and were heard, we offered vp sacrifices and fine floure, setting forth cakes and bread:

Leu. xxiii. f. 9 *And now we come ye vnto the feast of tabernacles in the moneth* Casleu.

10 In the hundred fourscore and eyght yere, the people that was at Hierusalem and in Iurie, the counsel, and Judas him selfe, sent this wholsome salutation vnto Aristobulus king Ptolomies maister, whiche came of the generation of the annoynted priestes, and to the Jewes that were in Egypt:

11 In so much as God hath deliuered vs from great perils, we thanke hym humbly, no lesse at all then if we had vanquished the king in battell.

12 For when he with those that had fought against the holy citie, dyd set vpon Ierusalem:

13 For as he was in Persis (namely) the captayne with the great host, he perished in the temple of Paneas, being diseased thowowe the deuice of Paneas priestes.

14 For when Antiochus, as he that should marry with her, came, and his friends with him, into the place to receaue by name of dowrye the money whiche the priestes of Paneas had set forth:

15 He entred with a small companie into the compasse of the temple, and so they shut the temple.

16 For when Antiochus entred by opening the priuy entraunce of the temple, the priestes stoned the captayne to death, helped them in pecces that were with him, smote of their heades, and threwe them out.

17 In all thinges God be prayed, which hath deliuered the wicked into our handes [to be punished]

18 Where as we are now purposed to kepe the purification of the temple vpon the twentieth & thirte day of the moneth Casleu, we thought necessarie to certifie you therof: that ye also might* kepe the tabernacles feast day, and the day of the fire, whiche was geuen vs when Nehemias offered, after that he had set vp the temple and the altar.

19 For what time as our fathers were led away vnto Persis, the priestes whiche then sought the honour of God, toke the fire priuily from the altar, and hyd it in a valley, where as was a deepe drye pit: and therein they kept it, so that the place was unknowen to every man.

Leu. xxiii. f.
Nu. xxix. b.
iii. Eder. v.

- 20 Nowe after many yeres, When it pleased God that Nehemias shoulde be sent from the king of Persia, *he sent the children of those priestes which had hyd the fyre, to seke it: and as they told vs, they found no fire, but thicke water.
- 21 Then commaunded he them to drawe it vp, and to bring it hyn, and the offeringes withall. Nowe when the sacrifices were layed on and ordred, Nehemias commaunded the priestes to sprinkle them and the wood with water.
- 22 When this was done, & the time come that the sunne shone whiche afore was hyd in the cloude, there was a great fire kindled, in so much that every man marvelled.
- 23 Now all the priestes prayed whyle the sacrifice was a making: Jonathas prayed first, and the other gaue aunswere.
- 24 And Nehemias prayer was after this maner: O Lorde God, maker of all thinges, thou fearfull and strong, thou righteous and mercifull, thou that art onely a gracious king,
- 25 Only liberrall, only iust, almightie and euerrlasting, thou that deliuerest Israel from all trouble, thou that hast chosen the fathers & halowed them fauorably:
- 26 Create the offering for thy whole people of Israel, preserue thyne owne portion, and halowe it,
- 27 Gather those together that are scattered abroad from vs, deliuer them that are vnder the heathens bondage, loke vpon them whiche are despised and ab-

horred: that the heathen may knowe and see howe that thou only art God, which art our God.

- 28 Punishe them that oppresse & proudly put vs to dishonour.
- 29 Set thy people againe in thy holy place, ^{Deu. xxx. a.} like as Moyses hath spoken.
- 30 And the priestes song psalmes of thankelgeuing, so long as the sacrifice endured.
- 31 Nowe when the sacrifice was brent, Nehemias commaunded the great stones to be sprinkled with the residue of the water.
- 32 *whiche when it was done, there was kindled a flambe of them also: but it was consumed thorow the light that shyned from the aulter.
- 33 So when this matter was knowen, it was tolde the king of Persia, that in the place where the priestes which were led away had hyd fyre, there appeared water, and that Nehemias and his companie had purified the sacrifices with all.
- 34 Then the king considering and pondering the matter diligently, inclosed the place, and consecrated a temple, to proue the thing that was done:
- 35 And when he founde it so in deede, he gaue the priestes many giftes & diuers rewardes, yea he toke them with his owne hand, and gaue them.
- 36 And Nehemias called the same place ^(a) Nephthar, whiche is as much to say as a cleansing: but many men call it Nephthi.

Iud. vi. d.
1. Re. xviii. c
Ecd. xlviii. a

(a) Nephthar
whiche is to say,
a cleansing:
it is also
called Nephthi
or Nephthar,
whiche is
a cleansing.

The ii. Chapter.

4 Nowe Jeremie hyd the tabernacle, the arke, and the aulter in the hill. 23 Of the five booke of Jason conteyned in one.

21



It is founde also in the writings of Jeremie the prophete, that he commaunded them whiche were caried away, to take fyre, *as it is sayde afore.

- 2 He commaunded them also that they should not forget the lawe & commaundementes of the Lorde, and that they shoulde not erre in their mindes, when they see images of siluer and gold, with their ornaments.
- 3 These and such other thinges commaunded he them, and exhorted them

that they shoulde not let the law of God go out of their heartes.

- 4 It is written also, how the prophete at the commaundement of God charged them to take the tabernacle & the arke with them: and he went forth vnto the mountayne where Moyses dyed vp, *and salve the heritage of God.
- 5 And when Jeremie came there, he found an open caue, wherein he layed the tabernacle, the arke, and the aulter of incense, and so stopped the doore.
- 6 There came certayne men together also, folowing him to marke the place, but they coulde not finde it.

Deute. 34. a.

O (ii) 7. whiche

7 whiche when Jeremie perceaued, he reprobued them, saying: As for that place it shalbe vnknowen, vntill the time that God gather his people together againe, and receaue them vnto mercie.

8 Then shall God shewe them these thinges, and the maiestie of the Lorde shal appeare: & the cloude also, like as it was shewed vnto Moyses: and like as when Solomon desired that the place might be honorable sanctified, and it was shewed hym.

Exo. xiii. d.
i. Reg. viii. b

9 For he beyng a wyse man, handled honorably and wysely, offering vnto God in the halowing of the temple when it was finished.

Leui. x. d.

10 * And like as when Moyses prayed vnto the Lorde, the fire came downe from heauen, and consumed the burnt offering: Euen so prayed Solomon also, *and the fire came downe from heauen, and consumed the burnt offering.

ii. Para. vii. a.

11 And Moyses sayde: Because the sinne offering was not eaten, therefore it is consumed.

12 In like maner Solomon kept the dedication (or halowing) epyght dayes.

Some reade
Nehemias.

13 In the annotations and writings of *Jeremi were these thinges put also: and howe he made a librarie, and howe he gathered out of all countreys the bookes of the kinges, & of the prophetes, and of Dauid, and the epistles of the kinges concerning the holy giftes.

14 Euen so Judas also, loke what he learned by experience of warre, and such thinges as hath happened vnto vs, he gathered them all together, and so we haue them by vs.

15 If ye now desire to haue the same, send some body to fetch them vnto you.

16 Where as we then are about to celebrate the purification, we haue written vnto you: therefore ye shall do well, if ye kepe the same dayes.

17 We hope also, that the God which deliuered his people, and gaue them al the heritage, kingdome, priesthood, and sanctuarie,

Den. xxx. a

18 * That he promised them in the law, shal shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holie place: for he hath saued vs from great perils, and hath clenched the place.

19 As concerning Judas Machabeus

and his brethren, the purification of the great temple, the dedication of the altar:

20 Yea and of the warres that concerne noble Antiochus & Eupator his sonne: i. Mach. vii.

21 And the miracles shewed from heauen by the valiaunt actes of those which defended the Jewes religion, so that a fewe ran through the whole countrey, and draue away the barbarous armies:

22 Repaired againe the temple that was spoken of throughout all the world, deliuered the citie, doyng their best that the law of the Lorde which was put downe, might with all tranquillitie be restored againe vnto the Lorde, that was so mercifull vnto them.

23 As touching Jason also of Cyren, we haue vnderaken compendiously to bring into one booke the thinges that were comprehended of him in syue.

24 For we, considering the multitude of the bookes, and howe hard it shoulde be for them that woulde meddle with stories and actes, and that because of so diuers matters:

25 haue vnderaken so to comprehend the stories, that such as are disposed to reade, might haue pleasure and pastime therein: and that they which are diligent in such thinges, might the better thinke vpon them: yea and that whosoever reade them, might haue profite therby.

26 Neuerthelesse, we our selues that haue medled with this matter for the shortening of it, haue taken no small labour, but great diligence, watchinges, and trauayle.

27 Like as they that make a feast, would sayne do other men pleasure: euen so we also for many mens sakes, are very well content to take the labour,

28 where as we may shortly comprehend the thinges that other men haue truly written.

29 For he that buyldeth an house anewe, must prouide for many thinges to the whole buylding: but he that paynteth it after ward, seeketh but only that is comely, meete and conuenient to garnish it withall.

30 Euen so do we also in like maner: And why? he that beginneth first to wyte a storie, must with his vnderstanding gather the matter together, set his wordes in order, and diligently

ligeritly seke out every part.
 31 But he that afterwarde will shorten it, bleseth selve wordes, and toucheth not the matter at the largest: Let this be sufficient for a prologue.

32 Now will we begin to shew the matter: for it is but a foolish thing to make a long prologue, and to be short in the storie it selfe.

The. iii. Chapter.

1 Of the honour done vnto the temple by the kinges of the gentiles. 6 Simon uttereth what treasure is in the temple. 9 Heliodorus is sent to take them away. 26 He is stricken of God, and healed at the prayer of Onias.

21 **W**hat time as the holy cite was inhabited in all peace and wealth, and when the lawes were yet very well kept: for so was it ordeyned thorothe the godlinesse of Onias the hye priest, and other godly men that were enemies to wickednesse,

2 It came therto, that euen the kinges and princes then, selues dyd the place great worship, and garnished the temple with great giftes:

3 Insomuch that Selencus king of Asia of his owne rentes bare all the costes belonging to the seruice of the offerings.

4 Then Simon, of the tribe of Benjamin, ruler of the temple, vpon a variaunce risen betweene him & the hygh priest for wickednesse that was done in the cite,

5 For that he could not overcome Onias, he gat him to Apollonius the sonne of Thrasia, which then was chiefe Lord in Celosyria and Phenices,

6 And tolde hym, that the treasure in Hierusalem was full of innumerable money, & how that the common goodes whiche belongeth not vnto the offerings, were exceeding great also: yea and howe it were possible that all these might come vnder the kinges power.

7 Now when Apollonius had shewed the king of the money, as it was tolde him: the king called for Heliodorus his treasurer, and sent him with a commaundement to bring him the same money.

8 Immediately Heliodorus toke his iourney, but vnder a colour as though he would go thorothe Celosyria and Phenices to visite the cities, but his purpose was to fulfill the kinges pleasure.

9 So when he came to Hierusalem, and was louingly receaued of the hye priest into the cite, he tolde what was determined concerning the money, and shew-

ed the cause of his committynge: he asked also if it were so in deede,

10 Then the hye priest tolde hym, that there was such money layed by for the bypholding of wydowes and fatherlesse children,

11 And how that a certayne of it belonged vnto Hyrcanus the sonne of Tobias a noble man, & that of all the money (and not as that wicked Simon had reported) there were foure hundred talents of siluer, and two hundred of golde:

12 Yea & that it were vnpossible for those mens meaning to be discaued that had put assured confidence in the holinesse of the place, & in the maiestie & vndoubted safetie of the temple, whiche is had in worship thorothe the whole worlde, for the mayntenance and honour of the same.

13 Wherevnto Heliodorus answered, that the king had commaunded hym in any wyse to bring hym the money,

14 So at the day appoynted, Heliodorus entered into the temple to order this matter: wherefore there was no small feare throughout the whole cite,

15 The priestes fell downe befoze the altar in their vestimentes, and called vnto heauen vpon hym: whiche had made a lawe concerning stufte geuen to kepe that they shoulde be safely preserved for such as committed them vnto keeping.

16 Then who so had looked the hye priest in the face, it would haue greened his heart: for his countenance and the chaunging of his colour, declared the inward sorowe of his mynde.

17 The man was all in heauinesse, and his body in feare: whereby they that looked vpon him, might perceau the greefe of his heart.

18 The other people also came out of their houses by heapes vnto the common prayer, because the place was like to come into confusion.

O (iii) 19 The

Exo. xxii. b.

2. Machabees.

- 19 The women came together thorow the streetes with heary clothes about their brestes: the virgins also that were kept in, ran to Onias, some of them ran to the gates, some by upon the walles, other some looked out at the windowes.
- 20 **D** Mea they all helde by their handes towarde heauen, and prayed:
- 21 A miserable thing was it to loke vpon the common people, and the hie priest beyng in such trouble.
- 22 But they besought almighty God that the goodes which were committed vnto them, might be kept whole for those that had deliuered them vnto their keeping.
- 23 Neuerthelesse, the thing that Heliodorus was determined to do, that performed he in the same place, he hym self personally beyng about the treasure with his men of warre.
- 24 But the spirit of almighty God shewed hym self openly, so that al they which presumed to obey Heliodorus, felt thorow the power of God into a great fearefulness and dread.
- 25 **ii. Mach. x. e and xi. b.** * For there appeared vnto them an horse, with a terrible man sitting vpon him, deckt in goodly aray, and the horse smote at Heliodorus with his forefeete: For he that sat vpon the horse, had harnesse of golde vpon him.
- 26 Moreover, there appeared two sayre and beautifull young men of notable strength in goodly aray, whiche stood by him, scourged him of both the sides, and gaue hym many stryppes without ceassing.
- 27 **ii. Mach. v. c.** With that fell Heliodorus suddenly vnto the ground, so they toke him by beyng compassed about with great darkenesse, & bare him out vpon a beere.
- 28 **E** Thus he that came with so many runners and men of warre into the sayde treasure, was borne out, where as no man might helpe hym, beyng destitute of harnesse and weapons: and so the power of God was manifest & known.
- 29 He lay still dumbe also by the power of God, destitute of all hope and life.
- 30 And they prayed the Lord, that he had shewed his power vpon his place and temple, which a litle afore was full of feare and trouble, and that throught the reuelation of the almighty Lord it was filled with ioy and gladnesse.
- 31 Then certayne of Heliodorus friends prayed Onias that in al haste he would call vpon God, to graunt hym his lyfe, which was geving by the ghost.
- 32 So the hie priest fearing lest the king should suspect that the Iewes had done Heliodorus some^(a) euyl, he offered an offering for his health.
- 33 For when the hie priest had obtrayned his petition, the same young men in the same clothing appeared, & stood beside Heliodorus, saying, Thanke Onias the hie priest: for for his sake hath the Lord graunted thee thy lyfe.
- 34 Therefore seyng that God hath scourged thee, geue hym prayse and thanks, and shewe euery man his might and power. And when they had spoken these wordes, they appeared no more.
- 35 So Heliodorus offered vnto God, made great vowes vnto hym whiche had graunted hym his lyfe, thanked Onias, toke his hoast, and went againe to the king.
- 36 Then testified he vnto euery man, of the great workes of God that he had seene with his eyes.
- 37 And when the king asked Heliodorus who were meete to be sent yet once againe to Hierusalem, he sayde:
- 38 If thou hast any ennemie or aduersarie vnto thy realme, sende him thither, and thou shalt haue hym punished, if he escape with his lyfe: for in that place^(b) no doubt there is a special power and working of God.
- 39 For he that dwelleth in heauen, visiteth and defendeth that place, and all that come to do it harme he punisheth and plagueth them.
- 40 This is now the matter concerning Heliodorus, and the keeping of the treasure [at Hierusalem.] **G**

(a) In way:
king some
treasure, or
for the sake
gaue him.

Act. xxviii

The .iiii. Chapter.

1 Simon reporteth euill of Onias, 7 Jason desiring the office of the hie priest, corrupted the king with rewards. 19 The wicked intent of Jason.

21



his Simon noibe (of whom we spake afore) being a betrayer of the money and of his owne natural country, reported & worst of Onias, as though

he had moued Heliodorus vnto this, & as though he had ben a bringer vp of euil.

2 Thus was he not ashamed to call hym an enemy of the realme, that was so faythful an ouerseer and defender of the citie and of his people, yea and so feruent in the lawe of God.

3 But when the malice of Simon increased so farre, that thorow his friends there were certayne manslaughters committed:

4 Onias considered the peryll that might come thorow this stryfe, and holwe that Apollonius the chiefe Lorde in Celosicia and Phenices, was al set vpon tirannie, and Simons malice increased the same:

5 He gat him to the king, not as an accuser of the citezens, but as one that by him selfe intended the common wealth of the whole multitude.

6 For he saide it was not possible to liue in peace, neither Simon to leaue off from his foolishnesse, except the king did loke therto.

7 But after the death of Seleucus, when Antiochus, whiche is called the noble, toke the kingdome, Jason the brother of Onias laboured to be hie priest:

8 For he came vnto the king, and promised him three hundred and threescore talents of silver, and of the other rentes fourescore talents.

9 Besides this, he promised hym yet an hundred and fiftie more, if he might haue licence to set vp a scoole and an exercise of weapons, and that he might call them of Hierusalem Antiochians.

10 Which when the king had graunted, and he had gotten the superintendencie, he began immediately to draw his kinshien to the custome of the heathen,

11 But downe the thinges that the Jewes had set vp of loue by Jhon the father of Eupolonijs, whiche was sent ambassadour vnto Rome for to make the bonde

of friendship and loue, he put downe all the lawes and liberties of the Jewes, and set vp the wicked statutes.

12 For when he had made a steele fence vnder the castle, he drew all the chiefest yong men on his side, and trayned them to were ^(a)hattes.

13 And there was such a feruent desire to come to the maners of the heathen, and to take vp newe straunge fashions brought in thorow the vngracious and vnhearde wickednesse of Jason, which shoulde not be called a priest, but an vngodly person:

14 Insomuch that the priestes were now no more occupied about the seruice of the altar: but despised the temple, regarded not the offerings, yea gaue their diligence to learne to fight, to wastie, to leape, to daunce, and to cast the stone:

15 Not setting by the honour of the fathers, but liked the glorie of the Grekes best of all:

16 For the which they stroue perylously, & were greedy to folow their statutes, yea their lust was in all thinges to be like them, whiche afore were their enemies and destroyers.

17 Holwebeit to do wickedly against the law of God, shal not escape unpunished, but of this we shall speake here after.

18 What time as the Olympians sportes were played at Tyzus, the king hym selfe beyng present,

19 This vngracious Jason sent wicked men, bearing from them of Hierusalem (which now we were called Antiochians) three hundred drachmes of silver for an offering to Hercules: these had they that carped them desired vnder such a fashon as though they should not haue ben offered, but bestowed to other uses.

20 Neuerthelesse, he that sent them, sent them to the intent that they should be offered vnto Hercules: but because of those that were present, they were geuen as to the making of shippes.

21 And Apollonius the sonne of Nestheus was sent into Egypt, because of the noble men of king Ptolomit Philometor. Nowe when Antiochus perceaued that he was put out from

(a) medling in the realme, he sought

(a) These hattes were tokens of transgression that the gentiles did.

These were kept euery fifteth yere

(a) From his banishment to Egypt.

2. Machabees.

his owne profite, departed from thence, came to Joppa, and then to Hierusalem, where he was honorably receaued of Jason, and of the citie, and was brought in with torches light and with great prayse: and so he turned his host vnto Phenices.

23 After three yerres Jason sent Menelaus (the foresayd Simons brother) to beare the money vnto the king, & to bring him aunswere of other necessarie matters.

24 But he when he was commended to the king for magnifying of his power, turned the priesthood vnto him selfe, laying vpon thre hundred talentes of siluer for Jason.

25 So when he had gotten commaundementes from the king, he came, hauing nothing that becommeth a priest, but bearing the stomacke of a cruel tyrant, and the wyrd of a wilde brute beast.

26 Then Jason which had disceaued his owne brother, saying that he hym selfe was begiled also, was fayne to flee into the lande of the Ammonites,

27 And Menelaus gat the dominion: but as for the money that he had promised vnto the king, he dyd nothing therein, albeit Sostratus the ruler of the castle required it of him.

28 For Sostratus was the man that gathered the customes: wherefore they were both called before the king.

29 Thus was Menelaus put out of the priesthood, & Lysimachus his brother came in his steade, and Sostratus left Crates ouerser of the Cyprians.

30 It happened in the meane season, that the Tharsians and Gallotians made insurrection, because they were geuen for a present vnto Antiochus the kinges concubine.

31 Then came the king in all haste to still them againe, and to pacifie the matter, leaving Andronicus there to be his deputy as one meete therfore.

32 Now Menelaus supposing that he had gotten a right conuenient time, stole certayne vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he solde at Tyrus, and in the cities thereby.

33 Whiche when Onias knewe of a suretie, he reproveth him: but he kept him in a sanctuarie beside Daphnis, that lyeth by Antioche.

34 Wherefore Menelaus gat hym to An-

dronicus, and prayed him that he would slay Onias. So when he came to Onias, he counseled hym craftily to come out of the sanctuarie, geuing hym his hande with an oth, (howe be it he suspect hym) and then he slue Onias without any regarde of righteousnesse.

35 For the whiche cause not onely the Jewes, but other nations also, toke indignation, and were displeased for the vnrightheous death of so godly a man.

36 And when the king was come againe from Cilicia, the Jewes and certayne of the Grekes went vnto hym, complaining for the vnrightheous death of Onias.

37 Yea Antiochus hym selfe was sorry in his mynde for Onias, so that it pitied him: and he wept, remembryng his sobernesse and manerly behanour.

38 Wherefore he was so kindled in his minde, that he commaunded Andronicus to be stripped out of his purple clothing, and so to be led throughout the citie, yea and the vnglacious man to be slayne in the same place where he committed his wickednesse vpon Onias: Thus the Lorde rewarded him his punishment, as he had deserued.

39 Now when Lysimachus had done many wicked deedes in the temple thorow the counsell of Menelaus, and the voyce came abroad: the multitude gathered them together against Lysimachus, for he had carped out now much golde.

40 So when the people arose, and were full of displeasure, Lysimachus armed thre thousande vnchristes to defende him, a certayne tyrant being their captain, which was growen both in age and woodnesse.

41 They therfore seying the interprise of Lysimachus, caught vp, some stones, some blockes endes, & some handfulls of dust that was next at hand, & they we them vpon the rebelles of Lysimachus bande that had set vpon them.

42 Thus there were many of them wounded, some beyng slayne, and all the other chased away: But as for the wicked church robber hym selfe, they killed him beside the treasure.

43 Of these matters therfore, there was kept a court against Menelaus.

44 Now when the king came to Tyrus, thre men that were sent from the senate pleaded him guiltie before the king.

45 But

(b) Thre is, of them thre mentioned the same.

45 But Menelaus being nowe conuict, went & promised Ptolome the sonne of Dorymnies to geue him much money, if he woulde pacifie the king towarde him.

46 So Ptolome went to the king into a court, where as he was set to coole him, and brought him out of that minde:

47 Insomuch that he discharged Menelaus from the accusations, that notwithstanding was cause of all mischiefe: and those poore men which if they had tolde their cause, yea before the Scythians,

they shoulde haue ben iudged innocent, them he condemned to death.

48 Thus were they soone punished, which folowed vpon the matter for the cite, for the people, and for the holy vessels.

49 Wherefore they also of Tyrus, moued with hatred of that wicked deepe, caused them to be very honorably buried.

50 And so through the couctousnesse of them that were in power, Menelaus remayned still in auctoritie, encreasing in malice, to the hurt of the citezins.

The .v. Chapter.

2 Of the signes and tokens seene in Hierusalem. 6 Of the erde and office of Jason.
11 The pursute of Antiochus against the Jewes. 15 The spoiling of the temple.

1



About the same time Antiochus vnderooke his second viage into Egypt.

And then were there seene throughout all the cite of [Hierusalem]

fourtie dayes longe, horsmen running in the ayre, with robes of golde, and as bandes of speare men,

3 And as troupes of horsmen set in aray, incountering and coursing one against another, with shaking of shieldes and multitude of dartes, and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour scene, and harnessse of all sortes.

4 Wherefore every man prayed that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had ben dead, Jason toke a thousand men, and came sodenly vpon the cite: the citezins ranne vnto the walles, at the last was the cite taken, and Menelaus fled into the castle.

6 As for Jason, he spared not his owne citezins in the slaughter, neither considered he what great euill it were to destroy the prosperitie of his owne kinsemen: but did as one that had gotten the victory of his enemies, and not of his friendes.

2 Machab. 7

7 For all this gat he not the superiortie, but at the last receaued confusion for his malice, * and fled againe lyke a vaine bound into the land of the Ammonites.

8 Finally, for a rewarde of his wickednesse, he was accused before Artaxerxes the

king of the Arabians, insomuch that he was faine to flee from cite to cite, being despised of every man as a forsaker of the lawes, and an abhominable person: and at the last as an open enemy of his owne naturall countrey and of the citezins, he was driuen into Egypt.

9 Thus he that afore put many out of their owne natue lande, perished from home him selfe: he went to Lacedemon, thinking there to haue gotten succour by reason of kindred.

10 And he that afore had caste many one out vnburied, was thowen out him selfe, no man mourning for him, nor putting him in his graue: so that he neither enioyed the buriall of a straunger, neither was he partaker of his fathers sepulchre.

11 Now when this was done, the king suspected that the Jewes woulde haue fallen from him, wherefore he came in a great displeasure out of Egypt, * & toke the cite by violence.

1. Machab.

12 He commaunded his men of warre also, that they shoulde kill and not spare: but slay dooing such as withstoode them, or clymed by vpon the houses.

13 Thus was there a great slaughter of young men, olde men, women, children, and virgins.

14 In thre dayes were there slaine fourescore thousand, fourtie thousand put in prison: and there were as many solde as were slaine.

15 Yet was he not content with this, but durst go into the most holy temple of al the worlde, Menelaus that traytour to the lawes and to his owne naturall countrey

2. Machabees.

countrey being his guide.

16 And with his wicked handes toke the holy vessels, which other kinges and cities had geuen thither for the garnishing & honour of the place, them toke he in his handes unworthily, and defiled them.

17 So mad was Antiochus, that he considered not how that God was not a little wroth for the finnes of them that dwelt in the cite, for the which such confusion came vpon that place.

Iud. v. b.

18 * And Why: if it had not happened them to haue ben lapped in many finnes, this Antiochus as soone as he had come, had sodenly ben punished and shut out of his presumption, like as Heliodorus was, whom Seleucus the king sent to robbe the treasure.

ii Mac. iii. b.

19 Neuerthelesse, God hath not chosen the people for the places sake: but the place for the peoples sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it enioy the wealth of them: And lyke as it was now forsaken in the wrath of almighty God, so when the great God is reconciled, it shall be set vp in his worship againe.

21 So when Antiochus had taken a thousand and eyght hundred talentes out of the temple, he gaf him to Antioch in al the haste, thinking in his pride that he might make men lasse vpon the drey

lande, and to go vpon the sea, such an hie minde had he.

22 He left deputies there to bere the people: at Hierusalem left he Philip a Phrygian, in manners moze cruell then himselfe that set him there:

23 At Garizim he left Andronicus and Benelais, which were moze greuous to the citezins then other.

i. Mac. i.

24 * Nowe as he was thus set in malice against the Jewes, he sent Apollonius, a cruell prince, with an armie of twentie and two thousand, commaunding him to slay those that were of perfect age, and to sell the women, maydens, and childzen.

25 When he came now to Hierusalem, he faigned peace, & kept him still untill the Sabbath day: and then he commaunded his men to take them to their weapons, for the Jewes kept holy day:

26 And so he slue all them that were gone forth to the open play, running [here and there] through the cite with his men weaponed, and murdered a great number.

27 * But Judas Machabeus, which was the tenth, fled into the wilderness, led his lyfe there with his company among wyld beasts and vpon the mountaynes, dwelling there, and eating hearbes, lest they shoulde be partakers of the filthyneesse.

i. Mac. i.

The. vi. Chapter.

1 The Jewes are compelled to leaue the lawe of God: 4 The temple is defiled.
12 The readers are admonished that they shall not abhorre the aduersitie where with the Lorde afflicteth them. 28 The greuous paine of Eleazarus.

A 1

ii. Mach. vi.



Of longe after this, sent the king an olde man of Antioch, for to compell the Jewes to transgresse the ordinances of the fathers, & of the lawe of God,

2 To defile the temple that was at Hierusalem, and to call it the temple of Jupiter Olimpius: and that they shoulde be in Garizim, as those which dwelt at the place of Jupiter the harborous.

3 This wicked sedition of the vngodlie, was heauy vpon all the people:

4 For the temple was full of voluptuousnes, bibbing and boilling of the heathen, of rybaudes and harlots together: the

women went into the holy place, and bare in that was not lawfull.

5 The autler also was full of vnlawfull thinges, which the law forbiddeth to lay vpon it,

6 The Sabbathes were not kept, the other solempne feastes of the land were not regarded: to be plaine, there durst no man be knowe that he was a Jewe.

7 In the day of the kinges birth they were compelled perforce to offer, and when the feaste of Bacchus was kept, they were constrained to weare garlandes of iute, and to go about to the honour of Bacchus.

8 Moreover, through the counsell of Ptolomeus, there went out a commandment

dement vnto the next cities of the heathen against the Iewes, that the lyke custome & banketting should be kept.

9 And who so would not conformance them selues to the maners of the Gentiles, should be put to death: then might a man haue scene the present miserie.

10 For there were two women accused to haue circumcized their sonnes: whom when they had led rounde about the citie the babes hanging at their brestes, they cast them downe headlonges ouer the walles.

11 Some that were crept in denues, and had kept the Sabbath, were accused vnto Philip, and bent in the fire, because that for the feare of God they kept the commaundement so stiffely, and would not defende them selues.

12 Now I beseeche all those which reade this booke, that they refuse it not for these fals of aduersitie, and iudge the thinges that are happened for no destruction, but for a chastening of our people.

13 And why: when God suffereth not sinners long to folow their owne minde, but shortly punisheth them, * it is a token of his great louing kindnesse.

14 For this grace haue we of God more then other people, That he suffreth not vs long to sinne unpunished, lyke as other nations,

15 That when the day of iudgement cometh, he may punish them in the fulnes of their sinnes.

16 If we sinne, he correcteth vs, but he neuer withdraueth his mercie from vs: and though he punish with aduersitie, yet doth he neuer forsake his people.

17 But let this that we haue spoken now with fewe wordes, be for a warning and exhortation of the heathen: Now wyll we come to the declaring of the matter.

18 Eleazar one of the principall scribes, an aged man, and of a well fauoured countenance, was constrained to gape with open mouth, * and to eate swynes fleshe.

19 But he desiring rather to dye gloriously then to lyue with shame, offered him selfe willingly to the martirdome.

20 Now when he saw that he must nedes go to it, he toke it patiently: for he was at a poynt with himselfe, that he would not consent to any unlawfull thing for a-

ny pleasure of lyfe.

21 They that stood by, being moued with pittie (but not a right) for the olde frendship of the man, toke him aside priuily, and prayed him that he would let such fleshe be brought him as were lawfull to eate, and then to make a countenance as though he had eaten of the fleshe of the sacrifice, like as the king commaunded,

22 For so he might be deliuered from death: and so for the olde frendship of the man, they shewed him this kindnes.

23 But he began to consider discretely, and as became his age and the excellencie of his aunient yeres, and the honoure of his gray heares whereunto he was come, and his most honest conuersation from his childhood, but chiefly the holy law made and geuen by God, therefore he answered consequently, and willed them straightwayes to send him to the graue:

24 For it becometh not mine age, saide he, in any wyse to dissemble, whereby many young persons might thinke that Eleazar being fourscore yeres olde and ten, were nowe gone to a straunge religion:

25 And so through myne hypocrisie for a litle time of a transitorye lyfe, they might be deceaued: by this meane also should I defile myne age, and make it abhominable.

26 For though I were nowe deliuered from the tormentes of men, yet shoulde I not escape the hand of almighty God neither aliue nor dead.

27 Wherefore I wyll dye manfully, and do as it becometh myne age:

28 Whereby I may peraduenture leave an example of stedfastnes for such as be young, if I with a redie minde & manfully dye an honest death for the most worthy and holy lawes. when he had saide these words, immediatly he was drawen to the torment.

29 Now they that led him, and were nide a litle afore, began to take displeasure because of the wordes that he saide: for they thought he had spoken them of an hie minde.

30 But when he was in his martirdome, he mourned, and saide: Thou O Lorde which hast the holy knowledge, knowest openly, that where as I might be deliuered from death, I suffer these sore paynes

(a) They that had the charge of that wicked banquet.

Amos. i. a.

2. Machabees.

paynes of my body: but in my minde I am well content to suffer them, because I feare thee.

31 Thus this man dyed, leauing the me-

moriall of his death for an example, not onely vnto young men, but vnto all the people, to be stedfast and manly.

The .vij. Chapter.

The punishment of the seuen brethren and of their mother.

A 1



It happened also that there were seuen brethren with their mother, taken, and compelled by the king * against the lawe to eate swines flethe, [namely]

with scourges and leatherne whippes.

2 And one of them, which was the chiefe, saide: what seekest thou, and what requirest thou of vs: As for vs, we are ready rather to suffer death, then to offende the lawes of God and the fathers.

3 Then was the king angry, and had heate cauldrons & brasen pottes: which when they were made hot,

4 Immediately he commaunded the tongue of him that spake first to be cut out, to pull the skyn ouer his head, to pare the edges of his handes and fetter: yea and that in the sight of his mother and the other of his brethren.

5 Now when he was cleane mangled, he commaunded a fire to be made, and so (while there was any breath in him) to be fried in the cauldron: In the which when he had ben long pained, the other brethren, with their mother, exhorted him to dye manfully, saying:

6 The Lorde God shall regarde the trueth, and comfort vs, lyke as Moyses testifieth* and declareth in his song [saying:] And he wyll haue compassion on his seruantes.

25 7 So when the first was dead after this manner, they brought the second to haue him in derision, pulled the skynne with the heere ouer his head, and asked him if he would eate swines flesh or he were payned in the other members also throughout his body.

8 But he answered in his owne language, and said, I wyll not do it: And so he was tormented lyke as the first.

9 And when he was euen at the geuing vp of the ghost, he sayd, Thou most benigratious person putttest vs now to death: but the king of the worlde shal rayse vs

bp which dye for his lawes, in the resurrection of euerlasting lyfe.

10 After him was the third had in derision, and when he was required he put out his tongue, and that right soone, holding forth his handes manfully,

11 And spake with a stedfast faith: These haue I of heaue, but now for the lawes of God I despise them: for my trust is, that I shal receaue them of him againe.

12 Insomuch that the king & they which were with him, marueyled at the young mans boldnes, that he nothing regarded the paynes.

13 Now when he was dead also, they bered the fourth with tormentes in like maner.

14 So when he was now at his death, he saide: It is better that we being put to death of men haue our hope & trust in God, for he shall rayse vs vp againe: * as for thee, thou shalt haue no resurrection to lyfe.

15 And when they had spoken to the fifth, they tormented him.

16 Then looked he vnto the king, and said, Thou hast power among men, for thou art a mortall man also thy selfe to do what thou wilt: but thinke not that God hath forsaken our generation.

17 Abide thee, tary still awhile, and thou shalt see the great power of God, howe he wyll punish thee and thy seede.

18 After him they brought the sixth, which being at the poynt of death, saide, We not deceaued a king: for this we suffer for our owne sakes, because we haue offended our God, and therefore marueylous thinges are shewed vpon vs.

19 But thinke not thou which takest in hande to strue against God, that thou shalt escape unpunished.

20 This excellent mother worthy to be wel reported of & had in remembrance, saw her seuen sonnes dye in one day, and suffered it patiently, because of the hope that she had in God: yea, she exhorted euery one of them in her

Leui.xi.2.

Deu.31.6.

John.v.2.

D

her countrey language, and that boldly and stedfastly with perfect wysdome, waking by her wisshethought with a manly stomake, and saide vnto them,

22 I can not tell howe ye sprang in my wombe: for I neither gaue you breath, nor soule, nor lyfe, it is not I that ioyned the members of your bodies together,

23 But the maker of the worlde which fashioned the byrth of man, and began all thinges: Euen he also of his owne mercie shall geue you breath and lyfe againe, lyke as ye now regard not your owne selues for his lawes sake.

24 Now thought Antiochus that she had despised him, therfore he let her go with her reproffes, and began to exhort the youngest sonne which yet was left, not onely with wordes, but swore vnto him with an oth, that he shoulde make him a rich and wealthy man, if he would forsake the lawes of his fathers: yea, and that he shoulde geue him whatsoeuer were necessarie for him.

25 But when the young man would not be moued for all these thinges, he called his mother and counselled her to saue her sonnes lyfe.

26 And when he had exhorted her with many wordes, she promysed him that she would speake to her sonne.

27 So she turned her vnto him, laughing the cruell tyraunt to scorne, and spake in her countrey language: O my sonne, haue pitie vpon me, that bare thee nine monethes in my wombe, that gaue thee sucke, nourished thee: and brought thee vp vnto this age,

28 I beseeche thee my sonne, loke vpon heauen and earth, and all that is therein, and consider that God made them and mans generation of naught:

29 So shalt thou not feare this hangman, but suffer death stedfastly, lyke as thy brethren haue done: that I may retrace thee againe in the same mercie with thy brethren.

30 While she was yet speaking these

wordes, the young man saide: Whom loke ye for? [wherefore do ye tarry?] I wyl not obey the kinges commaundement, ^{Leui. xi. a.} but the law that God gaue vs by Moy- ses.

31 As for thou that imaginest al mischief against the "Jewes, thou shalt not escape the hande of God. ^{"Dr. De- bynes.}

32 For we suffer these thinges because of our sinnes.

33 And though the living Lord be angry with vs a litle while for our chastering and reformation, yet shall he be at one againe with his seruantes.

34 But thou O godlesse man, and of all other the most wicked, pride not thy selfe through vaine hope, in being so malicious vpon the seruantes of God:

35 For thou hast not yet escaped the iudgements of God, which is almightie, & seeth all thinges.

36 My brethren that haue suffered a litle paine, are now vnder the councuaunt of euerlasting lyfe: but through the iudgement of God, thou shalt be punished righteously for thy pride.

37 As for me, lyke as my brethren haue done, I offer my ^{"Dr. lyfe.} soule and my bodye for the lawes of our fathers, calling vpon God that he wyl soone be mercifull vnto our people: yea and with paine and punishment* to make thee graunt that he onely is God. ^{ii Mac ii. c}

38 In me nowe and in my brethren, the wrath of almightie God is at an ende, which righteously is fallen vpon all our people.

39 Then the king being kindled in anger, was more cruell vpon him then vpon al the other, and toke indignation that he was so lightly regarded.

40 So this young man dyed vndefiled, and put his trust still in the Lord.

41 Last of all, after the sonnes was the mother put to death also.

42 Let this now be inough spoken concerning the offeringes and extreme cruell- nesse.

2. Machabees.

The. viij. Chapter.

1 Judas gathereth together his host. 9 Nicanor is sent against Judas. 16 Judas exhorteth his souldiers to constancie. 20 Nicanor is overcome. 27 The Jewes geue thankes after they haue put their enemies to flight, deuiding the spoiles vnto the fatherlesse and vnto the wydowes. 35 Nicanor fleeth vnto Antiochus.

¶ 1



Then Judas Machabeus, and they that were with him, went priuie into the towne, called their kinnefolkes & friends together, toke vnto them al such as

continued yet in the faith and lawe of the Jewes, and brought forth sixe thousand men.

2 So they called vpon the Lorde, that he woulde haue an eye vnto his people, which was troden downe of euery man, to be gracious vnto the temple, that was defiled of the vngodly,

3 To haue compassion vpon the destruction of the cite, which was shortly lyke to be layde waste, to heare the voyce of the blood that cryed vnto him:

4 To remember the most vnrightheous deathes of young innocent children, the blasphemies also done vnto his name, and to punish them.

i. Mach. a.

5 * Now when Machabeus had gathered this multitude together, he was to mightie for the heathen, for the wrath of the Lorde was turned into mercie,

6 He fell vpon the towne and cities by waies, bent them, toke the most commodious places, and slue many of the enemies.

25 7 But specially he made such chases by night, in so much that his manlines was spoken of euery where.

8 So when Philip sawe that the man encreased by litle and litle, and that the matter prospered with him for the most parte: he wrote vnto Ptolomei, which was a captaine in Celosyria and Phenices, to helpe him in the kinges busines.

i. Mach. c.

9 * Then sent he Nicanor the sonne of Patroclus, a speciall friend of his, in all the haste, and gaue him of the common sorte of the heathen no lesse then twentie thousand harnessed men, to roote out the whole generation of the Jewes, hauing to helpe him one Gorgias a man of warre, which in matters concerning

battalles had great experience.

10 Nicanor ordayned also the tribute, which the Romanes shoulde haue had, to be euen vnto the king out of the captiue of the Jewes, [namely] two thousand talentes.

11 And immediatly he sent to the cities of the sea coaste, requiring them for to bye Jewes to be their seruantes and bondmen, promysing to sell them fourscore and ten for one talent: but he considered not the wrath of almightie God that was to come vpon him.

12 When Judas knewe of this, he tolde the Jewes that were with him, of Nicanors coming.

13 Now were there some of them fearefull, not trusting vnto the righteousnes of God, and fled their way, and abode not in that place:

14 But the other that remained, came together, and besought the Lorde to deliuer them from that wicked Nicanor, which had solde them or euer he came vnto them:

15 And though he woulde not do it for their sakes, yet for the couenaunt that he made with their fathers, and because they called vpon his holy and glorious name.

i. Mach. b.

16 * And so Machabeus called his men together [namely] about sixe thousand, exhorting them not to agree vnto their enemies, * neither to be afraide for the multitude of their aduersaries coming against them vnrightheously, but to fight manly,

Deu. xx. a.

17 Considering the reproofe that they had done to the holy place without cause, how they had despised and oppressed the cite, yea and destroyed the lawes of the fathers.

18 * For they, saide he, trust in their weapons and boldnesse: but our confidence is in the almightie Lorde, which in the twinkling of an eye may both destroye them, and come against vs, and all the worlde.

Iere. xix. b.

19 He exhorted them also to call to remembrance the helpe that God shewed vnto

houses rounde about are laying wayte, & loke but for oportunitie to do harme: I haue ordeined that my sonne Antiochus shall raigne after me, Whom I oft commended to many of you, when I was in the higher kingdomes, & haue written vnto him as it foloweth hereafter.

- 26 Therfore I pray you and require you to remember the benefites that I haue done vnto you generally and in especiall, and that euery man wil be faythfull to me and my sonne.

27 For I hope that he shalbe of sober and louing behauiour, and if he forbe my denice, he shalbe indifferent vnto you.

28 Thus that murderer and blasphemur of God was sore smitten: and like as he had intreated other men, so he died a miserable death in a straunge cuntry vpon a mountayne. Deut viii. c.

29 And his body dyd Philip that went with him cary away, which fearing the sonne of Antiochus, went into Egypt to Ptolomei Philometor.

The. x. Chapter.

Judas Machabeus taketh a cite and the temple. 10 He beginneth to shewe the actes of Eupator. 15 The Jewes fight against the Idumeans. 24 Timotheus invadeth Turie, with whom Judas ioyneth battell. 29 fīue men appeare in the ayre to the helpe of the Jewes. 39 Timothi is slayne.

1 **M**ACHABEUS nowe and his company* thoroowe the helpe of the Lorde wan the temple and the cite againe, A
2 Destroyed the altars and chappels that the heathen had buylded through the streetes,

3. 3 Censed the temple, *made another altar of bricke stone, and after two yeres they offered sacrifices, set footth the incense, the lightes, and shewe bread.

4 When that was done, they fell downe flat vpon the grounde, and besought the Lord that they might come no more into such trouble: but if they sinned any more against him, he him selfe to chasten them with mercie, and not to come in the handes of those aliauntes and blasphemous men.

5 Nowe vpon the same day that the straungers polluted the temple, it happened that on the very same day it was censed againe: [namely] *the twentieth and fifteth day of the moneth called *Easter. mb

6 They kept cyght dayes in gladnesse, like as in the feast of the tabernacles, remembering that not long afore they held the feast of the tabernacles vpon the mountaynes and in denies, like beastes.

3. 7 And to the same token they bare greene bowes, braunches, & palmes, and song Psalmes before hym that had geuen them good successe to cense his place.

8 They agreed also together, and made a

statute that enery yere those dayes shoulde be solemnly kept of all the people of the Jewes.

9 Now Antiochus then, that was called the noble, died, it is sufficiently tolde.

10 Nowe will we speake of Eupator the sonne of that wicked Antiochus howe it happened with hym, and so with fewe wordes to comprehend the aduersitie that chaunced in the warres.

11 When he had taken in the kingdome, he made one Lysias whiche had ben captain of the host in Phenices and Syria, ruler ouer the matters of the realme. " 27. C. 12. 13.

12 For Ptolomei, that was called Barron, being a ruler for the Jewes, and specially to sit in iudgement for such wrong as was done vnto them, undertoke to deale peaceably with them.

13 For the whiche cause he was accused of his friendes before Eupator: and when he was suspect to be a traytour, because he had left Eppres that Philometor had committed vnto him, and because he departed from noble Antiochus that he was come vnto, he poisoned hym selfe, and died.

14 Now when Sorgias was gouernour of the same places, he toke straungers, and undertoke oft times to warre with the Jewes.

15 Moreover, the Idumeans that helde the strong holdes, receaued those that were dyuen from Hierusalem, and toke in hande to warre also.

2. Machabees.

- 16 ^{i. Mach. v. a.} But they that were with Machabeus besought & prayed vnto the Lorde that he woulde be their helper, and so they fell vpon the strong holdes of the Iouneans,
- 17 And vnto many places by strength: such as came against them they slue, and killed no lesse of all together then twentie thousande.
- 18 Neuerthelesse some, no lesse then nyne thousande, were fled into two strong towres, having all maner of ordinaunce to withstande them.
- 19 Then Machabeus leauing Simon, Josephus, Zachens, and those that were with them, whiche were very many, went to besiege them, & to fight where most neede was.
- 20 Nowe they that were with Simon, beyng led with conseruacion, were instructed for money thowse certayne of those that lay in the castles, toke threescore and ten thousande ^(a) dragmas: and let some of them escape.
- 21 But when it was tolde Machabeus what had happened, he called the captaynes of the people together, accusing those persons, that they had sold the brethren for money, & let their enemies go.
- D** 22 So he slue those traytours, & immediately went in hande with the two castles.
- 23 And when they had ordred them selues manly with their weapons & handes, they slue in the two castles more then twentie thousande.
- ^{i. Mach. v. b. ii. Mach. vii.} 24 Nowe Timotheus, whom the Iewes had overcome afore, gathered a multitude of strange people, brought an host also of horsemen of the Asians to winne Iurie by strength.
- ^{i. Mach. x. b.} 25 But when he drewe nye, Machabeus and they that were with him, fell to their prayer, sprinkled ashes vpon their heades, beyng girded with heere cloth about their loynes,
- 26 Fell downe before the aulter, and besought the Lord that he woulde be mercifull to them, but an enemy vnto their enemies, and to take part against their aduersaries, according as it is promised in the lawe.
- ^{De. xxviii. a} 27 So after the prayer, they toke their weapons & went on further from the cite: & when they came nye the enemies, they prepared them selues against them.
- 28 And betimes in the morning at the breake of the day, both the hostes buckled together: The one part had the Lorde for their refuge, which is the giver of prosperitie, strength, and victorie: the other had a manly stomacke, which is a captayne of warre.
- 29 The battayle now being great, there appeared vnto the enemies from heaven ^{i. Reg. vi. a. i. i. Mach. iii. a. and xii. b.} fine goodly men vpon horsebackes, with bridles of gold, leading the Iewes:
- 30 And two of them having Machabeus betwixt them, that kept him safe on every side with their weapons, but shot darts and lightnings vpon the enemies, where thorow they were confounded with blindness, and so sore affrayde that they fell downe.
- 31 There were slayne of footemen twentie thousande and fyne hundred, and six hundred horsemen.
- 32 As for Timotheus him selfe, he fled vnto Gazara, a very strong hold, wherein Chereas was captayne.
- 33 But Machabeus and his companie layed siege to it chearfully for re dayes.
- 34 Nowe they that were within, trusting to the strength of the place, cursed and banned exceedingly, and made great creaking with wicked wordes.
- 35 Neuerthelesse, vpon the fyft day in the morning, twentie yong men of Machabeus company, beyng set on fire in their mindes because of the blasphemie, came manfully vnto the wall, and with bolde stomakes smote downe those that they mette.
- 36 Others also clymed by vnder the towres, undertaking to set fire vpon the portes, & to burne those blasphemous persons quicke with the fiers that they had made, others brake open the gates, and receaued the rest of the armie, and toke the cite.
- 37 Two dayes were they destroying the castle, which when they founde Timotheus that was crept in a corner, they killed him, and slue Chereas his brother in like maner, with Apolophanes.
- 38 When this was done, they song psalmes with prayes and thankelouing vnto the Lorde, which had done so great thinges for Israel, and geuen them the victorie.

1 Lysias goeth about to overcome the Jewes. 8 Succour is sent from heauen vnto the Jewes. 16 The letter of Lysias to the Jewes. 20 The letter of king Antiochus vnto Lysias. 27 A letter of the same vnto the Jewes. 34 A letter of the Romans to the Jewes.

A 1 Long after this, Lysias the kinges steward and a kinsman of his, which had the gouernance of his matters, toke soze displeasure for the thinges that had happened,

2 And when he had gathered fourescore thousand men of foote, with al the hoast of the horsemen, he came against the Jewes, thinking to winne the cite, to make it an habitation for the heathen:

3 ^{12b} And the temple woulde he haue to be an house of lurre, like as the other gods houses of the heathen are, and to sell the priestes office every yere,

4 ^{12b} Not considering the power of God, but was wilde in his mynde, trusting in the multitude of footemen, in thousandes of horsemen, & in his fourescore Elephantes.

5 So he came into Jurtle, and then to Bethsura, a castle of defence, lying in a narrow place fure furlonges from Hierusalem, & layed soze siege vnto it.

6 ^{12b} Nowe when Bachabeus and his company knew that the strong holdes were besieged, they fell to their prayers with weeping and teares before the Lorde: and all the people in lyke maner besought him that he woulde send a good angel to deliuer Israel.

7 ^{12b} Bachabeus him selfe was the first that made him redy to the battayle, exhorting the other that were with hym to scoperde them selues, and to helpe their brethren.

8 ^{12b} And when they were goyng forth of Hierusalem together with a redy and willing mynde, there appeared before them vpon horsebacke a man in whyte clothing, with harnesse of gold, shakynge his speare.

9 Then they prayfed the Lorde all together whiche had shewed them mercie, and were comforted in their mindes, insomuch that they were redy not onely to fight with men, but with the most cruel beastes, yea & run thorow the walles of iron.

10 Thus they went on willingly, hauing an helper from heauen, and the Lorde mercifull vnto them.

11 They fell mightily vpon their ennemies like lions, slue cleuen thousande footemen, sixteene hundred horsemen, and put all the other to flight.

12 Many of them beyng wounded, and some gat away naked: yea Lysias him selfe was fayne to flee shaniefully, and so to escape.

13 Nevertheless, that man was not without vnderstanding, but considered by him selfe that his power was minished, and pondered howe the Jewes beyng defended by the helpe of almightie God, were not able to be overcome: wherefore he sent them worde,

14 And promised, that he would consent to all thinges whiche were reasonable, and to make the king their frende.

15 To the which praiser of Lysias, Bachabeus agreed, seking in all thinges the common wealth: & whatsoeuer Bachabeus wrote vnto Lysias concerning the Jewes, the king graunted it.

16 For there were letters written vnto the Jewes from Lysias, conteynynge these wordes: Lysias sendeth greeting to the people of the Jewes.

17 John and Absolon which were sent from you, deliuered me wyrtynge, and required me to fulfill the thinges concerning their errande.

18 Therefore loke what might be graunted, I certified the king therof: & whatsoeuer was conuenient, he agreed thereto.

19 If ye now wil be faythful in these matters, I shall endeuour my selfe hereafter also to do you good.

20 As concerning these thinges by every article thereof, I haue committed them to your messengers and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye well. In the hundred fourth tie and eyght yere, the twentie & fourth day of the moneth Dioscorus thus.

22 Now the kinges letter conteyned these wordes: King Antiochus sendeth greeting vnto his brother Lysias.

2. Machabees.

u. Mac ix. b

- 23 For so much as our father *is now translated vnto the gods, our will is, that they which are in our realme, liue without any insurrection, and euery man to be diligent in his owne matters:
- 24 We vnderstande also, that the Jewes would not consent to our father, for to be brought vnto the custome of the gentiles, but stilly to kepe their owne statutes, for the which cause they require of vs also, to let them remayne still after their owne lawes.
- 25 Wherefore our minde is, that this people shalbe in rest: we haue concluded and determined also to restore them their temple againe, that they may lyue according to the vse and custome of their forefathers.
- 26 Thou shalt do vs a pleasure therefore, if thou send vnto them, and graunt them peace: that when they are certified of our mynde, they may be of good cheare, and loke to their owne wealth.
- 27 And this was the letter that the king wrote vnto the Jewes: King Antiochus sendeth greeting vnto the counsell, and the other people of the Jewes.
- 28 If ye fare well, we haue our desire: as for vs, we are in good health.
- 29 Peneclaus came & tolde vs, howe that your desire was to returne home, and peaceably to enioy your owne possessions.
- 30 Wherefore, those that wil come, we geue them free libertie, vnto the thirtieth day of the moneth of *April,
- 31 That they may vse the meates of the Jewes and their owne lawes like as afore: and none of them by any manner of wayes to haue harme for thinges done in ignorance.
- 32 I haue sent also Peneclaus, that he may comfort you.
- 33 Fare ye well. In the hundred fourtie and eyght yere, the fyfteenth day of the moneth of April:
- 34 The Romaynes also sent a letter, concerning these wordes: Quintus Memmius, & Titus Manilius ambassadours of the Romaynes, sende greeting vnto the people of the Jewes.
- 35 Loke what Lysias the kinges kinsman hath graunted you, we graunt you the same also.
- 36 But as concerning the thinges which he referred vnto the king, send hither some with speede, and ponder the matter diligently among your selues, that we may cast the best to your profite, for we must depart nowe vnto Antioche.
- 37 And therefore write shortly againe, that we may knowe your mynde.
- 38 Fare well. In the hundred fourtie and eyght yere, the fyfteenth day of the moneth of April.

The .xii. Chapter.

2 Timothy troubleth the Jewes. 3 The wicked dedde of them of Ioppa against the Jewes. 9 Judas is auenged of them. 9 He setteth fire on the gate of Iamnia. 20 The pursute of the Jewes against Timothy. 24 Timothy is taken and let go unhurt. 32 Judas pursueth Gorias. 43 Judas offering sacrifice for the dead, beweth the hope of the resurrection.

A 1



- When these covenantes were made, Lysias went vnto the king: and the Jewes tilled their grounde.
- 2 But Timotheus, & Apolonius the sonne of Gennet, Jerome, and Demophyon (the proude) Ricanor the captayne of Cyppers, and they that lay in those places, would not let them lyue in rest & peace.
- 3 They of Ioppa also dyd euen such a shamefull dedde: they prayed the Jewes that dwelt among them, to go with their wyues & children into the shippes which they had prepared, and dyd with them as though they had ought them no euill will.
- 4 For so much then as there was gone forth a generall proclamation thoroowe the cite because of peace, they consented therto, & suspect nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundred of them.
- 5 When Judas knew of this crueltie shewed vnto his people, he commaunded those that were with him to make them redy,
- 6 Exhorting them to call vpon God the righteous iudge, went forth against those murderers of his brethren, set fire in the haven by night, & bent vp the shippes: and those that escaped from the fire, he slue with the sword.
- 7 And when he had done this, he departed, as though he would come againe and roote out all them of Ioppa.
- 8 But when he had gotten word that the Iaminites were mynded to do in lyke maner vnto the Jewes which dwelt among

mong them,

9 He came vpon the Iammites by night, & set fire on the haven with the shippes: so that the light of the fire was seene at Hierusalem vpon a two hundred and fourtie furlonges.

10 Nowe when they were gone from thence nyne furlonges in there iourney towarde Timotheus, fure thousande men of foote, and fyue hundredeth horsemen of the Arabians, fought with hym.

11 So when the battell was earnest, and prospered with Judas thoroowe the helpe of God: the residue of the⁽ⁿ⁾ Arabians beyng overcome, besought Judas to be at one with them, and promised to geue him certayne pastures, and to do him good in other things.

12 Judas thinking that they shoulde in deede be profitable concerning many thinges, promised them peace: where vpon they shoke handes, and so they departed to their tentes.

13 Judas went also vnto a citie, whiche was very fast kept with byddges, fenced round about with walles, and diuers kindes of people dwelling therein, called Caspin.

14 They that were within it, put such trust in the strength of the walles, and in their store of vittayles, that they were the slacker in their doynges, cursing and reviling Judas with blasphemies, and speaking such wordes as it becometh not.

15 But Machabeus calling vpon the great prince of the world, which with out any battayle rammes or ordinaunce of warre, did cast downe the walles of Jericho, in time of Iosuah) fel manfully vpon the walles,

16 Toke the citie, & thoroow the helpe of the Lorde made an exceeding great slaughter: insomuch that a lake of two furlonges brode whiche lay therby seemed to flowe with the blood of the slayne.

17 Then departed they from thence seuen hundred and fiftie furlonges, and came to Taraca vnto the Jewes that are called Tubianei.

18 But as for Timotheus they could not get him there: for (not one matter dispatched) he was departed from thence, and had left certayne men in a very strong holde.

19 But Dosithens & Solipater, whiche were captaynes with Machabeus, flue

those that Timotheus had left in the house of defence, more then ten thousand men.

20 And Machabeus prepared him with the fure thousand men that were about him, set them in order by companies, & went forth against Timotheus, which had with him an hundred and twentie thousande men of foote, two thousande and fyue hundred horsemen.

21 When Timotheus had knowledge of Judas coming, he sent the women, children, and the other baggage vnto a castle called Carnion: For it could not be wonne, and was hard to come vnto, the wayes of the same places were so narrowe.

22 And when Judas his first bande came in sight, the enemies were smitten with feare, thoroowe the presence of God which seeth all thinges: Insomuch that they slepyng one here, another there, were rather discomfited of their owne people, & wounded with the strokes of their owne swordes.

Iud. vii. f.
i. Re. xiii. c.
ii. Par. xx. d.

23 Judas also was very earnest in following vpon them, punishing those vngodly, & slue thirtie thousande men of them.

24 Timotheus also hym self fel into the handes of Dosithens and Solipater, whom he besought with much craft to let him go with his lyfe, because he had many of the Jewes fathers & brethren in prison, which if they put him to death shoulde be despised.

25 So when he had promised faithfully to deliuer them againe according to the condition made, they let him go without harme, for the health of the brethren.

26 Then Machabeus marched forth to Carnion and Mtargation, and there slue twentie and fyue thousande men.

27 Nowe after that he had chased away and slayne his enemies, he remoued the host towarde Ephron a strong citie, wherein was Lysias and a great multitude of diuers nations: and the strong young men kept the walles, defending them mightily, in this citie was much ordinaunce and prouision of dartes.

i. Mach. v. c.

28 But when Judas and his companie had called vpon almighty God, which with his polver breaketh the strength of the enemies, they wanne the citie, and slue twentie and fyue thousand of them that were within.

29 From thence went they to the citie of
P (ii) the

1. The first
book of
Machabees
is written
in the
Hebrew
language
and is
the first
of the
Machabean
books.

1. Mach.

1. Mach.

2. Machabees.

¹⁰ St. Hiero-
chopolis.

the Scythians, which lyeth sixe hun-
dred furlonges from Hierusalem.

30 But when the Jewes whiche were in
the cite, testified that the citezins dealt
louingly with them, yea & intreated the
kindly in the time of their aduersitie,

31 Judas and his companie gaue them
thankes, desiring them to be friendly stil
vnto them: and so they came to Hierusa-
lem, the hye feast of the weekes beyng
at hande.

32 And after the feast of Pentecost, they
went forth against Gorgias the gover-
nour of Idumea,

33 who came out with thre thousande
men of foote, & foure hundred horsemen.

34 Whiche when they mette together, it
chanced a selue of the Jewes to be
slayne.

35 And Dositheus one of the Bacenors,
a mightie horsman, toke holde of Gorgi-
as, and woulde haue taken him quicke:
but an horsman of Thracia fell vpon
him, and smote of his arme, so that Gor-
gias escaped and fled into "Bozela".

¹⁰ St. Hiero-
sa.

¹⁰ St. Hiero-
sa.

36 When they now that were of Gor-
gias side, had foughten long and were
weery, Judas called vpon the Lorde,
that he would be their helper, and cap-
taine of the felde:

37 And with that he began in his owne
language, & song Psalmes with a loude
voyce: insomuch that he made the ene-
mies afrayde, & Gorgias men of warre
toke their flight.

38 So Judas gathered his host, and
came into the cite of Odolla: and when
the seuenthy day came vpon them, they
clensed them selues as the custome was,
& kept the Sabbath in the same place.

39 And vpon the day folowing, as neces-
sitie required, Judas and his company

came to take by the bodyes of them that
were slayne, and to burie them in the
fathers graues.

40 Solue vnder the coates of certayne
Jewes which were slayne, they founde
iewels that they had taken [out of the
temple and from the idoles of the * Jam-
nites, whiche thing is forbidden the
Jewes by the lawe: then euery man
lawe that this was the cause wherfore
they were slayne.

Deu. vii. d.
Iosu. vii. a.

41 And so euery man gaue thankes vnto
the Lorde for his righteous iudgement,
whiche had opened the thing that was
hyd.

42 They fel downe also vnto their pray-
ers, and besought God that the fault
whiche was made might be put out of
remembraunce: Besides that, Judas ex-
horted the people earnestly to kepe them
selues from such sinne, forsomuch as
they lawe before their eyes that these
men were slayne for the same offence.

43 So he gathered of euery one a cer-
taine, and sent two thousande drach-
mes of siluer vnto Hierusalem, that
there might a sacrifice be offered for the
misdeede: In the which place he did wel
and right, for he had some consideration
and pondring of the lyfe that is after
this time.

44 For if he had not thought that they
whiche were slayne shoulde ryse a-
gaine, it had ben superfluous and vayne
to make any vowe or sacrifice for them
that were dead.

45 But forsomuch as he lawe that they
whiche die in the fauour & beleefe of god,
are in good rest and ioy, he thought it to
be good & honozable for a reconciling, to
do the same for those which were slaine,
that the offence might be forgeuen.

The .xiii. Chapter.

1 The coming of Eupator into Iurie. 4 The death of Menelaus. 10 Machabeus
goynge to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth
fourteene thousande men in the tentes of Antiochus. 21 Rhodocus the betrayer of
the Jewes is taken. 24 Antiochus retayned friendship with the Jewes.

1 Mach. vi. d



And the hundred fourtie
and nine yere, gat* Ju-
das knowledge that
Antiochus Eupator
was coming with a
great power into Iurie,
And Lyfias the se-
uarde and ruler of his matters with
him, hauing an hundred & ten thousand
men of foote of the Grecians, fyue thou-

sande horsemen, twentie and two ele-
phantes, and thre hundred charrettes
set with hookes.

3 Menelaus also toynd hym selfe with
them, but with great discepte spake
faire to the king, not for any good of the
countrey, but because he thought to
haue ben made some great man of auc-
thoritie.

4 But the king of kinges moued Antio-
chus

thus minde against this vngodly person, and Lysias enformed the king that this Menelaus was the cause of all mischief: so that the king commaunded to bring him vnto Berea, and as the manner of them is, to put him vnto death in the same place.

5 There was also in the same place a towre of fiftie cubites hie, heaped with ashes: and it had an instrument that turned rounde, & on euery side it couled doo vnto the ashes, and there whosoener was condemned of sacriledge, or of any other greuous crime, was cast of all men vnto the death.

6 wherunto the king commaunded that shamefull person to be cast among the ashes, as one that was cause of all vngodlynesse.

7 And reason it was that the vnchrist should dye such a death, and not to be buried,

8 For he had done much mischief vnto the altar of God, whose fire and ashes were holy: therefore was it right that he him selfe also should be destroyed with ashes.

9 But the king was wood in his minde, and came to shew him selfe more cruell vnto the Iewes, then his father was.

10 which when Judas perceaued, he commaunded the people to call vpon the Lord nyght and day, that he would now helpe them also lyke as he had done alway: for they were afraide to be put from their lawe, from their natural countrey, and from the holy temple:

11 And not to suffer the people which a litle while afore began to recouer, to be subdued againe of the blasphemous nations,

12 So when they had done this together, and besought the Lord for mercie, with weeping and fasting thre dayes long flat vpon the grounde, Judas exhorted them to make them selues redie.

13 But he and the eldest together deuised to go forth (first with the people) afore the king brought his host into Iurie, and afore he besieged the citie, and so to commit the matter vnto God.

14 wherfore he committed the charge of all thinges vnto God the maker of all the worlde, exhorting his people to fight manfully, yea euen vnto death, for the lawes, the temple, the citie, their owne native countrey, and to defend the

citizens: and he set his host before Diodorus.

15 He gaue them also that were with him a token of the victorie of God, choosing out the manliest young men, went by night into the kinges pavilion, one of the host fourteene thousand men, and the greatest of the Elephantes, with those that late vpon him. i. Mac. vi. f.

16 Thus when they had brought a great feare and rumour among the tentes of their enemies, and all thinges went prosperously with them,

17 They departed in the breake of the day, God being their helper and defender.

18 Nowe when the king perceaued the manlinesse of the Iewes, he went about to take the strong places by craft,

19 And remoued his host vnto Bethsura, which was a wel kept house of defence of the Iewes: but they were chased away, hurt, and discomfited. ii. Mac. x. a.

20 And Judas sent vnto them that were in it, such thinges as were necessarie.

21 In the Iewes host also there was one Rhodochus, which tolde the enemies their secrettes: but they sought him out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Bethsura, toke treuce with them, departed, and stroke a battaile with Judas, which ouercame him.

23 But when he vnderstoode that Philip, whom he had left to be ouerkeer of this busines at Antioch, began to rebel against him, he was astonied in his mind, so that he yeldded him selfe to the Iewes, and made them an oth to do whatsoeuer they thought right.

24 Now when he was reconciled with them, he offered, made much of the temple, gaue great giftes vnto it,

25 Embraced Nicanor, making him captaine and gouernour from Ptolomais vnto the Gerrenes.

26 Neuertheless when he came to Ptolomais, the people of the citie were not content with the bond of frendship: for they were afraide that he would breake the couenaunt.

27 Then went Lysias by into the iudgement seate, and excused the fact as well as he coude, and enformed the people, shewed them the cause why, & pacified them

2. Machabees.

then: so he came againe to Antioch.
This is now the matter concerning the

kinges Iourney, and his returne.

The .xiiij. Chapter.

1 By the motion of the Lorde, Demetrius sendeth Nicanor to kill the Jewes 18 Nica-
nor maketh a compact with the Jewes, 29 which he yet breaketh through the moti-
on of the king. 37 Nicanor commaundeth Razias to be taken. 41 The boldnes of Razias,

21



After three yeres, was
Judas informed how
that Demetrius the
sonne of Seleucus was
come vp with a great
powder and shippes,
through the haven of

Tripolis,

2 To take certaine commodious places
and countreys, against Antiochus and
his captaine Lysias.

3 Nowe Alcimus whiche had ben hie
priest, and wylfully defiled him selfe in
the time of the murthering, seeing that by
no meanes he could be helped, nor haue
any more entraunce to the aulter,

4 He came to king Demetrius in the hun-
dyed fittie and one yere, presenting vnto
him a crowne of golde, a paulme, and an
olive tree, which as men thought belong-
ed to the temple: and that day held his
tongue.

5 But when he had gotten oportunitie
for his madnesse, Demetrius called him
to counsell, and asked him what thinges
or counsels the Jewes leane vnto:

6 He answered: The Jewes that be
called Assidei (whose captaine is Judas
Machabeus) maintayne warres, make
insurrections, and wyl not let the realme
be in peace.

25 7 For I being deprived of my fathers ho-
nour (I meane the hie priesthood) am
come hyther:

8 Partly because I was faithfull vnto
the king, and partly because I sought
the profite of myne owne citezins: And
why: all our people, through the wic-
kednesse of them, are not a litle troubled.

9 Wherefore I beseeche thee O king, con-
sider all these thinges diligently, and
then make some prouision for the lande
and the people, according to the kindnes
that thou hast offered vnto them.

10 For as long as Judas liueth, it is not
possible that men can lye in peace.

11 When he had spoken these wordes,
other friendes also hauing euill wyl at
Judas, set the king Demetrius on fire

[against him.]

12 * which immediatly sent Nicanor ru-
ler of the Elephantes, a captaine, into
Iurie, i. Maevius.

13 Commaunding him to slay Judas, &
to scatter them that were with him,
and to make Alcimus hie priest of the
great temple.

14 Then the heathen, which fled out of
Iurie from Judas, came to Nicanor
by flockes, thinking the harme and de-
cay of the Jewes to be their welfare.

15 Now when the Jewes heard of Ni-
canors comming, and the gathering to-
gether of the heathen, they sprinkled
them selues with earth, * and besought
him which made them his people, and
euer defended his owne portion with
evident tokens, that he woulde preserue
them still. ii. Marcus.

16 So at the commaundement of the captaine
they remoued straight wayes from
thence, & came to a towne called Dessau.

17 And Simon, Judas brother, fell in
hand with Nicanor: but through the so-
daine * comming of the enemies he
was afraide. "Dr. D. & cetera.

18 Neuerthelesse, Nicanor hearing the
manlinesse of them that were with
Judas, and the bolde stomakes that
they had to fight for their natural coun-
trei, durst not prooue the matter with
bloodshedding.

19 Wherefore he sent Possidonius, The-
odozus, and Bathathias before, to geue
and to take peace. "Dr. D. & cetera. 21"

20 So when they had taken long aduise-
ment thereupon, and the captaine she-
wed it vnto the multitude, they were a-
greed in one minde to haue peace.

21 And they appoynted a day to sit vpon
these matters quietly among them
selues, and for euery one schooles also
were brought and set forth.

22 Neuerthelesse, Judas commaunded
certaine men of armes to wayt in con-
uenient places, lest there should sodenly
arise any euill through the enemies:
and so they communed reasonably to-
gether.

gether.

23 Nicanor while he abode at Hierusalem, ordered him selfe not vnreasonably, but sent away the people that were gathered together.

24 He loued Judas euer with his heart, and fauoured him.

25 He prayed him also to take a wyfe, and to bring forth children. So he married, liued in rest, and they led a cominon life.

26 But Alcimus perceauing the loue that was betwixt them, and how they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge matters in hande, and ordained Judas, an enemye of the realme, to be the kinges successour.

27 Then the king was sore displeased, and through the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, saying: that he was very angry for the friendship and agreement which he had made with Machabeus; neuerthelesse, he commaunded him in all the haste that he should take Machabeus prisoner, and sent him to Antioch.

28 Which letters when Nicanor had sene, he was at his wittes ende and sore greeued, that he shoulde breake the thinges wherein they had agreed, specially seeing Machabeus was that man that neuer did him harme.

29 But because he might not withstand the king, he sought oportunitie to fulfill his commaundement.

30 Notwithstanding when Machabeus saw that Nicanor began to be churlishe vnto him, & that he entreated him more roughly then he was wont, he perceaued that such unkindnesse came not of good, and therefore he gathered a fewe of his men, and withdrew him selfe from Nicanor.

31 Which when he knew that Machabeus had manfully preuented him, he came into the great and most holy temple, and commaunded the priestes which were doing their vsuall offerings, to deliuer him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hande toward the temple, and made an oath, saying: If ye will not deliuer me Judas captiue, I shall remoue this temple of

God into the plaine fieldes, I shall breake downe the aulter, and consecrate this temple vnto Bacchus.

34 After these wordes he departed. Then the priestes lyft vp their handes toward heauen, and besought him that was euer the defender of their people, saying:

35 Thou O Lord of all, which hast nede of nothing, Wouldest that the temple of thy habitation should be among vs:

i. Mac. iii. c.

36 Therefore nowe O most holy Lord, kepe this house euer undefiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor one Razis an alderman of Hierusalem, a louer of the whole citie, & a man of good reporte, which for the kinde heart that he bare vnto the people, was called a father of the Jewes.

38 This man oft times when the Jewes were minded to kepe them selues vndefiled, defended and deliuered them, being content stedfastly to spend his body and his lyfe for his people.

39 So Nicanor wylling to declare the hate that he bare to the Jewes, sent five hundred men of warre to take him:

40 For he thought if he gat him he should bring the Jewes in great decay.

41 Now when the people began to rushe in at his house, to breake the doores, and to set fire on it, he being now taken, fell vpon his sword,

(c) Christe to warte be approued, for the xij to sende to gods commaundement, to ouerlyt not kill. h. x. xx. Deute. v.

42 Choosing rather to dye manfully, then to yeelde him selfe to those wicked doers: & because of his noble stroke, he had rather haue ben put to extreme crueltie.

43 Notwithstanding, what time as he missed of his stroke for haste, and the multitude rushed in violently betwixt the doores, he ranne boldly to the wall, and cast him selfe downe manfully among the heape of them:

44 Which gaue soone place to his fall, so that he fell vpon his belly.

45 Neuerthelesse, while there was yet breath within him, he was kindled in his minde, & while his blood gushed out exceedingly (so he was very sore wounded) he ranne through the midst of the people, and gat him to the top of a rocke.

46 So when his blood was now gone, he toke out his owne bowels with both his handes, & threw them vpon the people, calling vpon the Lord of lyfe & spirite to rewarde him this againe: and so he dyed.

¶ The

2. Machabees.

The. xv. Chapter.

2 Nicanor goeth about to come vpon Judas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Machabeus expounding vnto the Jewes the vision, boldeneth their heartes. 21 The prayer of Machabeus. 30 After the host of Nicanor is once ouercome, Machabeus commaundeth his head & his handes to be cut of, and his tongue to be geuen vnto foules.

1
i Mac.vii.d.



1 **N**OWE when Nicanor knew that Judas and his company were in the countrey of Samaria, he thought with al his power to strike a felde with him vpon a Sabbath day.

2 Nevertheless the Jewes that were compelled to go with him, saide: O do not so cruelly and unkindly, but halowe the Sabbath day, and worshippe him that seeth all thynges:

iii Re.xx.c.

3 [for all this.] yet laide the bngurations person,* Is there a mightie one in heauen that commaunded the Sabbath day to be kept:

Exo.xx.b

4 And when they saide: yea the lyving God, the mightie Lord in heauen* commaunded the seuenth day to be kept,

5 He saide: And I am mightie vpon earth, to commaunde them for to arme them selues, & to perforce the kinges busynesse. Notwithstanding, he might not haue his purpose.

6 Nicanor had deuised with great pride to ouercome Judas, and to bring away the victorie:

25 7 But Machabeus had euer a fast confidence and a perfect hope in God, that he would helpe him:

8 And exhorted his people not to be afrayde at the coming of the heathen: but allway to remember the helpe that had ben shewed vnto them from heauen, yea and to be sure now also that almighty God would geue them the victorie.

9 He spake vnto them out of the lawe and prophetes, putting them in remembrance of the battailes that they had stricken afore, and made them to be of good courage.

10 So when their heartes were pluckt vp, he shewed them also the deceitfulnesse of the heathen, and how they would kepe no couenant nor oth.

11 Thus he weaponed them not with the armour of shelde and speare, but with wholsome wordes and exhortations:

he shewed them a dream also, wherethrough he made them all glad,

12 which was this: He thought that he saw Onias, which had ben his priest, a vertuous and louing man, sad and of honest conuersation, well spoken, and one that had ben exercised in godlines from a childe, holding vp his handes toward heauen, and praying for his people.

13 After this, there appeared vnto him another man, which was aged, honorable, and glorious.

14 And Onias saide: This is a louer of the brethren, and of the people of Israel: this is he that prayeth much for the people and for all the holy citie, I reuerenue the prophete of God.

15 He thought also that Ieremie helde out his right hande, and gaue vnto Judas a sword of golde, saying:

16 Take this holy worde, a gift from God, wherewith thou shalt smite downe the enemies of the people of Israel.

17 And so they were well comforted through the wordes of Judas, which were very sweete and able to stirre vp their courage: and toke courage vnto them, so that the young men were determined in their mindes to fight, and to abide stily at it: insomuch that in the thynges which they toke in hande their boldnesse shewed the same, because the holy citie, the sanctuary, and the temple were in perill,

18 For the which they toke more care, then for their wyues, children, brethren, and kinsfolkes.

19 Againe, they that were in the citie, were most carefull for those which were to fight.

20 Now, when they were all in a hope that the iudgement of the matter was at hande, and the enemies due nye, the host being set in aray, the elephants and horsemen euery one standing in his place:

21 Machabeus considering the coming of the multitude, the ordinance of diuers weapons, the cruelnes of the beastes, helde vp his handes toward heauen,

heaven, calling vpon the Lorde that doth wonders, * which geueth not the victory after the multitude of weapons and power of the hoaste, but to them that please him, according to his owne wyll.

22 Therefore in his prayer he saide these wordes, O Lorde, * thou that diddest send thyne angell in the tyme of Ezechiah king of Iuda, and in the hoast of Sennacherib sleest an hundred fourscore and fye thousand:

23 Send now also thy good angel before vs O Lorde of heauens, in the fearefulnesse and dreade of thy nightie arme,

24 That they which come against thy holy people to blasphemie them, may be afraid. And so he made an ende of his wordes.

25 Then Nicanor & they that were with him, dreyne nye with trumpettes & shawtinges for ioy:

26 But Judas and his company, with prayer and calling vpon God, encountered with the enemies.

27 With their handes they smote, but with their heartes they prayed vnto the Lorde, and slue no lesse then thirtie and fye thousand men: For through the present helpe of God, they were gloriously comforted.

28 Now when they left of, and were turning againe with ioy, they vnderstoode that Nicanor him selfe was slaine with the other, for all his armour.

29 Then they gaue a great shout and a crye, praying the almightie Lorde in their owne language.

30 And Judas which was euer redie to spend his body and lyfe for his citezins, commaunded to smite of Nicanors head,

with his arme and hande, and to be brought to Hierusalem.

31 When he came there, he called all the people & the priestes to the aulter, with those that were in the castle,

32 And shewed them Nicanors head, and his wicked hande which he had presumptuously holden vp against the temple of God.

33 He caused the tongue also of that vngodly Nicanor to be cut in litle peeces, and to be cast to the fowles, and that cruel mans hande to be hanged vp before the temple.

34 So euery man gaue thankes vnto the Lorde, saying: Blessed be he that hath kept his place vndefiled.

35 As for Nicanors head he hanged it vp vpon the hie castle for an euident and playne token of the helpe of God.

36 And so they agreed al together to kepe that day holy, (namely) the thirteenth day of the moneth Adar,

37 which in the Syzians language is called the next day before Harbocheus day.

38 Thus was Nicanor slaine, and from that tyme forth the Iewes had the cite in possession: and here wyll I now make an ende.

39 If I haue done well and as the storie required, it is the thing that I desired: but if I haue spoken feebly & barely, I haue done that I coude.

40 For as it is hurtfull to drinke wine alone, and then againe water, & as wine tempered with water is pleasaunt & delitteth the taste: so the setting out of the matter delighteth the eare of them that reade the story: And here shalbe the ende.

¶ The ende of the second booke of the Machabees.

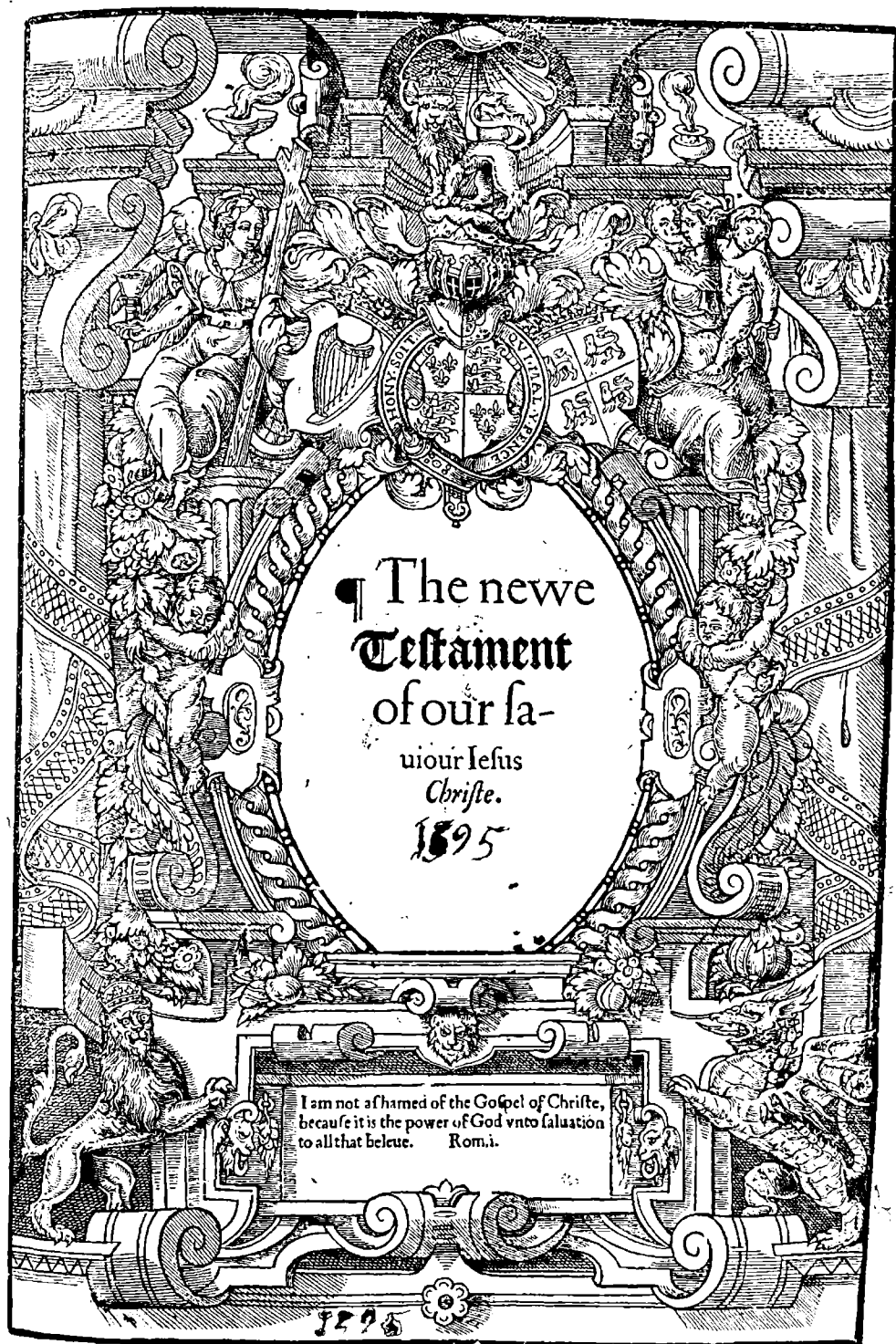
f. N.

**The description of the holy lande, con-
teyning the places mentioned in the foure Euangelisties, with other places
about the sea coastes : wherein may be scene the wayes and iourneyes of Christe
and his Apostles in Iudea, Samaria, and Galilee : for into these three
partes this lande is deuided.**



**The places specified in this mappe, with their situation by the
obseruation of the degrees, concerning their length and breadth.**

| | | | | | |
|---|---------|---------|---|---------|-------------|
| Ascalon | 65. 24. | 23. 31. | Gadara or Gazara. | 66. 48. | 32. 23. |
| Azot | 65. 35. | 32. | Gaza | 65. 10. | 31. 40. |
| Bethlehem | 65. 55. | 31. 51. | Jericho | 66. 10. | 32. 1. |
| Bethphage | 68. | 31. 58. | Hierusalem | 66. | 50. 31. 55. |
| Bethaida | 66. 51. | 32. 29. | Ioppe | 65. 40. | 32. 5. |
| Bethabara | 66. 34. | 32. 1. | Ior, the other fountaine
whence Iordane springeth. | 67. 31. | 33. 7. |
| Bethania | 66. | 31. 58. | Magdalon called also | | |
| Cana of Galilee | 66. 52. | 32. 48. | Dalmanutha | 66. 48. | 32. 25. |
| Capernaum | 66. 53. | 32. 29. | Naim | 66. 35. | 32. 31. |
| Carmel mount | 66. 31. | 32. 50. | Nazareth | 66. 56. | 32. 42. |
| Cesarea Stratonis | 66. 16. | 32. 25. | Ptolemais | 66. 50. | 32. 58. |
| Cesarea Philippi | 67. 39. | 33. 5. | Samaria the citie | 66. 22. | 32. 12. |
| Chorazin | 66. 53. | 32. 29. | Sidon | 67. 15. | 33. 32. |
| Dan, one of the fountaines
whence Iordane springeth. | 67. 25. | 33. 8. | Silo | 66. 27. | 32. 19. |
| Ennon | 66. 40. | 32. 18. | Tyrus | 67. | 31. 20. |
| Emans | 65. 54. | 31. 59. | Tyberias | 66. 44. | 32. 26. |
| Ephren | 66. 8. | 32. | | | |

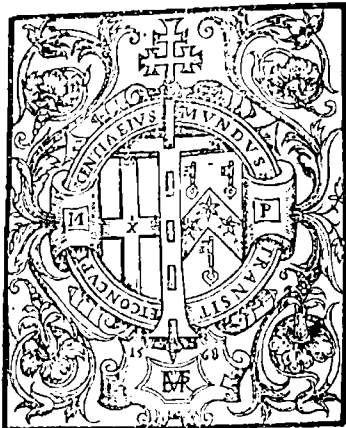


¶ The newe
Testament
of our sa-
uiour Iesus
Christe.

1595

I am not ashamed of the Gospel of Christe,
because it is the power of God vnto saluation
to all that beleue. Rom. i.

A preface into the newve Testament.



HE newve Testament so called, conteyning the writings of the Euangelistes, with the Epistles of Christes Apostles, and with other such diuine bookes, declare playnely vnto vs the summe and effect of all the scriptures expressed in the olde Testament. That which was in figure and in obsecrity inuolued by the patriarches and prophetes in their propheticall volumes, written by the inspiration of the holy ghost: is in this booke more playnely and euidently let out, vttered also in the selfe same spirite by the children of the prophetes the holy Apostles. In dede the lawe was geuen by Moyses, but grace and veritie came by Iesus Christe, whiche grace this booke of the newve Testament doth moit euidently commend and set out. In this our Christe, here is his holy conception described, his natiuitie, his circumcision, his whole life and conuersation, his godly doctrine, his diuine miracles. In this booke of the newve Testament is set out his death, his resurrection, his ascension, his sending of the holy spirit, his session in our fleshe on the right hande of his father, making continuall intercession to him for vs. In this booke is contayned the fourme and order of our faith, these be the groundes of our saluation, these be the misteries of the holy spirit, his session in our fleshe on the right hande of his father, making continuall intercession to him for vs. In this booke is contayned the fourme and order of our faith, these be the groundes of our saluation, these be the misteries of the holy spirit, his session in our fleshe on the right hande of his father, making continuall intercession to him for vs. In this booke is contayned the fourme and order of our faith, these be the groundes of our saluation, these be the misteries of the holy spirit, his session in our fleshe on the right hande of his father, making continuall intercession to him for vs.

ruing all thinges by the vvorde of his povver. This heauenly doctour so indued vvith glory and maiestie, vve ought most reuerently to beleue, as commended vnto vs from the authoritie of the heauenly father, to be hearde as his moit vvellbeloued sonne, in vvhom is his vvhole delight, by vvhom he vvill be pleased and pacified: It vvill els come to passe faith that prophete Moyses, that vvhofeuer shall not here and obey that prophete in the vvordes that he shall speake in his fathers name, I vvill be faith the father, reuenger of him. This is the last prophete to be looked for to speake vnto vs: In hym be vniuersally inclosed the riches and treasures of the vvysdome and knowledg of God his father, by him he hath decreed finally to iudge the vvhole vvorld, the liuing and the dead: by him hath he decreed to geue to his elect the life euertlasting, and to the reprobate (vvho hath contempned his life and doctrine) death euertlasting. Let vs therefore seriously heare and obey this our heauenly teacher, submit our selues to this our iudge and reuwarder: Let vs esteeme his doctrine and conuersation, as a full, perfect, and sufficient patterne of al holynes and vertue: Let vs esteeme the doctrine of this booke, as a most inflexible rule to leade vs to all truth and nevvnesse of life. Here may vve beholde the eternall legacies of the newve Testament, bequeathed from God the father in Christe his sonne to all his elects. I say the legacies liuely renewed vnto vs, not of deliuerance from Pharaos seruitude, but from the bondage and thraldome of that perpetuall aduersarie of ours the deuil: here may vve beholde our inheritance, not of the temporall lande of Chanaan, or of the translation of vs to the place of vvorldly paradise: but here may vve see the full restitution of vs, both in body and soule, to the celestiall paradise, the heauenly cite of Hierusalem above, there to raigne vvith God the father, God the sonne, and God the holy ghost for euer. vvhiche legacies of his Testament promised and bequeathed, vvare not vvithstanding recorded in the bookes of the olde Testament to our ancient fathers, vvhiche in hope beleued in Christe to come, vvho vvvas painted before them in figures and shadowes, and signified in their olde sacramentes ordayned for that tyme: but nowve more euidently renewed and exhibited vnto vs, not in figure, but in dede, not in promise, but in open sight, in feeling, in handling and touching of this eternall life, most manifestly confirmed vnto vs in Christe his blood in this his newve Testament continued and renewed, yet in newve sacramentes, the better to beare in our remembrance this his eternall Testament of all ioyfull felicities. Let vs nowve therefore good christian people, reioyce in these glad tidings expressed vnto vs by the name of the gospell of our sauour Christe, and let it neuer fall out of our remembrance that vve vvare sometime ouervvhelmed in darkenesse, and set in the shadowe of death: let vs consider that vve vvare sometime by our naturall birth the children of God his vvraith, and vvholly estraunged from the housholde of God. Let vs beare in minde that vve vvare sometime the vvvild olue, nor his beloued, that vve vvare by nature braches of the vvvild olue, and nowve by mere mercy grafted into the right and naturall olue tree: vvher vpon let vs the rather repose our life in feare and reuerence. If vve be nowve the chyldren of light, let vs vvake in this our light in all holynesse and godlynesse of life, approving that vvhiche is pleasing to the Lorde. Let vs haue no felovvvship vvith the vnfruitfull vvorkes of darkenesse, and let vs henceforth be no more chyldren, vvauering and caried about vvith euery vvinde of doctrine, and by the deceipt and craftynesse of men, vvherby they lay in vvayte to deceaue vs: but let vs followe the truth in loue and charitie, and in al thynges grove vp into him vvhich is the head, that is Christe our sauour. If vve be nowve the chyldren of grace, and made liuely membe of his body, though sometye straungers and forreyners farre of, and made neare by the blood of Christe, and made citizens vvith the fadres, and of the housholde of God: let vs direct our hartes thither vvhere our head is, deliting our selfe in all heauenly cogitations, vvalking in all spirituall vvorkes and fruites of the spirit, as Gods deare elect. God graunt that Christe may so dwell in our hartes by faith, that vve may be able to comprehend vvith all faintes the vnspcakable loue of Christe, vvhich passeth all mans knowledg. Vnto him therefore vvhiche is hable to do exceeding abundantly aboute all that vve can aske or thinke, be prayse in the Church by Christe Iesus, throughout all generations for euer. Amen.

In prologo
vel. testam.

And here yet once againe, let the reader be admonished charitably to examine this translation of the newve Testament folowinge, and be not offended vvith diuersitie of interpretation, though he finde it not to agree to his vvont text, or yet to disagree from the common translation: Remembring vvhat Santes Pagninus testifieth of that auncient interpreter saint Hierome, that in many places of his commentaries, he doth reade and expounde othervise then is founde in the common translation: yea faith Santes Hierome doth retract very many places, and doth playnely confesse, that him selfe vvvas deceaued by the haste of his translating in the doubtfull signification of the vvordes. And therefore faith the saide Hierome thus: I thinke it better to rebuke mine ovvne error, then (vvhyle I am ashamed to confesse my lacke of skill) to persist in an error. For vvho vvvas euer, faith he, so vvell learned, that hath not somewhere ben deceaued. Thus farre saint Hierome, vvher vpon good reader I exhort thee, reade aduisedly, expende learnedly, and correct charitably, and be not offended (good englishe reader) to see the holy scriptures in thine ovvne language, as a matter nevvly scene: seeing that our ovvne countryman that venerable priest Bede, many yeres agone did translate saint Iohns gospell into the vulgare tongue. *Ad militiam reclusis, to the profite of the Church,* faith Cuthbert & Dunstons story, who reporteth Bedes ovvne saying: *Nolo vt discipuli mei mendacium legant, I vvould not that my disciples should reade any lye, or spende their labour after my departure vvithout fruite.* VVhiche thing

doth telke of him. In his diebus etiam euangelium Iohannis in Anglicam translatit linguam iuxta Apostolum: *Sapientibus, et insipientibus delibatum, et omnibus omnia factus.* In these dayes (of his sicknesse) he did translate the gospell of saint Iohn into the englishe tongue, saying vvith the apostle: I am dettce to the learned and vnlearned, I am made all to all. The rather he so did faith VVilliam

Malmesberi: *Quia hoc euangelium difficultate sui, mentes legentium exercit:* Because this gospell by the difficultie that

is in it, doth so much exercise the vvittes of the readers, therefore he did interpret it into the englishe tongue: and so did condiscende (faith he) to them vvhiche vvare not skilfull in the latin tongue. God graunt that all readers may take so much profite thereby, as the good translators ment vnto them, Amen.

ii Pet. i.
Psal. xlv.
Iohn. i.

Collo. iii.
Math. xxv.
Iohn. x.

Hebrei.

Hebrei.
Mat. i. xlv.
Deut. xvii.

Collo. iii.
ii. Tim. iii.
Ad Col. xvi.

Galat. iii.

Hebrei.

i. Iohn. i.

i. Pet. i.

Math. iii.
Eph. ii.
Rom. xi.
i. Tef. v.
Eph. iii.

Eph. iii.

Rom. i.
i. Cor. ix.



¶ The (a) Gospell by Saint Matthæwe.

§ The first Chapter.

¶ The Genealogie of Christe from Abraham. 18 The maryage of his mother Marie. 20 The Angell satisfieth Iosephes mynde. 21 The interpretation of Christes names.



This is the (b) booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.

*Abraham begat Isaac, *Isaac begat Jacob, *Jacob begat Judas, and his brethren.

3 *Judas begat Phares, and Zara of Thamar, *Phares begat Esrom, *Esrom begat Aram.

4 *Aram begat Aminadab, *Aminadab begat Naasson, *Naasson begat Salmon.

5 *Salmon begat Boos, of Rachab, *Boos begat Obed of Ruth, *Obed begat Jesse.

6 *Jesse begat Dauid the kyng, *Dauid the kyng begat Solomon, of her that was the wyfe of Urie.

7 *Solomon begat Roboam, *Roboam begat Abia, *Abia begat Asa.

8 *Asa begat Iosaphat, *Iosaphat begat Ioram, *Ioram begat Ozias.

9 Ozias begat Joatham, *Joatham

begat Achas, *Achas begat Ezekias.

10 *Ezekias begat Manasses, *Manasses begat Amnon, *Amnon begat Josias.

11 *Josias begat Jacin, *Jacin begat Iechonias and his brethren, about the tyme they were carryed away to Babylon.

12 And, after they were brought to Babylon, *Iechonias begat Salathiel, Salathiel begat Zorobabel.

13 *Zorobabel begat Abiud, *Abiud begat Eliakim, Eliakim begat Azor.

14 Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud.

15 Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob.

16 Jacob begat Ioseph, the husband of Marie, of who was borne Iesus, that is called Christe.

17 And so, all the generations from Abraham to Dauid, are fourteene generations: and from Dauid vntyll the carrying away into Babylon, are fourteene generations: and fro the carrying away into Babylon vnto Christe, are fourteene generations.

18 The birth of Iesus Christe was on this wise. ¶ when as his mother Marie was betrothed to Ioseph (before they

4. Reg. xi. a
ii. Par. xvi. d
1. Pa. xxvii.
1. Para. 28. d.
4. Re. xx. d
4. Re. xxi. d
4. Re. 24. a.

25
Iere. xxii. f.
1. Par. iii. d.
Agge. i. a.
i. Efd. iii. a.
ii. Par. iii. d.
4. Reg. 19. d.

of Gospel,
and is, Ioseph
and his wife
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The Gospell

they came together) she was founde with chylde of the holy ghost.

19 Then Joseph her husbände, beyng a ryghteous man, and not wyllyng to make her a publique example, was mynded pryncly to put her away.

20 But whyle he thought these thinges, beholde, the Angell of the Lord appeared vnto hym in a dreame, saying: Joseph, thou sonne of Dauid, feare not to take [vnto thee] Marie thy wife, for that which is conceaued in her, is of the holy ghost.

21 She shall bryng forth a sonne, and thou shalt call his name [¶]Jesus: for he

shall saue his people from their synnes.

22 (All this was done, that it myght be fulfilled, which was spoken of the lord by the prophete, saying:

23 Behold, a virgin shall be with childe, and shall bryng forth a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.)

24 Then Joseph, being rayled fro slepe, dyd as the Angel of the Lord had bid- den hym, and he toke his wyfe:

25 And knewe her not, tyl she hadde brought forth [¶]her first borne sonne, & called his name Jesus.

Philip. ii. b.
A. d. c. xii. b.

¶ The .ij. Chapter.

¶ The tyme and place of Christes birth. 11 The wyse men offer their presentes. 14 Christe fleeth into Egipte. 16 The young chylde is layne. 23 Christe turneth into Galilee.

A 1 When Jesus was borne in Bethlehem, a cite of Iurie, in the dayes of Herode the kyng: beholde, there came wise men from the east to Hierusalem,

2 Saying: where is he that is borne kyng of Iewes: For we haue seene his [¶]starre in the east, and are come to worship hym.

Nu. xxi. c.

3 When Herode the kyng had hearde these thynges, he was troubled, and all [the cite of] Hierusalem with hym.

4 And when he hadde gathered all the chiefe Priestes and Scribes of the people together, he demaunded of them where Christe shoulde be borne.

5 And they saide vnto him: At Bethlehem in Iurie. For thus it is writen by the prophete.

Nich. v. a.

6 And thou Bethlehem [in] the lande of Iuda, art not the least among the princes of Iuda. For out of thee shall there come a captain, that shal gouerne my people Israel.

Iohn. vii. g.

7 Then Herode, when he had pryncly called the wyse men, inquired of the diligently, what tyme the starre appeared.

8 And he sent them to Bethlehem, and sayde: Go, and search diligently for the young chylde, and when ye haue founde hym, bryng me worde agayne, that I may come, and worship hym also.

9 And when they had hearde the kyng, they departed, and loe, the starre which

they sawe in the east, went before them, tyl it came & stode ouer [the place] where in the young chylde was.

10 When they sawe the starre, they reioyced exceedingly with great ioy.

11 And went into the house, and founde the young chylde with Marie his mother, and fell downe, and worshipped hym, and opened their treasures, and presented vnto hym gyftes, golde, and frankensence, and myrr.

Phil. i. d.
E. d. c. xii. b.

12 And after they were warned of God in a dreame, that they shoulde not go agayne to Herode, they returned into their owne cuntrye another way.

13 When they were departed, beholde, the Angel of the Lord appeared to Joseph in a dreame, saying: Arise, & take the young chylde and his mother, and flee into Egipte, and be thou there, tyl I bryng thee worde. For it wyll come to passe, that Herode shall seke y^e young chylde, to destroy hym.

14 When he arose, he toke the young chylde and his mother, by nyght, and departed into Egipt.

15 And was there, vnto the death of Herode, that it myght be fulfilled which was spoken of the Lord, by the prophete, saying: [¶]Out of Egipte haue I called my sonne.

Off. x. a.
Nu. xxi. c.

16 Then Herode, when he sawe that he was mocked of the wyse men, was exceedingly wroth, and sent forth, and slew all the chylde that were in Bethlehem, and in all the coastes, as many as were two

two yere olde, or vnder, according to the tyme, which he had diligently searched out, of the wyse men.

17 Then was fulfilled that, which was spoken by Ieremie the prophete, say-
ing.

18 In Ramia was there a boyce hearde, lamentation, wepyng, & great mour-
nyng, Rachel weping (for) her children, and woulde not be comforted, because they were not.

19 But when Herode was dead, be-
holde, an Angel of the Lorde appeared to Ioseph in a dreame, in Egypt, say-
ing.

20 Arise, and take the young chyld and his mother, and go into the lande of Is-
rael.

* For they are dead, whiche sought the young chyldes lyfe.

21 And he arose, & toke the young chyld and his mother, & came into the lande of Israel.

22 But when he hearde, that Archelaus dyd reigne in Iurie in the rowne of his father Herode, he was afrayde to go thither. Notwithstandyng, after he was warned of God in a dreame, he turned aside, into the parties of Galilee,

23 And (went and) dwelt in a cite, which is called Nazareth, that it myght be fulfilled, which was spoken by the prophetes: he shalbe called a Nazarete.

Mark.i. b.
Luk.iii. d.
Iohn.i. d.

¶ The.iiij. Chapter.

¶ Iohans preachyng, office, lyfe, baptisme, & reprehendyng of the pharisees, 13 and baptizyng of Chyriste in Iordane.



In those dayes, came John the *Baptist, preachyng in the wyl-
dernesse of Iurie, and say-
ing.

* Repent, (a) for the kingdome of heauen is at hande.

* For this is he, of whom it is spoken by the prophete Esayas, say-
ing. * The voyce of one cryyng in the wyl-
dernesse: prepare ye the way of the Lorde, make his pathes straght.

4 This John had his rayment of Camels heere, * and a girdle of a skynne about his loynes, * his meate was locustes, and * wylde hony.

5 Then went out to hym Iherusalem, and all Iurie, and all the region rounde about Iordane,

6 And were baptized of hym in Ior-
dane, confessyng their synnes.

7 But when he sawe many of the pharisees, and Saducees come to his baptisme, he sayde vnto them. * O generati-
on of wyvers, who hath warned you to flee from the anger to come?

8 Bynng forth therefore frutes meete for repentance.

9 And be not of such mynde, that ye woulde say within your selues, we haue Abraham to (our) father. For I say vnto you, that God is able, of these ston-
es to rayse vp chyldren vnto Abraham.

to rayse vp chyldren vnto Abraham.

10 Euen now is the axe also put vnto the roote of the trees: therefore, * every tree which bryngeth not forth good fruite, is hewen downe, and cast into the fire.

11 I baptize you in water * vnto repen-
taunce: But he that shall come after me, is mightier then I, whose shoes I am not worthy to beare, he shall baptize you with the holy ghost, and with fire.

12 * whose fanne is in his hande, and he wyll purge his floore, and gather his wheate into (his) garner: but wyl burne by the chaffe with vnquenchable fire.

13 Then cometh Iesus from Galilee to Iordane, vnto John, * to be baptized of hym.

14 But John forbad hym, say-
ing. I haue nede to be baptized of thec, and comest thou to me?

15 Iesus aunsweryng, sayde vnto hym: Suffer it to be so nowe. For thus it becometh vs, to fulfill all righteousnes. Then he suffred hym.

16 And Iesus, when he was baptized, came straghtwaye out of the water, and loe * the heauens was open vnto hym, and (John) sawe the spirite of God descendyng lyke a doue, and lychtyng vpon hym.

17 And loe, there (came) a voyce from the heauens, say-
ing: * This is my beloued sonne, in whom I am well pleased.

Math.vii. c.
Luk.iii. b.

¶ Mark.i. a.
Luk.iii. c.
Iohn.i. d.

Luk.iii. c.

Mark.i. b.

Mark.i. b.
Luk.iii. d.
Iohn.i. e.

Esay. xlii. b.
Mat. xvi. d.
Mark.i. b.
Luk. iii. d.
ii. Pet. i. d.

The Gospel

The .iiij. Chapter.

¶ Chyffe fasteth, is tempted. 17 he begynneth to preache. 18 he calleth Peter, Andrew, James, and John, and healeth all the sicke.

¶ 1

Mark.i.b.
Luk.iii.b.



2

was afterwarde an hungred.

3 And when the tempter came to hym, he sayde: If thou be the sonne of God, commaunde that these stones be made breade.

Deut.viii.a.
Luk.iiii.a.
Sap.xvi.c.

4 But he answered, and sayde, it is written: *Man shall not lyue by breade only, but by eury worde that procéedeth out of the mouth of God.

5 Then the deuyl taketh hym vp into the holy cite, and setteth hym on a pinnacle of the temple,

Psal.xciii.c.

6 And saith vnto hym: If thou be the sonne of God, cast thy selfe downe. For it is written: *He shall geue his Angels charge ouer thee, & with their handes they shall lyft thee vp, lest at any tyme thou dash thy foote agaynst a stone.

Deut.vi.c.
Luk.iii.b.

7 And Iesus sayde to hym. It is written agayne: *Thou shalt not tempt the Lorde thy God.

¶ 8

Agayne, the deuyl taketh hym vp, into an creakyng hye mountayne, and sheweth hym all the kyngdomes of the worlde, and the glorie of them,

9 And sayth vnto hym: All these wyll I geue thee, yf thou wilt fall downe, and worshyp me.

10 The sayth Iesus vnto hym: Auoyde Sathan. For it is written: *Thou shalt worshyp the Lorde thy God, and hym only shalt thou serue.

Deut.vi.c.
and.x.d.
Luk.iii.b.
i Reg.vii.a.

11 Then the deuyl leaueth hym, and behold, *the Angels came, and ministred vnto hym.

Mark.i.b.

Mark.i.b.
(a) & b are in, cast in pylon.

12 When Iesus had hearde that John was ^(a) deliuered vp, he departed into Galilee,

13 And left Nazareth, and went & dwelt in Capernaum, whiche is ^(a) a cite vpon the sea coast, in the borders of Zabulon and Nephtalim.

14 That it myght be fulfilled, whiche was spoken by Elayas the prophete, saying:

15 *The lande of Zabulon, & Nephtalim, ^(b) by the way of the sea beyonde Iordane, Galilee of the Gentiles.

¶ Elay.ix.a.

16 The people, which sate in darknesse, sawe great lyght: And to them whiche sate in the region and shadowe of death, lyght is sprong vp.

17 From that tyme, Iesus began to preache, and to saye: *Repent, for the kyngdome of heauen is at hande.

Math.iii.a.
Mark.ii.a.
Math.ii.b.
Math.iii.a.
Mark.ii.b.

18 And Iesus, walkyng by the sea of Galilee, sawe two brythren, Simon (whiche was) called Peter, and Andrew his brother, castyng a nette into the sea, (for they were fysshers.)

19 And he saith vnto them: Folowe me, and I wyll make you *fysshers of men.

20 And they strayghtwaye lefte their nettes, and folowed hym.

Iere.xvii.d.
Eze.xlviii.b.

21 And when he was gone forth from thence, he sawe other two brythren, James, the sonne of Zebedee, & John his brother, in the shippe with Zebedee their father, mending their nettes, and he called them.

22 And they immediatly, *left the shippe and their father, and folowed hym.

Luk.v.b.

23 And Iesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kyngdome, and healyng all maner of sicknesse, and all maner of discaise among the people.

24 And his fame spread abroad, throught out all Syria: and they brought vnto hym all sicke people, that were taken with diuers discaises, and grypnynges, and them that were possessed with deuyls, and those whiche were lunaticke, and those that had the paultie, and he healed them.

25 And there folowed hym great multitudes of people, from Galilee, and from the ^(b) ten cities, and from Hierusalem, and from Iurie, and from the regions (that is) beyonde Iordane.

Mark.iii.d.

(b) & c come from the same source.

The. v. Chapter.

In this Chapter, and in the two next following, is conteyted the most excellent and louyng Sermon of Chyrlie, in the mount. which Sermon, is the bery key, that openeth the vnderstandyng into the lawe. In this fifth Chapter specially, he preacheth of the epyght beatitudes, or blessinges, 21 of manslaughter, 22 wyath, and anger, 27 of adultrie, 33 of swearynge, 39 of sufferynge wrong, 44 and of loue, euen towarde a mans enemies.

When he said the multitude, he went vp into a mountayne: & when he was set, his disciples came to hym. And he opened his mouth, & taught them, saying.

1 *Idem.* 3 *Blessed (are) the poore in spirite: for theirs is the kyngdome of heauen.

2 *Idem.* 4 *Blessed (are) they that mourne: for they shalbe comforted.

5 *Blessed (are) the meke: for they shall inherite the earth.

6 *Idem.* 6 *Blessed (are) they, which do *hunger and thirste (after) righteounes: for they shalbe satisfied.

7 *Blessed (are) the mercifull: for they shall obteyne mercy.

8 *Blessed (are) the pure in heart: for they shall see God.

9 *Blessed (are) the peace makers: for they shalbe called the chyldren of God.

10 *Idem.* 10 *Blessed (are) they which suffer persecution for righteounes sake: for theirs is the kyngdome of heauen.

11 *Idem.* 11 *Blessed are ye, whiche (men) reuyle you, and persecute (you) and, lying, shall say all manner of euyl sayng agaynst you, for my sake.

12 *Idem.* 12 *Reioyce, and be glad: for great is your rewarde in heauen. For so persecuted they the prophetes, whiche were before you.

13 *Idem.* 13 *Ye are the salt of the earth. *But if the salt become vnsauery, where in shall it be salted: It is thenceforth good for nothing, but to be caste out, and to be troden vnder foote of men.

14 *Ye are the lyght of the worlde. A cite that is set on an hyll, can not be hyd.

15 *Idem.* 15 *Neither do men lyght a candell, and put it vnder a bushell: but on a candelsticke, and it geueth lyght vnto all that are in the house.

16 *Idem.* 16 *Let your lyght so shyne before men, *that they may see your good workes, and glorifie your father, whiche is in heauen.

17 *Thynke not that I am come to destroy the lawe, or the prophetes. I am not come to destroy, but *to fulfill.

18 For truly I say vnto you, *till heauen and earth passe, one iotte, or one tittle of the lawe shall not scape, till all be fulfilled.

19 Whosoever therfore breaketh one *of these least commaundementes, and teacheth men so, he shalbe called the leaste in the kyngdome of heauen. But who so euer doeth, and teacheth (so) the same shalbe called great in the kyngdome of heauen.

20 For I say vnto you: except your righteounes, excede the righteounes of the Scribes and Pharisees, ye shall not enter into the kyngdome of heauen.

21 *Ye haue hearde, that it was sayde to them of the olde tyme, *thou shalt not kyll: who so euer killeth, shalbe in daunger of iudgement.

22 But I say vnto you, that who so euer is angry with his brother, vnadvisedly, shalbe in daunger of iudgement. And who so euer shall say vnto his brother, racha, shalbe in daunger of a counsell: But, whosoever shall saye (thou) foole, shalbe in daunger of hell fire.

23 Therfore, if thou bring thy gyft to the altier, and there rememberest, that thy brother hath ought agaynst thee:

24 *Leaue there thy gyft, before the altier, *and go thy way, first and be reconciled to thy brother: and then, come and offer thy gyft.

25 *Agree with thyn aduersarie quickly, whyles thou art in the way with him: lest at any tyme the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prysen.

26 *Verily I say vnto thee, thou shalt not come out thence, till thou hast payde the vtmost farthyng.

27 *Ye haue hearde, that it was sayde vnto them of olde tyme: *Thou shalt not commit adultry.

28 But I say vnto you, *that whosoever

Math. i. d.
and. ii. c.
Luk. xvi. d.
Esay. xli. c.

Isa. ii. b.
Eze. xvi. b.

Exod. xx. c.
Luk. xvi. d.
Deut. v. b.

Iob. xlii. b.

Luk. xii. g.

Exod. xx. c.
Rom. am. c.
Eze. xli. c.
Iob. xxxi. d.

The Gospel

- loketly on a woman, to luse after her, hash committed adultery with her already, in his heart.
- E** Mark ix. g. 29 * If thy ryght eye offende thee, plucke it out, and cast it from thee. For better it is vnto thee, that one of thy members perishe, then that thy whole body should be cast into hell.
- 30 And yf thy ryght hande offende thee, cut it of, and cast it from thee. For better it is vnto thee, that one of thy members perishe, then that all thy body should be cast into hell.
- 31 It is saide: Whosoever putteth away his wyfe, * let hym geue her a wyptyng of diuorcement.
- Math. xix. a. Mark. x. b. 32 * But I say vnto you, that whosoever doeth put away his wyfe, except it be for fornication, causeth her to commit adultery. And whosoever marryeth her that is diuorced, committeth adultery.
- F** Luk. xix. c. 33 Agayne, ye haue hearde that it was sayde vnto them of olde tyme: * Thou shalt not forswere thy selfe, but shalt perfourme vnto the Lorde thine othes.
- Jacob. v. d. E. say. lxi. a. Mat. xxiii. c. 34 * But, I say vnto you: Swear not at all, neither by heauen, * for it is gods seate,
- 35 Nor by the earth, for it is his foote: stoule, neither by Hierusalem, for it is the cite of the great kyng.
- 36 Neither shalt thou sweare by thy head, because thou canst not make one hieere whyte or blacke.
- 37 But let your communication be yea, yea, nay nay. For whatsoeuer is moze
- then these, commeth of euyl.
- 38 Ye haue hearde, that it is sayde, * an eye for an eye, and a tooth for a tooth.
- 39 But, I say vnto you, that ye resist not euyl. But, whosoever geueth thee a blowe on thy right cheeke, turne to him the other also.
- 40 And yf any man wyll sue thee at the lawe, and take away thy coate, let him haue thy cloke also.
- 41 And whosoever wyll compell thee to go a myle, go with hym twayne.
- 42 Geue to hym that asketh thee: & from hym that woulde borrowe of thee, turne not thou away.
- 43 Ye haue heard, that it is saide: * Thou shalt loue thy neryghbour, & hate thyne enemye.
- 44 But I saye vnto you, loue your enemies, * blesse them that curse you, * do good to them that hate you, pray for the which hurt you, and persecute you:
- 45 That ye may be the chyldren of your father, which is in heauen. For he maketh his sonne to aryle on the euyl, and on the good, and sendeth rayne on the iust, and on the vniust.
- 46 For * yf ye loue them which loue you, what rewarde haue ye? Do not the publicans also euen the same?
- 47 And yf ye salute or greete your brythre only, what singuler thyng do ye? Do not also the publicans lyke wyse?
- 48 * Ye shall therfore be perfecte, euen as your father, which is in heauen, is perfecte.

The.vj. Chapter.

E Of almes, 5 prayer, 16 and fastyng. 19 He forbyddeth the carefull schyng of worldly thynges.

- A** 1 heede to your almes, that ye geue it not in the sight of men, to the intente that ye woulde be sene of the, or els ye haue no rewarde of your father, which is in heauen.
- 2 Therefore, when thou geuest thyne almes, thou shalt not make a trumpet

- to be blown before thee, as hypocrites do, in the synagogues, & in the streates, & they might be esteemed of men. Verily I say vnto you, they haue their rewarde.
- 3 But when thou doest [thyne] almes, let not thy left hande knowe, what thy ryght hande doeth,
- 4 That thyne almes may be in secreete: And thy father, which seeth in secreete, shall rewarde thee openly.
- And

5 And when thou prayest, *thou shalt not be as the hypocrites are. For they loue to stande, praying in the synagogues, and in the corners of the streetes, that they may be sene of men. Verily I say vnto you, they haue theyr rewarde.

6 But when thou prayest, *enter into thy chamber, and when thou hast shut thy dore, pray to thy father, which is in secreete, and thy father which seeth in secreete, shall rewarde thee openly.

7 But when ye pray, *babble not much, as the heathen do. For they thynke [it] wyl come to passe, that they shalbe heard, for theyr much babblings sake.

8 Be not ye therfore lyke vnto them. *For your father knoweth, what thynges ye haue nede of, before ye aske of hym.

9 After this maner therfore pray ye. *Our father, which art in heauen, halowed be thy name.

10 Let thy kyngdome come. Thy wyll be done, as well in earth, as it is in heauen.

11 Geue vs this day our dayly breade.

12 And forgeue vs our dettes, as we forgeue our detters.

13 And leade vs not into temptation, but deliuer vs from euyl. For thyne is the kyngdome, and the power, and the glory, for euer. Amen.

14 For, *yf ye forgeue nien theyr trespasses, your heauenly father shall also forgeue you.

15 But, yf ye forgette not nien theyr trespasses: no more shall your father, forgeue [you] your trespasses.

16 Moreover, *when ye fast, be not of an heauy countenance, as hypocrites are. For they disfigure theyr faces, that they myght appeare vnto men, to fast. Verily I say vnto you, they haue theyr rewarde.

17 But thou, when thou fastest, annoynt thyne head, and washe thy face:

18 That thou appeare not vnto men, to fast: but vnto thy father, which is in secreete, and thy father, which seeth in secreete, shall rewarde thee openly.

19 Hoorde not vp for your selues, treasures vpon earth, where the moth and rust doth corrupt, and where theues breake through, and steale.

20 *But laye vp for you, treasures in heauen, where neyther moth nor rust doth

corrupt, and where theues do not breake through, nor steale.

21 For, where your treasure is, there wyl your heart be also.

22 *The lyght of the body, is the eye. Luk.xi.c. Wherefore, yf thyne eye be single, all thy body shalbe full of lyght.

23 But and yf thyne eye be wicked, all thy body shalbe ful of darknesse. Wherefore, yf the lyght that is in thee, be darknesse, howe great is that darknesse?

24 *No man can serue two maisters. For either he shall hate the one, & loue the other: or els leane to the one, and dispise the other. ¶ He can not serue God, and ^(a) mannyon.

25 Therfore I say vnto you, *be not carefull for your lyfe, what ye shall eate, or drynke: nor yet for your body, what ye shall put on. Is not the lyfe more worth then meate: & the body then rayment?

26 Beholde the fowles of the ayre: For they sowe not, neither do they reape, nor cary into the barnes: yet your heauenly father feedeth them. Are ye not much better then they?

27 *Which of you, by taking of carefull thought, can adde one cubite vnto his stature?

28 And why care ye for rayment? Learne of the Lylies of the fiede, howe they growe. They weere not [them selues] with labour, neither [do they] spinne:

29 And yet I say vnto you, that euen Solomon in all his royaltie, was not arrayed lyke one of these.

30 Wherefore, yf God so clothe the graske of the fiede, which though it stande to day, is to morowe cast into the ouen: shall he not much more [do] the same for you, O ye of little fayth?

31 Therfore take no thought, saying: what shall we eate: or, what shall we drynke: or, wherewith shall we be clothed:

32 (For after all these thynges, do the Gentiles seeke:) for your heauenly father knoweth, that ye haue nede of all these thynges.

33 But rather, seeke ye first the kyngdome of God, and his ryghteousnesse, and all these thynges shalbe ministred vnto you.

34 Care not then for the morowe: for the morowe shall care for it selfe. ^(b) Sufficient vnto the day, is the euyl therof.

D Luk.xvi.c

(a) In the Syrian tongue it signifieth money and lucre. Luk.xii.c. Psal.lv.d. i.Pet.v.c.

Luke.xiii.d.

(b) That is, the present day hath enough of his owne grief for edification. 1 Peter.

The Gospel

The .vij. Chapter.

¶ He forbiddeth foolyshe and rashe iudgement, & reproveth hypocrisie, & exhorteth vnto prayer. 1; & to enter in at the straye gate, 15 warneth to beware of falsse prophetes, 24 and wylleth the hearers of his worde, to be doers of the same.

Luk. vi. f.

Rom. ii. a.
Luk. vi. f.



Iudge * not, that ye be not iudged.

* For with what iudgement ye iudge, ye shalbe iudged : * And with what measure ye meate, it shalbe measured to you agayne.

Luk. vi. f.

3 * Why seest thou a mote in thy brothers eye, but perceiuest not the beame that is in thine owne eye :

4 Or, holde sayest thou to thy brother : suffer me, I wyll plucke out a mote out of thine eye : and beholde, a beame is in thine owne eye :

5 Thou hypocrite, first caste out the beame out of thine owne eye : and then shalt thou see clearly, to plucke out the mote out of thy brothers eye.

6 Geue not that which is holy, vnto dogges, neyther caste ye your pearles before swyne, lest they treade them vnder their feete, and turning agayne, all to rent you.

Jer. xxix. c.
John. xxi. f.
Luk. xii. b.

26 7 Aske, and it shalbe geuen you : * seke, and ye shall fynde : knocke, and it shalbe opened vnto you.

8 For he that asketh, receaueth : and he that seeketh, fyndeth : and to hym that knocketh, it shalbe opened.

9 Is there any among you, which, yf his sonne aske hym bread, wyll geue hym a stone :

10 Or yf he aske fische, wyll he geue hym a serpent :

11 If ye then, beyng cypyl, knowe to geue your chyldren good gyftes : howe much more shall your father, which is in heauen, geue good thynges, to them that aske hym :

Fecl. xxxii. b.
Toby. iii. c.
Luk. vi. c.

12 Therfore all thynges, * whatsoever ye woulde that men shoulde do to you, do ye euen so to them : For this is the lawe, and the prophetes.

Luk. xiii. c.

13 * Enter in at the straye gate. For wyde is the gate, and brode is the way, that leadeth to destruction, and many there be which go in therat.

14 Because, straye is the gate, and narrow is the way, which leadeth vnto lyfe, and fewe there be that fynde it.

15 * Beware of falsse prophetes, which come to you in sheepes clothyng : but inwardly they are rauenyng woolfes.

Deut. xiii. a.
i. John. i. a.

16 Ye shall knowe them by theyr frutes. * Do men gather grapes of thornes : or fygges of thystles :

Luk. vi. g.

17 Euen so, every good tree, bryngeth forth good fruite : But a corrupt tree, bryngeth forth euyl fruite.

18 * A good tree, can not bryng forth bad fruite : neither can a bad tree, bryng forth good fruite.

Math. xiii. c.

19 * Every tree that bryngeth not forth good fruite, is hewen downe, and cast into the fyre.

Math. iii. d.
Luk. iii. b.

20 Wherefore, by theyr frutes, ye shall knowe them.

21 Not every one, that sayeth vnto me, * Lorde, Lorde, shall enter into the kyngdome of heauen : but he that doeth the wyll of my father, which is in heauen.

Math. xxv. b.
Luk. vi. g.
and xiii. c.

22 Many wyll say to me in that day, * Lorde Lorde, haue we not prophesied thoroowe thy name : * and thoroowe thy name haue cast out deuyls : & done many great woorkes thoroowe thy name :

Act. xix. c.

23 And then wyll I confesse vnto them, I neuer knewe you : Depart from me, ye that worke iniquitie.

Psal. vi. b.
Luk. xiii. d.

24 Therfore, whosoever heareth of me these sayinges, and doeth the same, I wyll lyken hym vnto a wyle man, which buyt his house vpon a rocke :

Luk. vi. g.

25 And the rayne descended, and the fluddes came, and the wyndes blew, and beat vpon that house, and it fell not, because it was grounded on a rocke.

26 And every one that heareth of me these sayinges, * and doeth them not, shalbe lykened vnto a foolyshe man, which buyt his house vpon the sande :

Iacob. i. b.
Eze. xiii. b.

27 And the rayne descended, and the fluddes came, and the wyndes blew, and beat vpon that house, and it fell, and great was the fall of it.

28 And it came to passe, that when Iesus had ended these sayinges, the people were astonied at his doctrine.

Mark. i. c.
Luk. ix. c.

29 * For he taught them, as one hauyng powder, and not as the Scribes.

¶ The

¶ Christe clenseth the leper, & healeth the captaynes seruauit, and many ocher diseases, 14 helpeth peters mother in lawe, 24 stylleth the sea, and the wynde, 28 and dreyeth the deuyls out of the possessed, into the swyne.

1 **W**hen he was come downe fro the mountayne, great multitudes folowed hym.

2 And beholde, there came a leper, and worshipped hym, saying: Lorde, if thou wilt, thou canst make me cleane.

3 And Iesus put forth his hande, and touched hym, saying: I will, be thou cleane. And immediatlye his leprosie was clenched.

4 And Iesus sayth vnto hym: See thou tell no man, but go, (and) shewe thy selfe to the priest, and offer the gift that Moyses commaunded, for a witness vnto them.

5 And when Iesus was entred into Capernaum, there came vnto hym a Centurion, beseeching hym.

6 And saying: Lorde, my seruauit lyeth at home sicke of the paultie, greuously payned.

7 And Iesus sayth. when I come, I will heale hym.

8 The Centurion answered, & sayde: Lorde, I am not worthy that thou shouldest come vnder my rooffe: but speake the worde only, & my seruauit shalbe healed.

9 For I also my selfe am vnder authoritie, and haue souldiers vnder me: and I say to this man go, and he goeth: and to another, come, and he cometh: and to my seruauit, do this, and he doth it.

10 When Iesus hearde [him], he marueyled, & sayde to them that folowed [him]: Verily I say vnto you, I haue not founde so great fayth in Israel.

11 I say vnto you, that many shall come from the east and west, and shall rest with Abraham, and Isaac, & Jacob, in the kyngdome of heauen.

12 But the children of the kyngdome shalbe caste out, into vetter darknesse: there shalbe wepyng, and gnashyng of teeth.

13 And Iesus sayde vnto the Centurion: Go thy way, and as thou hast beleued, so be it vnto thee. And his seruauit was healed, in the selfe same houre.

14 And when Iesus was come into Peters house, he sawe his wyues mother layed, and sicke of a feuer.

15 And he touched her hande, and the feuer left her, and she arose, and ministered vnto them.

16 When the euen was come, they brought vnto hym many, that were possessed with deuyls, and he cast out the spirites with a worde, and healed all that were sicke.

17 That it myght be fulfilled, which was spoken by Elayas the prophete, saying: He toke on hym our infirmities, and bare [our] sicknesses.

18 When Iesus sawe great multitudes about hym, he commaunded that they shoulde go ouer the water.

19 And a certayne scribe came, & sayde vnto hym: Master, I will folowe thee, whither soeuer thou goest.

20 And Iesus sayth vnto hym. The foxes haue holes, and the birdes of the ayre haue nestes: but the sonne of man, hath not where to rest his head.

21 And another, of the number of his disciples, sayde vnto hym: Lorde, suffer me first to go and bury my father.

22 But Iesus sayde vnto hym: Folowe me, and let the dead bury theyr dead.

23 And when he entred into a shippe, his disciples folowed hym:

24 And beholde, there arose a great tempest in the sea, [in to much] that the shippe was couered with waues: but he was a slepe.

25 And his disciples came to hym, and awoke hym, saying: Lorde saue vs, we perishe.

26 And he sayth vnto them: why are ye fearefull, O ye of litle fayth: Then he arose, & rebuked the windes, and the sea: and there folowed a great calme.

27 But the men marueyled, saying: What manner of man is this, that both wyndes and sea obey hym?

28 And when he was come to the other syde, into the countrey of the Gergerenes, there met hym two, possessed with deuyls, which came out of the granes, and were very fierce, so that no man

Mark.i.e.
Luke.iii.f.

Esay. liii. b.
i. Pet. ii. d.

Luke. ix. g.

Luke. ix. g.

Mark. iii. b.
Luke. viii. e.

Iob. xvi. d.
Psal. ciii. e.

Mark. v. a.
Luk. viii. d.

The Gospell

man myght go by that way.

29 And beholde, they cryed out, saying:

Math. v. a.
Luk. viii. d.
ii. Cor. vi. c.

* O Iesu, thou sonne of God, * what haue we to do with thee? Art thou come hyther, to torment vs before the tyme?

Mark. viii. d

30 And there was, a good way of from them, * a hearde of many swyne, feeding.

31 So, the deuyls besought hym, saying: If thou cast vs out, suffer vs to go away into the hearde of swyne.

32 And he sayde vnto them, go. Then

Went they out, and departed into the hearde of swyne: And beholde, y whole hearde of swyne rushed headlong into the sea, and perished in the waters.

33 Then they that kept them, fledde, and went they? wayes into the cite, and tolde euery thyng, and what was done of the possessed with the deuyls.

34 And beholde, the whole cite came out to meete Iesus: and when they sawe hym, * they besought hym, that he woulde depart out of they? coastes.

Ad. xvi.

The. ix. Chapter.

¶ He healeth the paulsie. 9 Callesth Matthewe from the custome. 11 Iusticereth for his disciples. 22 Healeth the woman of the bloody issue. 25 Helpeth Jairus daughter. 29 Ceueth two blynde men they? syght. 33 Maketh a dumbe man to speake, and dyueth out a deuyll.

A¹



And he entred into a shippe, & passed ouer, & came into his owne cite.

2

And beholde, * they brought to him a man, sicke of the paulsie, lying in a bedde. And when Iesus sawe the fayth of them, he sayde vnto the sicke of the paulsie: Sonne, be of good cheare, thy synnes be forgiven thee.

Mark. ii. a.
Luk. v. d.

3 And beholde, certayne of the Scribes sayde, Within them selues: This man blasphemeth.

4 And whē Iesus sawe their thoughtes, he sayde: Wherefore thynke ye euyl in your heartes?

5 Whether is easyer to say, thy synnes be forgiven thee: Or to say, arise and walke?

6 But that ye may knowe, that the sonne of man hath powver to forgeue synnes in earth (then sayde he to the sicke of the paulsie) * Arise, take vp thy bedde, and go vnto thyne house.

Actes. iii. b.
and. ix. f.
Mark. ii. b.
Luk. v. c.
Iohn. v. b.

7 And he arose, and departed to his house.

8 But when the multitudes sawe it, they marueyled, & glorified God, which had geuen such powver vnto men.

9 And as Iesus passed forth from thence, he sawe a man, named Matthew, sitting at the receite of custome: & he sayth vnto hym, folow me. And he arose, and folowed hym.

10 And it came to passe, as Iesus sate at meate in his house, beholde, many pub-

licans also and sinners came, and sate downe with Iesus and his disciples.

11 And when the Pharisees sawe it, 25 they sayde vnto his disciples: why eateth your maister with publicans and sinners?

12 But when Iesus hearde that, he sayde vnto them: They that be whole, nede not the phisition, but they that are sicke.

13 Go ye, and learne what that meaneth, I wyll (haue) mercie, and not sacrifice: for I am not come, to call the righteous, but sinners to repentance.

Of. vi. c.
Math. xii. a.

14 Then came the disciples of John vnto hym, saying: * why do we and the Pharisees fast oft, but thy disciples fast not?

Math. xii. b.
Mark. ii. c.
Luk. vi. f.

15 And Iesus sayde vnto them: Can the chyldren (a) of the byrde chaumbers mourne, as long as the bydegrome is with them? But the dayes wyll come, when the bydegrome shall be taken from them, and then shall they fast.

(a) That the murtherers are occupying in the byrde chaumbers

16 No man putteth a peece of newe (b) cloth in an olde garment: for then, the peece taketh away [somethyng] from the garment, and the rent is made worse.

(b) Of newe cloth.

17 Neither do men put newe wine into olde vessels: els, the vessels breake, and the wyne runneth out, and the vessels perishe: But they put newe wyne, into newe vessels, and both are preserved together.

18 While he spake these thynges vnto them, * beholde, there came a certayne ruler, and worshipped hym, saying:

Mark. vi. c.
Luk. viii. f.

¶

My daughter is euen now dead, but come and lay thy hande vpon her, and she shall lyue.

19 And Iesus arose, and folowed hym, and (so dyd) his disciples.

20 (* And beholde, a woman which was diseased with an issue of blood twelue yerres, came behynde hym, and touched the hemme of his besture.

21 For she sayde within her selfe: If I may touche but euen his besture only, I shall be safe.

22 But Iesus turned hym about, and when he sawe her, he saide: Daughter be of good comfort, thy faith hath made thee safe. And the woman was made whole from that same houre.)

23 * And, when Iesus came into the rulers house, and sawe the minstrels, and the people, makinge a noyse,

24 he sayde vnto them: Geue place, for the maide is not dead, *but slepeth. And they laughed hym to scorn.

25 But when the people were put forth, he went in, and toke her by the hande, and she mayde arose.

26 And the same [of this] went abrode into all that lande.

27 And when Iesus departed thence, two blynde men folowed hym, crying, and saying: O thou sonne of Dauid, haue mercy on vs.

28 And when he was come into the house, the blynde came to hym. And Iesus sayth vnto them: Welcme ye that I am able to do this: They sayde vnto hym,

yea Lorde.

29 Then touched he their eyes, saying: Accordyng to your sayth, be it vnto you. Mat. viii. b.

30 And their eyes were opened. And Iesus straitly charged them, saying: see that no man knowe [of it.]

31 But they, when they were departed, spread abrode his name in all that lande.

32 As they went out, beholde, *they brought to him a dumbe man, possessed with a deuyl. Mark. vii. d. Luk. xi. b.

33 And when the deuyl was cast out, the dumbe spake, and the multitudes marueyled, saying, that it was neuer so seene in Israel.

34 But the pharisees sayde: *he casteeth out deuils, throughe the prince of deuils. Math. xii. b. Mark. iii. b. Luk. xi. b.

35 * And Iesus went about all cities and townes, teachyng in their synagogues, and preachyng the Gospell of the kyngdome, and healyng euery sicknesse, and euery disease among the people. Mark. vi. b.

36 But when he sawe the multitudes, *he was moued with compassion on them, because they were destitute, and scattered abrode, euen as sheepe, hauing no shepheard. Mark. vi. d.

37 Then sayth he vnto his disciples: the *haruest truly is plenteous, but the labourers are fewe. Luk. x. a.

38 Pray [ye] therefore the lord of the haruest, that he wyl thrust forth labourers into the haruest.

The .x. Chapter.

¶ Christe sendeth out his twelue Apostles, to preache in Iurie.
7 He geueth them charge, teacheth them, and comforteth them agaynst persecution and trouble.



1 And when he had called his *twelue disciples vnto hym, he gaue them power agaynst vncleane spirites, to cast them out, and to heale all maner of sicknesse, and all maner of disease.

2 The names of the twelue Apostles are these. The first, Simon, whiche is called Peter, and Andrew his brother, James, the [sonne] of Zebedee, & John his brother,

3 Philip, & Bartholomewe, Thomas and Mattheu, which [had ben] a Publi-

cane, James, & [sonne] of Alphaee, & Leb-
beus, whose surname was Taddens,

4 Simon [the] Cananite, & Judas Iscariot, which also betrayed hym.

5 * Iesus sent forth these twelue, who he commaunded, saying. Go not into the way of the Gentiles, and into the cite of the Samaritanes enter ye not. Mark. vi. b.

6 But go rather to the lost sheepe of the house of Israel.

7 As ye go, preache, saying: The kyngdome of heauen is at hande.

8 Heale the sicke, cleanse ye lepers, rayse the dead, cast out deuyls. *Freely ye haue receaued, freely geue. 25 Actes. xiii. d.

posseste

- Mark. vi. b.
Luk. ix. a.
- 9 * Possesse not golde, nor syluer, nor
brasse in your purses,
- 10 For yet scrippe, towarde your iour-
ney, neither tivo coates, neither shoes,
nor yet a staffe. * For the workman is
worthy of his meate.
- 11 But to whatsoeuer citie or towne ye
shall come, inquire who is worthy in it,
and ^(a) there abyde, tyll ye go thence.
- 12 * And when ye come into an house, sa-
lute the same.
- 13 And if the house be worthy, let your
peace come vpon it: but if it be not wor-
thy, let your peace returne to you again.
- 14 And whosoever shall not receaue you,
nor wyll heare your preachyng: when
ye depart out of that house, or that citie,
* shake of the dust of your feete.
- 15 Verily I say vnto you, it shalbe ea-
sier for the lande of the Sodomites and
Gomorreans, in the day of iudgement,
then for that citie.
- 16 * Beholde, I sende you forth, as
sheepe in the myddest of wolues. Be ye
therefore wyse as serpentes, and harme-
lesse as doves.
- 17 * But beware of men. For they shall
delyuer you vp to the councels, and shal
scourge you in their synagogues.
- 18 And ye shalbe brought to the head
rulers, and kynges, for my sake, in Wit-
nesse to them, and to the Gentiles.
- 19 But ^C when they delyuer you vp, take ye
no thought, how or what ye shal speake.
* For it shalbe geuen you, euen in that
same houre, what ye shal speake.
- 20 For it is not ye that speake, but ^{the} spirit
of your father, which speaketh in you.
- 21 * The brother shall delyuer vp the
brother to death, and the father the
sonne, & the chyliden shall ryle agaynst
their fathers, and mothers, and shall
put them to death.
- 22 And ye shalbe hated of all men, for
my names sake: * but he that endureth
to the ende, shalbe saued.
- 23 But, * when they persecute you in
this citie, flee ye into another. For verily
I say vnto you, ye shall not ende all the
cities of Israel, tyll the sonne of man be
come.
- 24 * The discipule is not aboute the maister,
nor the seruaunt aboute his lord.
- 25 It is enough for the discipule, that he
be as his maister is: and that the ser-
uaunt, be as his lord is. If they haue
called the lord of the house Scelscub:

- howe much more shall they call them of
his householde so:
- 26 Feare them not therfore: * for there is
nothing close, that shal not be opened: &
nothing hyd, that shal not be knowen.
- 27 what I tell you in darknesse, that
speake ye in lycht: And what ye heare
in the eare, that preach ye on the houses.
- 28 * And feare ye not them, which kyll the
body, but are not able to kyll the soule.
But rather feare hym, which is able to
destroy both soule and body in hell.
- 29 Are not tivo litle sparowes solde for a
farthyng? And one of the shall not light
on the grounde, without your father.
- 30 Yea, euen all the heeres of your head
are numbred.
- 31 Feare ye not therfore, ye are of more
value then many sparowes.
- 32 * Every one therfore, that shal confesse
me before men, hym wyll I confesse al-
so, before my father, which is in heauens.
- 33 But whosoever shall denye me before
men, hym wyll I also denye, before my
father, which is in heauens.
- 34 Think not * that I am come to sende
peace into the earth. I came not to sende
peace, but a sworde.
- 35 For I am come to set a man at vary-
aunce agaynst his father, & the daugh-
ter agaynst her mother, and the daugh-
ter in lawe agaynst her mother in lawe.
- 36 And a mans foes [shalbe] they of his
owne householde.
- 37 * He that loueth father or mother, more
then me, is not worthy of me. And he
that loueth sonne or daughter, more the
me, is not worthy of me.
- 38 * And he that taketh not his crosse, &
foloweth me, is not worthy of me.
- 39 ^(b) * He that findeth his life, shall lose it:
and he that loseth his lyfe, for my sake,
shall fynde it.
- 40 * He that receaueth you, receaueth me:
& he that receaueth me, receaueth hym
that sent me.
- 41 He that receaueth a prophete, in the
name of a prophete, shall receaue a pro-
phetes rewarde. And he that receaueth
a ryghteous man, in the name of a rygh-
teous man, shall receaue a ryghteous
mans rewarde.
- 42 * And whosoever shall geue vnto one
of these litle ones, to drynke, a cuppe of
colde water only, in the name of a disci-
ple, verily I say vnto you, he shall not
lose his rewarde.

The. xi. Chapter.

1 Chylde preachech. 2 John Baptist sendeth his disciples vnto him. 7 Christes testimonie concerning John. 18 The opinion of the people concerning Christe and John 20 Christe vpbaydeth the brynhanfull cities. 25 The Gospell is reuealed to the simple. 28 They that labour and are laden. 29 Christes yoke.

- 21 **A**ND it came to passe, that when Iesus had made an ende of comaundynge his twelue disciples, he departed thence to teache and to preache in their cities.
- 2 When John being in prison heard the workes of Christe, he sent two of his disciples, and sayde vnto him:
- 3 Art thou he that shoulde come? or do we loke for another?
- 4 Iesus answered and sayd vnto them: Go and shewe John agayne what ye haue hearde and seene.
- 5 The blinde receaue their sight, the halt do walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receaue the Gospell.
- 6 And happy is he that is not offended in me.
- 7 And as they departed, Iesus began to say vnto the multitude concerning John: what went ye out into the wilderness to see? A reede shaken with the winde?
- 8 Or what went ye out for to see? A man clothed in soft rayment? Beholde, they that weare soft [clothes] are in kinges houses.
- 9 But what went ye out for to see? A prophete: yea I say vnto you, and more then a prophete.
- 10 For this is he of Whom it is written: Beholde I sende my messenger before thy face, which shall prepare thy way before thee.
- 11 Verily I say vnto you, among them that are borne of women, arose not a greater then John the Baptist: Notwithstanding, he that is lesse in the kingdom of heauen, is greater then he.
- 12 From the dayes of John the Baptist vntyll now, the kingdom of heauen suffereth violence, & the violent plucke it [vnto them].
- 13 For all the prophetes and the lawe it selfe propheted vnto John.
- 14 And if ye wyll receaue it, this is Elias which was for to come.
- 15 He that hath eares to heare, let him heare.
- 16 But wher vnto shall I liken this ge-

neration: It is like vnto litle children, which sit in the markettes, and call vnto their felowes,

17 And say: We haue pypped vnto you, and ye haue not daunfed: We haue ^(a) mourned vnto you, and ye haue not sorowbed.

18 For John came neither eatyng nor drynking, and they say, he hath the deuill.

19 The sonne of man came eatyng and drynking, and they say, behold a glutton and an [vnmearurable] drincker of wine, and a friende vnto publicans & sinners: And wisdome is iustified of her children.

20 Then began he to vpbayd the cities which most of his mightie workes were done in, because they repented not.

21 Wo vnto thee Chorazin, wo vnto thee Bethsaida: for if the mightie workes which were shewed in you had ben done in Tyre or Sidon, they had repented long ago in sackcloth and ashes.

22 Neuerthelesse I say vnto you, it shalbe easier for Tyre and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lift vp vnto heauen, shalt be brought doowne to hell: For if the mightie workes which haue ben done in thee had ben done among them of Sodome, they had remayned vntyll this day.

24 Neuerthelesse, I say vnto you, that it shalbe easier for the lande of Sodome in the day of iudgement, then for thee.

25 At that tyme Iesus answered and sayde: I thanke thee O father, Lorde of heauen and earth, because thou hast hid these thinges from the wise and prudent, and hast shewed them vnto babes.

26 Euen so [it is] O father, for so was it thy good pleasure.

27 All thinges are geuen vnto me of my father: And no man knoweth the sonne but the father, neither knoweth any man the father saue the sonne, and he to Whomsoever the sonne wyll open him.

28 Come vnto me all ye that labour sore, and are laden, and I wyll ease you.

29 Take my yoke vpon you and learne of me, for I am meeke & lowly in heart: and ye shall finde rest vnto your soules.

30 For my yoke is easie, and my burthen is lyght.

(a) we haue long mourned vnto you

Luk. x. c.

Mat. i. s. d.
Luk. x. d.
Ioh. iiii. d.
Ioh. vii. d.
and. viii. c.

Eccle. vi. d.

i. Ioh. v. a.

The Gospell

The .xij. Chapter.

3 Christe exorciseth his disciples which plucke the eares of corne. 10 He healeth the dyed hande, 22 helpeth the possessed that was blinde and dumbe. 31 Blasphemie. 34 The generation of bipers. 35 Of good wordes. 36 Of idle wordes. 38 He rebuketh the unfaithfull that woulde needes haue tokens, 49 and sheweth who is his brother, sister, and mother.

A I



Mark.ii.d.

Deut.23.d.

In that tyme Iesus went on the Sabbath dayes * through the corne, and his disciples were an hungred, and began to * plucke the eares of corne, & to eate.

2 But when the Pharisees sawe it, they sayde vnto hym: Beholde, thy disciples do that which is not lawfull to do vpon the Sabbath day.

3 But he sayde vnto them: Haue ye not read what Dauid did when he was an hungred, and they that were with him:

1 Reg. 21.a.

4 *Holde he entred into the house of God, and did eate the shew bread, which was not lawfull for hym to eate, neither for them which were with hym, but only for the priestes:

5 Or haue ye not read in the lawe, holwe that on the Sabbath dayes the priestes in the temple ^(a) prophane the Sabbath, and are blamelesse:

(a) That is, do vnicenne worship

6 But I say vnto you, that in this place is one greater then the temple.

B 7

Wherefore if ye wist what this meaneth, *I will mercie & not sacrifice: ye woulde not haue condemned the guiltlesse.

Mar.xi.b.
Ozec.vi.b.

8 For the sonne of man also is Lorde euen of the Sabbath day.

9 And he departed thence, *and went into their synagoge,

Mar.iii.a.
Luk.vi.b.

10 And beholde there was a man which had his hande dyed vp, and they asked him, saying: *Is it lawfull to heale vp on the Sabbath dayes: that they might accuse him.

Luk.xiii.a.

11 And he sayde vnto them: what man of you wyll there be that shall haue * a sheepe, & if it fall into a pit on the Sabbath day, wyll he not take holde of it, and lift it out?

Deu. xxii.a.

12 Holwe much more then is a man better then a sheepe: wherefore it is lawfull to do a good dede on the Sabbath dayes.

13 Then saith he to the man, Stretch forth thy hande. And he stretched it forth: and it was made whole like as the other.

C

14 *Then the Pharisees went out, and helde a counsaile agaynst him, holwe

Mark.iii.a.
Ioh.x.v.

they might destroy hym.

15 But when Iesus knewe it, he departed thence: and great multitudes folowed him, and he healed them all,

16 And charged them that they shoulde not make him knowen:

17 That it might be fulfilled which was spoken by Esaias the prophete, saying:

18 *Beholde my childe whom I haue chosen, my beloued in whom my soule well delighteth: I wyll put my spirite vpon him, and he shall shewe iudgement to the gentiles.

Esai.xliii.a.

19 He shall not strue nor crye, neither shall any man heare his voyce in the streetes.

20 A bruised reede shall he not breake, and smokyng flaxe shall he not quench, tyll he sende forth iudgement vnto victorie:

21 And in his name shall the gentiles trust.

D

22 *Then was brought to him one possessed with a deuyll, blinde, and dumbe: and he healed him, insomuch that the blinde and dumbe both spake and sawe.

Luk.xix.

23 And all the people were amased and sayde: Is not this that sonne of Dauid?

24 *But when the Pharisees hearde it, they sayde: This ^(a) fellowe driveth the deuils no otherwise out, but by Beelzebub the prince of the deuils.

Mat.xiii.d.
Mark.iii.c.
Luk.x.c.

25 But whē Iesus knew their thoughtes, he sayde vnto them, Euery kingdome deuided agaynst it selfe shalbe brought to naught: and euery citie or house deuided agaynst it selfe shall not stande.

26 And if Satan cast out Satan, then is he deuided agaynst him selfe: holwe shall then his kingdome endure?

27 Also if I by Beelzebub cast out deuils, by whom do your chylzen cast them out? Therfore they shalbe your iudges.

28 But if I cast out the deuils by the spirite of God: then is the kingdome of God come vpon you.

29 Or els * holwe can one enter into a strong mans house, & spoyle his goodes, except he first binde the strong man, and then spoyle his house?

Luk.xix.

30 He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abrode.

31 wherefore

31 wherfore, I say vnto you, all maner of sinne and blasphemie shalbe forgiven vnto men, * but the blasphemie agaynst the spirite, shall not be forgiven vnto men.

32 * And whosoener speaketh a worde agaynst the sonne of man, it shalbe forgiven hym: But whosoener speaketh agaynst the holy ghost, it shall not be forgiven hym, neither in this worlde, neither in the worlde to come.

33 * Either make the tree good, and his fruite good: or els make the tree euill, and his fruite euill. * For the tree, is knowen by his fruite.

34 O generation of vipers, howe can ye speake good thynges, when ye your selues are euill: * For out of the aboundance of the heart, the mouth speaketh.

35 A good man, out of the good treasure of the heart, byngeth forth good thynges: And an euill man, out of euill treasure, byngeth forth euill thynges.

36 But I say vnto you, of euery idell worde that men shall speake, they shall geue account therof, in the day of iudgement.

37 * For of thy wordes, thou shalt be iustified: and of thy wordes, thou shalt be condemned.

38 * Then certayne of the Scribes, and of the Pharisees, answered hym, saying, * Maister, we wyl see a signe of thee.

39 But he answered and sayde to them. * The euill and adulterous generation * seeketh a signe, and there shall no signe be geuen to it, but the signe of the prophete Jonas.

40 * For as Jonas was thre dayes, and thre nyghtes, in the whales belly: so shall the sonne of man be thre dayes, and thre nyghtes, in the heart of the

earth.

41 The men of Ninine shall ryse in the iudgement, with this nation, and condemn it, because * they repented at the preachyng of Jonas: and beholde, here [is] one greater then Jonas.

Jonas. lii. c.

42 * The Queene of the south shall ryse in the iudgement, with this generation, and shall condemne it: for she came from the vtmost partes of the earth, to heare the wisdom of Solomon. And behold, in this place [is] one greater then Solomon.

Luk. xi. d.
iii. Reg. x. a.
ii. Paral. ix. a.

43 * When the bucleane spirite is gone out of a man, he walketh throughout drye places, sekynge rest, and fyndeth none.

Luk. xi. d.

44 Then he sayeth: I wyll returne into my house, from whence I came out. And when he is come, he fyndeth it emptye, swept, and garnished.

45 Then goeth he, and taketh vnto hym seven other spirites, worse then hym selfe, and they enter in, and dwell there: And * the ende of that man, is worse then the begynnyng. Euen so shall it be also, vnto this frowarde generation.

ii. Pet. ii. d.
Heb. vi. a.

46 While he yet talked to the people, * beholde, his mother, and his brethren stood without, desyring to speake with hym.

Mark. iii. d.
Luk. viii. c.

47 Then one sayde vnto hym: beholde, * thy mother, and thy brethren, stande without, desyring to speake with thee.

Mark. iii. d.
Luk. viii. c.

48 But he answered, and sayde vnto hym that had tolde hym: who is my mother: or who are my brethren?

49 And he stretched forth his hande towarde his disciples, & sayde, * beholde my mother, and my brethren.

Iohn. xv. b.

50 For whosoener shall do the wyll of my father which is in heauen, the same is my brother, sister, and mother.

¶ The. xiiij. Chapter.

¶ The parable of the seede, 24 of the tares, 31 of the mustarde seede, 33 of the leuen, 44 of the treasure hyd in the fielde, 45 of the pearles, 47 and of the nette.

1 **T**HE same day, Went Iesus out of the house, & * late by the sea syde. And great multitudes were gathered together vnto hym, so greatly that he went and late in a shippe, and the whole multitude stood on the shore.

3 And he spake many thynges to them in parables, saying: Beholde, the sowre went forth to sowe.

4 And when he sowde, some seedes fell by the wayes side, and the fowles came, and deuoured them vp.

5 Some fell vpon stony places, where they had not much earth, and anon they sprong vp, because they had no depe-
ness

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ness of earth.

6 And when the sonne was vp, they caught heate, and because they had not roote, they withered away.

7 Agayne, some fell among thornes, and the thornes sprong vp and choked them.

8 But some fell into good grounde, and brought forth fruite, some an hundred folde, some sixtie folde, some thirtie folde.

9 Who hath eares to heare, let hym heare.

10 And the disciples came, and sayde vnto hym: why speakest thou to them by parables?

11 He answered and sayde vnto them: * because it is geuen vnto you, to knowe the secretes of the kyngdome of heauen, but to them, it is not geuen.

12 * For whosoever hath, to hym shalbe geuen, and he shall haue more aboundance: But whosoever hath not, from hym shalbe taken away, euen that he hath.

13 Therefore speake I to them in parables: because they seeing, see not: and hearing, they heare not: neither do they vnderstande.

14 And in them is fulfilled the prophesie of Esaias, saying: * by hearing ye shall heare, and shall not vnderstande, and seeing, ye shall see, & shall not perceaue.

15 For this peoples heart is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed: lest at any tyme they shoulde see with their eyes, and heare with their eares, and shoulde vnderstande with their heart, & shoulde conuert, that I might heale them.

16 * But blessed are your eyes, for they see: and your eares, for they heare.

17 Verily I say vnto you, * that many prophetes and ryghteous men haue desired to see those thynges which ye see, and haue not seene: and to heare those thynges which ye heare, and haue not hearde.

18 * Heare ye therfore the similitude of the sower.

19 When one heareth the worde of the kyngdome, and vnderstandeth it not, then conuertyeth that euill, and catcheth away that which was sowne in his heart: this is he, which receaued seede by the way syde.

20 But he that receaued the seede into

stony places, the same is he that heareth the worde, and anon with ioy, receaueth it:

21 Yet hath he not roote in hym selfe, but dureth for a season: for when tribulation or persecution aryseth because of the worde, by and by he is offended.

22 He also that receaued seede into the thornes, is he that heareth the worde: and the care of this worlde, and the deceitfulness of ryches, choke vp the worde, and so is he made unfruitfull.

23 But he that receaued seede into the good grounde, is he that heareth the worde, and vnderstandeth it, which also beareth fruite: and bringeth forth, some an hundred folde, some sixtie folde, some thirtie folde.

24 Another parable put he forth vnto them, saying: * The kyngdome of heauen is likened vnto a man, which sowed good seede in his fildes.

25 But whyle men slept, his enemye came & sowed tares among the wheate, and went his way.

26 But when the blade was sprong vp, and had brought forth fruite, then appeared the tares also.

27 So, the seruantes of the householder came, and sayde vnto hym. Sir, diddest not thou sowe good seede in thy fildes: from whence then hath it tares?

28 He sayde vnto them: the malicious man hath done this. The seruantes sayde vnto hym: Wylt thou then that we go, and gather them vp?

29 But he sayde nay: lest whyle ye gather vp the tares, ye rote vp also the wheate with them.

30 Let both growe together vntill the haruest: & in tyme of haruest, I wyl say to the reapers, gather ye together first the tares, and bynde them in bundles to burne them: but carrie the wheate into my barn.

31 * Another parable put he forth vnto them, saying. * The kyngdome of heauen is like to a grayne of mustard seede, which a man toke & sowed in his fildes.

32 Which in dede is the least of all seedes: But when it is growen, it is the greatest among herbes: and is a tree, so that the byrdes of the ayre come & make their nestes in the braunches thereof.

33 Another parable spake he vnto them: * The kyngdome of heauen is lyke vnto a leuen, which a woman taketh & hydeth

Mark.iii.a.
Luk.viii.b.

Mat.xxv.c.
Mark.iii.c.
Luk.viii.b.
xxix.d.

Esay.vi.c.
Mar.iii.b.
Luk.viii.b.
John.xii.b.
Act.xviii.f.
Rom.xi.b.

Luk.x.d.

1.Pet.i.d.

Mark.iii.b.
Luk.viii.b.

Mat.ii.b.
Luk.xii.d.

Luk.xii.d.

in three peckes of meale, tyll all be leuened.

34 * All these thynges spake Iesus vnto the people in parables: and without a parable spake he not vnto them.

35 That it myght be fulfilled, which was spoken by the prophete, that sayth: * I wyll open my mouth in parables, I wyll speake forth thynges which haue ben kept secrete from the foundation of the worlde.

36 Then Iesus sent the people away, & went into the house: * And his disciples came vnto hym, saying: Declare vnto vs the parable of the tares of the fiede.

37 He answered and sayde vnto them: He that soweth the good seede, is the sonne of man.

38 The fiede, is the worlde: & the good seede, they are the chyldre of þe kyngdom: the tares, are the chyldren of þe Wicked.

39 The enemye that soweth them, is the deuyl: the haruest, is the ende of the worlde: the reapers, be the Angels.

40 Euen as the tares therfore, are gathered and brent in the fyre: so shall it be in the ende of this worlde.

41 * The sonne of man shall sende forth his Angels, and [they] shall gather out of his kyngdome, all thynges that offende, and them which do iniquitie:

42 And shall cast them into a furnesse of fyre: There shalbe waylyng and gnashyng of teeth.

43 * Then shall the ryghteous shine as the Sunne, in the kyngdome of their father. Who hath eares to heare, let hym heare.

44 Agayne, the kyngdome of heauen is lyke vnto treasure hyd in the fiede: the which a man hath founde, and hyd, and forioy therof, goeth and selleth all that he hath, and byeth the fiede.

45 Agayne, the kyngdome of heauen is lyke vnto a marchaunt man, seekyng goodly pearles.

46 Which, when he founde one precious pearle, went and solde all that he had, and bought it.

47 Agayne, the kyngdome of heauen is lyke vnto a net, that was cast into the sea, and gathered of all kynde:

48 Which when it was full, men drew to lande, and sat doorne, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the ende of the worlde: The Angels shall come forth, and seuer the bad from among the iuste:

50 And shall cast them into a furnesse of fyre: * there shalbe waylyng and gnashyng of teeth.

Mat. xxii. b
and. xxv. a

51 Iesus sayth vnto them: haue ye vnderstande all these thynges: They say vnto hym: yea Lorde.

52 Then sayde he vnto them: Therefore, euery scribe which is taught vnto the kyngdome of heauen, is lyke vnto a man that is an housholder, which byngeth forth out of his treasure, thynges newe and olde.

53 And it came to passe, that when Iesus had finished these parables, * he departed thence.

Mark. vi. a.

54 And when he came into his owne countrey, he taught them in their synagogues, in so much, that * they were astonyed, and sayde: Whence cometh this wysdome and powers vnto hym:

Luk. iiii. c.

55 * Is not this the carpenters sonne? Is not his mother called Marie: and his brethren, James, and Ioses, and Simon, and Judas:

Mark. iii. a.
Iohn. vi. c.

56 And are not all his sisters with vs: Whence hath he then all these thynges:

57 And they were offended in hym. Iesus sayde vnto them: * A prophete is not without honour, saue in his owne countrey, and in his owne house.

Mark. vi. a.
Luk. iiii. d.
Iohn. v. f.

58 And he did not many nightie workes there, because of their vbeliefe.

30 The. xiiii. Chapter.

¶ 10 Iohn is taken, and beheaded. 19 Christ feedeth foure thousande men with fyue loaves & two fyshes. 25 and appeareth by nyght vnto his disciples vpon the sea.



That tyme * Herode the Tetrarch, hearde of the fame of Iesu.

And sayde vnto his seruantes: this is Iohn the Baptist, he is risen from the dead,

and therefore great workes do shewe forth them selues in hym.

3 For Herode * had taken Iohn, and bounde hym, and put hym in prison, for Herodias sake, his brother Philips wyfe.

Mark. vi. c.
Luk. iiii. d.

4 For Iohn sayde vnto hym: * it is not lawfull

Leui. xvi. c.

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- lawfull for thee to haue her.
- 5 And when he woulde haue put hym to death, he feared the people : * because they counted hym as a prophete.
- Mat.xxi.b. 6 But when Herodes * birth day was kept, the daughter of Herodias daunced before them, and pleased Herode.
- Gene.xl.d. 7 * wherefore he promised with an othe, that he woulde geue her whatsoeuer she woulde aske.
- Mark.vi.c. 8 And she, beyng instruct of her mother before, sayde : geue me here John Baptistes head in a platter.
- 9 And the kyng was sorry : neuertheless, for the othes sake, and them which fate also at the table, he commaunded it to be geuen her :
- 10 And sent, and beheaded John in the pryson.
- 11 And his head was brought in a platter, and geuen to the damsell : and [she] brought it to her mother.
- 12 And his disciples came, and toke vp his body, and buryed it : and went, and tolde Jesus.
- 13 When Jesus hearde of it, he * departed thence in a shyp, vnto a desert place, out of the way : And when the people had hearde therof, they folowed hym on foote out of the cities.
- Mark.vi.d. Luk.ix.d. Iohn.vi.a. 14 And Jesus went forth, and saue much people : and was moued with mercye towardes them, and he healed their sick.
- 15 And when the euen drew on, his disciples came to hym, saying : this is a desert place, and the hour is now past, let the people depart, that they may go into the towne, and bye them vittels.
- 16 But Jesus sayde vnto them : They haue no nede to go away, geue ye them to eate.
- 17 They saye vnto hym : We haue here but fyue loaves, and two fishes.
- 18 He sayde : bryng them hyther to me.
- 19 And he commaunded the people to sit downe on the grasse, and he toke the fyue loaves, and the two fishes, and lift vp his eyes towardes heauen, & blessed : And when he had broken [them], he gaue the loaves to his disciples, and his disciples to the people.
- 20 And they dyd all eate, and were sufficed. And they gathered vp (of the fragmentes that remainyd) twelue baskets full.
- 21 And they that had eaten, were about fyue thousande men, besyde women and chyl dren.
- 22 * And strayghtway Jesus constrained his disciples to get vp into a shippe, and to go before hym vnto the other syde, whyle he sent the people away.
- Mark.vi.f. Iohn.vi.b. 23 And when the people were sent away, he * went vp into a mountayne alone to pray : And when nyght was come, he was there hym selfe alone.
- Luk.vi.c. 24 But the shippe was now in the middes of the sea, & was tost with waues : for it was a contrary wynde.
- 25 And in the fourth watch of the nyght, Jesus went vnto them, walkyng on the sea.
- 26 And when the disciples saue hym, walking on the sea, they were troubled, saying, it is a spicite : and they cryed out for feare.
- 27 But strayght way, Jesus spake vnto them, saying : be of good cheare, it is I, be not afrayde.
- 28 Peter answered hym, and sayde : Lord, yf it be thou, byd me come vnto thee, on the water.
- 29 And he sayde : come. And when Peter was come downe out of the shippe, he walked on the water, to go to Jesus.
- 30 But when he saue a myghty wynde, he was afrayde : And when he began to syncke, he cryed, saying, Lord saue me.
- 31 And immediatly Jesus stretched forth his hande, and caught hym, and sayde vnto hym : O thou of litle fayth, wherefore diddest thou doubt?
- 32 * And when they were come into the shippe, the wynde ceased.
- Mark.vi.g. 33 Then they that were in the shippe, came and worshypped hym, saying : of a trueth thou art the sonne of God.
- 34 And when they were gone ouer, they came into the lande of Gennezaret.
- 35 And when the men of that place, had knowledge of hym, they sent out into all that countrey rounde about : and brought vnto hym all that were sicke.
- 36 And besought hym, that they myght touche the hemme of his garment only : And as many as touched [it] were made whole.

¶ The .xv. Chapter.

¶ Christe excoſeth his diſciples, and rebuketh the Scribes and Pharisees for transgreſſing Gods commaundement through their owne traditions, is the thyng that goeth into the mouth, defyleth not the man, ²² he deliuereth the woman of Canaanes daughter, ³⁰ healeth the multitude, ³⁶ and with ſeuē loaves, and a fewe litle fiſhes, feedeth foure thousande men, beſyde women and chyldren.

1 ¶ When * came to Ieſus Scribes and Phariſees, which were come from Hieruſalem, ſaying:

2 Why do thy diſciples transgreſſe the traditions of the elders: for they waſhe not their handes when they eate bread.

3 But he aunſwered and ſayde vnto them: Why do ye alſo transgreſſe the commaundement of God, by your tradition:

4 For God comaunded, ſaying: *honour father and mother, and he that curſeth father or mother, let hym dye the death.

5 But ye ſay, Whoſoeuer ſhall ſay to father or mother: *by the gyfte that (is offered) of me, thou ſhalt be helped:

6 And ſo ſhall he not honour his father or his mother. And thus haue ye made the commaundement of God, of none effect, by your tradition.

7 Hypocrites, full well dyd Elayas prophetic of you, ſaying:

8 *This people draweth nye vnto me with their mouth, and honoureth me with their lippes: howbeit, their hearts are farre from me.

9 But in bayne do they worſhippe me, teachyng doctrine, pceptes of men.

10 And he called the people to hym, and ſayde vnto them: heare, & vnderſtande.

11 That which goeth into the mouth, defyleth not the man: but that which cometh out of the mouth, defyleth the man.

12 Then came his diſciples, and ſayde vnto hym: knoweſt thou not, that the Pharisees were offended after they heard this ſaying:

13 But he aunſwered and ſayde: Euery plantyng which my heauenly father hath not planted, ſhalbe rooted vp.

14 Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, both ſhall fall into the dytche.

15 Then aunſwered Peter, and ſayde vnto

to hym: Declare vnto vs this parable.

16 Ieſus ſayde: Are ye alſo without vnderſtandyng:

17 Do not ye yet vnderſtande, that whatſoeuer entreth in at the mouth, goeth into the belly, and is caſt out into the draught:

18 But thoſe thynges which procede out of the mouth, come forth from the heart, and they deſyle the man.

19 For out of the heart, procede euyl thoughtes, murders, adulteries, whoredomes, theſtes, falſe witneſſe, blaſphemies.

20 Theſe are the thynges, which deſyle a man: But to eate with vniwaſhen handes, defyleth not a man.

21 ¶ And Ieſus went thence, and departed into the coaſtes of Tyre and Sidon.

22 And beholde, a woman of the Canaanites, which came out of the ſame coaſtes, cryed vnto hym, ſaying: Haue mercie on me O Lorde, thou ſonne of David: My daughter is greivouſly bered with a deuyl.

23 But he aunſwered her not a worde: and his diſciples came, and beſought hym, ſaying: ſende her away, for ſhe cryeth after vs.

24 But he aunſwered, and ſayde: I am not ſent *but vnto the loſt ſheep of the houſe of Iſrael. Luk .xix. b.

25 Then came ſhe, and worſhipped hym, ſaying: Lorde, helpe me.

26 He aunſwered, and ſayde: It is not meete to take the chyldrens bread, and to caſt it to litle dogges.

27 She aunſwered and ſayde, trueth Lorde: and yet litle dogges eate of the crummes, which fall fro their maſters table.

28 Then Ieſus aunſwered, and ſayde vnto her: O woman, great is thy fayth, be it vnto thee, euen as thou wylt. And her daughter was made whole, euen from that ſame tyme.

29 And Ieſus went from thence, and came nye vnto the ſea of Galilee, and went vp into a mountayne, and ſate downe

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do vne there.

30 And great multitudes came vnto him, hauing with them those that were lame, blynde, dumbe, maymed, & other many, and cast them downe at Iesus feete: * And he healed them.

Esa. xxxv. b

31 In so much that the people wondred, when they saue the dumbe speake, the maymed to be whole, the lame to walke, and the blynde to see: And they glorified the God of Israel.

Mark. viii. a

32 * Then Iesus called his disciples vnto hym, and sayde: I haue compassion on the people, because they continue with me now three dayes, and haue nothing to eate: and I wyll not let them depart fastyng, lest they saynt in the way.

33 And his disciples say vnto hym: Whence shoulde we get? so much bread in the wyldernesse, as to suffice so great a

multitude:

34 And Iesus sayeth vnto them: howe many loaves haue ye: And they say, * se- Mat. xvi. b

35 And he commaunded the people to sit downe on the grounde:

36 And toke the seven loaves, and the fysshes: and after that he had geuen thankes, he brake them, and gaue to his disciples, and the disciples gaue them to the people.

37 And they dyd all eate, and were sufficed: And they toke vp, of the broken meate that was left, seven baskets full.

38 And yet, they that did eate, were foure thousande men, besyde women and chylidren.

39 And he sent away the people, and toke shyppe, and came into the parties of Bagoala.

The. xvj. Chapter.

¶ The Pharisees require a token, 6 Iesus warneth his disciples of the Pharisees doctrine, 16 The confession of Peter, 19 the keyes of heauen, 24 the saythfull must beare the crosse after Christe.

A I

Mark. viii. b
Iohn. vi. d.
Luk. xii. d.



¶ And the Pharisees also, with the Saducees, came, and temptyng, desired hym that he woulde shewe them a signe from heauen.

2 He answered & sayde vnto them: When it is * euening, ye say, (it will be) saye weather: for the sky is redde.

Luk. xii. g

3 And in the morning, It wyll be soule weather to day: for the sky is lowryng redde. O ye hypocrites, ye can discerne the outward appareance of the sky: but can ye not discerne the signes of the tymes:

Mark. xii. c

4 ¶ The froward and adulterous nation requireth * a signe: and there shall no signe be geuen vnto it, but the signe of the * prophete Jonas. And he left them, and departed.

Mark. viii. b

Luk. xii. d

Iohn. vi. d.

Jonas. i. a.

5 And when his disciples were come to the other syde of the water, they had forgotten to take bread with them.

Luk. xii. a.

6 Then Iesus sayde vnto them: * Take heede and beware of the leuen of the Pharisees, and of the Saducees.

7 And they thought in them selues, say- ing: for we haue taken no bread with vs.

8 Which when Iesus vnderstoode, he sayde vnto them: O ye of little fayth,

Why thynke you within your selues, be- cause ye haue brought no bread:

9 Do ye not yet perceaue, neither re- member those fyue loaves, when there were * fyue thousande [men], and howe many baskets toke ye vp: Mat. xiii. c

10 ¶ Neither the seven loaves, when there were foure thousande [men], and howe many baskets toke ye vp: Mark. xvi. d

11 Howe is it that ye do not vnderstande, that I spake it not vnto you concernyng bread, [warnyng you] that ye shoulde be- ware of the leuen of the Pharisees, and of the Saducees:

12 Then vnderstoode they, howe that he had not then beware of the leuen of bread: but of the doctrine of the Phari- sees, and of the Saducees.

13 ¶ When Iesus came into the coastes of Celarea Philippi, he asked his disci- ples, sayng: * Whom do men say that I the sonne of man am: Mark. viii. c

14 They sayde: some say [that thou art] Iohn Baptyst, some Elias, some Je- remias, or one of the prophetes.

15 He sayth vnto them: but whom say ye that I am:

16 Simon Peter answered and sayde: * Thou art Christe, the sonne of the ly- uynge God. Luk. ix. c

17 And Iesus answered, and sayde vnto

to hym: happy art thou Simon Bar Jona, for flesh & blood hath not opened [that] vnto thee, * but my father which is in heauen.

18 And I say also vnto thee, that thou art Peter, and vpon this * rocke I wyll buylde my congregation: And the gates * of hell shall not preuaile agaynst it.

19 And I wyll geue vnto thee, the keyes of the kingdome of heauen: And * whatsoeuer thou byndest in earth, shall be bounde in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen.

20 Then charged he his disciples, that they shoulde tell no man, that he was Iesus Christe.

21 * From that tyme forth, began Iesus to shewe vnto his disciples, howe that he must go vnto Iherusalem, and suffer many thynges of the elders, and hye priestes, & scribes, and (must) be kylled, and be raysted agayne the thyrde day.

22 And when Peter had taken him aside, he began to rebuke hym, saying: Lorde, fauour thy selfe, this shall not be vnto

thee.

23 But he turned hym about, and sayde vnto Peter: go after me Satan, thou art an offence vnto me: for thou sauerest not the thynges that be of God, but those that be of men.

24 Then sayde Iesus vnto his disciples: D If any man wyll folowe me, let hym forsake him selfe, and take vp his crosse, and folowe me.

25 * For, who so wyll saue his lyfe, shall lose it: Agayne, who so doth lose his lyfe for my sake, shall fynde it. Mark.x.d.
Luk.ix.c.
Mark.viii.d
Iohn.vi.d.

26 For what doth it profite a man, yf he wyne all the whole worlde, and lose his owne soule: Or what shall a man geue for a raunsome of his soule?

27 For the sonne of man shall come in the glory of his father, with his Angels: and * then shall he rewarde euery man accordyng to his workes. Rom.ii.b.

28 Verily I say vnto you, * there be some standyng here, which shall not taste of death, tyll they see the sonne of man come in his kyngdome. Mark.viii.d
Luk.ix.c.

¶ The .xvij. Chapter.

¶ The transfiguration of Christe, 15 he healeth the lunaticke, 27 and payeth tribute.



And * after sixe dayes, Iesus taketh Peter, James, and John his brother, and byngeth them vp into an hye mountayne, out of the way,

2 And was transfigured before them, * and his face did shyne as the sunne, and his clothes were as whyte as the lyght.

3 And beholde, there appeared vnto them, Moyses, and Elias talkyng with hym.

4 Then answered Peter, and sayde vnto Iesus: Lorde, it is good for vs to be here. If thou wylt, let vs make here thre tabernacles: one for thee, and one for Moyses, and one for Elias.

5 While he yet spake, beholde, a bryght cloude shadowed them: And beholde, [there came] a voyce out of the cloude, which sayde, * this is my beloued sonne * in whom I am well pleased, * heare hym.

6 And when the disciples hearde [these thynges] they fell on their face, and were sore afrayde.

7 And Iesus came, and touched them, and sayde: aryse, and be not afrayde.

8 And when they had lyft vp their eyes, they sawe no man, saue Iesus only.

9 * And when they came downe from the mountayne, Iesus charged them, saying: shewe the vision to no man, vntill the sonne of man be rysen agayne from the dead. Mark.ix.a.

10 And his disciples asked hym, saying: why then say the scribes, that Elias must first come?

11 Iesus answered, & sayde vnto them: * Elias truly shall first come, and restore all thynges: Mala.iii.d.

12 But I say vnto you, that * Elias is come alreedy, and they knewe hym not, but haue done vnto hym, whatsoeuer they lusted. Math.xi.b.

13 Lyke wyse, shall also the sonne of man suffer of them.

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Then the disciples understode, that he spake vnto them of Iohn Baptist.

C 14 And when they were come to the people, there came to hym a certayne man, knelyng downe to hym, and saying:

15 Lorde, haue mercy on my sonne, for he is lunaticke, and sore vexed: for oft tymes he falleth into the fyre, and oft into the water.

Mark.ix.f.
Luk.ix.c.

16 And I brought hym to thy disciples, and they coulde not heale hym.

17 Iesus answered and sayde: O saythlesse and crooked nation, howe long shall I be with you: howe long shal I suffer you: bryng hym hyther to me.

18 And Iesus rebuked the deuyll, and he departed out of hym: And the chyld was healed euen that same tyme.

Mark.ix.d.

D 19 Then came the disciples to Iesus secretly, and sayde: why coulde not we cast hym out:

Luk.xviii.a.

20 Iesus sayde vnto them: because of your vnbeliefe. For verely I say vnto you: * If ye haue sayth as a grayne of mustarde seede, ye shall say vnto this mountayne: remoue hence to yonder place, and it shall remoue, neither shall any thyng be impossible vnto you.

21 Howebett, this kynde goeth not out,

but by prayer and fastyng.

22 Whyle they were occupied in Galilee, Iesus sayde vnto them: * it wyl come to passe, that the sonne of man shal be betrayed into the handes of men:

Mat.xvi.c.
and.xx.c.
Mark.viii.d.
and.xi.
Luk.ix.c.

23 And they shall kyl hym, & the thyrde day shal he ryse agayne: And they were extcadyng sorow.

24 And when they were come to Capernaum, they that receaued tribute money, came to Peter, and sayde: Dost thou not pour maister pay tribute:

25 He sayth: yes. And when he was come into the house, Iesus puenented hym, saying: what thyntest thou Simon: of whom do the kynges of the earth take tribute or toulle: of the chyldren, or of straungers:

26 Peter sayth vnto hym: of straungers. Iesus sayth vnto hym: Then are the chyldren free.

27 Notwithstandyng, lest we shoulde offende them, go thou to the sea, and cast an angle, and take the fishe that first cometh by: and when thou hast opened his mouth, thou shalt fynde a peece of twenty pence: that take, and geue it vnto them for me, and thee.

The.xviii. Chapter.

C He teacheth his disciples to be humble and harmelesse, 6 to auoyde occasions of euyl, 21 and one to forgeue anothers offence.

A

Mark.ix.g.
Luk.ix.f.



In the same tyme, came the disciples vnto Iesus, saying: * Who is the greatest in þe kyngdome of heauen:

2 Iesus called a litle chyld vnto hym, and set hym in the myddest [of them],

Mark.x.b.
Luk.xviii.d.
i Peter.ii.a.

3 And sayde. Verely I say vnto you: * except ye turne, and become * as litle chyldren, ye shall not enter into the kyngdome of heauen.

4 Whosoever therfore shall humble hym selfe as this litle chyld, the same is þe greatest in the kyngdome of heauen.

5 And who so shall receaue such a litle chyld in my name, receaueth me.

Mark.ix.f.
Luk.xviii.a.

6 * But who so shall offende one of these litle ones, which beleue in me, it were better for hym, that a myll stone were hanged about his necke, & that he were drowned in the deapth of the sea.

7 woe vnto the worlde, because of offences. * It must nedes be, that offences come: But woe to that man, by whom the offence cometh.

i Cor.ii.d.

8 If then thy hande or thy foote offende thee, cut them of, and cast [them] from thee. It is better for thee to enter into lyfe, halt or maymed, [rather] then thou shouldest, haupng two handes, or two feete, be cast into euerlastyng fyre.

Matth.ve.
Mark.iii.f.

9 And yf thyne eye offende thee, plucke it out, and cast [it] from thee: It is better for thee to enter into lyfe with one eye, [rather] then, haupng two eyes, to be cast into hell fyre.

10 Take heede that ye despise not one of these litle ones: For I say vnto you, that in heauē their Angels do alwayes beholde the face of my father, which is in heauen.

11 For the sonne of man, is come to saue that which was lost.

Howe

12 *ar.b.* Howe thynke ye: * If a man haue an hundred sheepe, and one of them be gone astray, doth he not leane ninetie & nine, and goeth into the mountaynes, and seeketh that which went astray:

13 And yf it so be that he fynde it, verily I say vnto you, he reioyceeth more of that sheepe, then of the ninetie and nine, which went not astray.

14 Euen so, it is not the wyll of your father in heauen, that one of these litle ones shoulde perishe.

15 *ar.b.* *ar.b.* *ar.b.* Moreover, * yf thy brother trespass agaynst thee, go and tell hym his faulte betwene thee and hym alone: If he heare thee, thou hast worne thy brother.

16 But yf he heare thee not, then take yet with thee one or two: that in the mouth of two or three witnesses, euery worde may be stablyshed.

17 If he heare not them, tell it vnto the Church: If he heare not the Church, let hym be vnto thee as an heathen man, and a publicane.

18 *ar.b.* Verily I say vnto you: * whatsoeuer ye bynde on earth, shalbe bounde in heauen: And whatsoeuer ye loose on earth, shalbe loosed in heauen.

19 Agayne, truly I say vnto you, that if two of you agree in earth, as touching any thyng that they shall aske, it shalbe done for them, of my father, which is in heauen.

20 For where two or three are gathered together in my nanie, there am I in the myddes of them.

21 Then came Peter to hym, and sayde: Lorde howe oft shall my brother sinne agaynst me, and I forgeue hym: tyll seuen tymes:

22 Iesus sayth vnto hym, I say not vnto thee vntyll seuen tymes: but, vntyll seuentie tymes seuen.

23 Therefore is the kyngdome of hea-

uen, lykened vnto a certayne man, that was a kyng, which woulde take accomptes of his seruauntes.

24 And when he had begonne to rechen, one was brought vnto hym, which ought hym ten thousande talentes.

25 But forasmuch as he had not to pay, his Lorde commaunded hym to be solde, and his wyfe, and chyldren, and all that he had, and payment to be made.

26 The seruaunt fell downe, & besought hym, saying: Lorde, haue patience with me, and I wyll pay thee all.

27 Then the Lorde of that seruaunt, moued with pitie, loosed hym, and forgave hym the debt.

28 But the same seruaunt went out, and founde one of his felowes, which ought hym an hundred pence: and he layde handes on hym, and toke hym by the throte, saying: pay me that thou owest.

29 And his felowe fel downe at his feete, and besought hym, saying: haue patience with me, and I wyll pay thee all.

30 And he woulde not: but went, and cast hym into prison, tyll he shoulde pay the debt.

31 So, when his felowes sawe what was done, they were very sorry: & came, and tolde vnto their Lorde, all that was done.

32 Then his Lorde called hym, and sayd vnto him: Thou vngacious seruaunt, I forgave thee all that debt, when thou desiredst me:

33 Shouldest not thou also, haue had compassion on thy felowe, euen as I had pitie on thee?

34 And his Lorde was wroth, and deliuered hym to the tormentours, tyll he shoulde pay all that was due vnto him.

35 So * lyke wyse, shall my heauenly father do also vnto you, yf ye from your heartes, forgeue not, euery one his brother, their trespasses.

Iacob. ii. c.
Math. vi. b.
Mark. xi. d.

¶ The. xix. Chapter.

¶ Christe geueth aunswere concernyng marriage, 21 and teacheth, not to be carefull, 22 nor to loue worldly riches.

1 *ar.b.* *ar.b.* *ar.b.* And it came to passe, * that when Iesus had finished these sayinges, he gat hym from Galilee, and came into the coastes of Iurie, beyond Iordane:

2 And great multitudes folowed hym: and he healed them there.

3 The pharisees also came vnto hym, temptyng hym, and saying vnto hym: Is it lawfull for a man to put away his wyfe, for euery cause:

He

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- 4 He answered and sayde vnto them: Gen.xii.d. Ephe.v.g. i.Cor.vi.d. Haue ye not read, that he which created at the begynnyng ^{made} them male and female,
- 5 And sayde: For this cause, shall a man leaue father and mother, and shall be knit to his wyfe: and they twayne shall be one fleshe.
- 6 Wherefore, they are no more twayne, but one fleshe. Let not man therefore put a sunder, that which God hath coupled together.
- 7 They say vnto hym: Why did Moses then commaunde to geue a Writyng of diuorcement, and to put her away?
- 8 He sayde vnto them: Moses, because of the hardnes of your heartes, ^{suffered} you to put away your wyues: But from the begynnyng it was not so.
- 9 ^{I say vnto you: Whosoever putteth away his wyfe, except it be for fornication, and marryeth another, committeth adulterie: And who so marryeth her which is diuorced, doth commit adulterie.} Deut. 24. a. Iere.ii.a. Mala.ii.d. Math.v.o. Mark.x.b. Luk.xvi.d.
- 10 His disciples say vnto hym: If the matter be so betwene man and wyfe, [then] is it not good to mary.
- 11 He sayde vnto them: all men can not receaue this saying, ^{saue} they to whom it is geuen. Saplii.e.
- 12 For there are some chaste, which are so borne, out of their mothers wombe: And there are some chaste, which be made chaste of me: And there be chaste, which haue made themselves chaste, for the kyngdome of heauens sake. He that is able to receaue [it], let him receaue [it].
- 13 ^{Then were there brought vnto hym young chyldren, that he shoulde put his handes on them, and pray: And the disciples rebuked them.} Mark.x.b. Luk.xviii.d
- 14 But Iesus sayde vnto them: suffer the young chyldren, and forbyd them not to come vnto me: for of such, is the kyngdome of heauen.
- 15 And when he had put his handes on them, he departed thence.
- 16 And beholde, one came, and sayde vnto hym: ^{good maister, what good thyng shall I do, that I may haue eternall lyfe:} Mark.x.a. Luk.xviii.d
- 17 He sayde vnto hym: Why callest thou me good: ^{there is none good but one, [and that is] God.} But yf thou wilt enter into lyfe, kepe the commaundementes.
- 18 He sayth vnto hym: Which: Iesus sayde: ^{Thou shalt do no murther, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not beare false witnesse,} Exod.xix.e. Deut.v.b.
- 19 Honour father and mother: ^{and thou shalt loue thy neighbour as thy selfe.} Rom.xii.c. Galath.v.c.
- 20 The young man sayth vnto hym: All these [thynges] haue I kept, from my youth bp: What lacke I yet?
- 21 Iesus sayde vnto hym: yf thou wilt be perfect, ^{go & sell that thou hast, and geue to the poore, & thou shalt haue treasure in heauen: and come & folowe me.} Mark.x.c. Luk.xii.d. Math.v.c.
- 22 But when the young man hearde that saying, he went away sorry: For he had great possessions.
- 23 Then Iesus sayde vnto his disciples: Verily I say vnto you, ^{that a riche [man] shall hardly enter into the kyngdome of heauen.} Mark.x.c. Luk.xviii.e.
- 24 And agayne I say vnto you: it is easier for a camel to go through the eye of a needle, then for the riche, to enter into the kyngdome of God.
- 25 When the disciples hearde this, they were exceedingly amazed, saying: Who then can be saued?
- 26 But Iesus behelde them, and sayde vnto them: With men this is impossible, ^{but with God all thynges are possible.} Zach.viii.b.
- 27 Then answered Peter, and sayde vnto hym: Beholde, ^{we haue forsaken all, and folowed thee, what shall we haue therfore:} Math.iii.d. Mark.x.d. Luk.xviii.f.
- 28 Iesus sayde vnto them: verily I say vnto you, that when the sonne of man shall sit in the throne of his maiestie, ye that haue folowed me in the regeneration, ^{shall sit also vpon twelue seates, and iudge the twelue tribes of Israel.} Luk.xciii.c. Deut.ii.b.
- 29 ^{And every one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or chyldren, or landes, for my names sake, shall receaue an hundred fold, and shall inherite euery lastyng lyfe.} Job.xlii.g.
- 30 ^{But many that are first, shall be last, and the last, shall be first.} Math.xv.b. Luk.xiii.c.

¶ The. xx. Chapter.

¶ Christe teacheth by a similitude, that God is better vnto no man...
 20 He teacheth his disciples to be lowly, 30 and geueth two blynd men their syght.



ER the kyngdome of heauen is lyke vnto a man, that is an housholder, whiche went out earlye in the morning to hire labourers into his vineyarde.

And he agreed with the labourers for a peny a day, & sent them into his vineyarde.

And he went out about the thirde houre, and sawe other standyng idle in the market place,

And saide vnto them: Go ye also into þe vineyard, & whatsoeuer is right, I wyl geue you. And they went their way.

Agayne, he went out about the sixth and nynt houre, and dyd lyke wyse.

And about the eleuenth houre, he went out, and founde other standyng idle, and saide vnto them: Why stande ye here all the day idle?

They saye vnto him: because no man hath hyred vs. He sayth vnto them: go ye also into the vineyarde, and whatsoeuer is ryght, that shall ye receaue.

So, when euen was come, the lord of the vineyard sayth vnto his steward: Call the labourers, and geue them their hire, beginning at þe last, vntyll the first.

And when they came, that [were hired] about the eleuenth houre, they receaued euery man a peny.

But when the firste came also, they supposd that they shoulde haue receaued more: and they lyke wyse receaued euery man a peny.

And when they had receaued it, they murmured against the good man of the house,

Saying: These laste haue wrought but one houre, & thou hast made them equall vnto vs, whiche haue borne the burthen and heate of the day.

But he answered to one of the, & said: Frende, I do thee no wrong: dydest thou not agree with me for a peny?

Take that thyne is, and go thy way: I wyl geue vnto this last, euen as vnto thee.

Is it not lawfull for me, to do that I wyl with myne owne? Is thyne eye euill, because I am good?

16 *So the last, shall be the first, & the first [shall be] last: For many be called, but fewe [be] chosen. Mat. xix. d. Mark. x. e. Luk. xiii. f.

17 ¶ And Iesus, goyng vp to Hierusalem, & toke the twelue disciples asyde in the way, and sayde vnto them:

18 *Beholde, we go vp to Hierusalem, and the sonne of man shall be betrayed vnto the chiefe priestes, and vnto the scribes, and they shall condempne hym to death: Mark. ix. e. Luk. xviii. e.

19 And shall deliuer him to the Gentiles to be mocked, and to be scourged, and to be crucified: and the thirde day, he shall ryse agayne.

20 ¶ Then came to hym the mother of Zebedees chyldren, with her sonnes, worshyppynghym, and desiryngh a certayne thyng of hym. Mark. x. e.

21 And he sayth vnto her: What wilt thou? She saith vnto him: graunt, that these my two sonnes may sit, the one on thy ryght hande, and the other on the left, in thy kyngdome.

22 But Iesus answered, and saide: Ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of: and to be baptized with the baptisme that I am baptized with? They say vnto hym: we are able.

23 He sayth vnto them: Ye shall drynke in dede of my cuppe, and be baptized with the baptisme that I am baptized with: But to sit on my ryght hande, & on my lefte, is not myne to geue, but to them for whom it is prepared for of my father. Mat. xxv. a.

24 ¶ And when the ten hearde [this], they disdayned at the two brethren. Mark. x. f.

25 But Iesus called them vnto hym, and sayde: We know that the princes of the gentiles haue dominion ouer them: and they that are great, exercise authoritie vpon them. Luk. xxi. e.

26 It shall not be so among you: But whosoener wyl be great among you, let hym be your minister:

27 And who so wyl be chiefe among you, let hym be your seruant.

28 Euen as the sonne of man came, not to be ministered vnto, but to minister, and to geue his lyfe a ransome for many. Mark. x. a. And

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- Mark. x. g.
Luk. xviij.
- 29 *And as they departed from Hierico,
much people folowed hym.
- 30 And behold, two blind men sytting by
the waye syde, when they hearde that
Jesus passed by, they cryed, saying: O
Lorde, thou sonne of Dauid, haue mer-
cie on vs.
- 31 And the people rebuked them, because
they should holde their peace. But they
cryed the more, saying: haue mercy on

- vs, O Lorde, thou sonne of Dauid.
- 32 And Jesus stode styll, & called them,
and sayde: what wyll ye that I shall
do vnto you?
- 33 They saie vnto hym: Lorde, that our
eyes may be opened.
- 34 So Jesus had compassion on them,
and touched their eyes: and immediatly
they eyes receaued syght. And they fo-
lowed hym.

¶ The .xxj. Chapter.

¶ He rydeth into Hierusalem, 12 dyspueth the marchauntes out of the
temple, 19 curseth the figge tree, 23 and rebuketh the pharisees with
the similitude of the two sonnes, 35 and of the husbnde men that
slewe such as were sent vnto them.

- Mark. xi. a.
Luk. xix. c.
- A**nd when they drewe
nye vnto Hierusalem,
& were come to Beth-
phage, vnto the moūt
of Oliues, the sent Je-
sus two disciples,
- 2 Saying vnto the: Go
into the towne that lyeth ouer agaynste
you, and anone ye shall fynde an Asse
tyed, & a colt with her: loose [them and]
bryng [them] vnto me.
- 3 And if any man saie ought vnto you,
saye ye, the Lorde hath nede of them:
and strayghtway he wyll let them go.
- 4 All this was done, that it myght be
fulfylled which was spoken by the pro-
phete, saying:
- 5 Tell ye the daughter of Sion: behold,
thy kyng cometh vnto thee meke, and
sytyng vpon an Asse, & a colt, the foale
of [the Asse] bled to the yoke.
- 6 The disciples went, and did as Jesus
commaunded them,
- 7 And brought the Asse, and the colt, and
put on them their clothes, and set hym
theron.
- 8 And many of the people spread their
garnettes in the way. Other cut downe
braunrhes from the trees, and strawed
them in the way.
- 9 Moreover, the multitudes that went
before, & that came after, cryed, saying:
Hosanna to the sonne of Dauid. *Blessed
is he that cometh in the name of the
Lorde, *Hosanna in the hyest.
- 10 ¶ And when he was come into Hie-
rusale, all the citie was moued, saying:
Who is this?

- Mat. xxiij. a.
Luk. xix. g.
- 11 And the multitude saide: This is Je-
sus *that prophete of Nazareth in Gali-
lee.
- 12 And Jesus went into the temple of
God, and cast out all them that sold and
bought in the temple, and ouerthrewe
the tables of the money chaungers, and
the seates of them that solde dones,
- 13 And sayde vnto them, it is written:
*My house shalbe called the house of
prayer, but ye haue made it a denne of
thieues.
- 14 And the blynde and the halt came to
hym in the temple, and he healed them.
- 15 When the chiefe priestes and scribes
salve the wonders that he dyd, and the
chylidren crying in the temple, and say-
ing, Hosanna to the sonne of Dauid,
they disdayned,
- 16 And sayde vnto hym: Heardest thou
what these saie: But Jesus sayth vnto
them, yea, haue ye neuer read: *Out of
the mouth of babes & suckelinges thou
hast ordeyned prayse:
- 17 And he left them, and went out of the
cite, vnto Bethanie: and he lodged
there.
- 18 ¶ In the mornynge, as he returned into
the cite, he hungered.
- 19 And when he salve one figge tree in
the waye, he came to it, and founde no-
thyng theron but leaues only, & said vn-
to it: neuer fruite growe on thee hence-
forwarde. And anone the figge tree wi-
thered away.
- 20 And when his disciples salve it, they
marueyled, saying: Howe soone is the
figge tree withered away?

Jesus

C 21 **I**esus answered, and saide vnto the:
Gen. ix. c.
 (a) D. bigger
 Esayas. v. a.
 Iere. xlii. c.
 Mark. xlii. c.
 Luke. xx. b.
 Clerly I saie vnto you, *yf ye haue
 sayth, and doubt not, ye shall not onely
 do this [which is done] to the figge tree:
 but also, yf ye shall say vnto this moun-
 tayne, be thou remoued, and, be thou
 cast into the sea, it shalbe done.

A 22 **A**nd all thynges, whatsoeuer ye aske
Mat. x. i.
 Luc. x. i.
 in prayer, beleuyng, ye shall receaue
 them.

A 23 **A**nd when he was come into the
Mat. x. i.
 Luc. x. i.
 temple, the chiefe priestes, & the elders
 of the people, came vnto hym teaching,
 and saie: *Wp what authoritie doest
 thou these thynges: and who gaue thee
 this power:

I 24 **I**esus answered, & saide vnto them:
 I also wyll aske you one questio, which
 yf ye tell me, I in likewise wyll tell you
 by what authoritie I do these thynges:

T 25 **T**he baptisme of John, whence was
 it, from heauen, or of men: And they
 reasoned with them selues saying: if we
 shall say from heauen, he wyll say vnto
 vs, why dyd ye not then belcue hym:

B 26 **B**ut yf we shall say of men, then feare
Mat. x. i.
 we the people: *for all [men] holde John
 as a prophete.

A 27 **A**nd they answered vnto Iesus, and
 sayde: we can not tell. And he saide vn-
 to them: neither tell I you, by what
 authoritie I do these thynges.

B 28 **B**ut what thynke you: A man had
 two sonnes, and came to the firste, and
 saide: soune, go and worke to day in my
 vineyarde.

H 29 **H**e answered and saide, I wyll not:
 but afterwarde he repented, and went.

T 30 **T**hen came he to the seconde, & sayde
 lyke wyse. And he answered & saide, I
 wyll sir, and went not.

W 31 **W**hether of them twayne did the wyl
 of the father: And they saide vnto hym,
 the first. Iesus sayth vnto them: Cle-
 rly I saie vnto you, that publicanes &
 harlottes go into the kingdome of God,
 before you.

F 32 **F**or *John came vnto you by the way
Mat. x. i.
 of righteousnes, & ye beleued hym not:
 but publicanes & harlottes beleued hym.
 And ye, when ye had sene [it] were not
 moued afterwarde with repentance,
 that ye myght haue beleued hym.

H 33 **H**earken another similitude. *There
Gen. ix. c.
 (a) D. bigger
 Esayas. v. a.
 Iere. xlii. c.
 Mark. xlii. c.
 Luke. xx. b.
 was a certayne man, an householder,
 which made a vineyarde, & hedged it
 rounde about, and made a wynepresse
 in it, and buylt a towre, and let it out to
 husbände men: and went into a strange
 countrey.

A 34 **A**nd when the time of the fruite drewe
 neare, he sent his seruauntes to the hus-
 bande men, that they might receaue the
 frutes of it.

A 35 **A**nd the husbände men caught his ser-
 uauntes, and beatte one, killed another,
 and stoned another.

A 36 **A**gayne, he sent other seruauntes, mo
 then the first: and they dyd vnto them
 lyke wyse.

B 37 **B**ut laste of all, he sent vnto them his
 owne sonne, saying: they wyll stande in
 albe of my sonne.

B 38 **B**ut when the husbände men sawe the
 sonne, they sayde among them selues:
 *this is the heire, come, let vs kyll hym,
 and let vs enioy his inheritaunce. Ge. xxxvii.

A 39 **A**nd they caught hym, and thrust hym
 out of the vineyarde, and slewe hym.

W 40 **W**hen the Lorde therfore of the vine-
 yarde cometh, what wyll he do vnto
 those husbände men:

T 41 **T**hey sayde vnto hym: he wyll mise-
 rably destroy those wicked [men] & wyll
 let out his vineyard vnto other husbände
 men, which shall deliuer him the fruite
 in due seasons.

I 42 **I**esus sayth vnto them. **D**id ye neuer
 reade in the Scriptures: *The stone Psal. cxviii.
 Mark. xii. a.
 Luk. xx. c.
 i. Pet. ii. b.
 Actes. iii. b.
 which the buylders refused, the same is
 become the head of the corner. **T**his is
 the Lordes doing, and it is marueylous
 in our eyes.

T 43 **T**herefore saie I vnto you, the king-
 dome of God shalbe taken from you, &
 geuen to a nation bryngyng forth the
 frutes therof.

A 44 **A**nd *whosoever falleth on this stone, Zach. xii. a.
 Dani. ii. c.
 shalbe broken in peces: but on *whom
 soeuer it falleth, it shal all to good hym.

A 45 **A**nd when the chiefe priestes and pha-
 risees had heard his parables, they per-
 ceained that he spake of them.

A 46 **A**nd they went about to laye handes John. vii. d.
 Mark. xi. c.
 Luk. xix. g.
 and. xxx. c.
 on hym, *but they feared the multitu-
 des, because they toke him as a prophet.

The Gospell

¶ The.xxij. Chapter.

¶ The mariage of the kynges sonne. 17 Tribute to be geuen to the Emperour,
25 Christe confuteth the opinion of the Saducees concerning the resurrection,
36 and aunswereth the Scribe vnto his question.

1



And Iesus answered, and spake vnto them againe by parables, and sayde:

The kyngdome of heauen is lyke vnto * a man that was a kyng,

which made a mariage for his sonne.

2 And sent forth his seruantes, to call them that were bidden to the wedding: and they would not come.

3 Agayne, he sent forth other seruantes, saying: Tell them which are bidden, beholde, I haue prepared my dinner, my oren and my fatynges are kylled, and all thynges are redy: come vnto the mariage.

4 But they made lyght of it, and went their wayes, one to his farme, another to his marchaundize:

5 And the remnaunt toke his seruantes, and entreated them spitefully, and slew them.

6 But when the kyng hearde [therof], he was wroth, and sent forth his men of warre, and destroyed those murtherers and bzent by their cite.

7 Then sayde he to his seruantes, the mariage in dede is prepared: But they which were bidden, were not worthy.

8 Go ye therfore out into the hye wayes: and as many as ye fynde, bid [them] to the mariage.

9 And the seruantes went out into the hye wayes, and gathered together all, as many as they coulde fynde, both good and bad: and the wedding was furnished with ghestes.

10 Then the kyng came in, to see the ghestes: and whē he spied there a man,

which had not on a * wedding garmēt, he sayde vnto hym: frende, howe comest thou in hyther, not hauyng a wedding garment? And he was cuen speechlesse.

11 Then sayde the kyng to the ministers: bynde hym hande and foote, and cast hym into vtter darknesse: * there shal be wepyng and gnashyng of teeth.

12 For many be called, but fewe are

cholen.

13 ¶ Then went the Pharisees, and toke counsell how they myght intangle hym in his talke.

14 And they sent out vnto hym their disciples, with the Herodians seruantes, saying: * Maister, we knowe that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou dost not respect mens persons.

15 Tell vs therfore, howe thynekst thou: Is it lawfull that tribute be geuen vnto Caesar, or not?

16 But Iesus perceauyng their wickednesse, sayde: why tempt ye me, ye hypocrites?

17 Shewe me the tribute money. And they brought vnto hym a peny.

18 And he sayde to them: whose is this unage and superscription?

19 They say vnto hym, Caesars. Then sayde he vnto them: * Geue therfore vnto Caesar, the [thynges] which are Caesars: and vnto God, those [thynges] that are gods.

20 When they had hearde [these wordes] they marueyled, and left hym, and went their way.

21 ¶ The same day came to hym the Saducees, which say that there is no resurrection, and asked hym,

22 saying: Maister, Moyses sayde, that if a man dye, hauyng no childre, his brother shoulde mary his wyfe, and rayse by seede vnto his brother.

23 Ther were with vs seuen brethren, and the first maryed a wyfe, and decessed without issue, and left his wyfe vnto his brother.

24 Likewyse, the seconde, and the thirde, vnto the seuenth.

25 Last of all, the woman dyed also.

26 Therfore, in the resurrection, whose wyfe shall she be of the seuen? For they all had her.

27 Iesus answered & sayde vnto them: ye do erre, not knowyng the Scriptures, nor the power of God.

28 For in the resurrection, they neither mary, nor are geuen in maryage: but are as the Angels of God in heauen.

29 But as touchyng the resurrection of

Mark.xii.

Luk.xv.

Mat.xvii.
Rom.xv.

Mark.xv.
Luk.xv.
Act.xv.

Deu.xv.

Luk.xiii.d.

Esay.lxi.d.

Mat.xiii.g.
and.xxv.c.

of the dead: haue ye not read that which is spoken vnto you of God, which sayeth.

32 *I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the liuing.

33 And when the multitudes heard this, they were astounded at his doctrine.

34 But when the Pharisees had heard that he had put the Saducees to silence, they came together.

35 And one of them, which was a lawyer, asked hym a question, temptyng hym, and saying:

36 Maister, which is the great commaundment in the lawe?

37 *Jesus sayde vnto hym: Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy mynde.

38 This is the first and great commaundment.

39 And the seconde is lyke vnto this.

*Thou shalt loue thy neyghbour as thy selfe.

40 In these two commaundementes, hang all the lawe and the prophetes.

41 Whyle the Pharisees were gathered together, Jesus asked them,

42 Saying: What thynke ye of Christe: whose sonne is he? They sayde vnto hym [the sonne] of Dauid.

43 He sayde vnto them: *howe then doth Dauid in spirite call him Lorde, saying:

44 The Lorde sayd vnto my Lorde: *sit thou on my ryght hande, tyll I make thynne enemyes thy footstoolle:

45 If Dauid then call him Lorde, howe is he then his sonne?

46 And no man was able to aunswere hym a worde: neither durst any man [from that day forth] aske hym any moe questions.

Leuit. xix. d.
Mark. xii. c.
Rom. xii. c.
Gala. v. d.
Iacob. ii. b.
Math. v. g.

Mark. xii. d.

Psal. cx. a.

¶ The. xxiiij. Chapter.

¶ Christe cryeth vnto the Pharisees, Scribes and hypocrites, and prophesieth the destruction of Iherusalem.

1 **W**hen spake Jesus to the multitudes, and to his disciples,

2 Saying: *The Scribes and the Pharisees sit in Moyses seate.

3 All therefore, whatsoever they bid you obserue, that obserue and do: but do not ye after their workes, for they say, and do not.

4 *Yea, they bynde together heauy burthens, and greuous to be borne, and lay them on mens shoulders: but they them selues wyll not moue them with [one] of their fingers.

5 All their workes they do, for to be sene of men: They make broade their phylacteries, and enlarge the hemmes of their garmentes.

6 And loue the vppermost seates at feastes, and to syt in the chiefe place in councells,

7 And greetynge in the markettes, and to be called of men, Rabbi.

8 *But be not ye called Rabbi: for one is your maister, [euen] Christe, and all ye are brethren.

9 And call [no man] your father, vpon the earth: for one is your father, which

is in heauen.

10 Neither be ye called maisters: for one is your maister [euen] Christe.

11 He that is greatest among you, shalbe your seruaunt.

12 *But whosoever exalteth hym selfe, shalbe brought lowe: And he that humblyeth hym selfe, shalbe exalted.

13 Wo vnto you Scribes and Pharisees, hypocrites: for ye shut vp the kingdome of heauen before men: *ye neither go in your selues, neither suffer ye them that come, to enter in.

14 Wo vnto you Scribes and Pharisees, hypocrites: for ye deuoure widowes houses, and that vnder a pretence of long prayer: therefore ye shall receaue the greater dampnation.

15 Wo vnto you Scribes and Pharisees, hypocrites: for ye compass the sea and lande, to make one (a) proselyte: when he is become one, ye make hym two folde more the chyld of hell, then ye your selues [are].

16 Wo be vnto you ye blynde guides: for ye say, whosoever doth sweare by the temple, it is nothyng: but whosoever sweareth by the golde of the temple, he is a (b) better.

Luk. xiii. e.
and xvi. c.

Luk. xi. g.

(a) One brought from gentilitie to their religion.

(b) Better to God and to man, for to performe it.

The Gospel

- 17 **¶** He fooles and blynde. For whether is greater, the golde, or the temple that sanctifieth the golde:
- 18 **¶** And whofoener sweareth by the altar, it is nothyng: but whofoener sweareth by the gyft that is vpon it, he is a detter.
- 19 **¶** He fooles and blynde, for whether is greater, the gyft: or the altar that sanctifieth the gyft:
- 20 **¶** who so therfore sweareth by the altar, sweareth by it, and by all thynges thereon.
- 21 **¶** And who so sweareth by the temple, sweareth by it, and by hym that dwelleth therein.
- C** 22 **¶** And he that sweareth by heauen, sweareth by the seate of God, and by hym that sitteth thereon. Math.v.f.
- 23 **¶** wo vnto you Scribes and Pharisees, hypocrites, * for ye tye the mynt, and annise, and cummyne: and haue left the wayghtier matters of the lawe, iudgement, mercy, and sayth. These ought ye to haue done, and not to leaue the other vndone. Luk.xi.f.
- 24 **¶** He blynde guides, which strayne out a gnat, and swalowe a Camel.
- 25 **¶** wo vnto you Scribes and Pharisees hypocrites: for ye make cleane the vtter syde of the cup, & of the platter: but within they are full of brybery & extesse.
- 26 **¶** Thou blynde Pharisee, cleanse first that which is within the cup and platter, that the outsyde of them may be cleane also.
- Luk.xi.f.** 27 **¶** wo vnto you Scribes and Pharisees hypocrites: for ye are lyke vnto paynted sepulchres, which in dede appeare beautiful outwarde, but are within full of dead mens bones, and of all fylthynges.
- 28 **¶** Euen so, ye also, outwardly appeare ryghteous vnto men: But within, ye are full of hypocrisie and iniquitie.
- 29 **¶** wo vnto you Scribes and Pharisees hypocrites: ye builde the tombes of the prophetes, and garnishe the sepulchres of the ryghteous: Luk.xi.g.
- 30 **¶** And say, yf we had ben in the dayes of our fathers, we woude not haue ben parteners with them in the blood of the prophetes.
- 31 **¶** And so * ye be witnessers vnto your selues, that ye are the chyldren of them which kylled the prophetes. The.i.ii.
- 32 **¶** Fyllyll ye lykelysse, the measure of your fathers.
- 33 **¶** Ye serpentes, ye generation of bipers, howe wyll ye escape the dampnation of hell:
- 34 **¶** wherefore, beholde * I sende vnto you prophetes, and wyse men, and Scribes, and [some] of them ye shall kyll and crucifie: and [some] of them shall ye scourge in your synagogues, and persecute them from cite to cite. Math.x.b. Luk.xi.g. John.xvii. A. q. v. c. and. viii.
- 35 **¶** That vpon you may come all the ryghteous blood, which hath ben shed vpon the earth, from the blood of ryghteous Abel, vnto the blood of Zacharias, sonne of Barachias, * whom ye slewe betwene the temple & the altar. Gen.iii.b. 2 Pa. xxi. f.
- 36 **¶** Verily I say vnto you: all these thynges shal come vpon this generatiō.
- 37 **¶** O Hierusalem, Hierusalem, thou that kyllest the prophetes, and stonest them which are sent vnto thee: howe often woude * I haue gathered thy chyldren together, euen as the henne gathereth her chickens vnder her wynges, and ye woude not: Luk.xii.g.
- 38 **¶** Beholde, * your house is left vnto you desolate. Psal. xli. f.
- 39 **¶** For I say vnto you: ye shall not see me henceforth, tyll that ye say, * blessed [is he] that cometh in the name of the Lorde. Psa. cxviii. Luk. xix. f.

The. xxiiij. Chapter.

C Christ sheweth his disciples the destruction of the temple, 6. 29 the ende of the worlde, and the tokens of the later dayes, 42 and warneth them to wake, 44 for the worlde shall todayne perishe.

A 1
Mark. xiii. a
Luk. xxi. a.



2

Jesús went out, and departed from the temple: and his disciples came to hym, for to shewe hym the buildynges of the temple.

Jesús sayde vnto them: See ye not all these thynges:

Verily I say vnto you * there shall not be here left [one] stone vpon another, that shall not be destroyed. Luk. xxi. c.

3 **¶** And as he sat vpon a mount of Oliues, his disciples came vnto hym secretly, saying: Tell vs, when shall these thynges be: & what shall be the token of the conuynge, & of the ende of the worlde: Luk. xxi. f.

And.

- 4 And Iesus answered, and sayde vnto them: * take heed, that no man deceaue you.
- 5 For many shall come in my name, saying, I am Christe: and shall deceaue many.
- 6 Ye shal heare of warres, & rumours of warres: See that you be not troubled. For all these thynges must come to passe, but the ende is not yet.
- 7 * Nation shall ryle agaynst nation, and realme agaynst realme: and there shalbe pestilence, and famine, and earth- quakes, in certayne places.
- 8 All these are the begynnynge of sorowes.
- 9 * Then shall they put you to trouble, and shall kyll you, and ye shalbe hated of all nations for my names sake.
- 10 And then shall many be offended, and shall betray one another, and shall hate one another.
- 11 And many false prophetes shall aryse, and shall deceaue many.
- 12 * And because iniquitie shall abounde, the loue of many shall ware colde.
- 13 * But he that endureth to the ende, the same shalbe saued.
- 14 * And this Gospell of the kyngdome, shalbe preached in all the worlde, for a witnesse vnto all nations: and then shall the ende come.
- 15 * When ye therefore, shall see the ab- homination of desolation, spoken of by Daniel the prophete, stande in the holy place, (Who so readeth, let hym vnder- stande.)
- 16 Then let them which be in Iurie, flee into the mountaynes:
- 17 And let hym which is on the house toppe, not come downe to set any thyng out of his house:
- 18 Neither let hym which is in the fielde, returne backe to fetch his clothes.
- 19 Who shalbe in those dayes, to them that are with chylde, and to them that geue sucke.
- 20 But pray (ye) that your flyght be not in the winter, neither on the Sabbath day:
- 21 For then shalbe great tribulation, such as was not since the begynnynge of the worlde, to this tyme, nor shalbe.
- 22 Pea, and except those dayes shoulde be shortened, there shoulde no fleshe be saued: but for the chosens sake, those dayes shalbe shortened.
- 23 * Then yf any man saye vnto you: lo, here is Christe, or there: beleue it not.
- 24 For there shall aryse false Christes, and false prophetes, * and shall shewe great signes, and wonders: In so much, that yf it were possible, the very elect, shoulde be deceaued.
- 25 Beholde, I haue tolde you before.
- 26 Wherefore, yf they say vnto you, be- holde, he is in the desert: go not forth. Beholde, he is in the secret places: be- leue it not.
- 27 For as the lyghtnyng cometh out of the east, and shineth into the west: so shall the comynge of the sonne of man be.
- 28 * For wherlocuer a dead carcas is, euen there wyll the Eagles also be ga- thered together.
- 29 Immediately * after the tribulation of those dayes, shal the sunne be darkened, and the moone shall not geue her lyght, and the starres shall fall from heauen, and the powders of heauen shalbe sha- ken.
- 30 And then shall appeare the signe of the sonne of man, in heauen: And then shall all the kynredes of the earth moune, and they shall * see the sonne of man comynge in the cloudes of heauen, with power and great glory.
- 31 * And he shall sende his Angels, with the great sounde of a trumpet, and they shall gather together his chosen, from the foure wyndes, euen from one ende of heauen, to the other.
- 32 * Learne a parable of the fygge tree: when his braunche is yet tender, and the leaues sprong, ye knowe that sonner is nye:
- 33 So lyke wyse ye, when ye see all these thynges, be ye sure that it is neare, euen at the doores.
- 34 Verily I say vnto you: this genera- tion shall not passe, tyll all these thynges be fulfilled.
- 35 * Heauen and earth shall passe a- way, * but my wordes shall not passe a- way.
- 36 But of that day and houre * knoweth no man, no not the Angels of heauen, but my father only.
- 37 * But as the dayes of Noe were, so shall also the comynge of the sonne of man be.
- 38 For as in the dayes (that went) before the

The Gospell

the fludde, they dyd eate, and drynke, marry, and geue in maryage, euen vntyll the day that Noe entred into the Arke:

39 And knele not, tyll the fludde came, and toke them all away: So shall also the comynge of the sonne of man be.

40 Then shall tivo be in the fiede, the one receaued, and the other refused.

Luk.xvii.g. 41 *Tivo [women] shalbe gryndyng at the myll, the one receaued, and the other refused.

Mat.xxv.b. Mark.xiii.d. Luk.xii.c. 42 *Watch therfore, for ye knowe not what houre your Lorde doth come.

43 Of this yet be sure, that yf the good man of the house, knele what watche the thiefe woulde come, he woulde surely watche, and not suffer his house to be broken vp.

Apo.xvi.c.

44 Therfore, be ye also redy: for in such an houre as ye thynke not, the sonne of man cometh.

45 who is a faythfull and wise seruaunt, whom his Lorde hath made ruler ouer his housholde, to geue them meate in season.

46 Blessed is that seruaunt, whom his Lorde when he cometh, shall fynde so doyng.

47 Verily I say vnto you, that he shall make hym ruler ouer all his goodes.

48 But and yf that cruell seruaunt say in his heart, my Lorde wyll be long a comynge:

49 And so begyn to smyte his felowes, yea, and to eate and drynke with the dronken:

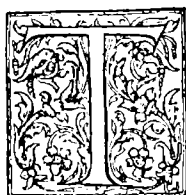
50 The same seruautes Lorde shall come in a day, when he loketh not for hym, and in an houre that he is not ware of:

51 And shall helpe hym in peeces, & geue hym his portion with hypocrites: there shalbe wepyng and gnashyng of teeth.

¶ The.xxv.Chapter.

¶ The ten birgins, 14 the talentes deliuered to the seruautes, 3: and of the generall iudgement.

A1
13



hen shall the kyngdome of heauen be lykened vnto ten birgins, which toke their lampes, and went to meete the bydegrome.

2 But fyue of them were foolyshe, and fyue were wyse.

3 They that were foolyshe, toke their lampes, but toke none oyle with them:

4 But the wyse, toke oyle in their vessels, with their lampes also.

5 Whyle the bydegrome taryed, they all slumbred and slept.

6 And euen at nydnyght, there was a crye made: beholde, the bydegrome cometh, go out to meete hym.

7 Then all those birgins arose, and prepared their lampes.

8 So the foolyshe sayde vnto the wyse: geue vs of your oyle, for our lampes are gone out.

9 But the wyse answered, saying: [not so] lest there be not enough for vs & you: but go ye rather to them that sell, and bye for your selues.

10 And whyle they went to bye, the bydegrome came: and they that were redy, went in with hym, to þ maryage,

and the gate was shut vp.

11 Afterwarde came also the other birgins, saying: *Lorde, Lorde, open to vs. Math.vii.c.

12 But he answered and sayde: verily I say vnto you, I knowe you not.

13 *Watch therfore, for ye knowe neither the day, nor yet the houre, wherein the sonne of man shall come. Mark.xviii.d. Mark.xiii.d. Luk.xii.c.

14 ¶ Lykelysse, as a [certayne] man, redy to take his iourney into a straunge countrey, called his owne seruautes, and deliuered vnto them his goodes.

15 And vnto one, he gaue fyue talentes, to another tivo, and to another one: to euery man after his habilitie, & straight way departed.

16 Then he that had receaued the fyue talentes, went, and occupied with the same, & made [them] other fyue talentes.

17 And lykelysse, he [that receaued] tivo: he also gayned other tivo.

18 But he that receaued that one, went and digged in the earth, and hyd his Lordes money.

19 After a long season, the Lorde of those seruautes cometh, and reckeneth with them.

20 And so, he that had receaued fyue talentes, came, and brought other fyue talentes,

- talentes, saying: *Lord, thou deliueredst vnto me fyue talentes, beholde, I haue gayned With them fyue talentes mo.*
- 21 *His Lord saide vnto him: Well done, thou good and faythfull seruaunt. Thou hast ben faythfull ouer felwe thynges, I wyl make thee ruler ouer manye thynges: enter thou into the ioy of thy Lord.*
- 22 *He also that had receaued two talentes, came, and sayde: Lord thou deliueredst vnto me two talentes, beholde, I haue wonne two other talentes With them.*
- 23 *His Lord saide vnto him: Well done, good and faythfull seruaunt. Thou hast ben faythfull ouer felwe thynges, I wyl make thee ruler ouer many thynges: enter thou into the ioy of thy Lord.*
- 24 *Then he which had receaued the one talent, came, and sayde: Lord I knew thee, that thou art an harde man, reappynge where thou hast not sowed, & gathering where thou hast not strowed.*
- 25 *And therfore was I afrayde, & went and hid thy talent in the earth: loe, there thou hast that thyne is.*
- 26 *His Lord answered, and sayde vnto hym: Thou curyll and slouthfull seruaunt, thou knowest that I reape where I sowed not, and gather where I haue not strowed,*
- 27 *Thou oughtest therfore to haue deliuered my money to the exchaungers, and then at my comynge shoulde I haue receaued nyne owne With bauntage.*
- 28 *Take therfore the talent from hym, and geue it vnto hym whiche hath ten talentes.*
- 29 ** For vnto every one that hath, shalbe geuen, and he shall haue aboundaunce: But he that hath not, from hym shalbe taken away, euen that which he hath.*
- 30 *And cast the vnprofitable seruaunt into vtter darknesse, * there shalbe wepyng, and gnashyng of teeth.*
- 31 ** When the soune of man shall come in his glorie, and all the holy Angels With hym, then shall he sitte vpon the throne of his glorie.*
- 32 *And before hym shalbe gathered all nations: * and he shall separte them one from another, as a shephearder doth his sheepe from the goates.*
- 33 *And he shall set the sheepe on his right hande, but the goates on the lefte.*
- 34 *Then shall the king say vnto them on his right hande: Come ye blessed of my father, inherite the kyngdome, * prepared for you from the foundation of the worlde.*
- 35 *For I was an hungred, and ye gaue me meate: I was thirstie, and ye gaue me drynke: I was harbourlesse, and ye toke me in:*
- 36 *Naked, and ye clothed me: Sicke, and ye visited me: * I was in prylson, and ye came vnto me.*
- 37 *Then shall the ryghteous answer hym, saying: Lord, when sawe we thee an hungred, & fedde thee: or thirstie and gaue thee drynke?*
- 38 *When sawe we thee harbourlesse, and toke thee in: or naked, and clothed thee?*
- 39 *Or when sawe we thee sicke, or in prylson, and came vnto thee?*
- 40 *And the kyng shall answer, and say vnto them: Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.*
- 41 *Then shall he saye vnto them on the left hande: Depart from me ye curled * into euerylasting fire, which is prepared for the deuyl and his angels.*
- 42 *For I was an hungred, and ye gaue me no meate: I was thirstie, and ye gaue me no drynke.*
- 43 *I was harbourlesse, and ye toke me not in: I was naked, and ye clothed me not: I was sicke, and in prylson, and ye visited me not.*
- 44 *Then shall they also answer hym, saying: Lord, when sawe we thee an hungred, or a thirstie, or harbourlesse, or naked, or sicke, or in prylson, and did not minister vnto thee?*
- 45 *Then shall he answer them, saying: Verily I say vnto you, in as much as ye dyd it not to one of the least of these, ye dyd it not to me.*
- 46 *And these shall go into euerylastyng payne: the ryghteous into lyfe eternall.*

Math. xx. d.

Esay. lviii. b.
Ezec. xlviii. aEccle. vii. d.
ii. Tim. i. d.Psal. vi. d.
Math. vii. d.
Luk. xiii. f.
Esay. xcix. g
Dant. vii. d.Prou. xiii. c.
and. xvii. a.

John. v. e.

¶ The .xxvj. Chapter.

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¶ * We knowe,
y after two dayes
is y feast of Passo=

Math. xiii. a 2
Luk. xxii. a.

John.xi.f.

Mar. xiii. a.
John. xii. a.

Mar. xiii. a.
John. xii. a.

Luk.vii.f.

Mar. xiii. b.
Luk. xxi. a.
Ioh. xii. a.

15 And sayde vnto them: what wyll ye
geue me, and I wyll deliuer hym vnto
you: And they appoynted vnto hym

Mar.xii.6.
Luk.xviii.2

Mat. xiii. 4.
Luk. xii. 4.

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i. Cor. xi. e.
Luk. xxi. b.
Mar. xiii. c.

29 But I say vnto you, I wyll not drinke
henceforth of this fruite of the vine tree,
butyll

untill that day When I shall drinke it newe. With you, in my fathers kyngdome.

30 *And when they hadde prayled [God] they wet out vnto the mount of Olives.*

31 *Then sayth Iesus vnto them: All ye shalbe offended because of me this night. For it is written: * I wyll smyte the shepheard, and the sheepe of the flocke shalbe scattered abroad.*

32 *But after I am rylen againe, I wyll go before you into Galilee.*

33 *Peter answered, and said vnto him: * Though all men be offended, because of thee, yet wyll I neuer be offended.*

34 *Iesus sayde vnto hym: Verely I say vnto thee, that in this same nyght, before the Cocke crowe, thou shalt denie me thryse.*

35 *Peter sayde vnto hym: Though I shoulde dye with thee, yet wyll I not denie thee. Lykelys also sayde all the disciples.*

36 *Then came Iesus with them vnto a place, which is called Gethsemane, and sayde vnto the disciples: Sit ye here, whyle I go and pray ponder.*

37 *And he toke with him Peter, and the two sonnes of Zebedee, and began to waite sorrowfull and heauy.*

38 *Then sayde Iesus vnto them: * My soule is heauy, euen vnto the death, tary ye here, and watche with me.*

39 *And he went a litle farther, and fell flat on his face, and prayed, saying: O my father, if it be possible, let this cuppe passe from me: Neuerthelesse, not as I wyll, but as thou wyll.*

40 *And he came vnto the disciples, and founde them a slepe, and sayth vnto Peter: What, coulde ye not watche with me one houre?*

41 *Watche, and praye, that ye enter not into temptation: * The spirite in dede is wyllyng, but the fleshe is weake.*

42 ** He went away once againe, & prayed, saying: O my father, if this cuppe may not passe away fro me, except I drinke it, thy wyll be fulfilled.*

43 *And he came, and founde them a slepe againe: for, their eyes were heauy.*

44 *And he left them, and went againe, and prayed the thirde tyme, saying the same wordes.*

45 *Then cometh he to his disciples, and sayth vnto them: Slepe henceforth, & take your rest, beholde, the houre is at*

hande, and the sonne of man is betrayed into the handes of synners.

46 *Kyse, let vs be goyng: beholde, he is at hande that doth betray me.*

47 ** Whyle he yet spake, Ioe Judas, one of the twelue, came, and with hym a great multitude, with swordes & staves, from the chiefe priestes and elders of the people.* Mar. xiii. e.
Luk. xxii. e.

48 *But he that betrayed him, gaue them a token, saying: Whomsoeuer I kysse, that same is he, holde hym fast.*

49 *And forthwith, he came to Iesus, and sayde, halfe maister: and kysed hym.*

50 *And Iesus sayde vnto hym: Frende, wherefore art thou come: Then came they, and layed handes on Iesus, and toke hym.*

51 *And beholde, one of them which were with Iesus, stretched out his hande, and drewe his sworde, and stroke a seruant of the hye priestes, and smote of his eare.*

52 *Then saide Iesus vnto hym: Put by thy sworde into his sheathe. * For all they that take the sworde, shall peryshe with the sworde.* Genes. ix. a.
Ioh. xviii. b.
Apoc. xiii. c.
Ezech. xi. b.

53 *Thynkest thou that I can not now pray to my father, and he shall geue me more then twelue legions of Angels?*

54 *But howe then shall the scriptures be fulfilled: For thus must it be.* Lu. xxiii. d.

55 *In that same houre, sayde Iesus to the multitudes: * We be come out, as it were vnto a thiefe, with swordes and staves, for to take me. I sate dayly with you, teachyng in the temple, and ye toke me not.* Mar. xiii. f.
Luk. xxi. f.

56 ** But all this is done, that the scriptures of the prophetes myght be fulfilled. * Then all the disciples forsoke hym, and fledde.* Psal. xxi. and. lxxx.
Mar. xiii. f.
Luk. xxi. f.
Ioh. xviii. e.

57 *And they toke Iesus, and ledde hym to Caiaphas the hye priest, where the scribes and the elders were assembled.*

58 *But Peter folowed hym a farre of, vnto the hye priestes palace, and went in, and sate with the seruantes to see the ende.*

59 ** The chiefe priestes, and elders, and all the counsell, sought false witnesse agaynst Iesus, for to put hym to death,* Mar. xiii. f.
Actes. vi. d.

60 *But founde none: yea, when many false witness came, yet founde they none. At the last, came two false witnesses,*

The Gospell

Mer. xiii. f. 61 And sayde: This (elow) sayde: *I
Iohn. a. d. am able to destroy the temple of God,
and to buyde it agayne in three dayes.
Mar. xiii. f. 62 *And the chiefe priest arose, and sayde
vnto hym: Answerest thou nothyng:
why do these beare witnesse agaynst
thee?
Mar. xiii. f. 63 But Iesus helde his peace. *And the
chiefe priest aunswered, and sayde vnto
hym: I charge thee by the liuing God,
that thou tel vs, whether thou be Christ
the sonne of God:
64 Iesus saith vnto him: thou hast said.
Mar. xiii. g. Neuerthelesse, I saye vnto you, *here
Luk. xxii. f. after shall ye see the sonne of man sitting
on the ryght hande of power, and con-
myng in the cloudes of the skye.
65 *Then the hye priest rent his clothes,
Mar. xiii. g. saying: He hath spoken blasphemie,
what nede we of any mo witnesses? We
holde, now ye haue hearde his blasphe-
mie,
66 what thynke ye: They aunswered
and sayde: he is worthy to dye.
Esay. l. c. 67 *Then dyd they spyt in his face, and
buffeted hym with fistes. And other
smote hym on his face with the paulme


of their handes,
68 Saying: prophetic vnto vs, O Christ,
who is he that smote thee:
69 Peter sate without in the palace: And
a damsell came to hym, saying, Thou
also wast with Iesus of Galilee.
70 But he denied before them all, saying:
I wote not what thou sayest.
71 When he was gone out into the porch,
another wenche sawe hym, and sayde
vnto them that were there: This fe-
lowe was also with Iesus of Naza-
reth.
72 And agayne he denyed with an oth:
I do not knowe the man.
73 And after a whyle, came vnto hym
they that stode by, and sayde vnto Pe-
ter: *Surely thou art euen one of them,
for thy speache betwaxeth thee.
74 Then began he to curse, & to sweare,
that he knewe not the man. And imme-
diatly *the Cocke crowe.
75 And Peter remembred the worde of
Iesu, which sayde vnto hym, before the
Cocke crowe, thou shalt denie me thise:
and he went out, and wept bitterly.

Mar. xiii. g.
Luk. xxii. f.
Ioh. xvi. c.

Mat. xxv. f.

¶ The .xxvij. Chapter.

¶ 2 Christe is deliuered vnto Pilate. 5 Judas hangeth hym selfe.
24 Christe is crucified among thieues, 17 he dyeth, and is buried,
64 watchmen kepe the graue.

A 1  hen the moonyng was
Psalm. a. come, *all the chiefe
Mark. x. a. priestes, and the elders
Luk. xxii. a. of the people, helde a
councell agaynst Iesus
to put hym to death.
2 And brought hym
Ages. iii. c. bounde, *and deliuered hym to Ponti-
Ioh. xviii. c. us Pilate the deputie.
3 Then Judas, whiche had betrayed
hym, seying that he was condemned,
repented hym selfe, and brought agayne
the thirtie pecces of syluer; to the chiefe
priestes and elders,
4 Saying: I haue sinned, betraying
the innocent blood. And they said: what
is that to vs; see thou to that.
5 And he cast downe the pecces of syluer
in the temple, and departed, *and went
and hanged hym selfe.
2. Reg. xv. b. 6 And the chiefe priestes toke the pecces
Ages. c. of syluer, and sayde: It is not lawfull

for to put the into the treasure, because
it is the price of blood.
7 And they toke counsell, and bought
with them a potters fielde, to burie
straungers in.
8 wherfore that fielde is called the fielde
of blood, vntill this day.
9 (Then was fulfilled that, which was
spoken by Ieremie the prophet, saying:
*And they toke thirtie siluer pecces, the
price of hym that was valued, whom
they bought of the chidren of Israel:
10 And gaue them for the potters fielde, as
as the Worde appoynted me.)
11 *Iesus stode before the deputie, and
the deputie asked him, saying: Art thou
the king of the Iewes: Iesus saith vn-
to hym: thou sayest.
12 And when he was accused of the chiefe
priestes and elders, he aunswered no-
thyng.
13 Then sayth Pilate vnto him: hearest
thou

Zach. x. c.

Mark. xv. a.
Luk. xxii. f.
Ioh. xviii. c.

thou not how many witnesses they lay agaynst thee:

14 And he answered hym to neuer a worde: insomuch, that the deputie marvelled greatly.

15 At that feast, the deputie was wont to deliuer vnto the people a prysoner, whom they woulde desire.

16 He had then a notable prysoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate saide vnto them: Whether wyll ye that I geue loose vnto you Barabbas, or Iesus, whiche is called Christe?

18 For he knewe, that for eny they had deliuered hym.

19 When he was set downe to geue iudgment, his wyfe sent vnto hym, saying: haue thou nothing to do with that iuste man: For I haue suffred many thynges this day in a dreame because of him.

20 But the chiefe priestes & elders persuaded the people, that they shoulde aske Barabbas, and destroy Iesus.

21 The deputie answered, and saide vnto them: Whether of the twayne wyll ye that I let loose vnto you: They saide, Barabbas.

22 Pilate sayde vnto them: What shall I do then with Iesus, whiche is called Christe: They all sayde vnto hym: let hym be crucified.

23 The deputie sayde: What euill hath he done: But they cryed the more, saying: let hym be crucified.

24 When Pilate sawe that he coude preuaile nothing, but that more busynesse was made, he toke water, and washed his handes before the people, saying: I am innocent of the blood of this iust person, see ye to it.

25 Then answered all the people, and sayde: His blood be on vs, and on our chyldren.

26 Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered hym to be crucified.

27 Then the souldiours of the deputie toke Iesus in the common hall, and gathered vnto hym all the bande [of souldiours.]

28 And they stripped hym, and put on hym a skarlet robe:

29 And platted a crowne of thornes, and put vpon his head, and a reede in his right hande, and bowed the knee before

hym, and mocked hym, saying: Hail kyng of the Iewes.

30 And when they had spyt vpon hym, they toke the reede, and smote hym on the head.

31 And after that they had mocked him, they toke the robe of hym agayne, and put his owne rayment on hym, and led hym away, to crucifie hym.

32 And as they came out, they founde a man of Cyrene, named Simion: hym they compelled to beare his crosse.

33 And they came vnto the place, which is called Golgotha, that is to say, a place of [dead mens] skulles.

34 And gaue him vineger to drinke, mingled with gall: And when he had tasted therof, he woulde not drinke.

35 When they had crucified hym, they parted his garmentes, & did cast lottes, that it myght be fulfilled whiche was spoken by the prophete: They departed my garmentes among them, & vpon my vesture dyd they cast lottes.

36 And they sate, & watched him there.

37 And set vp ouer his head, the cause [of his death] written: This is Iesus, the kyng of the Iewes.

38 Then were there thre thieues crucified with hym: one on the ryght hande, and another on the left.

39 They that passed by, reuyled hym, wagging their heades,

40 And saying: Thou that destroyedst the temple, & buyldest it in thre dayes, saue thy selfe. If thou be the sonne of God, come downe from the crosse.

41 Lykelwyse also the hye priestes, mocking hym, with the scribes, and elders, [and pharisees] sayde:

42 He saued other, hym selfe can he not saue. If he be the kyng of Israel, let hym now come downe from the crosse, and we wyll beleue hym.

43 He trusted in God, let hym deliuer hym now, yf he wyll haue hym: for he sayde, I am the sonne of God.

44 The thieues also which were crucified with hym, cast the same in his teeth.

45 Fro the sixth houre, was there darkness ouer all the lande, vnto the nyenth houre.

46 And about the nyenth houre, Iesus cried with a loude voyce, saying: Eli, Eli, lama sabachthani, that is to say: My God, my God, why hast thou forsaken me:

The Gospell

- 47 Some of them that stode there, when they hearde that, saide: This man callcth for Elias.
- 48 And straightway *one of them ranne, and toke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue hym to drynke.
- 49 Other sayde, let be, let vs see whether Elias wyll come and saue hym.
- 50 Iesus; when he had cryed agayne with a loude voyce, yeeled by þe ghost.
- 51 And beholde, the *bayle of the teniple dyd rent into two partes, fro the toppe to the bottoine, and the earth did quake and the stones rent.
- 52 And graues dyd open, and many bodyes of saintes which slept, arose:
- 53 And went out of the graues, after his resurrection, and came into the holy cite, and appeared vnto many.
- 54 *When the (a) Centurion, and they that were with hym watchyng Iesus, saue the earthquake, and those thynges that were done, they feared greatly, saying: truly, this was the sonne of God.
- 55 *And many women were there (beholdyng hym a farre of) whiche folowed Iesus fro Galilee, ministring vnto him.
- 56 Among which, was Marie Magdalene, and Marie the mother of James and Ioses, & the mother of Zebedees chyldren.
- 57 When the euen was come, *there came a ryche man of Aramathia, named Joseph, which also hym selfe was Iesus disciple.
- 58 He went to Pilate, and begged the body of Iesus. Then Pilate commaunded the body to be deliuered.
- 59 And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth:
- 60 And layde it in his newe tombe, which he had hewen out, euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed.
- 61 And there was *Marie Magdalene, & the other Marie, sytting ouer against the sepulchre.
- 62 The next day that folowed the day of preparyng, the hye priestes and pharisees came together vnto Pilate,
- 63 Saying. Sir, we remember that this deceauer sayde whyle he was yet aliue: *After three dayes I wil arise agayne.
- 64 Commaunde therfore, that the sepulchre be made sure, vntyll the thirde day: lest his disciples come by nyght & steale hym away, and say vnto the people, he is rysen from the dead: & the last error shalbe worse then the first.
- 65 Pilate sayde vnto them: Ye haue the watthe, go your way, make it as sure as ye knowe.
- 66 So they went, and made the sepulchre sure with the watch, and sealed the stone.

Mar.xv.d.
Iohn.xix.f.

Mark.xv.d.
Luk.xxiii.f.

(a) 3 capti-
tine of one
hundred men
Mark.xv.d.
Luk.xxiii.g

Mark.xv.d.
Luk.xxiii.g

Mark.xv.d.
Luk.xxiii.g
Iohn.xix.g.

Mark.xv.d.

Math.xvii.
&c.xviii.b
Mark.xix.a.
Luk.xviii.f.

Mar.xvi.b
Luk.xviii.b

The. xxviii. Chapter.

¶ The Resurrection of Christe. 12 The hye priestes geue the souldiers money, to say that Christe was stolen out of his graue. 17 Christe appeareth to his disciples, and sendeth them forth to preache, and to baptize.

A 1
Mark.xv.a.
Luk.xviii.a.
Iohn.xx.a.



- 1 In the later ende of the Sabbath day, whiche dalvned the first daye of the weke, came Marie Magdalen, and the other Marie, to see the sepulchre.
- 2 And behold, there was a great earthquake, for the Angell of the Lorde descended from heauen, and came & rouled backe the stone from the doore, and sate vpon it.
- 3 His countenance was lyke lyghtnyng, and his rayment white as snowe.
- 4 And for feare of him, the keepers were assayed, and became as dead men.
- 5 *The Angell answered, and sayde vnto the women, feare ye not: For I knowe that ye seeke Iesus whiche was crucified.
- 6 He is not here, he is rysen, as he saide. 25 Come, se the place where that the Lord was layde.
- 7 And go quickly, & tell his disciples that he is rysen agayne from the dead. And beholde, he goeth before you into Galilee, there shall ye see hym: Lo, I haue tolde you.
- 8 *And they departed quickly from the sepulchre, with feare, and great ioy, and dyd runne, to bryng his disciples worde.
- 9 And as they went to tell his disciples, beholde, Iesus met them, saying: All haile. And they came and helde him by the

Mar.xvi.b.
Luk.xviii.a.

- the feete, and worshypped hym.
- 10 Then sayde Iesus vnto them: be not
astrayde. Go tell my brythren that they
go into Galilee, & there shal they see me.
- 11 When they were gone, beholde, some
of the watche came into the cite, and
shewed vnto the hye priestes all the
thynges that were done.
- 12 And they gathered the together, with
the elders, and toke counceill, and gaue
large money vnto the souldiers,
- 13 Saying. Saye ye, that his disciples
came by nyght, & stole hym away while
ye slept.
- 14 And yf this come to the deputies [eares]
we wyll perswade hym, and saue you
harmelesse.
- 15 So they toke the money, & dyd as they
were taught. And this saying is nopsed
among the Iewes, vntyl this day. ¶

- 16 ¶ Then the eleuen disciples went a-
waye into Galilee, into a mountayne,
where Iesus had appoynted them.
- 17 And when they saue hym, they wor-
shypped hym: But some doubted.
- 18 And Iesus came, and spake vnto the,
saying: *All power is geuen vnto me in
heauen and in earth. Math.xi. d.
Ioh.xvii. a.
- 19 *Go ye therfore, & teache all nations,
baptizing them in the name of the fa-
ther, and of the sonne, and of the holpe
ghost: Mar.xvi. c.
- 20 Teachyng the to obserue all thynges,
whatsoeuer I haue commaunded you.
And loe, *I am with you alway, euen
vnto the ende of the worlde. ¶ Ioh.xiii. b.

¶ Here endeth the Gospell by
Saint Matthævve.

¶ The Gospell by Saint Marke.



¶ The first Chapter.

¶ The office of John the Baptill. 9 The baptisme of Christe, 11 his last praye, 14 his
preachyng. 17 and the callyng of Peter, Andrew, James, & John. 21 Christe hea-
leth the man with the vncleane spirite, 29 helpeth Peters mother in lawe, 41 and
cleaseth the leper.

- 1 **I**n the begynnyng of the
Gospel of Iesu Christ,
the sonne of God.
- 2 As it hath ben wyte-
ten in the prophetes:
*Beholde, I sende my messen-

- messenger before thy face, whiche shall
prepare thy waye before thee.
- 3 A voyce of hym that crieth in the wy-
derness: *Prepare ye the waye of the
Lorde, and make his pathes strayght.
- 4 *John did baptize in the wylder-
ness, and

Egay.xl. a.
Math.iii. a.
Luk.iii. a.
Mark.iii. b.
Luk.iii. c.

The Gospell

- Mark.iii.b. Luk.iii.c. and preached the baptisme of *repentance, for the remission of finnes.
- 5 And all the land of Iurie, and they of Hierusalem, went out vnto hym, and were all baptized of hym in the ryuer of Iordane, confessing their synnes.
- Math.iii.a. 6 *Iohn was clothed with Camelles
23 heere, and with a girdle of a skynne about his loynes: and he did eate locustes and wyldde honny.
- Mar.iii.b. Luk.iii.c. Iohn.ii.d. 7 And preached, saying: *He that is stronger then I, cometh after me, whose shoe latchet I am not worthy to stowpe downe, and vnloose.
- 8 I haue baptized you with water: but he shal baptize you with the holy ghost.
- 9 And it came to passe in those dayes, that Iesus came fro Nazareth, of Galilee, & was baptized of Iohn in Iordane.
- Math.iii.c. 10 And assone as he was come bp out of the water, *he saue heauen open, & the spirite descending vpon him like a doue.
- Math.iii.d. 11 And there came a voyce from heauen: Mar.iii.d. xii.b. xvii.b. *Thou art my deare sonne, in whom I am well pleased.
- Math.iii.a. Efy.xlii.a. 12 And immediatly *the spirite directly
Mark.ix.a. hym into wyldernesse.
- 13 And he was there in the wyldernesse fourtie dayes, and was tempted of Satan, & was with wyldde beastes. *And the Angels ministred vnto hym.
- Math.iii.b. 14 After that Iohn was deliuered [to prison] *Iesus came into Galilee, *preaching the Gospell of the kyngdome of God,
- Math.iii.c. Luk.iii.b. 15 And saying: The tyme is come, and the kyngdome of God is at hande: *repent, and beleue the Gospell.
- Math.iii.b. 16 *As he walked by the sea of Galilee, he saue Simon, and Andrieu his brother, casting nettes into the sea (for they were fshers.)
- Math.iii.a. Mat.ii.c. 17 And Iesus saide vnto them: Followe me, and I wyll make *you to becomie fshers of men.
- 18 And straghtway they forsoke their nettes, and folowed hym.
- 19 And when he had gone a litle further thence, he saw James the sonne of Zebedee, and Iohn his brother, which also were in the shippe, mending their nettes.
- 20 And anone he called them: And they lefte their father Zebedee in the shippe with the hired seruautes, and folowed hym.
- 21 *And they came into Capernaum, & C straghtway, on the Sabboth dayes, he entred into the synagogue, & taught. Math.iii.b.
- 22 And they were astonyed at his learning: *For he taught them, as one that had auctoritie, & not as the Scribes. Math.vii.d. Luk.iii.c.
- 23 *And there was in their synagogue, a man vexed with an vnclane spirite, & he cried, Math.vii.d. Luk.iii.c.
- 24 Saying: Alas, what haue we [to do] with thee, thou Iesus of Nazareth: Art thou come to destroy vs: I knowe thee what thou art, euen that holy one of God.
- 25 And Iesus rebuked hym, saying: holde thy peace, and come out of hym.
- 26 And when the vnclane spirite hadde torne hym, & cryed with a loude voyce, he came out of hym.
- 27 And they were all amased, insomuch that they demaunded one of another among them selues, saying: What thing is this: What newe doctrine is this: For with auctoritie commaunded he the folle spirites, and they obeyed him.
- 28 And immediatly his fame spread abroad throughout all the region bordering on Galilee.
- Mat.viii.b. Luk.iii.f. 29 And forthwith, when they were come out of the synagogue, *they entred into the house of Simon, and Andrieu, with James, and Iohn.
- 30 But Simons wyues mother lay sicke of a feuer: & anone they tell hym of her.
- 31 And he came, & toke her by the hande, and lyst her bp: and immediatly the feuer forsoke her, and [he] ministred vnto them.
- 32 And at euen, when the sonne was downe, they brought vnto hym all that were diseased, and them that were vexed with deuyls:
- 33 And all the cite was gathered together at the doore.
- 34 And he healed many, that were sicke of diuers diseases, and *caste out many deuyls: and suffred not the deuyls to speake, because they knewe hym. Luk.iii.g. Mark.iii.b.
- 35 And in the morning, before day, Iesus, when he was rylen bp, departed, and went out into a solitarie place, and there prayed.
- 36 And Simon, & they that were with hym, folowed after hym:
- 37 And when they had founde hym, they sayde vnto hym: all men seke for thee.
- 38 And he saide vnto them: let vs go into the

the nexte towne, that I may preache there also: for, therefore am I come.

39 And he preached in their synagogues, in all Galilee, and cast the deuyls out.

40 ^{1. v. d.} And there came a leper to hym, beseeching hym, and knelyng downe to hym, and saying vnto hym: If thou wilt, thou canst make me cleane.

41 And Iesus had compassion on hym, and put forth his hande, touched hym, and sayth vnto hym: I Wyl, be thou cleane.

42 And as soone as he had spoken, immediately the leprosie departed from hym, and he was made cleane.

43 And after he had geuen hym a strypte commaundement, he sent hym away forthwith,

44 And sayth vnto hym: *See thou saye ^{Mark. vii. d.} nothing to any man, but get thee hence, shew thy selfe to the priest, and offer for thy cleansing those thinges which Moyses commaunded, for a witnesse vnto them.

45 But he, as soone as he was departed, began to tell many thynges, and to publish the saying: insonmuch, that Iesus could no more openly enter into the cite, but was without in desert places: And they came to him from euery quarter.

¶ The. ij. Chapter.

¶ 3 He healeth the man of the paulsie, 14 calleth Levi the custome, 16 eateth with open synners, 18 and excuseth his disciples.

21 **A**fter a fewe dayes also, he entred into Capernaum againe, and it was noyed that he was in the house.

2 And anon many were gathered together, in sonmuch that now there was no roome to receaue them, no, not so muche as about the doore: and he preached the word vnto them.

3 ^{ix. a. v. d.} And they came vnto hym, bryngyng one sicke of the paulsie, whiche was bozied of foure men.

4 And when they coulde not come nye vnto hym for pzeale, they vncouered the rooffe [of the house] that he was in: And when they had broken vp the rooffe, they dyd [with cordes] let downe the bedde, wherein the sicke of the paulsie lay.

5 ^{ix. c. v. d.} When Iesus sawe their sayth, he saide vnto the sicke of the paulsie: *Sonne, thy synnes be forgiven thee.

6 But there were certayne of the scribes sytting there, and reasonyng in theyr heartes:

7 Why doeth he thus speake blasphemies: who can forgeue synnes, but God only?

8 And immediatly, when Iesus perceaued in his spirit, that they so reasoned within them selues, he saith vnto them: Why reason ye suche thynges in your heartes:

9 Whether is it easer to say to the sicke of the paulsie, thy synnes be forgiven thee: or to say, arise, take vp thy bedde, and walke:

10 But that ye may know, that the sonne of man hath power in earth to forgeue synnes (he spake vnto the sicke of the paulsie)

11 I saye vnto thee, *arise, and take vp thy bedde, and get thee hence vnto thine house. ^{Math. ix. a. Luk. v. c. Ioh. v. b.}

12 And immediatly he arose, toke vp the bedde, and went forth before them all: insonmuch that they were all amazed, & glorified God, saying: We neuer sawe it on this fashion.

13 *And he went againe vnto the sea: and all the people resorted vnto him, and he taught them. ^{Math. ix. a.}

14 And as Iesus passed bye, he sawe ^{Leui} [the sonne] of Alphaee, sitting at the receipt of custome, and sayde vnto hym: folow me. And he arose, and folowed hym.

15 And it came to passe, that when Iesus sate at meate in his house, many publicanes and sinners sate also together at meate with Iesus and his disciples: for there were many that folowed him.

16 And when the scribes and pharisees sawe hym eate with publicanes and sinners, they saide vnto his disciples: howe is it that he eateth and drynketh with publicanes and synners?

17 When Iesus hearde that, he saide vnto them: They that be whole, haue no nede

i. Tim. i. c.
Math. ix. b.
Luk. v. f.

nede of the phylition, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John, & the pharisees dyd fast. And they come, and say vnto him: why do y^e disciples of John, and of the pharisees fast, but thy disciples fast not?

19 And Iesus sayde vnto them: Can the chyldren of the byrdechamnder fast, whyle the byrdegrome is with them: As long as they haue the byrdegrome with them, they can not fast.

20 But the dayes wyll come, when the byrdegrome shalbe taken awaye from them, and then shall they fast in those dayes.

21 No man also soweth a peece of newe cloth, vnto an olde garment: otherwayes, his newe peece taketh awaye from the olde, and so the rent is made worse.

22 And no man putteth newe wine into olde vessels: els the newe wine doth burst the vessels, and the wine runneth

out, and the vessels are marred: But newe wine, must be put into newe vessels.

23 And it came to passe, that he went thorow the corne fieldes on the Sabbath dayes, and his disciples began by way to plucke the eares of corne.

24 And the pharisees sayde vnto hym: Beholde, why do they on the Sabbath dayes, that which is not lawfull?

25 And he sayde vnto them: haue ye neuer read what Dauid did, when he had nede, and was an hungred, both he, and they that were with hym:

26 Howe he went into the house of God [in the dayes] of Abiathar the hye prieste, and dyd eate the shew bread, which is not lawfull to eate, but for the priestes, and gaue also to them which were with hym:

27 And he sayde vnto them: The Sabbath was made for man, and not man for the Sabbath.

28 Therfore is the sonne of man, Lorde also of the Sabbath.

Math. xii. a.
Luk. vi. a.

i. Reg. xxi. b.

Math. iii. d.
Luk. vi. c.

Math. iiii. b.
Luk. vi. c.
Iohn. vi. a.

¶ The. iij. Chapter.

¶ He helpeth the man with the dyed hande, 14 chooseth his Apostles, 22 and casteth out the vncleane spirite, whiche the pharisees ascribe vnto the deuill. 35 The brother, sister, and mother of Christe.

A



And he entred a gayne into the synagogue, & a man was there whiche had a wythered hande:

And they watched hym, whether he woulde heale hym on the Sabbath daye, that they myght accuse hym.

3 And he saide vnto the man which had the wythered hande: Aryse, [and stande] in the myddes.

4 And he saide vnto them: Is it lawfull to do good on the Sabbath dayes, or to do euyl: to saue lyfe, or to kyll: But they helde their peace.

5 And when he had looked rounde about on them with anger, mourning for the hardnesse of their heartes, he sayth to the man: * stretch forth thyne hande. And he stretched it out: * And his hande was restored, euen as whole as the other.

Math. xii. b.
Luk. vi. b.
3. Reg. xii. b.

Math. xii. b.

6 * And the pharisees departed, and

strayghtway gathered a councell, with the herodians, agaynst hym, that they myght destroy hym.

7 But Iesus auoyded, with his disciples, to the sea: * And a great multitude folowed hym from Galilee, and from Iurie,

8 And from Hierusalem, & from Iudumea, and from beyonde Iordane, and they that dwelled about Tyre & Sidon, a great multitude [of men:] which, when they had hearde what thynges he dyd, came vnto hym.

9 And Iesus commaunded his disciples, that a shyppe shoulde wayte on hym, because of the people, lest they shoulde thronge hym.

10 For he had healed many: insomuche, that they pressed vpon him for to touch hym, as many as had plagues.

11 And when the vncleane spirites sawe hym, they fell downe before hym, and cryed, saying: Thou art the sonne of God.

12 And he stryptely charged them, that they shoulde not make hym knowen.

And

- 13 And he went vp into a mountayne, & called vnto him whom he woulde: and they came vnto hym.
- 14 * And he ordeyned twelue, that they shoulde be with him, and that he might sende them forth to preache,
- 15 And that they myght haue power to heale sicknesses, and to cast out deuyls.
- 16 And he gaue vnto Simon to name, Peter.
- 17 And he called James (the sonne) of Zebedee, and John, James brother (and gaue them to name Boanarges, which is to say, the sonnes of thunder.)
- 18 And Andrew, and Philip, and Bartholomewe, and Matthewe, and Thomas, and James the sonne of Alphee, and Thaddeus, and Simon Cananite,
- 19 And Judas Iscariot, which also betrayed hym. And they came into the house:
- 20 And the people assembled together agayne, so that they had no leysure so much as to eate bread.
- 21 And when they that belonged vnto hym, hearde of it, they went out to laye handes vpon hym: For they sayde, he is madde.
- 22 And the scribes whiche came downe from Iherusalem, sayde: He hath Beelzebub, and * by the chiefe deuyll, casteth he out deuyls.
- 23 And he called them vnto hym, & sayde vnto them in parables: Howe can Satan drue out Satan?
- 24 And yf a realme be deuided agaynst it selfe, that realme can not endure.
- 25 And yf a house be deuided agaynst it selfe, that house can not continue.
- 26 And yf Satan make insurrection agaynst him selfe & be deuided, he can not continue, but hath an ende.
- 27 No man can enter into a strong mans house, and take away his goodes, except he first bynde the strong man, and then spoyle his house.
- 28 Verily I say vnto you, al tymes shalbe forgiven vnto the chyldren of men, & blasphemies wherewith so euer they haue blasphemied:
- 29 * But he that speaketh blasphemie agaynst the holy ghooste, hath neuer forgiveness, but is in daunger of eternall damnation.
- 30 For they sayde: he hath an vnclene spirite.
- 31 * There came also his mother, and his brethren, and stode without, and sent vnto hym, to call hym out.
- 32 And the people saide about him, & saide vnto hym: Beholde, thy mother and thy brethren seke for thee without.
- 33 And he answered them, saying: Who is my mother, and my brethren?
- 34 And when he had looked rounde about on his disciples, which sate in compasse about hym, he sayde: Beholde my mother, and my brethren.
- 35 For whosoever doeth the wyl of God, the same is my brother, and my sister, and mother.

Math. xii. c.
Luk. xii. b.

Math. xii. d.
Luk. viii. c.

¶ The .iiij. Chapter.

¶ The parable of the sowre. 37 Christe stylleth the tempest of the sea, which obeyed hym.

- 11 **A**ND he began agayne to teache by the sea syde: And ther gathered vnto hym much people, so greatly, that he entred into a shippe, * and sate in the sea: and late the people was by the sea syde on the shore:
- 12 And he taught them many thynges by parables, and sayde vnto them in his doctrine.
- 13 Harken: Beholde, * there went out a



- sowre to sowe:
- 4 And it fortunied as he sowd, that some fell by the way syde, and the folles of the ayre came, and deuoured it vp.
- 5 Some fell on stogie grounde, where it had not muche earth: and immediatly sprange vp, because it had not deapth of earth.
- 6 But as soone as the sowe was vp, it caught heate: and because it hadde not roote, it wythered away.
- 7 And some fell among thornes: and the thornes grewe vp, and choked it, and it gaue no fruite.
- 8 And some fell vpon good grounde, and dyd

dyd yelde fruite, that sprang vp, and grewe, and brought forth, some thirtie folde, and some sixtie folde, and some an hundred folde.

9 And he saide vnto them: he that hath cares to heare, let hym heare.

10 And when he was alone, they that were about hym, with the twelue, asked of hym the parable.

11 And he sayde vnto them: *To you it is geuen to knowe the misterie of the kingdome of God: But vnto them that are without, all thynges are done by parables,

12 That when they see, they may see and not discern: and when they heare, they may heare and not vnderstande, lest at any tyme, they shoulde turne, and their sinnes shoulde be forgiven them.

13 And he sayde vnto them: Knowe ye not this parable: And howe then wyll ye knowe all other parables:

14 *The sowre, soweth the worde.

15 And they (that receaued seede) by the way side, are those where the worde is sowe: but when they haue hearde, Satan cometh immediatly, and taketh away the word that was sowne in their heartes.

16 And lykewyse they that receaue seede into the stonie grounde, are they, which when they haue hearde the worde, at once receaue it with gladnesse.

17 Yet haue no roote in them selues, and so endure but a tyme: and anone when trouble and persecution aryseth for the wordes sake, immediatly they are offended.

18 And those be they that receaue seede among thornes: and those [I saye] are such as heare the worde,

19 And the cares of this worlde, and the deceytfulnesse of rythes, and the lustes of other thynges enter in, and choke the worde, and it is made vnfruitefull.

20 And they whiche receaue seede into good grounde, are suche as heare the worde, and receaue it, so that one cometh doth bying forth thirtie, some sixtie, some an hundred.

21 And he saide vnto them: *Is the candle lyghted to be put vnder a bushell, or vnder the table: And not to be put on a candellsticke;

22 *For there is nothing so priue that shal not be opened: neither hath it ben so secrete, but that it shal come abroad.

23 If any man haue cares to heare, let

hym heare.

24 And he sayde vnto them, take heede what ye heare: *With what measure ye meate, with the same shall it be measured to you agayne. And vnto you that heare, shall more be geuen.

25 For vnto hym that hath, shall it be geuen: and from hym that hath not, shalbe taken away, euen that which he hath.

26 And he sayde, so is the kyngdome of God: euen as yf a man shoulde sowe seede in the grounde,

27 And shoulde sleepe, and ryse by nyght and day, and the seede shoulde spryng & growe vp, he knoweth not howe.

28 For the earth bringeth forth fruite of her selfe, first the blade, then the eare, after that, the full corne in the eare.

29 But when the fruite is brought forth, anone he thrusteth in the sickle, because the haruest is come.

30 And he sayde: wherevnto shall we liken the kyngdome of God: Or with what comparyson shall we compare it:

31 *It is like a grayne of mustarde seede, whiche when it is sowne in the earth, is lesse then all seedes that be in the earth.

32 When it is sowne, it groweth vp, and is greater then all herbes, and beareth great braunches, so that the fowles of the ayre may make their nestes vnder the shadowe of it.

33 *And with many such parables preached he the worde vnto them, as they were able to heare it.

34 But without parable spake he nothing vnto them. But when they were alone, he expounded all thynges to his disciples.

35 And the same day, when euen was come, he saide vnto them: Let vs passe ouer vnto the other syde.

36 And they left the people, and toke hym, euen as he was in the shippe. And there were also with him, other little shippes.

37 *And there arose a great storme of wynde, and the waues dashed into the shippe, so that it was nowe full.

38 And he was in the sterne a slepe on a petiole. And they awaked hym, and sayde vnto hym: Maister, carest thou not that we perishe:

39 And he aroose, and rebuked the wynde, and saide vnto the sea, peace and be still. And

Math. vii. 2. Luk. vi. 12.

Math. xiii. b. aud. xxv. c. Luk. viii. c. and. xix. d.

Math. xiii. d.

Math. xiii. d. Luk. xiii. d.

Math. xiii. e.

Math. xiii. e.

Math. viii. e. Luk. viii. c.

And the Wynde ceased, & there folowed
a great calnie.

40 And he sayde vnto them: Why are ye
so fearefull: holwe is it, that ye haue no

sayth:

41 And they feared exceedingly, and
sayde one to another: who is this: For
both wynde and sea obey hym.

The.v. Chapter.

¶ 8 Christe deliuereth the possessed from the vncleane spirite, 25 the woman
from the bloody issue, 41 and rayseth the captaynes daughter.



And they came * ouer
to the other syde of the
sea, into the countrey
of the Gadaremites.

And when he was
come out of the shippe,
immediatly there met
hym from among the tombes, a man
[possessed] of an vncleane spirite:

which had his abiding among the
tombes: And no man coude bynde him,
no not with cheynes,

Because, that when he was often
bounde with fetters and cheynes, he
plucked the cheynes a sunder, and brake
the fetters in peeces: Neither coude any
man tame hym.

And allwayes, nyght and day, he was
in the mountaynes, and in the tombes,
crying, and beatyng hym selfe with
stones.

But when he had spied Iesus a farre
of, he ranne, and worshypped hym,

And cried with a loude voyce, & sayde:
* What haue I to do with thee Iesus
thou sonne of the most hyst God: I re-
quire thee in the nanie of God, that
thou torment me not.

(For he sayde vnto hym: come out of
the man thou soule spirite.)

And he asked hym, what is thy name:
And he aunswered and sayd vnto hym:
my name is legion, for we are many.

And he prayed hym instantly, that he
woulde not sende them away, out of the
countrey.

But there was there, nye vnto the
mountaynes, * a great hearde of swyne
feedyng.

And all the deuyls besought hym,
sayng: sende vs into the swyne, that
we may enter into them.

And anon Iesus gaue them leaue.
And the vncleane spirites went out, and
entred into the swyne: And the hearde
ran headlong into the sea; (they were
about two thousande, & were drowned

in the sea.

14 And the swyneheardes fled, and tolde
it in the citie, and in the countrey: And
they went out for to see what was done:

15 And came to Iesus, and saue hym
that was vexed with the fiende; and
had the legion, fyr, both clothed, and
in his right mynde: & they were afraide.

16 And they that saue it, tolde them,
holwe it came to passe to hym that was
possessed with the deuyl: and also of
the swyne.

17 * And they beganne to pray hym, that
he woulde depart out of their coastes. Luk. viii. e.

18 * And when he was come into the
shippe, he that had [ben possessed] with
the deuyl, prayed hym, that he myght
be with hym. Math. viii. d

19 Holwebet, Iesus woulde not suffer
hym, but sayde vnto hym: go howie to
thy frendes, and shewe them holwe
great thynges the Lorde hatij done for
thee, and holwe he had compassion on
thee.

20 And he departed, and beganne to
publyshe in the ten citie, holwe great
thynges Iesus had done for hym: and
all men dyd maruaile.

21 And when Iesus was come ouer
agayne by shippe, vnto the other syde,
much people gathered vnto hym, and
he was nye vnto the sea.

22 * And beholde, there came one of the
rulers of the synagogue, whose name
was Jairus: and when he saue hym,
he fell downe at his fecte, Math. ix. e. Luk. viii. f.

23 And besought hym greatly, sayng:
my young daughter lieth at poynt
of death, [I pray thee] come and lay thy
hande on her, that she may be safe, and
lyue.

24 And he went with hym, and much
people folowed him, and thronged him.

25 * And there was a certayne woman, Math. ix. c. Luk. viii. f.
which had ben diseased of an issue of
blood twelue yeres,

26 And had suffered many thynges, of
many

The Gospell

many phisitions, and had spent all that she had, and felt none amendemet at all, but rather the worse.

27 When she had hearde of Iesus, she came in the prease behynde hym, and touched his garment.

28 For she sayde: yf I may but touche his clothes, I shalbe whole.

29 And straghtway the fountayne of her blood was dyed vp: & she felt in her body, that she was healed of þe plague.

30 And Iesus immediatly, knowyng in hym selfe, that vertue proceeded from hym, turned hym about in the prease, and sayde: who touched my clothes?

31 And his disciples sayde vnto hym: thou seest the people thurst thee, & asketh thou, who dyd touche me?

32 And he looked rounde about, for to see her that had done this thyng.

33 But the woman, fearyng & tremblyng, knowyng what was done within her, came, and fell downe before hym, and tolde hym all the trueth.

34 And he sayde vnto her: Daughter thy fayth hath saued thee, go in peace, and be whole of thy plague.

Luk. viii. g.

35 * While he yet spake, there came from the ruler of the synagogues (house), certayne, which sayde: thy daughter is dead, why disealest thou the maister any

further:

36 Assoone as Iesus hearde the worde that was spoken, he sayde vnto the ruler of the synagoge, be not a frayde, only beleue.

37 And he suffered no man to folowe him, save Peter, and James, and Iohn the brother of James.

38 * And he came to the house of the ruler of the synagoge, and sawe the tumult, and them that wept & wayled greatly.

Math. ix. c.
Luk. viii. g.

39 And went in, and sayde vnto them: why make ye this a doe, and wepe: the damsell is not dead, but slepeth.

40 And they laught hym to scozne: But he put them all out, and taketh the father and the mother of the damsell, and them that were with hym, and entreteth in where the damsell laye,

41 And taketh the damsell by the hande, and sayth vnto her, Talitha cumi, which is, yf one do interpret it, damsell (I say vnto thee) aryse.

42 And straghtway the damsell arose, and walked: for she was of the age of twelue yeres. And they were astonyed out of measure.

43 And he charged them straitly, that no man shoulde knowe of it: and commaunded to geue her meate.

¶ The. vj. Chapter.

¶ 4 Of Christes doynges and estimation in his owne countrey, 7 he sendeth forth his Apostles, 15 diuers opinions of Christe, 25 howe Herode beheaded Iohn Baptist, 38 of the miracle of fyre loaves and two fishes, 48 Christe walketh vpon the sea, 55 and healed them that touched hym.

A¹

Mat. xiii. g.
Luk. an. e.



2

And he * departed thence, & came into his owne countrey, and his disciples folowed him.

And when the sabboth day was come, he beganne to teache in the synagoge: And many that hearde hym, were astonyed, and sayde: from whence hath he these thynges: And what wisdom is this that is geuen vnto hym: and such myghtie workes that are wrought by his handes?

3 * Is not this the carpenter Maries sone, the brother of James & Ioses, and of Iuda and Simon: and are not

Mat. xiii. g.

his sisters here with vs: And they were offended at hym.

4 Iesus sayde vnto them, * that a prophete is not without honour, but in his owne countrey, and among his owne kynne, and in his owne house.

Mar. xiii. g.
Luk. xiii. d.
Iohn. vi. f.

5 And he coulede there shewe no myghtie worke: but sayde his handes vpon a fewe sicke folke, and healed them.

6 And he marueyled, because of their vnbeliefe. * And he went about by the towne that lay on euery syde, teaching.

Mark. x. d.
Math. x. e.

7 * And he called the twelue, and beganne to sende them forth, two and two, and gaue the power ouer vncleane spirites.

8 And commaunded them, that they shoulde take nothing in their iourney, save

saue a staffe ^(c) only: no scrippe, no bread,
no money in their purse.



9 But shoulde be shoed With sandales:
And that they shoulde not put on rivo
coates.

10 And he sayde vnto them: whersoener
ye enter into an house, there abyde tyll
ye depart thence.

11 *And whosoener shall not receaue you
nor heare you, When ye depart thence,
shake of the dust that is vnder your feet,
for a witnesse vnto them: *I say verely
vnto you, it shalbe easyer for the Sodo-
mites and the Gomoztheans in the day
of iudgement, then for that cite.

12 *And they went out, & preached, that
men should repent.

13 And they cast out many deuyls, and
annoynted many that were sicke, with
oyle, and healed them.

14 *And king herode hearde [of hym] for
his nanie was spread abroad: And he
sayde, John Baptist is rysen agayne
from the dead, and therefore myghtie
workes do shewe forth them selues in
hym.

15 Other saide, it is Elias. Some saide, it
is a prophete, or as one of the prophetes.

16 But when herode hearde of hym, he
saide: It is John, whom I beheaded,
he is rysen from death agayne.

17 For herode himselfe had sent forth,
and layde handes vpon John, & bounde
hym in prysen, for herodias sake, his
brother Philipps wyfe, because he had
marryed her.

18 For John sayde vnto herode: *It is
not lawfull for thee to haue thy brothers
wyfe.

19 Therefore herodias layde wayte for
hym, and woulde haue kyled hym: but
she coulde not.

20 For herode feared John, knowyng
that he was a iuste man and an holpe,

and gaue hym reuerence: and when he
hearde hym, he dyd many thynges, and
hearde hym gladly.

21 And whē a conuenient day was come,
that herode on his *birth daye made a
supper to the lordes, hys captaynes, and
chiefe estates of Galilee. Gene.xl.d.

22 And when the daughter of the same
herodias came in, and daunced, and
pleased herode, and them that sate at
boorde also, the kyng said vnto the dam-
sell: Aske of me what thou wilt, and I
wyl geue it thee.

23 *And he sware vnto her: whatsoeuer
thou shalt aske of me, I wyl geue it
thee, euen vnto the one halfe of my king-
dome. Math.xviii.a

24 And she went forth, & sayde vnto her
mother: what shall I aske: She saide,
John Baptistes head.

25 And she came in straightwaye, with
haste, vnto the kyng, and asked, saying:
I wyl, that thou geue me by and by in
a charger, the head of John Baptist.

26 And the kyng was sorry, howbeit, for
his othes sake, & for their sakes whiche
sate at supper also, he woulde not caste
her of.

27 And immediatlye the kyng sent the
hangman, and commaunded his head
to be brought in: And he went, and be-
headed hym in the prysen,

28 And brought his head in a charger, &
gaue it to the damsell, and the damsell
gaue it to her mother.

29 And when his disciples hearde of it,
they came, and toke vp his body, and
layed it in a tombe.

30 And the Apostles gathered themselues
together vnto Iesus, and tolde hym all
thynges, both what they had done, and
what they had taught.

31 And he sayde vnto them: *Come ye a-
lone out of the way, into y^e wyldernesse,
and rest awhyle: For there were many
commers and goers, and they had no
leisure, so much as to eate. Mat.xviii.b.

32 *And he wēt by shippe out of the way,
into a desert place. Luk.ix.b.

33 And the people spyed them, when they
departed, and many knelwe hym, and
ranne a foote thither, out of all cities, &
came thither before them, and came to-
gether vnto hym. John.via.

34 And Iesus went out, and saue much
people, and had compassion on them,
because they were lyke sheepe, not ha-
uyng Math.ix.d.

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uyng a shepheard : And he began to teache them many thynges.

F 35 *Mat. xiii. b. Luk. ix. b. Iohn. vi. a.* *And when the day was now farre spent, his disciples came vnto hym, saying: This is a desert place, & now the tyme is farre passed :

36 Let them departe, that they may go into the countrey rounde about, and into the towncs, and bye them bread : for they haue nothing to eate.

37 He answered and sayde vnto them : geue ye them to eate. And they saide vnto him : Shall we go and bye two hundred penyworth of bread, & geue them to eate?

Mat. viii. a. 38 He sayde vnto them : *Howe many loaves haue ye, go loke: And when they had searched, they sayde, fyue, and two fishes.

39 And he commaunded them, to make them all sit downe by companies vpon the greene grasse.

40 And they satte downe, here a rowe, and there a rowe, by hundredes, & by fifties.

41 And when he had take the fyue loaves and the two fishes, and loked vp to heauen, he blessed, and brake the loaves, & gaue them to his disciples to set before them : and the two fishes deuided he among them all.

42 And they all did eate, & were satisfied.

43 And they toke by twelue baskets full, of the fragmentes, & of the fishes.

44 And they that dyd eate, were about fyue thousande men.

Mat. xiii. c. **F** 45 *And straightway, he constrayned his disciples to go into the shippe, and to go ouer the sea before, vnto Bethsaida, whyle he sent away the people.

Mat. xiii. c. Iohn. vi. b. 46 *And assoone as he had sent them a-

way, he departed into a mountayne to pray.

47 *And when euen was come, the ship was in the myddes of the sea, and he alone on the lande.

48 And he sawe them troubled in rowyng (for the wynde was contrary vnto them :) And about the fourth watche of the nyght, he came vnto them, walking bypon the sea, and woulde haue passed by them.

49 But when they sawe hym walkyng bypon the sea, they supposed it had ben a spirite, and cryed out.

50 For they all sawe him, & were afraide. And anone he talked with them, & saide vnto them : Be of good cheare, it is I, be not afraide.

51 *And he went by vnto them into the shippe, and the wynde ceased, and they were sore amazed in themselves beyond measure, and marueyled. *Mat. xiii.*

52 For they vnderstoode not [the miracle] of the loaves, because their heart was hardened.

53 And when they had passed ouer, they came into the lande of Genezareth, and dwelue by into the hauen.

54 And assoone as they were come out of the shippe, straightway they knew him,

55 And ranne forth throughout all the region rounde about, & began to carry about in beddes those that were sicke, thither, where they heard that he was.

56 And whethersoeuer he entred, into towncs, cities, or villages, they layde the sicke folkes in the streates, & prayed him that they myght touche and it were but the hemme of his garment: And as many as touched it, were made whole.

The. vij. Chapter.

C 2 The pharisees fynde fault at the disciples eatyng of meate with vnwashed hands. 8 The commaundement of God is transgressed by many traditions. 22 Meate defileth not a man : but that which cometh from hym. 24 Of the woman of Syrophonissa. 32 The healyng of the deafe and dumbe.

Mat. xvi. a. **A** 1 *And the pharisees came together vnto hym, & certayne of the scribes which came from Iherusalem.

C 2 And whē they sawe some of his disciples eate bread with common [that is to say, with vnwashed] hands, they founde fault.

3 For the pharisees and all the Jewes, except they wash their handes oft, eate

not, obseruing the traditions of y^e elders.

4 And [when they come] from the market, except they washe, they eate not. And many other things there be, which they haue taken vpon them to obserue [as] the washyng of cuppes and pottes, and brasen vessels, and of tables.

5 Then asked hym the pharisees and scribes: why walke not thy disciples according to the traditiō of the elders, but eate

cate bread with unclean hands:

6 He answered, and sayde vnto them, that Elias hath prophesied well of you hypocrites, as it is written: *This people honoureth me with their lippes, but their heart is farre from me.

7 Holweberit, in vayne do they worship me, teachyng doctrines, the commaundementes of men.

8 For ye laye the commaundement of God apart, and obserue the tradition of men: as the washyng of pottes & cuppes. And many other such like thinges ye do.

9 And he sayde vnto them: Well, ye cast asyde the commaundement of God, to mayntayne your owne tradition.

10 *For Moyses sayde, Honor thy father and thy mother: and, Who so curseth father or mother, let him dye the death.

11 But ye say, yf a man shall say to father or mother Corban (that is, by the gyft that is offered) of me, thou shalt be helped.

12 And so ye suffer hym no more to do ought for his father or his mother.

13 And make the worde of God of none effect, through your tradition, which ye haue ordeyned. And many such thinges do ye.

14 And when he had called all the people vnto hym, he sayde vnto them: hearken vnto me, euery one of you, and vnderstande.

15 *There is nothyng without a man, that can defyle hym, when it entreth into hym: But the thynges whiche procede out of a man, those are they that defyle the man.

16 If any man haue eares to heare, let hym heare.

17 And when he came into the house, away from the people, his disciples asked hym of the similitude.

18 And he sayde vnto them: Are ye also so without vnderstandyng? Do ye not yet perceaue, that whatsoeuer thing fro without, entreth into a man, it can not defyle hym,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, purgynge all meates:

20 And he sayde: That which cometh out of a man, defyleth the man.

21 For from within, euen out of the heart of men, procede euill thoughtes, adulterie, fornication, murder,

22 Theft, concetousnes, wickednes, deceit, Wantonnes, a wicked eye, blasphemies,

pride, foolyshnes.

23 All these euill thynges come fro within, and defyle a man.

24 *And from thence he rose, and went into the borders of Tyre and Sidon, & entred into an house, and woulde that no man shoulde haue knowen: but he coulde not be hyd. Math. xv. b.

25 For a certayne woman, whose young daughter hadde an vncleane spirite, as soone as she hearde of hym, came, & fell at his feete.

26 The woman was a Greke, out of the nation of Syrophoenicia: & she besought hym, that he woulde cast out the deuyll from her daughter.

27 But Iesus saide vnto her, let the child first be fedde: For it is not meete to take the chyldrens bread, and to caste it vnto litle dogges.

28 She answered, and saide vnto hym, euen so Lorde: *neuerthelesse, the litle dogges also eate vnder the table, of the chyldrens crumbes. Math. xv. c.

29 And he sayde vnto her: For this sayyng, go thy way, the deuyll is gone out of thy daughter.

30 And when she was come homie to her house, she founde that the deuyll was departed, and her daughter lying on the bedde.

31 *And he departed agayne from the coastes of Tyre and Sidon, & came vnto the sea of Galilee, through the middes of the coastes of the ten cities. Math. xv. c.

32 *And they brought vnto hym one that was deafe, and had an impediment in his speache: and they prayed him to put his hande vpon hym. Math. ix. d.

33 And when he had taken hym asyde from the people, he put his fyngers into his eares, and dyd spyt, and touched his tongue,

34 And looked vp to heauen, and syghed, and sayde vnto him Ephphatha, that is to say, be opened.

35 And straightway his eares were opened, and the stryng of his tongue was loosed, and he spake playne.

36 *And he commaunded them, that they shoulde tell no man: But the more he forbade them, so much the more a great deale they published it. Mark. i. d.

37 And were beyonde measure astonyed, sayyng: he hath done all thynges well, he hath made both the deafe to heare, and the dumbe to speake.

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The. viij. Chapter.

C 2 The miracle of the seven loaves. 11 The pharisees aske a signe. 15 The leuen of the pharisees. 22 The blinde receaueth his sight. 29 Peter confesseth Christe, 33 and is rebuked of Christe. 34 Howe we should folowe Christe, 35 lose our lye, 38 and not be ashamed of the Gospell.

A 1
Math. xv. d.



In those dayes, *when there was a very great company, and had nothyng to eate, Iesus called his disciples to him, & saide vnto them:

I have compassiō on the people, because they haue nolue ben with me thre dayes, and haue nothyng to eate:

3
Esay. ix. a.
Toby. xiii. b

And yf I sende them away fastyng to their owne houses, they shall saynt by the way: *for diuers of them came fro farre.

And his disciples answered hym: From whence can a man satisfie these men with bread here in the wilderness?

And he asked the: Howe many loaves haue ye? They sayde, seven.

And he commaunded the people to sit downe on the ground: And he toke the seven loaves, and when he had geuen thanks, he brake, and gaue to his disciples, to set before them: And they dyd set them before the people.

And they hadde a fewe small fysshes: And when he had blessed, he commaunded them also to be set before them.

So they dyd eate, and were suffised: And they toke vp of the broken meate that was left, seven baskettes full.

And they that had eaten, were about foure thousand: And he sent the away.

And anon he entred into a shippe, with his disciples, and came into the parties of Dalmanutha.

Math. xvi. a 11
Luke. xi. d.
Iohn. vi. d.

And the Pharisees came forth, and began to dispute with hym, sekynge of him a signe from heauen, temptyng him.

And when he had sighted depely in his spirite, he sayth: Why doth this generatiō seke a signe? Verily I say vnto you, there shall no ^(a) signe be geue vnto this generation.

(a) It is in the
Greek text,
yt a signe,
whiche the
Hebrewes
and Latines
negate.

And he lefte them, and went into the ship agayne, & departed ouer the water.

And they had forgotten to take bread [with them] neither had they in the ship with them moze then one loafe.

Math. xvi. b
Luk. xvi. b

And he charged the, saying: *Take heede, beware of the leuen of the pharisees, and of the leuen of Herode.

And they reasoned among them selues, saying: We haue no bread.

And Iesus knewe it, and sayth vnto them: Why reason ye, because ye haue no bread? Perceauye ye not yet, neither vnderstande: Haue ye your heart yet hardened:

Haue ye eyes, and see not: and haue ye eares & heare not: Doe ye not remember:

When I brake fyue loaves among fyue thousande men, howe many baskettes full of broken meate toke ye vp: They say vnto hym, twelue.

Math. xvi. c

When I brake seven among foure thousande, howe many baskettes of the leaupnges of the broken meate toke ye vp: They sayde, seven.

Math. xvi. d

And he sayde vnto them: Howe hapeneth it, that ye do not vnderstande:

And he came to Bethsaida, & they brought a blynde man vnto hym, and desired hym to touche hym.

And he caught the blinde by the hand, and led him out of the towne: and when he had spyt in his eyes, & put his handes vpon him, he asked him if he saw ought.

And he looked vp, & saide, I see men: for I perceiue the walke as [they were] trees.

After that, he put his handes agayne vpon his eyes, & made hym see: And he was restored, & saw euery man clearely.

And he sent hym home to his house, saying: neither go into the towne, nor tell it to any in the towne.

Math. xvi. e
Luk. ix. c

And Iesus went out, & his disciples, into the townes that long to Cesarea Philippi: And by the way he asked his disciples, saying vnto them: Whom do men say that I am?

And they answered: [Some saye that thou art] John Baptist, and some saye, Elias: Agayne, some saye that thou art one of the prophetes.

And he sayde vnto them: But whom say ye that I am: Peter answered, & sayth vnto him: *Thou art very Christe.

Math. xvi. f
Luk. ix. d
Iohn. vi. g

And he charged them, that they should tell no man of hym.

Math. xvi. h
Luk. ix. e

And he began to teache them, howe that the sonne of man must suffer many thynges, & be reprobued of the elders, and of the hye priestes, & scribes, and be killed, and

and after three dayes, aryse agayne.

32 And he spake that saying openly: And Peter toke hym asyde, and began to rebuke hym.

33 But he turned about, and looked on his disciples, and rebuked Peter, saying, go after me Sata: for thou sauerest not the thynges that be of God, but the thynges that be of men.

34 And when he had called the people vnto hym, with his disciples also, he said vnto them: whosoener wyll folow me, let hym forsake hym selfe, and take vpon his crosse, and folowe me.

35 For whosoener wyll saue his life, shall

lose it: But whosoener shall lose his life, for my sake & the Gospels, the same shall saue it.

36 For what shall it profite a man, yf he wynneth all the worlde, and lose his owne soule:

37 Or what shall a man geue, for a raunsonie of his soule:

38 *Whosoener therefore shalbe ashamed of me, and of my wordes, in this adulterous and synnefull generation: of hym also shall the sonne of man be ashamed, when he cometh in the glorie of his father, with the holy Angels.

Math. x. c.
Luk. xii. b.

¶ The. ix. Chapter.

¶ The transfiguration of Christe. 13 Elias is come. 26 A dumbe spirite is cast out. 29 Why the disciples coulde not cast it out. 33 The disciples contende for superioritie. 38 One casteth out deuyls that folowed not Christes disciples. 43 Of the offences of hande, foote, or eye. 49 Of seasonyng with salt.



And he saide vnto them: Verily I say vnto you, ther be some of them that stande here, whiche shall not taste of death, tyll they haue seene þe kyngdome of God

come, with power.

2 And after sixe dayes, Jesus taketh Peter, and James, and John, and leadeyth them vpon an hye mountayne, out of the way, alone: and he was transfigured before them.

3 And his rayment byd thynne, & became very whyte, euen as snowe: so whyte, as no fuller can make vpon the earth.

4 And there appeared vnto them Elias, with Moyses: And they talked with Iesu.

5 And Peter answered, and sayth to Iesu: Maister, here is good beyng for vs, let vs make also three tabernacles, one for thee, and one for Moyses, and one for Elias.

6 For he wist not what he saide, for they were aspayde.

7 And there was a cloude that shadowed them: and a voyce came out of the cloude, saying, *This is my beloued sonne, heare hym.

8 And sodenly, when they had looked rounde about, they sawe no man, moze then Iesus only, with them.

9 And as they came downe from the

hyll, he charged them, that they should tell no man those thynges that they had seene, tyll the sonne of man were rysen from the dead agayne.

10 And they kept that saying with them, and demaunded one of another: what the rysing from the dead againe, should meane:

11 And they asked hym, saying: why then say the scribes that Elias must first come:

12 He answered, and sayde vnto them: *Elias verily when he cometh firste, restoreth all thynges: And the sonne of man, as it is written of hym, shall suffer many thynges, & be set at naught.

Mala. iii. b.

Esay. liii. a.

13 But I saye vnto you, that Elias is come, & they haue done vnto him whatsoever they woulde, as it is writte of him.

14 And when he came to his disciples, he sawe much people about them, and the scribes disputyng with them.

15 And strayghtway all the people, whē they behelde hym, were amased, & ran to hym, and saluted hym.

16 And he asked the scribes, what dispute ye with them:

17 And one of the companie answered, & sayde: Maister, I haue brought vnto thee my sonne, whiche hath a dumbe spirite:

Mat. xvii. c.
Luk. ix. c.

18 And whensoever he taketh hym, he teareth hym, & he someth, and gnasheth with his teeth, & pineth away: and I spake to thy disciples, that they should cast hym out, and they coulde not.

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- 19 He answered hym, and sayth: O faythlesse nation, howe long shall I be with you: how long shall I suffer you: saying hym vnto me.
- 20 And they brought him vnto him: And when he sawe hym, straghtaway the spirite save hym: And he fell downe on the grounde, wallowying and somyng.
- 21 And he asketh his father, howe longe it is a go sence this came vnto hym: And he sayde, of a chylde.
- 22 And oft tymes it hath cast hym into the fire, and into the water, to destroye hym: But yf thou canst do any thyng, haue mercy on vs, and helpe vs.
- 23 Iesus sayde vnto hym: this thyng yf thou canst beleue, *all thynges are possible to hym that beleueth.
- 24 And straghtawaye the father of the childe cryed with teares, saying: Lorde I beleue, helpe thou mine vnbeleue.
- 25 ¶ When Iesus sawe that the people came runnyng together, he rebuked the foule spirite, saying vnto hym: Thou dumbe and deafe spirite, I charge thee come out of hym, and enter no more into hym.
- 26 And the spirite, when he had cryed and rent him sore, came out of hym: and he was as one that had ben dead; inso- much that many sayde, he is dead.
- 27 But Iesus caught hym by the hande, and lyst hym vp: and he rose.
- 28 And whē he was come into the house, *his disciples asked hym secretly: why coulde not we cast hym out;
- 29 And he saide vnto them: This kynde can come forth by nothing, but by pray- er and fastyng.
- 30 ¶ And they departed thence, and toke their iorney thowowe Galilee: and he would not any man should knowe it.
- 31 For he taught his disciples, and sayde vnto them: *The sonne of man, shalbe deliuered into the handes of men, & they shall kyll him: and, after that he is kyl- led, he shall rylse agayne the thirde day.
- 32 But they vnderstode not that saying, and were afrayde to aske hym.
- 33 And he came to Capernaum: And when he was come into the house, he asked them, what was it that ye dispu- ted among your selues by the way:
- 34 And they helde their peace: For by the way, they had reasoned among them selues, who shoulde be the chieftest.
- 35 And when he was set downe, he cal- led the twelue to hym, and sayde vnto them: If any man desire to be first, the same shalbe last of al, & seruaunt vnto al.
- 36 *And he toke a young childe, & set him in the myddes of them: and when he had taken hym in his armes, he sayde vnto them.
- 37 Whosoener receaueth any such a young chylde in my name, receaueth me: And whosoener receaueth me, receaueth not me, but hym that sent me.
- 38 ¶ Iohn answered him, saying: Mas- ter, we sawe one caste out deuylls in thy name, & he foloweth not vs: and we forbad him, because he foloweth vs not.
- 39 But Iesus sayde, forbyd hym not: *For there is no man, whiche, yf he do a miracle in my name, can lyghly speake cypyl of me.
- 40 For he that is not against vs, is on our part.
- 41 *Whosoener shall in my name gene you a cup of colde water to drynke, be- cause ye belong to Chryste: verily I say vnto you, he shall not lose his rewarde.
- 42 *And whosoener shall offende one of these litle ones, that beleue in me, it were better for him, if a myllstone were hang- ed about his necke, and he were cast in- to the sea.
- 43 *And yf thy hande offende thee, cut it of: It is better for thee to enter into lyfe & mayned, then hauyng two handes, to go into hell, into fire that neuer shalbe quenched:
- 44 Where their worme dyeth not, & the fire goeth not out.
- 45 And yf thy foote offende thee, cut it of: It is better for thee to go halt into lyfe, then hauyng two feete, to be cast into hell, into fire that neuer shalbe quenched:
- 46 Where their worme dyeth not, and the fire goeth not out.
- 47 *And if thine eye offend thee, plucke it out: It is better for thee to go into the kyngdome of God with one eye, then hauyng two eyes, to be cast into hell fire:
- 48 Where their worme dyeth not, and the fire goeth not out.
- 49 Every man shalbe salted with fire: *and euery sacrifice shalbe seasoned with salt.
- 50 *Salt is good: But if the salt be bris- uerie, with what thyng shall you season it: Haue salt in your selues, and haue peace among your selues, one with an other.

¶ The.x. Chapter.

¶ Of diuorcement, 11 chyldren are brought to Chyſte, and bleſſed, 17 A riſhe man queſtioneth howe he ſhoude inherite eternall lyfe, 30 the rewarde of them that forſake all thynges for the Goſpel, 33 Chyſte telleth befoe of his paſſion, 38 the requeſt of the ſonnes of Zebedeus, 52 blynde Bartimeus receaueth his ſyght.

AND when he roſe from thence, he * Went into the coaſtes of Tyrie, through the region [that is] beyonde Iordane: And the people reſorted vnto hym a ſeſhe, and as he was wont, he taught them agayne.

And the phariſees came, and aſked hym: Is it lawfull for a man to put away his wyfe: temptyng hym.

And he aunſwered, and ſayde vnto them: * what did Moyses commaunde you to do:

And they ſayde: Moyses ſuffred to write a booke of diuorcement, and to put her away.

And Jeſus aunſwered, and ſayde vnto the: For the hardneſſe of your heart, he wrote this precept vnto you.

But from the begynnyng of the creation, * God made them male & female.

[And ſayde] for this cauſe * ſhall a man leaue his father and mother, and byde by his wyfe:

* And they twayne ſhalbe one fleſhe. So then are they no more twayne, but one fleſhe.

Therefore, what God hath coupled together, let not man ſeperate.

And in the houſe, his diſciples aſked hym agayne, of the ſame matter.

And he ſayth vnto them: * whoſoever putteth away his wyfe, & marryeth another, committeth adulterie agaynſt her.

And yf a woman put away her husbande, and be marryed to another, ſhe committeth adulterie.

* And they brought young chyldren to hym, that he ſhoude touche them: And his diſciples rebuked thoſe that brought them.

But when Jeſus ſawe it, he was ſore displeaſed, and ſayde vnto them: Suffer the young chyldren to come vnto me, for byd them not: For of ſuch, is the kyngdome of God.

* Verily I ſay vnto you, whoſoever doth not receaue þe kyngdome of God * as a young chyld, he ſhall not enter therein.

And when he had taken them by in his armes, he put his handes vpon the, and bleſſed them.

And when he was gone forth into the way, there came one runnyng, and kneeled to hym, and aſked hym: * good Maſter, what ſhall I do, that I may inherite eternall lyfe?

Mat. xix. d.
Luk. xviij. d

Jeſus ſayde vnto hym: why calleſt thou me good: There is no man good but one, which is God.

Thou knoweſt the commaundementes: Thou ſhalt not commit adulterie, Thou ſhalt not kyll, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Thou ſhalt defraude no man, honour thy father and mother.

He aunſwered, and ſayde vnto hym: Maſter, all theſe haue I obſerued from my yowth.

Jeſus behelde hym, and loued hym, and ſayde vnto hym, one thyng thou lackeſt: * Go thy way, ſell whatſoever thou haſt, and geue to the poore, & thou ſhalt haue treaſure in heauen, and come folowe me, and take vp the croſſe.

Mat. xix. b.
Luk. xviij. d

But he was diſcomforſted becauſe of that ſaying, and went away mournyng: for he had great poſſeſſions.

And when Jeſus had looked rounde about, he ſayde vnto his diſciples: * howe hardy ſhall they that haue riches, enter into the kyngdome of God:

Mat. xix. c.
Luk. xviij. e

And the diſciples were aſtonyed at his wordes. But Jeſus aunſwereth agayne, and ſayth vnto them: Chyldren, howe hardy is it for the that truſt in riches, to enter into þe kyngdome of God.

It is eaſier for a camel to go thorow the eye of a needle, then for the rich to enter into the kyngdome of God.

And they were aſtonyed out of meaſure, ſaying betwene them ſelues: who then can be ſaued:

Jeſus looked vpon them, & ſayde: With men it is vnpoffible, but not with God: for * with God all thynges are poſſible.

And Peter began to ſay vnto him: Lo, * we haue forſaken all, & haue folowed thee.

Mat. xix. c.
Luk. xviij. e

Jeſus aunſwered, & ſayde: Verily I ſay vnto you, there is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or wyfe, or chyldren, or landes, for my ſake and the Goſpels,

The Gospell

30 But he shall receaue an hundredfold now at this present, houses, and brethren, and sisters, and mothers, and children, and landes, with persecutions, and in the worlde to come, eternall lyfe.

Mat. xxv. b. 31 * But many that are first, shalbe last: and the last, first.

32 And they were in the way, goyng by to Hierusalem: And Iesus went before them, and they were amazed, and followed, and were afraide. And Iesus toke the twelue agayne, and beganne to tell them what thynges shoulde happen vnto hym.

Mat. xvi. c. 33 * Beholde, we go by to Hierusalem, and the sonne of man shalbe deliuered vnto the hye priestes, & vnto the scribes: and they shal condennie hym to death, and shal deliuer hym to the Gentiles.

34 And they shal mocke hym, & scourge hym, spit vpon hym, and kyll hym: And the thirde day he shal ryse agayne.

Math. xx. e. 35 * And Iames and John, the sonnes of Zebedee, came vnto hym, saying: Maister, we woulde that thou shouldest do for vs, whatsoeuer we desyre.

36 He sayde vnto them: What woulde ye, that I shoulde do for you?

37 They sayde vnto hym: graunt vnto vs, that we may sit, one on thy ryght hande, and the other on thy left hande, in thy glory.

38 But Iesus sayde vnto them, Ye wote not what ye aske: Can ye drynke of the cuppe that I drynke of: and be baptized with the baptisme that I am baptized with?

39 And they sayde vnto hym: that we can. Iesus sayde vnto them: ye shall in deede drynke of the cup that I drynke of, and with the baptisme that I am baptized withall, shall ye be baptized:

F 40 But to set on my ryght hande, and on my left hande, is not myne to geue, but

vnto them, for whom it is prepared.

41 * And When the ten heard it, they began to disdain at Iames and John.

Math. xx. d

42 But Iesus, when he had called them to hym, sayde vnto them: ye knowe, that

* they which seeme to beare rule among the Gentiles, raigue as Lordes ouer them: And they that be great among them, exercise auctoritie vpon them.

Math. xx. e. Luk. xxi. c.

43 Neuerthelesse, so shall it not be among you: but whosoever of you; wyll be great among you, shalbe your minister:

44 And whosoever of you wyll be the chiefest, shalbe seruaunt of all.

45 For * the sonne of man also came not to be ministred vnto: but to minister, & to geue his lyfe, a ranfome for many.

Math. xx. d

46 And they came to Hierico: * And as he went out of the citie of Hierico with his disciples, and a great number of people, blynde Bartimeus the sonne of Timeus, late by the hye wayes syde beggyn.

Math. xx. d. Luk. xxi. g

47 And when he heard that it was Iesus of Nazareth, he beganne to cry, and say: Iesus, thou sonne of Dauid, haue mercy on me.

48 And many rebuked hym, that he shoulde holde his peace: But he cryed the more a great deale, thou sonne of Dauid haue mercy on me.

49 And Iesus stoode styll, and commaunded hym to be called. And they called the blynde, saying vnto hym: Be of good comfort, ryse, he calleth the.

50 And he therewith away his cloke, & rose, and came to Iesus.

51 And Iesus answered, and sayde vnto hym: What wylt thou that I do vnto thee? The blynde sayde vnto hym: Maister, that I myght see.

52 Iesus sayde vnto hym: Go thy way, thy fayth hath saued thee. And immediately he receaued his sight, & followed Iesus in the way.

The .xj. Chapter.

¶ Christ ridech to Hierusalem, 13 the vnfruitfull figge tree is cursed, 15 hyers & sellers are cast out of the temple, 17 the house of God, is the house of prayer, 24 the strength of faith, 25 for geue other whē thou prayest, 27 the pharisees aske Christe of his auctoritie.

¶

Math. xxi. a. Luk. xix. c.



And when they came nye to Hierusalem, vnto Bethphage & Bethanie, at the mount of Oliues, he sendeth forth two of his disciples,

2 And sayth vnto them. Go your way into the tolvne, that is ouer against you: And assoone as ye be entred into it, ye shall fynde a colte bounde, wheron neuer man sate: loose hym, and bryng hym hyther.

3 And yf any man say vnto you, why do

do ye so: Say ye, that the Lorde hath neede of hym: and straightway he wyll sende hym hither.

4 And they went their way, and founde the colt tyed by the doore without, in a place where two wayes met: and they loosed hym.

5 And diuers of them that stode there, sayde vnto them: * what do ye loosyng the colte?

6 And they sayde vnto them: euen as Jesus had commaunded: And they let them go.

7 And they brought the colt to Jesus, and cast their garmentes on hym, and he sat vpon hym.

8 And many tyed their garmentes in the way: Other cut downe branches of the trees, & stralbed the in the way.

9 And they that went before, and they that folowed, cryed, saying, Hosanna, * blessed is he that cometh in the name of the Lorde.

10 Blessed be the kyngdome, that cometh in the name of hym that is Lorde of our father Dauid: Hosanna in the hiest.

11 And the Lorde entred into Hierusalem, and into the temple: And when he had looked rounde about, vpon all thynges, and now the euen tyde was come, he went out vnto Bethanie with the twelue.

12 * And on the morowe, when they were come out from Bethanie, he hungered.

13 And when he had spyed a fygge tree a farrre of, hauyng leaues, he came to see if he myght fynde any thyng thereon: And when he came to it, he founde no thyng but leaues: for the tyme of figges was not yet.

14 And Jesus answered, and sayde vnto the fygge tree: neuer man eate fruite of thee hereafter: whyle the worlde standeth. And his disciples heard it.

15 And they came to Hierusalem: And Jesus went into the temple, and began to cast out them that solde and bought in the temple, & ouerthrewe the tables of the money chaungers, and the seates of them that solde doues:

16 And woulde not suffer, that any man shoulde cary a bessel through the temple.

17 And he taught, saying vnto them: * Is it not written, My house shalbe called the house of prayer vnto all nations: But ye haue made it a denue of thieues.

18 And the scribes & hye priestes hearde

it, and sought howe to destroy hym:

* For they feared hym, because all the people was astonysed at his doctrine. Math. xxi. d

19 And when euen was come, Jesus went out of the cite.

20 * And in the mornyng, as they passed by, they saue the fygge tree dyed by the rootes. Math. xxi. d
Luk. xi. g.
and. xx. c.

21 And Peter remembred, and sayde vnto hym: Maister, beholde, the fygge tree which thou cursedst, is withered away.

22 And Jesus answered, and sayde vnto them: haue fayth in God.

23 * For, verily I say vnto you, that whosoever shall say vnto this mountayne: Be thou remoued, and be: thou shalt fall into the sea, & shall not doubt in his heart, but shall beleue that those thynges which he sayth shall come to passe, whatsoener he sayth, shalbe vnto hym.

24 Therefore I say vnto you, * what thynges so euer ye desyre when ye pray, beleue that ye receaue [them], & ye shall haue [them]. Mat. xxi. c.
Iohn. xiii. c.

25 And when ye stande & pray, * forgeue, yf ye haue ought agaynst any man: that your father also which is in heauen, may forgeue you your trespasses. Math. vi. d.
and xviii. d

26 But yf you do not forgeue: neither wyll your father, which is in heauen, forgeue you your trespasses.

27 And they came agayne to Hierusalem: * And as he walked in the temple, there came to hym the hye priestes, and the scribes, and the elders. Luk. xxi. a.
Math. xxi. d

28 And say vnto him: By what auctoritie doest thou these thynges: & who gaue thee this auctoritie, to do these thynges?

29 Jesus answered, & sayde vnto them: I wyll also aske of you one question: and aunswere me, and I wyll tell you by what auctoritie I do these thynges.

30 The baptisme of Iohn, whether was it from heauen, or of men: Aunswere me.

31 And they reasoned with them selues, saying, yf we shall say from heauen: he wyll say, why then dyd ye not beleue hym:

32 But yf we shall say, of men, ^(a) we feare the people. For all men counted Iohn, that he was a very prophete. (a) This is the third pers. son in Greke.

33 And they answered, and sayde vnto Jesus: we can not tell. And Jesus answered and sayde vnto them: neither wyll I tell you by what auctoritie I do these thynges.

The Gospell

The. xij. Chapter.

The vineyarde is let out to husbände men, ³ who euill entreated them that were sent to receaue fruite, ⁸ and kylled the heire, ¹⁴ tribute is due to Caesar, ²⁵ Chyilde proueth the resurrection by Scripture, agaynst the Saducees, ²⁸ the chiefe commandementes of the lawe, ³⁵ Chyriste is the sonne of Dauid, ³⁸ the hypocritical blage of the scribes, ⁴¹ the poore widdowes farthynge.

A 1



And he beganne to speake vnto them by parables. A [certayne] man planted * a vineyarde, and compassed it about with an hedge, and ordeyned a wynepresse, and built a towre, and let it out vnto husbände men: and went into a straunge country.

2 And when the tyme was come, he sent to the husbände men a seruaunt, that he myght receaue of the husbändmen, of the fruite of the vineyarde.

3 And they caught hym, and beat hym, and sent hym away emptye.

4 And moxouer, he sent vnto them another seruaunt: and at hym they cast stones, and brake his head, and sent him away agayne, all to reuiled.

5 And agayne, he sent another, and hym they kylled: and many other, beating some, and kylling some.

6 And so, when he had yet but one beloued sonne, he sent hym also at the last vnto them, saying: they wyll stande in albe of my sonne.

Mat. xxi. d.
Gen. 37. d.
Luk. xx. c.

7 * But the husbändmen saide amongst themselves: this is the heire, come, let vs kyll him, and the inheritaunce shal be ours.

8 And they toke hym, and kylled hym, and cast hym out of the vineyarde.

9 What shall therfore, the Lorde of the vineyarde do: he shal come, and destroy the husbändmen, and wyll geue the vineyarde vnto other.

Psa. cxviii. c.
Mat. xxi. d.
Actes. iiii. b.

10 Haue ye not read this Scripture: * The stone which the builders byd refuse, is become the chiefe stone of the corner:

11 This is the Lordes doyng, and it is marueylous in our eyes.

12 They went about also to take hym, and feared the people: for they knewe, that he had spoken the parable agaynst them. And they left hym, and went their way.

Mat. xxii. d.
Luk. xx. b.

13 * And they sent vnto hym, certayne of the pharisees, and of the herodians

to take hym in his wordes.

14 And alsoone as they were come, they sayde vnto hym: Maister, we knowe that thou art true, & carest for no man, for thou considerest not the persons of men, but teachest the way of god truly: Is it lawfull to pay tribute to Caesar, or not?

15 Ought we to geue, or ought we not to geue? But he seeing their hypocisie, sayde vnto them: Why tempt ye me? Bryng me a penie, that I may see it.

16 And they brought it: And he sayth vnto them, Whose is this image and superscription? And they sayde vnto hym: Caesars.

17 And Iesus answered, and sayde vnto them: * Geue to Caesar [the thynges] that belong to Caesar: and to God, [the thynges] which pertaine to God. And they marueyled at hym.

Rom. xiii.
Mat. xxii. d.
and xx. c.

18 There came also vnto hym, the Saducees, * which say that there is no resurrection, and they asked hym, saying:

Mat. xxii. a.
Act. xxiii. b.
Luk. xx. c.
Deut. xxxii. b.

19 Maister, * Moyses wrote vnto vs, yf any mans brother dye, and leane his wyfe behynde hym, & leane no chyldren: that his brother shoulde take his wyfe, and rayse by seede vnto his brother.

20 There were seuen brethren: and the first toke a wyfe, and when he dyed, left no seede behynde hym.

21 And the seconde toke her, and dyed, neither left any seede: And the thirde lyke wyse.

22 And seuen had her, and left no seede behynde them: Last of all, the wyse dyed also.

23 In the resurrection therfore, when they shall rise agayne, whose wyfe shall she be of them: for seuen had her to wife.

24 And Iesus answered, and sayde vnto the: Do ye not therfore erre, because ye vnderstande not the Scriptures, neither the power of God:

25 For when they shall rise agayne from the dead, they neither marry, nor are geuen in marriage: but are as the Angels which are in heauen.

26 As touchyng the dead, that they rise agayne

agayne : haue ye not read in the booke of Moyses, howe in the bush, God spake vnto him, saying: *I am the God of Abraham, and the God of Isaac, and the God of Jacob:

27 He is not the God of the dead, but God of the liuyng. Ye therefore do greatly erre.

28 *And when there came one of the scribes, & had heard them disputyng together, and perceaued that he had answered them well, he asked him, which is the first of all the commaundementes.

29 Iesus answered hym, the first of all the commaundementes is : heare O Israel, *The Lorde our God, is one Lorde:

30 And thou shalt loue the Lorde thy God With all thy heart, and with all thy soule, and with all thy mynde, and with all thy strength. This is the first commaundement.

31 And the seconde is lyke vnto this: *Thou shalt loue thy neyghbour as thy selfe. There is none other commaundement greater then these.

32 And the scribe sayde vnto hym: Well maister, thou hast sayde the trueth, for there is one God, & there is none but he.

33 And to loue hym With all the heart, and with all the vnderstandyng, & with all the soule, and with all the strength, and to loue a [mans] neyghbour as hym selfe, is greater then all the burnt offerynges and sacrifices.

34 And when Iesus saue that he answered discretely, he sayde vnto hym: Thou art not farre from the kingdome

of God. And no man after that, durst aske hym any question.

35 And Iesus answered and sayde, teachyng in the temple: howe say the scribes that Christe is y sonne of Dauid:

36 For Dauid hym selfe, inspired with the holy ghost, sayde: *The Lorde saide D to my Lorde, sit on my right hande, tyll I make thyne enemies thy footestool. Mat. xxii. d. Psal. cx. a.

37 Dauid hym selfe calleth hym Lorde: and howe is he then his sonne? And much people hearde hym gladly.

38 And he sayde vnto them in his doctrine: beware of the scribes, whiche * desire to go in long clothyng, and salutations in the market places, Mat. xxiii. a. Luk. xxi. g.

39 And the chiefe seates in the congregations, and the vppermost roobies at feastes,

40 which denoure widdowes houses, & vnder a pretence, make long prayers: These shal receaue greater dampnatio.

41 And when Iesus sate ouer agaynst the treasure, he behelde * howe the people put money into the treasure: And many that were rich, cast in much. Luk. xxi. a.

42 And there came a certayne pooze widdowe, & she threwe in two mites, which make a farthyng.

43 And he called vnto hym his disciples, and sayth vnto them: Verily I say vnto you, that this pooze widdowe hath cast more in, then all they which haue cast into the treasure.

44 For they all, dyd cast in of their superfluitie: but she, of her pouertie, dyd cast in all that she had, euen all her lyuyng.

¶ The. xiiij. Chapter.

¶ The destruction of the temple, 24 signes before Christes commyng, 32 the day and houre thereof is unknowen, 34 Gods worde shall not passe away, 35 watche and pray.

1 **A**S he went out of the temple, * one of his disciples sayde vnto hym: Maister, see what stones, & what buildynges [are here.]

2 And Iesus answered, & sayde vnto hym: Seest thou these great buildynges: There shall not be left one stone vpon another, that shall not be throwen downe.

3 And as he sate vpon the mount of Oli-

ues, ouer agaynst the temple, Peter, and James, and John, and Andrew, asked hym secretly:

4 Tell vs, when shall these thynges be: And what shalbe the signe when all these thynges shalbe fulfilled:

5 And Iesus answered them, and began to say: * take heede, lest any man deceaue you. Mat. 24. a. Luk. xxi. b.

6 For many shall come in my name, saying I am [Christe:] and shall deceaue many.

when

- 7 When ye shall heare of warres, and tidynge of warres, be ye not troubled: For such thynges must nedes be, but the ende is not yet.
- 8 For there shall nation aryse agaynst nation, and kyngdome agaynst kyngdome: And there shalbe earthquakes in diuers places, and famine shall there be, and troubles. These are the begynnyng of sorowes.
- 9 *John. xvi. 2. Mat. x. 6. Luk. xxi. 6. John. xvi. 1.* But take ye heede to your selues: For they shall deliuer you by to countreis, and to synagogues, and ye shalbe beaten, yea, and shalbe brought before rulers & kynges for my sake, for a testimoniall vnto them.
- 10 *Math. 24. b.* And the Gospell must first be published among all nations.
- 11 *Math. x. c.* But when they leade you, and present you, be not carefull afozhande, neither take thought what ye shall speake: but whatsoeuer is geuen you in the same houre, that speake ye. For it is not ye that speake, but the holy ghost.
- 12 The brother shall betray the brother to death, and the father the sonne: and the chyldren shall ryle agaynst their fathers and mothers, and shall put them to death.
- 13 And ye shalbe hated of all men for my names sake: But who so endureth vnto the ende, the same shalbe safe.
- 14 *Math. 24. b. Luk. xxi. d. Daniel. ix. g.* Moreover, when ye see the abhominacion of desolation, wherof is spoken by Daniel the prophete, stande where it ought not (let hym that readeth vnderstande) then let them that be in Iurie, flee to the mountaynes:
- 15 And let hym that is on y^e house toppe, not go downe into the house, neither enter therein, to fetch any thyng out of his house.
- 16 And let hym that is in the fielde, not turne backe agayne vnto the thynges which he left behynde hym, for to take his garmente with hym.
- 17 Wo, (shalbe) then to them that are with chyldre, and to them that geue sucke in those dayes.
- 18 But pray ye that your flyght be not in the wynter:
- 19 For there shalbe in those dayes such tribulation, as was not from the begynnyng of creatures, which God created, vnto this tyme, neither shalbe.
- 20 And except that the Lorde shoulde shorten [those] dayes, no fleshe shoulde be saued: But for the electes sake, whom he hath chosen, he hath shortened [those] dayes.
- 21 And then, yf any man say to you, lo here is Christe, lo he is there, beleue not.
- 22 For false Christes, and false prophetes shall ryle, and shall shewe signes and wonders, to deceaue, yf it were possible, euen the elect.
- 23 But take ye heede: Beholde, I haue shewed you all thynges before.
- 24 *Math. 24. c. Joel. ii. c. Luk. xxi. e.* Moreover, in those dayes, after that tribulation, the sunne shall waxe darke, and the moone shall not geue her light.
- 25 And the starres of heauen, shall fall: and the powvers which are in heauen, shalbe shaken.
- 26 And then shall they see the sonne of man comyng in the cloudes, with great power and glory.
- 27 And then shall he sende his Angels, and shall gather together his elect, from the foure wyndes, from the ende of the earth, to the btmmost part of heauen.
- 28 *Math. 24. d. Luk. xxi. f.* Learne a parable of the fygge tree. When his braunche is yet tender, and hath brought forth leaues, ye knowe that sommer is neare:
- 29 So ye in lyke maner, when ye see these thynges come to passe, vnderstand, that [he] is nye, euen at the doores.
- 30 Verily I say vnto you, that this generation shall not passe, tyll all these thynges be done.
- 31 Heauen and earth shall passe away, but my wordes shall not passe away.
- 32 But of that day and tyme knoweth no man: no not the Angels which are in heauen, neither the sonne him selfe, saue the father only.
- 33 *Math. 24. e. Luk. xxi. g. Mat. xxvi. h. Luk. xxi. h.* Take heede, watche and pray: for ye knowe not when the tyme is.
- 34 As a man which is gone into a straunge countrey, and hath left his house, and geuen auctoritie to his seruautes, and to euery man his worke, and commaunded the porter to watche:
- 35 watche ye therfore, (for ye knowe not whē the maister of the house wyl come, at euen, or at mydnyght, whether at the cocke crowyng, or in the dawnyng.)
- 36 Lest yf he come sodenly, he fynde you slepyng.
- 37 And that I say vnto you, I say vnto all, watche.

¶ The.xiiij. Chapter.

¶ The hygh priestes conspire agaynst Christe, 3 A woman powyeth precious opyntment on Christes head, 10 Judas for monye betrayeth Christe, 12 the Passouer is prepared and eaten, 22 the institution of the Lordes Supper, 25 Christes prayers and agonie in Gethsemani, 45 the takyng and examynyng of Christe before the hygh priest, 67 Peter denieth Christe, 72 and weepeth.



After two dayes was [the feast] of the Passouer, & of unleuened bread. * And the hye priestes and the scribes, sought howe they myght take him by craft,

and put hym to death.

2 But they sayde: not in the feast day, lest any busines arise among the people.

3 * And when he was at Bethanie, in the house of Simon the leper, euen as he late at meate, there came a woman hauryng an alabastrer boxe of very precious opyntment, [called] Narde pistike, and she brake the boxe, and powyred it on his head.

4 And there were some, that had indignation within them selues, and sayde: What neded this waste of opyntment:

5 For it myght haue ben solde for more then three hundred pence, and haue ben geuen to the poore. And they grudged agaynst her.

6 And Iesus sayde: let her alone, why trouble ye her: She hath done a good worke on me.

7 * For ye haue poore with you alwayes, and whensoever ye wyll, ye may do the good: but me haue ye not alwayes.

8 She hath done that she coude: she came aforehande, to anoynt my body to the buryng.

9 Verily I say vnto you, whersoever this Gospel shalbe preached, thoroughout the whole worlde, this also that she hath done, shalbe rehearsed, in remembrance of her.

10 * And Judas Iscariot, one of the twelue, went away vnto the hye priestes, to betray hym vnto them.

11 When they hearde that, they were glad, and promised that they woulde geue hym money. And he sought howe he myght conueniently betray hym.

12 * And the first day of unleuened bread, when they dyd sacrifice the Passouer, his disciples sayde vnto hym: where

wylt thou that we go and prepare, that thou mayest eat the Passouer?

13 And he sendeth forth two of his disciples, and sayth vnto them: Go ye into the cite, & there shall meete you a man bearing a pitcher of water, folowe him.

14 And whyther soeuer he goeth in, say ye to the good man of the house, the maister sayth: where is the ghest chaumber, where I shall eat the Passouer with my disciples?

15 And he wyll shewe you a large upper chaumber, paved and prepared: there make redy for vs.

16 And his disciples went forth, & came into the cite, & founde as he had sayd vnto them: & they made redy the Passouer.

17 * And when it was now euen tyde, he came with the twelue.

Mat. xxvi. b
Luk. xxii. b.

18 And as they late at boord & dyd eat, Iesus sayde: Verily I say vnto you, one of you, that eateth with me, shall betray me.

Iohn. xiii. c.

19 And they began to be sorry, and to say to hym one by one, is it I: And another sayde, is it I:

20 He answered and sayde vnto them: It is one of the twelue, euen he that dyppeyth with me in the platter.

21 The sonne of man truly goeth as it is written of hym: but wo to that man by whom the sonne of man is betrayed. Good were it for that man, yf he had neuer ben borne.

22 * And as they dyd eat, Iesus toke bread: and whē he had blessed, he brake [it] and gaue to them, and sayde: Take, eate, this is my body.

Mat. xxvi. c.
Luk. xiii. b.
1. Cor. xi. c.

23 And he toke the cup, and when he had geuen thanks, he toke it to them: and they all dranke of it.

24 And he sayde vnto them: This is my blood, of the newe Testament, which is shed for many.

25 Verily I say vnto you, I wyll drinke no more of the fruite of the vine, vntyll that day, that I drinke it newe in the kyngdome of God.

26 * And when they had praysed [God,] they went out into the mount of Olives.

Mat. xxvi. c.

And

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Zach. xlii. c.
Mat. xxv. c.
Luk. xxii. d.
Iohn. xiii. d.

27 And Iesus sayth vnto them: All ye shalbe offended because of me this nyght. For it is written: *I wyll smyte the sheepehearde, and the sheepe shalbe scattered.

28 But after that I am risen agayne, I wyll go into Galilee before you.

29 Peter sayde vnto hym: Although all men be offended, yet (wyll) not I.

30 And Iesus sayth vnto hym: Verily I say vnto thee, that this day, euen, in this nyght, before the cocke crowe thise, thou shalt deny me thre tymes.

31 But he spake more vehemently: no, yf I shoulde dye with thee, I wyll not deny thee. Likewise also sayde they all.

D 32 *And they came into a place which was named Gethsemani, and he sayth to his disciples: Sit ye heare, whyle I shall pray.

33 And he taketh with hym, Peter, and James, and Iohn, and began to wate abasshed, and to be in an agonie.

Math. 26. d. 34 And sayth vnto them: *My soule is heauie, euen vnto the death, tarry ye here and watche.

35 And he went forth a litle, and fell flat on the grounde, and prayed: that yf it were possible, the houre myght passe from hym.

Math. 26. d. 36 And he sayde: *Abba father, all thynges are possible vnto thee, take away this cup from me. Neuerthelesse, not that I wyll: but that thou (wilt) be done.]

E 37 And he came & founde them slepyng, and sayth vnto Peter: Simon, sleepest thou? Couldst not thou watche one houre:

38 watche ye, and pray, lest ye enter into temptation: the spirite truly is redy, but the fleshe is weake.

Math. 26. d. 39 *And agayne he went asyde, & prayed, and spake the same wordes.

40 And he returned, and founde them a slepe agayne. For their eyes were heauie: neither wist they what to answer hym.

41 And he came the thirde tyme, & sayde vnto them: slepe henceforth, and take your ease, it is enough: The houre is come, beholde, the sonne of man is betrayed into the handes of sinners.

42 Kysse vp, let vs go: Lo, he that betrayeth me, is at hande.

Mat. xxv. c. 43 *And immediatly whyle he yet spake, commeth Judas, which was one of the twelve, and with hym a great number

of people, with swordes & stauces, from the hye priestes, and scribes, and elders.

44 And he that betrayed hym, had gyven them a general token, saying: who soeuer I do kysse, that same is he, take hym, and leade hym away warely.

45 And assoone as he was come, he goeth stragglyng way to hym, and sayth vnto hym: Haister, Haister, and kissed hym.

46 And they layde their handes on hym, and toke hym.

47 And one of them that stode by, J drew out a sworde, & smote a seruaunt of the hye priest, and cut of his eare.

48 And Iesus answered, and saide vnto them: *Ye be come out as vnto a thiefe with swordes and with stauces, for to take me.

Mat. xxvi. c.
Luk. xxii. f.

49 I was dayly with you in the temple, teachyng, and ye toke me not, [but these thynges come to passe,] that the Scriptures shoulde be fulfilled.

50 *And they all forsooke hym, & ranne away.

Mat. xxvi. c.
Luk. xxii. f.
Ioh. xvi. b.

51 And there folowed hym, a certayne young man, clothed in lymen vpon the bare: and the young men caught hym.

52 And he left his lymen garment, and fled from them naked.

53 *And they ledde Iesus away to the hyest priest, and with hym came all the hye priestes, and the elders, and the scribes.

Mat. xxvi. c.
Luk. xxii. f.
Ioh. xvi. b.

54 And Peter folowed hym a great way of, euen tyl he was come into the palace of the hye priest, and he sate with the seruauntes, and warmed hym selfe at the fyre.

55 *And the hye priestes, and all the council sought for witnesse agaynst Iesus, to put hym to death, and founde none.

Mat. xxvi. c.
Astes. m. d.

56 For many bare false witnesse agaynst hym, but their witnesse agreed not together.

57 And there arose certayne, and brought false witnesse agaynst hym, saying.

58 we hearde hym say: *I wyll destroy this temple that is made with handes, and within thre dayes I wyll buylde another, made without handes.

Mat. xxvi. c.
Iohn. ii. d.

59 But yet their witnesse agreed not together.

60 *And the hye priest stode vp amongst them, and asked Iesus, saying: Answerest thou nothyng: howe is it that these beare witnesse agaynst thee:

Mat. xxvi. c.

But

61 But he helde his peace, & answered
 xvij. f nothing. Agayne, * the hvest priest asked
 6 hym, and sayde vnto hym: Art thou
 Christe, the sonne of the blessed:

xvii. f
 xvij. g
 62 And Iesus sayde, I am: * And ye
 shall see the sonne of man sittynge on the
 ryght hande of power, and comynge
 in the cloudes of heauen.

63 Then the hve priest rent his clothes,
 and sayde: what neede we any further
 witnesses:

64 We haue hearde blasphemie: what
 thinke ye: And they all condemned hym
 to be worthy of death.

65 And some began to spyt at hym, and
 to couer his face, and to beate hym with
 fistes, and to say vnto hym, prophetic.
 And the seruantes dyd beate hym
 with rodde.

66 And as Peter was beneath in the pa-
 lace, there came one of the wenches of
 the hvest priest:

xvii. g
 xvii. f
 67 And * when she sawe Peter warming

hym selfe, she loketh on hym, and sayth:
 And thou also wast with Iesus of Na-
 zareth.

68 And he denyed, saying: I knowe hym
 not, neither wote I what thou sayest.
 And he went out into the porche, and
 the cocke crowe.

69 And a danissell, when she sawe hym
 agayne, began to say to the that stode
 by, this is one of them.

70 And he denyed it agayne. And anone
 after, they that stode by, sayde agayne
 to Peter: Surely, thou art one of the,
 for thou art of Galilee, and thy speache
 agreeth thereto.

71 But he began to curse, and to sweare,
 [saying]: I knowe not this man of
 whom ye speake.

72 And the seconde tyme * the cocke
 crowe, & Peter remembred the worde
 that Iesus sayde vnto hym, before the
 cocke crowe thise, thou shalt deny me
 thre tymes: And he began to weepe.

Mat. xxvi. 5
 Luk. xxii. 5

¶ The. xv. Chapter.

¶ Iesus is deliuered bounde to Pilate, 2 and answereth hym nothing. 15 Barabbas
 is loosed, and Iesus is deliuered vp to be crucified, 16 the manner of Christes passion &
 death. 37 the Centurions confession of Christe. 43 Ioseph beggeth Christes body, and
 buryeth it, 47 women that behelde his passion and sepulchre.

172.
 173.
 174.



And anone in the
 darwynge, * the hve
 priestes held a counsell,
 with the elders, and
 the scribes, and the
 whole congregation,
 and bound Iesus, and

ledde hym away, and deliuered hym to
 Pilate.

2 And Pilate asked hym: Art thou the
 kyng of the Iewes: And he answered
 and sayde vnto hym: thou sayest it:

3 And the hve priestes accused hym of
 many thynges.

4 So Pilate asked hym agayne, saying:
 175. f
 175. g
 * Answerest thou nothing: Scholde,
 holwe many thynges they witnesse a-
 gainst thee.

5 Iesus yet answered nothing, so that
 Pilate marueyled.

6 At that feast, Pilate dyd deliuer vnto
 them a prisoner, whomsoever they
 woulde desire.

7 And there was one, that was named
 Barabbas, which lay bounde, with
 them that made insurrection: which
 [men] had committed murder also in

the insurrection.

8 And the people cryng aloud, began
 to desire [hym] that he woulde do, ac-
 cording as he had euer done vnto them.

9 Pilate answered them, saying: Wylt
 ye that I let loose vnto you the kyng of
 the Iewes:

10 For he knewe, that the hve priestes
 had deliuered hym of enuie.

11 But the hve priestes moued the people,
 that he shoulde rather deliuer Barab-
 bas vnto them.

12 Pilate answered agayne, and sayde
 vnto them: * what wylt ye then that
 I do vnto hym, whom ye call the kyng
 of the Iewes:

Math. 17. b.
 Luk. xxiii. 5

13 And they cryed agayne, crucifie hym.

14 Pilate sayde vnto them: what coulde
 hath he done: And they cryed the more
 feruently, crucifie hym.

15 And so Pilate, wyllynge to content the
 people, * let loose Barabbas vnto them, Math. 17. c,
 and deliuered vp Iesus, when he had
 scourged hym, for to be crucified.

16 And the souldiers led hym away, into
 the hall, called Pratorium, and called to-
 gether the whole bande [of souldiers:]

And

The Gospell

- 17 And they clothed hym With purple,
and they platted a crowne of thornes,
and crowned hym Withall,
- 18 And began to salute hym: Hail kyng
of the Iewes.
- 19 And they smote hym on the head With
a reede, & did spit vpon him, and bowed
their knees, and worshipped hym.
- 20 And when they had mocked hym,
they toke the purple of hym, and put
his owne clothes on hym, and led hym
out to crucifie hym.
- Math. 27.d. Luk. xxiii.d. 21 * And they compelled one that passed
by, called Simon of Cyrene (commynge
out of the fielde, the father of Alexander
and Rufus) to beare his crosse.
- Mat. 27.d. 22 * And they brought hym to a place
named Golgotha, which is, if a man in-
terprete it, the place of [dead mens] sculles.
- 23 And they gaue hym to drynke, Wyne
myngled With myrre: but he receaued it
not.
- Math. 27.d. Psal. xxii.d. 24 And when they had crucified hym,
they parted his garmentes, casting
lottes vpon them, What euery man
shoulde take.
- 25 And it was the thyrde houre, and they
crucified hym.
- 26 And the tittle of his cause was written:
THE KYNG OF THE IEVVES.
- Math. 27.d. Luk. xxiii.d. 27 * And they crucified With hym two
thieues: the one on the ryght hande,
and the other on his left.
- Eg. liii.d. Math. 27.d. 28 And the Scripture was fulfilled
which sayth: * He was counted among
the Wycked.
- Math. 27.d. Luk. xxiii.b. 29 * And they that went by, rayled on
hym, wagging their heades, and saying:
A wretch, thou that destroyest the tem-
ple, and buildest it in thre dayes,
- 30 Saue thy selfe, and come downe from
the crosse.
- 31 Lykelys also mocked hym the hye
priesstes among them selues, With the
scribes, and sayde: He saued other men,
hym selfe he can not saue.
- 32 Let Christe the kyng of Israel de-
scende nowe from the crosse, that we
may see, and beleue. And they that were
crucified With hym, checked hym also.
- Math. 27.e. Luk. xxiii.f. 33 * And When the sixth houre was come,
darknesse arose ouer all the earth, vntill
the nyth houre.
- 34 And at the nyth houre, Iesus cryed
With a loude voyce, saying: Eloi, Eloi,
lama sabachthani: which is, yf one in-
terprete it, * My God, my God, Why
hast thou forsaken me: Math. 27.f. Psal. xxi.a.
- 35 And some of them that stood by, when
they heard that, sayde: Beholde, he
calleth for Elias.
- 36 * And one ran, and fylled a sponge full
of vineger, and put it on a reede, & gaue
hym to drynke, saying: let hym alone,
let vs see whether Elias wyl come and
take hym downe. Math. 27.g.
- 37 But Iesus cryed With a loude voyce,
and gaue vp the ghost.
- 38 * And the bayle of the temple dyd
rent in two peces, from the toppe to
the bottome. Math. 27.f. Luk. xxi.g.
- 39 * And when the Centurion, which
stood before hym, sawe, that he so
cryed, and gaue vp the ghost, he sayde:
Truely this man was the sonne of
God.
- Math. 27.f. Luk. xxi.g. Math. 27.g. 40 * There were also women a good
way of beholding hym: among whom
was * Marie Magdalene, and Marie
the mother of James the litle, and of
Ioses, and Salome.
- 41 * which also when he was in Galilee,
had folowed hym, and ministred vnto
hym: and many other women, which
came by With hym vnto Iherusalem.
- 42 And nowe when the euen was come,
(because it was the day of preparyng,
that goeth before the Sabbath)
- Math. 27.g. Luk. xxiii.g. Ioh. xxi.g. 43 * Ioseph [of the cite] of Aramathia, a
noble counsellour, which also looked for
the kyngdome of God, came, and went
in boldly vnto Pilate, and begged of
hym the body of Iesu.
- 44 And Pilate marueyled that he was
alredy dead: and called vnto hym the
Centurion, and asked of hym, whether
he had ben any whyle dead.
- 45 And when he knewe the trueth of the
Centurion, he gaue the body to Ioseph.
- 46 And he bought a linnen cloth, & toke
hym downe, and wrapped hym in the
linnen cloth, & layde hym in a sepulchre,
that was hewed out of the rocke, & rou-
led a stone vnto the doore of the sepulchre.
- 47 And Marie Magdalene, and Marie
Ioses, behelde where he was layde.

¶ The. xvj. Chapter.

¶ The women come to the sepulchre, 5 an Angel telleth them that Christe is risen. 9 Christe appeareth to Marie Magdalene, 12 to two goyng into the countrey, 14 then to the eleuen, 15 whomin he commaundeth to preache the Gospell. 19 Christe is receaued into heauen. 20 The signes that folowe the preachyng of the Gospell.



And whē the Sabbath day was past, Marie Magdalen and Marie [the mother] of James, & Salome, bought sweete smellynge oymntmentes, that they myght come

and annoynt hym.

*And early in the mornyng, the first day of the Sabbathes, they came vnto the sepulchre, when the sunne was risen:

3 And they sayde among them selues, who shall roule vs away the stone from the doore of the sepulchre:

4 And when they looked, they sawe how that the stone was rouled awaye, for it was a very great one.

5 And they went into the sepulchre, and sawe a young man sytting on the ryght syde, clothed in a long whyte garment, and they were amased.

*And he sayth vnto them, be not amased: ye seeke Iesus of Nazareth, which was crucified: he is risen, he is not here, beholde the place where they had put hym.

7 But go your way, & tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see hym, as he saide vnto you.

8 *And they went out quickly, and fled from the sepulchre, for they trembled & were amased: neither sayde they any thing to any man, for they were afraide.

9 ¶ When Iesus was risen early, the first [day] after the Sabbath, he appeared firste to Marie Magdalene, out of

whom he had cast stuen devils.

10 And she went & tolde them that were with hym, as they mourned & wept.

11 And they, when they hearde that he was alyue, and had ben seene of her, beleued it not.

12 *After that, appeared he vnto two of them in another founne, as they walked and went into the countrey. Luk.xxiii.b

13 And they went and tolde it vnto the residue: and they beleued not these also.

14 ¶ Afterwarde, he appeared vnto the eleuen, as they sate at meate, and cast in their teeth their vnbellefe and hardnes of heart, because they beleued not them whiche had seene that he was risen & gayne from the dead.

15 And he sayde vnto them: *Go ye into Math.28.d all the worlde, and preache the Gospell to all creatures.

16 He that beleueth, and is baptized, shall be saued: But he that beleueth not, shall be dampned.

17 And these tokens shall folowe them that beleue. *In my name they shall cast out devils, they shall speake with newe tongues, Actes.viii.b xvi.b. xxc.c. Actes.ii.a. and.xix.b. Luk.x.c. and.xxiii.b.

18 They shall drive away serpentes: and yf they drinke any deadly thyng, it shall not hurte them: They shall lay their handes on the sicke, & they shall recover.

19 So then, when the Lorde had spoken vnto them, he was receaued into heauen, and sate hym downe on the ryght hande of God. Lu.xxiii.g. Actes.i.b.

20 And they went forth, and preached euerywhere, the Lorde workyng with them, *and confirmyng the worde with signes folowynge. Heb.ii.a.

¶

Here endeth the Gospell by Saint Marke.

The Gospell

¶ The Gospell by Saint Luke.



¶ The first Chapter.

¶ The peface of Luke. 5 Of Zacharias and Elizabeth. 11 The Angel ſheweth the natiuitie of Iohn Baptiſt. 20 The incredulitie of Zacharie is puniſhed. 28 The Angel ſaluteth Marie, and ſheweth the natiuitie of Childe. 40 Marie viſiteth Elizabeth. 46 The ſongue of Marie. 57 The birth, circumciſion, and graces of Iohn Baptiſt. 68 The prophesie of Zacharie. 80 The office of Iohn.

¶ 1



Enas muche as manye haue taken in hande, to ſet forth in order, & declaration of thoſe thynges whiche are moſte ſurelye to be beleued among vs,

2 Euen as they deliuered them vnto vs, which from the begynnynge ſawe them ſelues with their eyes, and were miniſters of the ^(a) worde:

I determined alſo, aſſoone as I had ſearched our diligently all thynges from the begynnynge, that then I woulde write vnto thee, moſte excellent Theophilus.

4 That thou myghteſt knowe the certentie of thoſe thynges wherof thou haſt ben inſourmed.

5 There was in the dayes of Herode the kyng of Iurie, a certaine prieſt, named Zacharias, of the courſe of Abia, & his wyfe was of the daughters of Aaron, & her name was Elizabeth.

6 They were both ryghteous before God, and walked in all the lawes and ordinaunces of the Lorde, that no man coulde fynde fault with them.

7 And they had no chyldre, becauſe that Elizabeth was barren: and they both were nowe well ſtricken in age.

8 And it came to paſſe, that when Zacharie executed the prieſtes office before God, as his courſe came,

9 Accordyng to the cuſtome of the prieſtes office, his lot was to burne incenſe, whyle he went into the temple of the Lorde. ^{Exo. xxxv. Hebr. ix. b.}

10 And the whole multitude of the people were without in prayer, whyle the incenſe was burnyng.

11 And there appeared vnto hym an Angel of the Lorde, ſtandyng on the ryght ſyde of the altar of incenſe.

12 And when Zacharias ſawe him, he was troubled, and feare came vpon him.

13 But the Angel ſayde vnto him: Feare not Zacharie, for thy prayer is heard: and thy wyfe Elizabeth ſhall beare thee a ſonne, & thou ſhalt cal his name Iohn.

14 And thou ſhalt haue ioy and gladneſſe, and many ſhall reioyce at his birth.

15 For he ſhalbe great in the ſyght of the Lorde, and ſhall neither drynke wine nor ſtrong drynke: and he ſhalbe fylled with the holy ghoſt, euen from his mothers wombe.

And

(a) That is, they were docters in ſuche thynges as be ſet forth in the Goſpel.

1. Par. 14. 2.

- 16 And many of the chyldren of Israel, shall he turne to their Lorde God.
- 17 And he shall go before hym, with the spirite and powver of *Elias, to turne the heartes of the fathers to the chyldren, and the disobedient to the wisdom of the iust men, to make ready a perfect people for the Lorde.
- 18 And Zacharias saide vnto the Angel: By what token shall I know this: For I am olde, and my wyfe well stricken in yeres.
- 19 And the Angel answered, and sayde vnto hym: I am Gabriel that stande in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tydynges.
- 20 And beholde, thou shalt be dumbe, & not be able to speake, vntill the day that these thynges be perfourmed, because thou beleuest not my wordes, whiche shall be fulfilled in thy season.
- 21 And the people waited for Zacharias, and marueyled that he taried so long in the temple.
- 22 And when he came out, he coulde not speake vnto them. And they perceaued that he had seene a vision in the temple: For he beckened vnto them, and remayned speechlesse.
- 23 And it came to passe, that assoone as the dayes of his office were out, he departed into his owne house.
- 24 And after those dayes, his wyfe Elizabeth conceived, and hyd her selfe fixe monethes, saying:
- 25 Thus hath the Lorde dealt with me, in the dayes wherin he looked on me, to take fro me my rebuke among men.
- 26 And in the sixth moneth, the Angel Gabriel was sent from God, vnto a cite of Galilee, named Nazareth,
- 27 To a virgin, spoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.
- 28 And the Angel went in vnto her, and sayde: Hail (thou that art) free lie beloved, the Lorde is with thee, blessed art thou among women.
- 29 And when she sawe hym, she was troubled at his saying, and caste in her mynde what manner of salutation that shoulde be.
- 30 And the Angel saide vnto her: Feare not Marie, for thou hast founde grace with God.
- 31 For beholde, *thou shalt conceive in thy wombe, and beare a sonne, & shalt call his name Iesus.
- 32 He shall be great, & shall be called & sonne of the hyst: & the Lord God shall geue vnto him the seate of his father Dauid:
- 33 And he shall reigne ouer the house of Jacob for ever, and of his kyngdome there shall be none ende.
- 34 Then said Marie vnto the Angel: how shall this be, seeing I knowe not a man:
- 35 And the Angel answered, & saide vnto her: The holy ghost shall come vpon thee, & the powver of the hyst shall ouer shadowe thee. Therefore also that holy thyng whiche shall be borne, shall be called the sonne of God.
- 36 And beholde, thy cousin Elizabeth, she hath also conceived a sonne in her olde age: & this is her sixth moneth, whiche was called barren.
- 37 For with *God, shall nothing be impossible.
- 38 And Marie saide: Beholde the handmaiden of the Lorde, be it vnto me according to thy worde.
- 39 And the Angel departed from her.
- 40 And Marie arose in those dayes, & went into the hyll countrey with haste, into a cite of Iuda,
- 41 And entred into the house of Zacharie, and saluted Elizabeth.
- 42 And it came to passe, that when Elizabeth heard the salutation of Marie, the babe sprang in her wombe, and Elizabeth was fylled with the holy ghost.
- 43 And she cryed with a loude voyce, and saide: Blessed art thou among women, because & fruite of thy wombe is blessed.
- 44 And whence commeth this to me, that & mother of my lord should come to me:
- 45 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my wombe for ioy.
- 46 And blessed is she that beleued: For those thynges shall be perfourmed, which were tolde her from the Lorde.
- 47 And Marie saide: My soule magnifieth the Lorde.
- 48 And my spirite reioyseth in God my saviour.
- 49 For he hath looked on the lowe degree of his handmaiden: For loe, now from henceforth shall all generations call me blessed.
- 50 Because he that is mightie, hath done to me great thynges, & holy is his name, And his mercy is on them that feare him,

Math. i. c.
Luk. i. c.

Esa. ix. b.

Dah. vii. b.
Mich. iii. b.(c) shall be
secretely in
the about all
reason.Zach. viii. b.
Math. xix. c
Mark. x. b.
Luk. xvi. c

c

Esa. lxi. d.

The Gospell

- him, from generation to generation.
- 51 He hath shewed strength with his arme,
he hath scattered them that are proude,
in the imagination of their heartes.
- 52 *He hath put dolour the myghtie fro
their seates, and exalted them of lowe
degree.
- 53 He hath fylled the hungry with good
thynges, & sent away the riche emptye.
- 54 He hath helped his seruaunt Israel,
in remembraunce of his mercy,
- 55 (Euen as he promised to our fathers,
Abraham, and to his seed) for euer.
- 56 And Marie abode with her about
thre monethes, and returned agayne
to her owne house.
- 57 Elizabethes tyme came, that she
shoulde be deliuered, and she brought
forth a sonne.
- 58 And her neyghbours, and her cosins
hearde holwe the Lorde hadde shewed
great mercy vpon her, and they reioyced
with her.
- 59 And it came to passe, that on the eyght
day they came *to circuncise the chyld,
and called his name Zacharias, after
the name of his father.
- 60 And his mother answered, and said:
not so, but he shalbe called John.
- 61 And they sayde vnto her: There is
none in thy kintrede that is named with
this name.
- 62 And they made signes to his father,
holwe he woulde haue hym called.
- 63 And he asked for wytyng tables, and
wrote, saying, his name is John. And
they marueyled all.
- 64 And his mouth was opened immedi-
ately, and his tounge [loosed] & he spake,
and prayled God.
- 65 And feare came on all them that dwelt
nye vnto them: And all these sayinges
were noyed abode throughtout all the
hyll countrey of Iurie.
- 66 And all they that hearde them, layde
- them vp in their heartes, saying: what
manner of chyld shall this be: And the
hande of the Lorde was with hym.
- 67 And his father Zacharias was filled
with ^p holy ghost, & prophesied, saying.
- 68 Praise be ^p Lord God of Israel, for
he hath visited & redeemed his people.
- 69 And hath rayled *vp an ^(b) home of
saluation vnto vs, in the house of his
seruaunt Dauid.
- 70 Euen as he promised by the mouth of
his holy prophetes, whiche were sence
the worlde began.
- 71 That he woulde saue vs from our ene-
mies, and from the hande of all that
hate vs.
- 72 That he woulde deale mercifully with
our fathers, and remember his holy co-
uenant.
- 73 *And that he woulde perfourme the
oth, which he sware to our father Abra-
ham, for to geue vs.
- 74 *That we, beyng deliuered out of the
handes of our enemies, might serue him
without feare,
- 75 All the dayes of our life, in [such] holy-
nesse and righteousnes [as are accepted]
before hym.
- 76 And thou childe shalt be called the pro-
phete of the hyghest: for thou shalt go
before the face of the Lorde, to prepare
his wayes.
- 77 To geue knowledge of saluation vnto
his people, by the remission of their
sinnes.
- 78 Throught ^p tender mercy of our God,
wherby the day spyng from an hygh
hath visited vs.
- 79 *To geue lyght to them that sitte in
darknesse, and in the shadowe of death,
to guide our feete into the way of peace.
- 80 And the chyld grewe, and waxed
strong in spirite, and was in wildernesse
till the day came when he shoulde shewe
hym selfe vnto the Israelites,

¶ The seconde Chapter.

¶ The talking of the worlde by Augustus Cesar. 7 Christe is borne. 10 he is
swored vnto the shepheardes. 14 The songe of the Angels. 21 The circum-
cision of Christ. 28 Simeon and Anna prophesie of hym. 40 Christe increa-
seth in wysdome, 46 disputeth with the doctours, 51 and was obedient to
his parentes.

¶



¶ And it came to passe
in those dayes, ^p there
went out a commaun-
dement fro Augustus
Cesar, that all the
worlde shoulde be taxed.

- 2 (And this first taxing was made, when
Syrenius was lieftenaunt in Syria.)
- 3 And euery man went vnto his owne
citie, to be taxed.
- 4 And Ioseph also went vp from Gali-
lee, out of the cite Nazareth, into
Iurie,

xx. b. Jurie, vnto ^athe cite of Dauid, whiche is called Bethlehem, because he was of the house and linage of Dauid,
 5 To be taxed with Marie his spoused wyfe, which was with chylde.
 6 And so it was, that whyle they were there, the dayes were accomplyshed, that she shoulde be deliuered.
 7 And she brought forth her first begotten ^bsonne, and wrapped him in swadlyng clothes, & layde hym in a manger, because there was no rowme for them in the inne.
 8 There were in ^cthe same countrey shepheardes, abydyng in the fildes, & watchyng their flocke by nyght.
 9 And loe, the Angel of the Lorde stode harde by them, and the glorie of the Lorde shone rounde about them, & they were sore asfayde.
 10 And the Angel sayde vnto them, be not asfayde: For beholde, I bryng you tydynge of great ioy, that shal come to all people.
 11 For vnto you is bozne this daye, in the cite of Dauid, a sauour, which is Christ the Lorde.
 12 And take this for a signe: We shal finde the childe wrapped in swadling clothes, and layde in a manger.
 13 And straightway, there was with the Angel, a multitude of heauenly souldiers, prayсыng God, and sayng.
 14 Glorie to God on hye, and peace on the earth, and vnto men a good wyll.
 15 And it came to passe, as soone as the Angels were gone away from them into heauen, & the shepheardes said one to another: Let vs go now euen vnto Bethlehem, and see this thyng that is come to passe, whiche the Lorde hath shewed vnto vs.
 16 And they came with haste, and founde Marie and Ioseph, and the babe layde in a manger.
 17 And when they had seene it, they were blissed abrode the saying whiche was tolde them, of that childe.
 18 And all they that hearde it, wondered at those thynges which were tolde them of the shepheardes.
 19 But Marie kept al those saynges, and pondered them in her heart.
 20 And the shepheardes returned, prayсыng & laudyng God, for all the thynges that they had hearde and seene, euen as it was tolde vnto them.

21 And when the eygth day was come, that the chylde shoulde be ^acircumcised, ^bhis name was called Iesus, ^cwhiche was so named of the Angel, before he was conceaued in the wombe. ^d
 22 And when the dayes of her purification, after the lawe of Moyses, were accomplyshed, they ^ebrought hym to Hierusalem, to present him to the Lorde.
 23 (As it is written in the lawe of ^fthe Lorde: Every man chylde that firste openeth the wombe, shalbe called holy to ^gthe Lorde.)
 24 And to offer, as it is sayde in the lawe of the Lorde, a payre of turtle doves, or two young pignons.
 25 And beholde, there was a man in Hierusalem, whose name was Simeon: and the same man was iust and godlye, and looked for the consolation of Israel, and the holy ghost was vpon hym.
 26 And a reuelation was geuen hym of the holy ghost, not to see death, before he had seene the Lordes Christ.
 27 And he came by inspiration into the temple: And when the father & mother brought in the chylde Iesus, to do for hym after the custome of the ^hlawe,
 28 Then toke he hym by in his armes, & prayded God, and sayde:
 29 Lord now lettest thou thy seruaunt depart in peace, accordyng to thy promise.
 30 For mine eyes haue seene thy saluatiō,
 31 whiche thou hast prepared before the face of all people:
 32 ⁱA light to be reuealed to the gentiles, and the glory of thy people Israel.
 33 And Ioseph and his mother marueyled at those thynges which were spoken of hym.
 34 And Simeon blessed ^kthem, & saide vnto Marie his mother: beholde, this chylde is set to be the fall & ^luprysing agayne of many in Israel, & for a signe which is spoken agaynst.
 35 And moreover, the sword ^mshall praece thy soule, that the thoughtes of many heartes may be opened.
 36 And ther was a prophetisse, one Anna, the daughter of Phaniel, of the tribe of Aser, which was of a great age, and had lpyed with an husbande ⁿseuen yeres from her virginitie.
 37 And she had ben a wydowe about fourescore and foure yeres, whiche departed not from the temple, but serued God with fastыnges and prayers nyght and day.

Gen. xvi. b.
 Math. i. c.
 Luk. i. e.

Leuit. xii. d.
 i. Reg. i. d.

Exod. xiii. a.
 Num. vii. g.

Leui. xxi. d.

Esal. xlix. b.
 Act. xiii. g.

(c) That he
 prayed to god
 for them, & for
 the prosperitie
 of Christes
 byngdome.
 (d) Christ is
 the head corner
 here, vpon the
 which the electe
 are builded: &
 but the sword, &
 upon the same
 stone shall be
 fall, and lpyed
 in preece. Wt
 ioh. 8. 13. om. 9

(e) Great sor-
 rowe shall
 praece the hart,
 as was a sorrow

(f) When the
 crosse & afflic-
 tion wth layed
 vpon vs, then
 the heartes of
 gods electe is
 made manerly

(g) That is,
 she was seuen
 yeres married.

The Gospel

38 And she, commyng at the same instant vpon them, confessed lyke wise the Lorde, and spake of hym, to all them that looked for redemptiō in Hierusalem.

39 And when they had perfourmed all thynges, accordyng to the lawe of the Lorde, they returned into Galilee, to their owne cite Nazareth.

i. Reg. i. c.

40 And the chyld grewe, and wared strong in spirite, and was fylled with wisdom: & the grace of God was vpon hym.

Exod. xii. c.
Leui. xxvii. a

41 Nowe, his parentes went to Hierusalem euery yere, at the feast of Passouer.

42 And when he was twelue yere old, they ascended vp to Hierusalem, after the custome of the feast day:

43 And whē they had fulfilled the dayes, as they returned home, the chyld Jesus abode still in Hierusalem: & Joseph and his mother knewe not of it.

44 But they, supposyng hym to haue ben in the company, came a dayes iourney, and sought hym among their kynfolke and acquayntaunce.

45 And when they founde hym not, they turned backe againe to Hierusalem, and sought hym.

46 And it came to passe, that after three dayes, they founde hym in the temple, sitting in the myddes of the doctours, hearyng them, and posyng them.

47 And all that hearde hym, were astonished at his vnderstanding & aunsweres. Math. vii. d.
Mark. i. c.
Luk. iiii. e.

48 And when they saue hym, they were amazed. And his mother said vnto him: Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee, sorrowyng.

49 And he sayde vnto them: Howe is it that ye sought me? wylste ye not, that I must go about my fathers busynesse?

50 And they vnderstode not that saying which he spake vnto them. Luk. ix. c.
and. xxiii.

51 And he went downe with them, and came to Nazareth, & was obedient vnto them: But his mother kepte all these sayinges in her heart.

52 And Jesus increased in wisdom and stature, and in fauour with God & men.

The thirde Chapter.

The preaching and baptisme of John, 7 he sharpe rebuketh the hypocrites, 15 he is thought to be Christe, 16 Johns testimonie of Christe, 20 his imprisonment, 21 Christe is baptized, 23 the age and genealogie of Christe.

A 1



Nowe, in the fifteenth yere of the raigne of Tiberius Cesar, Pontius Pilate being lieftenaunt of Iurie, and Herode being tetrarch of Galilee, & his brother Philip tetrarch of Iтуре, and of the region of Trachonites, and Lysanias the tetrarch of Abilene,

when Annas and Caiaphas were the hye priestes, the worde of the Lorde came vnto John, the sonne of Zacharias, in the wyldernesse.

And he came into all the coastes about Iordane, preachyng the baptisme of repentaunce, for the remission of synnes: As it is writte in the booke of the wordes of Esaias the prophete, saying: The voyce of a cryer in wyldernesse, prepare ye the way of the Lorde, make his pathes straight.

23 Every valley shalbe fylled, and every mountayne & hyll shalbe brought lowe: And thynges that be croked, shalbe made straight, and the rough wayes

shalbe made playne.

6 And all flesh, shall see the saluacion of God.

7 Then saide he to the people that were come foorth to be baptized of hym: Generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bynge foorth therefore due frutes of repentaunce, and begyn not to say with in your selues, we haue Abraham to our father: For I saye vnto you, that God is able of these stones, to rayse vp chyldre vnto Abraham.

9 Nowe also is the roote of the trees: Every tree therfore which byngeth not foorth good fruite, is hewen downe, and cast into the fire.

10 And the people asked hym, saying: What shall we do then?

11 He aunswereth, and sayth vnto them: He that hath two coates, let him part with hym that hath none: and he that hath meate, let hym do lyke wise.

12 Then came publicanes also to be baptized, and saide vnto him: What

that maye be
be from out
saluacion in
Christe, so
Christe may
to be, and out
way to hym,
shall playne
and meate.
Math. iii. b.

(c) The ben
equence of
as he saide.
Math. iii. b.

A. A. A. A. A.
(d) The
with the
though he
shall be
shall and
the more
their abun
will serue
a
where requir
(e) whole
face was to
reare the
dure money
and tithes.

Luk. xxi. a

(a) By the
there should
haue ben but
one hye priest
only: but cor-
ruption of the
time, by cause
of Romanes
had rule, & the
bishops of Ca-
saphas, brought
to passe,
that the office
was deuicid.
Eiaz. xli. a.

(b) All synne
sinners shall
be cased away

What shall we do:

13 And he sayde vnto them: Require no more then that which is appoynted vnto you.

14 The souldiours lyke wyse demaunded of hym, saying: And what shall we do: And he laide vnto them: Do violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waityed, & all men mused in their heartes of Iohn, whether he were very Christe:

16 Iohn answered, and said vnto them all, ^{15. b.} ^{15. d.} In dedde I baptize you with water: but one stronger then I cometh, whose shoes latched I am not worthy to vnilose, he shall baptize you with the holy ghost, and with fire.

17 ^{15. b.} Which hath his faune in his hande, & wyl purge his floore, & wyl gather the wheate into his barn: but þe chaffe wyl burne vp, with fire that neuer shalbe quenched.

18 And many other thinges, in his exhortation, preached he vnto the people.

19 ^{15. b.} ^{15. d.} Then Herode the tetrarch, when he was rebuked of hym for Herodias, his brother Philippes wyfe, and for all the euyls which Herode dyd,

20 Added this about all, & shut vp Iohn in prysyn.

21 Nowe it came to passe, as all the people were baptized, and ^{15. b.} ^{15. d.} when Iesus was baptized, and dyd praye, that the heauen was opened,

22 And the holy ghost came downe, in a bodyly shape lyke a Dove, vpon hym: and a voyce came from heauen, which sayde, ^{15. b.} ^{15. d.} Thou art my beloued sonne, in thee I am well pleased.

23 And Iesus him selfe began to be about thirtie yeres of age, ^{15. b.} ^{15. d.} beyng (as he was supposed) the sonne of Ioseph: which was [the sonne] of Heli,

24 Which was the sonne of Matthat, which was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Hanna, which was the sonne of Ioseph:

25 Which was þe sonne of Matthatias, which was the sonne of Amos, which was the sonne of Raui, which was the sonne of Heli, which was the sonne of Ragge:

26 Which was the sonne of Maath, which was the sonne of Matthatias, which was the sonne of Semci, which

was the sonne of Ioseph, which was the sonne of Iuda:

27 Which was the sonne of Ioanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri:

28 Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmodam, which was the sonne of Er:

29 Which was the sonne of Iose, which was the sonne of Eliezer, which was sonne of Iozim, which was þe sonne of Matthat, which was þe sonne of Leui:

30 Which was the sonne of Simeon, which was the sonne of Iuda, which was the sonne of Ioseph, which was the sonne of Ionan, which was the sonne of Eliachim:

31 Which was the sonne of Melea, which was þe sonne of Menam, which was þe sonne of Matthatia, which was the sonne of Nathan, which was the sonne of Dauid:

32 Which was þe sonne of Jesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmo, which was þe sonne of Dauid:

33 Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esron, which was the sonne of Phares, which was the sonne of Iuda:

34 Which was þe sonne of Jacob, which was the sonne of Isaac, which was the sonne of Abraham, which was þe sonne of Thara, which was the sonne of Nachor:

35 Which was þe sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was þe sonne of Heber, which was the sonne of Sala:

36 Which was the sonne of Arpharad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech:

37 Which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Maleleel, which was the sonne of Cainan:

38 Which was the sonne of Henos, which was þe sonne of Seth, which was þe sonne of Adam, which was the sonne of God.

The Gospell

The. iij. Chapter.

C The temptation and falling of Christe. 1; he overcommeth the deuyll, 18 he teacheth at Nazareth with great admiration of the people. 24 A prophete is despysed, teaching in his owne countrey. 33 He healeth the man possessed with a demill, 40 the deuyll confesseth him to be Christe; 38 he healeth Peters wyues mother, 40 he healed many of diuers diseases. 41 the deuylls confesse Christe, and are of hym reppoued, 43 and he preacheth through the cities.

A1

Math. iiii. a.
Mark. i. b.



Iesus, being full of the holy ghost, returned from Nazareth, and was ledde by the spirite into wyldernesse,

And was fourtie dayes tempted of the deuyll, and in those dayes dyd he cate nothyng: And when they were ended, he afterwarde hungered.

3 And the deuyll sayde vnto hym: If thou be the sonne of God, commaunde this stone that it be made bread.

Deut. viii. a.
Math. iiii. a.

4 And Iesus answered hym, saying: It is written, that man shall not lyue by bread only, but by euery word of god.

5 And the deuyll toke hym into an hye mountayne, & shewed hym all the kingdomes of the worlde in a moment of time.

6 And the deuyll sayde vnto hym: all this powver wyll I geue thee euerywhyte, & the glory of them, for that is deliuered vnto me, and to whomsoever I wyll, I geue it.

(a) Satan be trayeth hym: seife, shewing his bold sacrilege, & blaspheyming the emptie of the earth.

7 If thou therfore wilt fall downe before me, & worship me, they shall be all thine.

Deut. vi. c.
and x. d.
Math. iiii. b.

8 Iesus answered, & sayde vnto hym, Hence from me Satan: For it is writte, Thou shalt worship the Lorde thy God, and hym only shalt thou serue.

9 And he caried hym to Iherusalem, & set hym on a pinnacle of the temple, and sayde vnto hym: If thou be the sonne of God, cast thy selfe downe from hence.

Psal. xxi. c.
(b) How Satan is prince of the world. John. xiii.

10 For it is written, that he shall geue his Angels charge ouer thee, to kepe thee.

11 And in their handes they shall beare thee vp, that thou dash not thy foote at any tyme agaynst a stone.

Deut. vi. c.
Math. iiii. g.

12 And Iesus answered, and sayde vnto hym: It is sayde, Thou shalt not tempt the Lorde thy God.

13 And as soone as all the temptatiō was ended, the deuyll departed from hym for a season.

14 And Iesus returned, by the powver of the spirite, into Galilee: & there went a fame of hym, throughout all the regi-

on rounde about.

15 And he taught in their synagogues, & was commended of all men.

16 And he came to Nazareth, where he was nurled: and, as his custome was, he wet into the synagoge on the Sabboth day, and stode vp for to reade.

Math. xiii. g.
Mark. vi. a.

17 And there was deliuered vnto hym the booke of the prophete Esayas: And when he had opened the booke, he founde the place where it was written,

ii. Esd. viii. b.

18 The spirite of the Lord vpon me, because he hath annoynted me, to preache the Gospell to the poore he hath sent me, to heale the broken hearted, to preache deliuerance to the captiue, & recouering of sight to the blynde, freely to set at libertie them that are bound:

Esay. lxi. a.

19 And to preache the acceptable yere of the Lorde.

20 And he closed the booke, and gaue it a gayne to the minister, and sate downe: And the eyes of all them that were in the synagoge, were fastened on hym.

21 And he began to say vnto the: this day is this scripture fulfilled in your eares.

22 And all bare hym witnesse, & wondered at the gracious wordes whiche proceeded out of his mouth. And they sayde, is not this Iosephes sonne?

Math. viii. g.
Mark. i. c.
Luk. i. c.

23 And he saide vnto them: Ye wyll betterly say vnto me this prouerbe, phyliti on heale thy selfe: & whatsoeuer we haue heard done in Capernaum, do the same here lyke wyse in thine owne countrey.

24 And he saide: Verily I say vnto you, no prophete is accepted in his owne countrey.

Math. xiii. g.
Mark. vi. a.

25 But I tell you of a trueth, many wyddowes were in Israel, in the dayes of Elias, when heauen was shutte thre yeres & sixe monethes, when great famishment was throughout all the lande:

Reg. viii. b.
Iacob. vi. d.

26 And vnto none of the was Elias sent, saue vnto Sarepta, a cite of Sidon, vnto a woman that was a wyddowe.

27 And many lepers were in Israel, in the tyme of Elizeus the prophete: and none of them was clenfed, sayng Na man the Syrian.

4. Reg. v. d.

And

- 28 And all they in the synagoge, when they hearde these thynges, were fylled with wrath:
- 29 And rose vp, and thrust hym out of the cite, and led hym euen vnto the edge of the hyll (Wheron their cite was built.) & they might cast him downe headlong.
- 30 But he, passyng through the myddes of them, went his way:
- 31 And came downe to Capernaum, a cite of Galilee, and there taught them on the Sabboth dayes.
- 32 * And they were astonyed at his doctrine: For his preachyng was with powler.
- 33 * And in the synagoge, there was a man, which had an vncleane spirite of a deuyll, and cryed with a loude voyce,
- 34 Saying: Oh what haue we to do with thee, thou Iesus of Nazareth: Art thou come to destroy vs: I knowe who thou art, euen the holy one of God.
- 35 And Iesus rebuked hym, saying: holde thy peace, and come out of hym. And when the deuyll had throwen him in the middes, he came out of hym, and hurt hym not.
- 36 And feare came on them all, and they spake among them selues, saying: what manner a thyng is this: For with auctoritie and powler he commaundeth the foule spirites, and they come out.

37 And the fame of hym spread abrode, throughout euery place of the countrey rounde about.

38 * And when he was risen vp, and come out of the synagoge, he entred into Simons house: And Simons wifes mother was taken with a great feuer, & they made intercession to hym for her.

Mat. viii. b.
Mark. i. c.

39 And he stode ouer her, and rebuked the feuer, and the feuer left her: And immediatly she arose, and ministred vnto them.

40 When the Sunne was downe, all they that had sicke, taken with diuers diseases, brought them vnto hym: And he layde his handes on euery one of them, and healed them.

41 * And deuyls also came out of many, crying & saying: Thou art that Christe, the sonne of God. And he rebuked the, and suffred them not to speake: For they knewe that he was Christe.

Math. i. a.
and. xiii. d.

42 As soone as it was day, he departed, and went into a desert place: And the people sought hym, and came to hym, and kept hym, that he shoulde not depart from them.

43 And he sayde vnto them, I must preache the kyngdome of God to other cities also: For therfore am I sent.

44 And he preached in the synagogues of Galilee.

¶ The .v. Chapter.

¶ Christe teacheth out of a shippe, the great draught of fishe, to certayne disciples are called, he clemeth the leper, he prayeth in the wilderness, he healeth the man of the pautie, calleth Matthewe the publican, he eateth with sinners, the pharisees murmure, he exhorteth his disciples, the wyng their afflictions after his attention, newe and olde agree not.

I came to passe, that when people pressed vpon hym, to heare the worde of God, he stode by the lake of Genesareth,

2 * And saue two shippes stande by the lakes syde: But the fischermen were gone out of them, and were washyng their nettes.

3 And he entred into one of the shippes, which pertayned to Simon, and prayed hym that he woulde thrust out, a litle from the lande: And he sate downe, and taught the people out of the shippe.

4 When he had left speakyng, he sayde vnto Simon: Launche out into the deepe, and let slip your nettes, to make a draught.

5 And Simon answered, and sayde vnto hym: Master, We haue laboured all nyght, and haue taken nothyng: Neuerthelesse, at thy commaundement I wyll loole forth the nette.

6 And when they had this done, they inclosed a great multitude of fislhes: But their nette brake.

7 And they beckened vnto their felowes, which were in the other shippe, that they shoulde come, and helpe them. And they came, and fylled both the shippes, & that they suncke agayne.

8 When Simon Peter saue this, he fell downe at Iesus knees, saying: Lorde, go from me, for I am a synfull man.

9 For he was bitterly astonyed, and all that were with hym, at the draught of fislhes, which they had taken.

And

Math. vii. d.
ged. xiii. g.
Mark. i. c.

Mark. i. a.

The Gospell

10 And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayde vnto Simon: Feare not, from henceforth thou shalt ^(a) catch men.

(a) By the preaching of the Gospel, as one then appointed to be an Apostle.

And when they had brought by their boates to the shore, ^(b) they forsoke all, and folowed hym.

(b) That is, saying that they forsake, was an important thing, which up they might be let or hindered from the preaching of the Gospel.

¶ 12 And it came to passe, that whē he was in a certayne cite: Beholde, [there was] a man full of leprosie, and when he had spyed Jesus, he fell flat on his face, and besought hym, saying: Lorde, if thou wilt, thou canst make me cleane.

13 And he stretched forth his hande, and touched hym, saying: I will, be thou cleane. And immediatly the leprosie departed from hym. And he charged hym, that he shoulde tell no man:

Leui. xiii. a 14

¶ But go [sayth he] * and shewe thy selfe to the priest, and offer for thy cleansing, accordyng as Moyses commaunded, for a witnesse vnto them.

15 But so much the more went there a faine abrode of hym, and much people came together to heare, and to be healed of hym, from their infirmities.

16 And he kept hym selfe a part in the wilderness, and prayed.

¶ 17 And it came to passe, on a certayne day, as he was teachyng, that there were pharisees & doctours of the lawe, sitting by, which were come out of all the towynes of Galilee and Iurie, and Hierusalem: And the power of the Lorde was present, to heale them.

Math. ix. a. Mark. i. a.

18 * And beholde, men brought in a bed, a man which was taken with a paulsie, and they sought meanes to bryng hym in, and to lay hym before hym.

19 And when they coulde not fynde on what syde they myght bryng hym in, because of the prease, they went vpon the toppe of the house, and let hym downe through the tpyng, bed and all, euen in the myddes before Jesus.

¶ 20 whē he sawe their faith, he saide vnto him: Man, thy sinnes are forgiven thee.

21 And the scribes and the pharisees, began to thynke, saying: What felow is this, which speaketh blasphemies: * who can forgive sinnes but God only:

Mark. i. c. E. say. xlii. d. and. xliii. d.

22 But when Jesus perceaued their thoughtes, he answered, & sayde vnto them: What thynke ye in your heartes:

23 Whether is easier to say, thy sinnes be forgiven thee: or to say, rise vp & walke:

24 * But that ye may knowe that the sonne of man hath power to forgive sinnes on earth (he sayde vnto the sicke of the paulsie) I say vnto thee, arise, take vp thy bed, and go vnto thy house.

Math. ix. a. Mark. i. c. Act. i. a. x. f.

25 And immediatly he rose vp before them, and toke vp his bed, wheron he lay, and departed to his owne house, prayeing God.

26 And they were all amazed, and they gaue the glory vnto God, and were fylled with feare, saying: Doubtlesse we haue seene straunge thynges to day.

27 * After these thynges, he went forth, & sawe a publicane named Leui, sitting at the receipt of custome: and he sayde vnto hym, folowe me.

Math. ix. a. Mark. i. b.

28 And he left all, rose vp, & folowed him.

29 And Leui made hym a great feast in his owne house. And there was a great compaignie of publicanes, and of other that sate [at meate] with them.

30 * But they that were scribes and pharisees among them, murmured agaynst his disciples saying: Why do ye eate and drynke with publicanes and sinners:

Math. ix. a. Mark. i. b. Luk. vii. c. and. x. a.

31 And Jesus answered, and saide vnto them: They that are whole, neede not the phisition: But they that are sicke.

32 I came not to call the ^(c) ryghteous: but sinners to repentance.

(c) That is, they which are complete in their felices, or those which are in the eyes of the world, to be ryghteous.

33 And they sayde vnto hym: * Why do the disciples of John fast often, & pray, and the disciples of the pharisees also: & but thynke eate and drynke:

34 He sayde vnto them: * Can ye make the chyl dren of the weddyng chaumber fast, whyle the bydegrome is with the:

Math. ix. a. Mark. i. d.

35 But the dayes will come, when the bydegrome also shall be taken away fro them: then shall they fast in those dayes.

36 He spake also vnto them a similitude. No man putteth a peece of a newe garment, into an olde besture: For then the newe renteth [the olde,] and the peece that was [taken] out of the newe, agreeth not with the olde.

37 And no man putteth newe wyne into olde vessels: For yf he do, the newe wyne will burst the vessels, and runne out it selfe, and the vessels shall perishe.

38 But newe wyne must be put into newe vessels, and both are preserved.

39 No man also that drinketh olde wyne, straightway can alwaye with newe: For he sayth, the olde is better.

C The disciples plucke eares of corne on the Sabbath. 6 he healeth the man with the withered hand. 13 the choyng of his Apostles. 20 of blessinges and cursynges. 27 the loue of our enemies. 29 to forgiue one another. 37 rather iudgemēt reprehended. 44 the tree is knowen by his fruite. 45 the heart knowen by the woordes. 47 with what fruite the worde of God is to be hearde.

A1



And it came to passe, on the seconde Sabbath, after the first, that he went through the corne fieldes: and his disciples plucked the eares of corne, and dyd

cate, and rubbed them in their handes.

2 And certayne of the pharisees sayde vnto them: why do ye that, which is not lawfull to do on the Sabbath dayes?

3 And Iesus answered them, & sayde: *xxiia.* *Haue ye not read what Dauid dyd, when he hym selfe was an hungred, and they which were with hym:

4 *xxiia.* howe he went into the house of God, and dyd take and cate the shewbread, and gaue also to them that were with hym, which was not lawfull to cate, but for the priestes only:

5 And he sayde vnto them: The sonne of man is Lord also of the Sabbath day.

6 *xxvii.* *And it came to passe also in another Sabbath, that he entred into the synagoge, and taught: And there was a man, whose right hand was dried vp.

7 And the scribes & pharisees watched hym, whether he woulde heale on the Sabbath day: that they myght fynde howe to accuse hym.

8 But he knewe their thoughtes, and said to the man which had the withered hande: Rys vp, and stande forth in the myddes. And he arose, and stode forth.

9 Then sayde Iesus vnto them, I wyl aske you a question: whether is it lawfull on the Sabbath dayes to do good, or to do euill: to saue ones lyfe, or to destroy it:

10 *xxiib.* And he behelde them all in compasse, & sayde vnto the man: Stretch forth thy hande. And he dyd so: * & his hande was restored agayne as whole as the other.

11 And they were fylled with madnesse, and communed together among them selues, what they myght do to Iesus.

12 And it came to passe in those dayes, * & he wet out into a mountayne to pray, & continued all nyght in prayer to God. *Math. xiii. c.*

13 And as soone as it was day, he called his disciples: * And of them he chose twelve, whom he called Apostles: *Math. x. a. l. Mark. iii. b.*

14 (Simon, whom he also named Peter, and Andrew his brother: James and John, Philip and Barthelme, Mattheu and Thomas, James the sonne of Alphaeus, & Simon, which is called Zelotes:

16 And Judas, James [brother] and Judas Iscariot, which also was the traytour.)

17 And he came downe with them, and stode in the playne felde, and the company of his disciples, * and a great multitude of people, out of all Iurie & Iherusalem, and fro the sea coast * of Tyre and Sidon, which came to heare hym, and to be healed of their diseases, *Math. lili. d. Mark. iii. a. Math. lili. d. Iohn. vi. a.*

18 And they that were vexed with foule spirites: and they were healed.

19 And all the people pressed to touche hym: for there went vertue out of hym, and healed them all.

20 And he lyft vp his eyes vpon his disciples, and sayde: * Blessed be ye poore, for yours is the kyngdome of God. *Math. v. a.*

21 Blessed are ye that hunger nowe, for ye shalbe satysfied. Blessed are ye that weepe nowe, for ye shall laugh.

22 Blessed shall ye be when men hate you, & seprate you [from their companye] and raile on you, & put out your names as an euill thyng, for the sonne of mans sake.

23 Reioyce ye in that day, and be glad: for beholde, your rewarde is great in heauen: for thus dyd their fathers vnto the prophetes.

24 * But wo vnto you that are riche: for ye haue your consolation. *Amos. vi. a.*

25 Wo vnto you that are full: for ye shall hunger. wo vnto you that nowe laugh: for ye shall wepe and weepe.

26 wo vnto you when all men prayse you: for so dyd their fathers to the false prophetes.

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- 27 But I say vnto you which heare :
Loue your enemies, Do good to them
which hate you.
- 28 Blesse them that curse you: And pray
for the which wrongfully trouble you.
- 29 And vnto hym that smyteth thee on
the one cheeke, offer also the other. And
hym that taketh away thy cloke, forbide
not to take thy coate also.
- 30 Geue to every man that asketh of thee:
And of hym that taketh away thy
goodes, aske them not agayne.
- 31 * And as ye woulde that men shoulde
do to you, do ye also to them lyke wyse.
- 32 * For yf ye loue them which loue you,
what thanke haue ye: For sinners also
loue their iours.
- 33 And yf ye do good for them which do
good for you, what thanke haue ye: For
sinners also do euen the same.
- 34 And yf ye lende to them, of whom ye
hope to receaue, what thanke haue ye:
For synners also lende to sinners, to re-
ceauce such lyke agayne.
- 35 But loue ye your enemies, & do good,
and lende, lokyng for nothyng agayne:
and your rewarde shalbe great, and ye
shalbe the chyldren of the hyst: for he is
kynde vnto the bnynde, & to the euyl.
- 36 ¶ Be ye therfore mercifull, as your
father also is mercifull.
- 37 Judge not, & ye shall not be iudged:
Condemne not, and ye shall not be con-
demned: For geue, & ye shalbe geueu.
- 38 ¶ Geue, and it shalbe geuen vnto you:
good measure, pressed downe, & shaken
together, and runnyng ouer, shall men
geue into your bosomes. * For with the
same measure that ye meate withall,
shall other men meate to you agayne.
- 39 And he put forth a sundritude vnto
them: Can the blynde leade the blynde:
Do they not both fall into the ditch?
- 40 ¶ The disciple is not aboue his maister:

Math. v. f.

Mat. vii. b.
Eccle. x. b.
Tobi. iii. c.
Mark. v. g.

Mat. vii. a.

Prou. xii. d.

Math. vii. a.
Mark. xiii. c.

Math. xv. f.

Iohn. xiii. g.

But whosoever wyll be a perfect disciple,
shalbe as his maister is.

- 41 ¶ And why seekest thou a moate in thy
brothers eye: but considerest not the
beame that is in thyne owne eye?
- 42 Either, howe canst thou say to thy
brother: Brother, let me pull out the
moate that is in thyne eye, when thou
seest not the beame that is in thyne
owne eye: Thou hypocrite, caste out
the beame out of thyne owne eye first,
& then shalt thou see perfectly, to pul out
the moate that is in thy brothers eye.
- 43 ¶ For it is not a good tree, that bryngeth
foorth euyl fruite: Neither is that an
euyl tree, that bryngeth foorth good
fruite.
- 44 For every tree is knowen by his fruite:
for of thornes do not me gather fygges,
nor of busshes, gather they grapes.
- 45 A good man, out of the good treasure
of his heart, bryngeth foorth that which
is good: And an euyl man, out of the
euyl treasure of his heart, bryngeth
foorth that which is euyl. * For of the
aboundaunce of the heart, his mouth
speaketh.
- 46 Why call ye me * Lorde, Lorde, and
do not as I byd you?
- 47 Whosoever comnieth to me, & heareth
my sayinges, and doth the same, I wyll
shewe you to whom he is lyke.
- 48 ¶ He is lyke a man which buildeth an
house, and digged deepe, and layde the
foundation on a rocke. And when the
waters arose, the fludde beat vpon that
house, and coude not moue it: For it
was grounded vpon a rocke.
- 49 But he that heareth and doeth not,
is lyke a man, that without foundation,
built an house vpon the earth, agaynst
which the fludde dyd beate, and it fell
immediatly: And the fall of that house
was great.

Math. vii. a.

Math. xiii. c.

Math. xiii. c.

Math. vii. a.
and xxxv. b.

Math. vii. d.
Iacob. i. d.

¶ The. vij. Chapter.

¶ He healed the captaynes seruaunt, 6 the sayth of the Centurion, 11 he rayed by the
widowes sonne, 16 he is confessed to be a great prophete, 19 Iohn Baptist sent his
disciples to Christe, 24 Christes testimonie of Iohn, 31 he rebuketh the Jewes for their
bysparysmesse, 36 he eateth with the pharisee, 37 the woman washeth his feete with
her teares.

A1



When he had ended all
his sayinges, in the
audience of the people,
* he entred into Capernaum.
And a certayne Cen-

turions seruaunt, which was deare vn-
to hym, lay sicke, and was in peryll of
death.

- 3 And when he hearde of Iesus, he sent
vnto hym the elders of the Jewes, be-
sechyng hym that he woulde come, and
heale

Mat. viii. a.
Iohn. viii. f.

2

heale his seruamt.

4 And when they came to Iesus, they besought hym instantly, saying he is worthy that thou shouldest do this for hym.

5 For he loueth our nation, and hath built vs a synagogue.

6 Then Iesus went with them. And when he was now not farre from the house, the Centurion sent friendes to hym, saying vnto hym: *Lorde, trouble not thy selfe, for I am not worthy that thou shouldest enter vnder my roofo.

7 wherefore I thought not my selfe worthy to come vnto thee: but say thou the worde, & my seruamt shalbe whole.

8 For I also am a man, set vnder power, and haue vnder me souldiers: and I say vnto one go, and he goeth: and to another, come, and he cometh: and to my seruamt, do this, and he doth it.

9 when Iesus hearde these thynges, he waueried at hym, and turned hym about, and sayde to the people that folowed hym: I say vnto you, I haue not founde so great fayth, no, not in Israel.

10 And they that were sent, turned backe home agayne, and founde the seruamt whole, that had ben sicke.

11 And it came to passe the [day] after, that he went into a cite, which is called Nain: and many of his disciples went with hym, and much people.

12 When he came nye to the gate of the cite, beholde, there was a dead man carryed out, [which was] the only sonne of his mother, and she was a widdowe: And much people of the cite was with her.

13 And when the Lorde saue her, he had compassion on her, and sayde vnto her: weepe not.

14 And he came nye, & touched the beere, (and they that bare hym stoode still) And he sayde: Young man, I say vnto thee, arise.

15 And he that was dead, sat vp, and began to speake: *And he deliuered hym to his mother.

16 And there came a feare on them all, & they gaue the glory vnto God, saying: *A great prophete is risen vp among vs, and verily God hath visited his people.

17 And this rumour of hym went forth throughout all Iurie, & throughout all the regions which he comide

about.

18 And the disciples of Iohn, shewed hym of all these thynges.

19 *And Iohn called vnto hym two of his disciples, and sent them to Iesus, saying: Art thou he that shouldest come, or shall we loke for another? Math. xi. a.

20 when the men were come vnto hym, they sayde, Iohn Baptiste sent vs vnto thee, saying: Art thou he that shouldest come, or shall we loke for another?

21 And in that same houre, he cured many of their infirmities & plagues, and of euill spirites, and vnto many that were blynde, he gaue sight.

22 Then Iesus answered, and sayde vnto them: Go your way, and bring worde agayne to Iohn, what thynges ye haue scene and hearde, howe that *the blynde see, the halt go, the lepers Eg. xxxv. a. are cleansed, the deafe heare, the dead and. xli. a. ryse agayne, to the poore is the Gospell preached,

23 And happy is he, that is not offended at me.

24 *And when the messengers of Iohn were departed, he began to speake vnto the people concerning Iohn: what went ye out into the wilderness for to see: a reede shaken with the wynde? Math. xi. c.

25 But what went ye out for to see: A man clothed in soft rayment: Beholde, they which are gorgeously appareled, & lyue delicately, are in kynnges courtes.

26 But what went ye forth to see: A prophete: Yea, I say to you, and more then a prophete.

27 This is he, of whom it is written: *Beholde, I sende my messenger before thy face, which shall prepare thy way before thee. Mark. i. a. Mala. iii. a.

28 For I say vnto you, among women & chyldren, is there not a greater prophete then Iohn Baptiste. Neuertheles, he that is lesse in the kyngdome of God, is greater then he.

29 And all the people, and the publicanes that hearde hym, ^(a) (a) That is, praised God, and acknow- ledged hym to be most saythe full, good, and merciful. ^(b) (b) That is, that they were baptized with the baptism of Iohn.

30 But the pharisees and lawyers despised the counsell of God, agaynst them selues, and were not baptized of hym.

31 And the Lorde sayde: *wher vnto shall I lyken the men of this generation: and what (thyng) are they lyke: Math. xi. b.

32 They are lyke vnto chyldren, sitting in

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in the market place, and crying one to another, and saying: we haue pypped vnto you, and ye haue not daunted: we haue mourned to you, and ye haue not wept.

Math. iii. 33 For John Baptist came, neither * eating bread nor drynkyng wyne, and ye say he hath the deuyll.

34 The sonne of man is come, and eateth and drynket, and ye saye, beholde a gluttonous man, and an [vnmearurable] drynker of wyne, a frende of publicanes and sinners.

35 And Wisdome is iustified of ^(b) all her chyl dren.

36 And one of the pharisees desired hym, that he woulde eate with hym. And he went into the pharisees house, and sate downe to meate.

37 * And beholde, a woman in that cite, which was a sinner, as soone as she knele that Iesus sate at meate in the pharisees house, she brought an alaba ster boxe of oymntment:

38 And stode at his feete behynde hym, weeping, and began to washe his feete with teares, & dyd wype them with the heerres of her head, and kyssed his feete, and anoynted them with the oymntment.

39 When the pharisee which had bydden hym, sawe, he spake within hym selfe, saying: If this man were a prophete, he woulde surely knowe who, & what manner of woman this is, that touched hym, for she is a sinner.

40 And Iesus answered, and sayde vn-

to hym: Simon, I haue somewhat to say vnto thee. And he sayde: Master, say on.

41 There was a certayne lender, which had two debtors: The one ought fyue hundred pence, and the other systie.

42 When they had nothyng to pay, he forgau them both. Tell me therefore, which of them wyll loue hym most.

43 Simon answered and sayde: I suppose, that he to whom he forgau most. And he sayde vnto hym: Thou haste truly iudged.

44 And he turned to the woman, & sayde vnto Simon: Seest thou this woman? I entred into thyne house, thou gauest me no water for my feete, but she hath washed my feete with teares, & wypped them with the heerres of her head.

45 Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my feete.

46 Wyne head with oyle thou dydest not anoynt: but she hath anoynted my feete with oymntment.

47 Wherefore I say vnto thee, many synnes are forgiven her: for she loued much. To whom lesse is forgiven, the same doth lesse loue.

48 And he sayde vnto her: thy synnes are forgiven thee.

49 And they that sate at meate with hym, began to say within them selues, who is this that forgaueth synnes also?

50 And he sayde to the woman: * Thy sayth hath saued thee, go in peace. Mark. vi.

¶ The .viij. Chapter.

¶ 1 Christe and his Apostles go from towne to towne, and preache, 2 the women minister of their goodes to Christe, 3 the parable of the seede, 4 of the candle, 5 who are his mother and brethren, 6 Christe cealeth the tempest. 7 he casteth the legion out of the man possessed, into the hearde of wyne, 8 the Gadarenites pray hym to go out of the countrey, 9 he healed the woman of her bloody issue, 10 he raysed Jairus daughter from death.

Aⁱ



And it came to passe afterwarde, that he him selfe wet through out euery cite & towne preaching, & shewyng the kingdome of god, & the welue with hym.

Lu. xxiij. d. 2

And also * certayne women, which were healed of euill spirites, and infirmities, Marie which is called Magdalene, out of whom went seven deuils.

3 And Joanna the wyfe of Chusa he-

rodes steward, and Susanna, & many other which ministered vnto hym of their substance.

4 ¶ When much people were gathered together, & were come to hym out of all cities, he spake by a similitude.

5 * The sower wet out to sowe his seede: and as he sowd, some fell by the way syde, and it was troden downe, and the fowles of the ayre deuoured it vp.

6 And some fell on stones, and as soone as it was sprung vp, it withered away, because it lacked moystnes.

And

Math. xiii.
Mark. iiii.

7 And some fell among thornes, ^(*) and the thornes sprang vp with it, and choked it.

8 And some fell on good grounde, and sprang vp, and bare fruite, an hundred fold. And as he sayde these thynges, he cryed: he that hath eares to heare, let hym heare.

9 And his disciples asked hym, saying what manner of similitude is this?

10 And he sayde, Unto you it is geuen to knowe the secretes of the kyngdome of God: but to other by parables, that when they see, they shoulde not see, * and when they heare, they shoulde not vnderstande.

11 The parable is this. * The seede, is the worde of God.

12 Those that are besyde the way, are they that heare: then cometh the dewyl, and taketh away the worde out of their heartes, lest they shoulde beleue, and be saued.

13 They on the stones, [are they] which when they heare, receaue the worde with ioy: & these haue no rootes, which for a while beleue, and in tyme of temptation go away.

14 And that which fell among thornes, are they, which when they haue heard, go forth, and are choked with cares & ryches, and voluptuous luyng, & bring forth no fruite.

15 But that [which fell] on good grounde, are they, which with a pure and good hearte heare the worde, and kepe it, and bring forth fruite through patience.

16 No man when he lygheteth a candel, couereth it with a vessel, or putteth it vnder a table, but setteth it on a candle-sticke, that they which enter in, may see the lyght.

17 For nothyng is secrete, that shall not come abroad: neither any thyng hyd, that shall not be knowen, and come to lyght.

18 Take heede therfore, howe ye heare. For whosoener hath, to hym shalbe geuen: * And whosoener hath not, from hym shalbe takē, euen that same which he suppoeth that he hath.

19 When came to hym his mother and his brethren, and coude not come at hym for prease.

20 And it was tolde hym [by certayne] which sayde: Thy mother and thy brethren stande without, & woulde see thee.

21 He answered, and sayde vnto them:

My mother & my brethren ^(*) are these, ^{(a) The spiritual kinred, to be preferred before the carnall.} which heare the worde of God, & do it.

22 And it came to passe on a certayne day, that he went into a shippe, and his disciples also: and he sayde vnto them, Let vs go ouer vnto the other syde of the lake.

23 And they lauched forth: But as they sayled he fell a slepe, * and there came downe a storme on the lake, and they were fylled [with water], and were in teoperdie. ^{Math. viii. c. Mark. iii. d.}

24 And they came to hym, and awoke hym, saying: Maister, Maister, we are lost. Then he arose, and rebuked the wynde, & the tempest of water, and they ceassed, and it was calme.

25 And he sayde vnto them: where is your fayth? And they feared, and wondered among them selues, saying: who is this? For he commaundeth both the wyndes & water, and they obey hym.

26 * And they sayled vnto the region of the Gadarenes, which is ouer agaynst Galilee. ^{Mat. viii. d. Mark. v. a.}

27 And when he went out to lande, there met hym out of the citie a certayne man, which had deuyls long tyme, and ware no clothes, neither abode in [any] house: but in graues.

28 When he sawe Iesus, and had cryed, he fell downe before hym, and with a loude voyce sayde: What haue I to do with thee Iesus, thou sonne of God most hyest? I beseeche thee torment me not. ^{Math. viii. d. Mark. v. a.}

29 (For he commaunded the foule spirite to come out of the man: For oftentymes he had caught him, and he was bounde with chaynes, and kept with fetters: & he brake the bandes, and was caryed of the fiende into wilderness.)

30 And Iesus asked hym, saying: what is thy name? And he sayde, Legion: because many deuyls were entred into hym.

31 And they besought hym, that he woulde not commaunde them, to go out into the deepe.

32 And there was there, an hearde of many swyne, feedyng on an hyll: and they besought hym, that he woulde suffer them to enter into them: and he suffered them.

33 Then went the deuyls out of the man, and entred into the swyne: And the hearde

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heard ran headlong with violence into the lake, and were choked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they tolde it in the citie, & in the villages.

35 Therfore they came out to see what was done, and came to Iesus, & founde the man out of whom the deuyls were departed, sitting at the feete of Iesus: clothed, & in his ryght mynde, and they were a frayde.

36 They also which sawe it, tolde them by what meanes he that was possessed of the deuyls, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought hym that he woulde departe from them, for they were taken with great feare. * And he gat hym vp into the shippe, and returned backe agayne.

38 Then the man out of whom the deuyls were departed, besought hym that he myght be with hym. But Iesus sent hym away, saying:

39 Go home agayne to thine owne house, and shewe what thynges so euer God hath done for thee. And he went his way, and preached throughout all the citie, what thynges so euer Iesus had done vnto hym.

40 And it came to passe, & when Iesus was come agayne, the people receaued hym: For they all wayted for hym.

41 * And behold, ther came a man named Jairus, & he was a ruler of y synagoge, & he fell downe at Iesus feete, praying hym that he woulde come into his house:

42 For he had but one daughter only, vpon a twelue yerres of age, and she lay a dying. (But as he went, the people thronged hym.)

43 * And a woman, haryng an issue of blood twelue yerres, which had spent all her substance vpon physicians, neither

coude be holpen of any,

44 Came behynde hym, and touched the hemme of his rayment: and immediately her issue of blood stancheth.

45 And Iesus sayde: who is it that touched me: whē euerp man denyed, & Peter and they that were with hym, sayde: Maister, the people thrust thee, and bere thee, and sayest thou, who touched me:

46 And Iesus sayde, Some body hath touched me: For I perceaue that vertue is gone out of me.

47 When the woman sawe that she was not hyd, she came trembling, and fell at his feete, and tolde hym before al the people, for what cause she had touched him, and howe she was healed immediately.

48 And he sayde vnto her: Daughter, be of good comfort, thy fayth hath saued thee, go in peace.)

49 Whyle he yet spake, there came one from the ruler of the synagogues house, which sayde to hym: Thy daughter is dead, diseale not thy Maister.

50 But when Iesus hearde that worde, he answered hym, saying: * Feare not, beleue only, & she shalbe made whole.

51 And when he came to the house, he suffered no man to go in with hym, save Peter, and James, and John, and the father and the mother of the mayden.

52 Euerp body wept, & sorowed for her. And he sayde: wepe not, the damsell is not dead, * but slepeth.

53 And they laughed hym to scorne, knowyng that she was dead.

54 And he thrust them all out, and toke her by the hande, and cryed, saying: Mayde, aryse.

55 And her spirite came agayne, and she rose straightway: And he commaunded to geue her meate.

56 And the father and the mother of her, were astonied: But he warned the that they shoulde tel no man what was done.

Mat. viii. d.
Mark. v. b.

○ D. what
great thynges
God hath
done vnto
thee.

Math. ix. d.
Mark. v. c.

Math. ix. c.
Mark. v. c.

Math. ix. d.
Mark. v. d.

Math. ix. e.
Mark. v. d.

John. x. d.

The .vj. Chapter.

¶ The Apostles are sent to preache. 7 Herode hearde of Chryste. 12 Iesus feede with fure loaves a two thousand. 19 Diuers opinions of Chryste. 20 The confession of the Apostles. 23 The transfiguration of Chryste. 33 Chryste is to be heard. 42 The infirmite is healed. 43 The infidelitie of the Apostles. 45 they aspye who shoulde be greatest. 49 Of one casting out deuyls in Chrystes name. 53 The Samaritanes woulde not receaue Chryste. 54 The disciples desire vengeance, and are of hym reprovied. 57 Of three that woulde folowe Chryste, but after diuers sortes of lohyng backe.

21

Math. x. c.
Mark. vi. b.
and. vi. b.
Luk. vi. c.



Iesus called the twelve together, and gaue the powver and auctoritie ouer al deuils, and that they might heale diseases.

2 And he sent them to preache the kyngdome of God, * and to heale the sick.

3 And he saide vnto the: Take nothing to your iourney, neither staves, nor scrippe, neither bread, neither money, neither

(a) Iesus
this iourne
was faste
but for a spe
Christ woul
that they
shoulde me
haue, & tak
nothing to
their iourne
they myght
be better an
thyng at al
from the bo
suns,

neither haue tibo coates.

4 *And whatsoeuer house ye enter into, there abyde, and thence depart.

5 And whosoever wyl not receaue you, when ye go out of that cite, shake of the very dust from your feete, for a testimo-
nie agaynst them.

6 And they departed, and went through the towne, preaching the Gospell, and healing every where.

7 *And herode the tetrarche heard of all that was done by hym, and doubted, because that it was sayde of some, that Iohn was rylen agayne from death:

8 And of some, that Elias had appeared, and of some, that one of the olde prophetes was rylen agayne.

9 And herode sayde, Iohn haue I beheaded, but who is this of whome I heare such thynges: And he desired to see him.

10 And the apostles returned, & tolde him all that they had done. *And he toke the and went aside into a solitarie place, nye unto the cite that is called Bethsaida.

11 Which whē the people knew, they folloved him: And he receaued them, and spake vnto the of the kingdome of God, & healed the that had nede to be healed.

12 And when the day began to weare away, then came the twelue and sayde vnto hym: Sende the people away, that they may go into the towne and byllages rounde about, and lodge, and get meate: for we are here in a place of wyldernesse.

13 But he said vnto them: Gene ye the to eate. And they said: we haue no mo but fyue loaves and two fysshes, excepte we should go & bye meate for al this people.

14 And they were about fyue thousande men. And he said to his disciples: Cause the to sit downe by fifties in a companie.

15 And they dyd so, and made them all to sit downe.

16 And he toke the fyue loaves and the two fysshes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples to set before the people.

17 And they dyd all eate, and were satisfied. And there was taken vp of that remainned to them, twelue baskettes full of broken meate.

18 *And it came to passe, as he was alone praying, his disciples were with hym, and he asked them, saying: who say the people that I am:

19 They answered and sayde, Iohn

Baptist: some say, Elias: and some say that one of the olde prophetes is rylen.

20 He sayde vnto them: But whom say ye that I am: [Simon] Peter answered, & saide: [Thou art] Christe, *of God. Math. xvi. c. Iohn. vi. g.

21 And he warned & commaunded them, that they should tell no man that thyng,

22 Saying: *The sonne of man must suffer many thynges, and be reprobued of the elders, and of the hye priestes and scribes, and be slayne, and ryle agayne the thirde day. Math. xviii. c. Mark. viii. d. Luk. xvi. c.

23 And he said to the all: If any man wyl come after me, let him denie him selfe, & take vp his crosse dayly, & folowe me.

24 *For whosoever wyl saue his lyfe, shall lose it: But whosoever shall lose his lyfe for my sake, the same shall saue it. Math. xvi. a. Iohn. vi. d. Luk. xvi. g.

25 For what auantagereth it a man yf he wyne the whole worlde, and lose hym selfe, or runne in daunger of hym selfe:

26 For *whosoever shall be ashamed of me, and of my wordes, of hym shall the sonne of man be ashamed, whē he cometh in his maiestie, and in the maiestie of his father, and of the holy angels. Math. x. e. Mark. viii. d. Luk. xii. a.

27 I tell you of a trueth, *there be some standyng here, whiche shall not taste of death, tyl they see the kingdome of God. Math. xvi. d. Mark. viii. c.

28 *And it came to passe, about an eyght dayes after these saynges, he toke Peter, and Iohn, and Iames, and went vp into a mountayne to pray.

29 And as he prayed, the fashion of his countenance was chaunged, & his garment was whyte, and shone.

30 And beholde, there talked with hym two men, which were Moyses & Elias:

31 That appeared in the maiestie, & spake of his departyng, which he shoulde end at Hierusalem.

32 But Peter, and they that were with him, were heauie with sleepe: and whē they awoke, they sawe his maiestie, and two men standyng with hym.

33 And it came to passe, as they departed fro him, Peter said vnto Iesus: Master it is good beyng here for vs, let vs make three tabernacles, one for thee, & one for Moyses, and one for Elias: and wyl not what he sayde. Math. xvii. a. Mark. ix. a.

34 Whyle he thus spake, there came a cloude, and ouershadowed them, & they feared whē they wer come into y cloude.

35 And there came a boyce out of the cloude, saying: *this is my deare sonne, *heare him. ii. Pet. i. d. Mat. xvi. b. Mark. i. b. Luk. i. d. Deu. xvi. c.

The Gospell

36 And as soon as the voyce was past, Jesus was found alone: and they kept it close, and tolde no man in those dayes any of those thynges which they hadde seene.

Mat. xvii. b. Mark. ix. d. 37 *And it came to passe, that on the next day, as they came downe from the hyll, much people met hym.

38 And beholde, a man of the compaignie cried out, saying: Maister, I beseech thee behold my sonne, for he is all I haue:

39 And see, a spirite taketh hym, and suddenly he cryeth, and teareth hym, that he fouleth agayne, & with much payne departeth from him, when he hath rent hym.

Math. xvii. c. Mark. ix. e. 40 *And I besought thy disciples to cast hym out, and they coulde not.

41 Jesus answered, and saide: O faithlesse and crooked nation, how long shall I be with you, and shall suffer you: Wylng thy sonne hyther.

42 As he was yet a comynge, the fiende rent hym, and tare hym: And Jesus rebuked the vnclene spirite, and healed the chyld, and deliuered hym to his father.

Mark. i. c. Luk. xii. d. 43 *And they were all amazed at the mightie powre of God: But whyle they wondered euery one at all thynges which he dyd, he sayde vnto his disciples,

44 Let these saynges syncke downe into your eares: For it wyl come to passe, that the sonne of man shalbe deliuered into the handes of men.

Mat. xvi. c. Mark. viii. d. Luk. ix. c. Luk. ii. g. and. xviii. f. 45 *But they wyl not what that worde meant; and it was hydde from them that they vnderstoode it not: And they feared to aske hym of that saying.

46 Then there arose a disputatiō among them, which of them shoulde be the greatest.

Mat. xviii. a. Mark. ix. e. Luk. xxii. f. 47 When Jesus perceaued the thought of their heartes, he toke a chyld, and set hym harde by hym;

Math. x. d. Luk. x. e. Iohn. xiii. e. 48 And sayde vnto them: Whosoever receaueth this chyld in my name, receaueth me: *And whosoever receaueth me, receaueth hun that sent me. For he that is least among you all, the same shalbe great.

49 And John answered, and sayde: Maister, we saue one castyng out devils in thy name, and we forbad hym, because he foloweth not with vs.

50 And Jesus sayde vnto hym, *Forbyd ye (hym) not: For he that is not against Num. xii. g. vs, is with vs.

51 And it came to passe, when the tyme was come that he shoulde be receaued by, he set his face to go to Hierusalem.

52 And sent messengers before him: And they went, & entred into a towne of the Samaritanes, to make redy for hym.

53 And they woulde not receaue him, because ^(b) his face was as though he woulde go to Hierusalem.

54 When his disciples, James & John, saue this, they sayde: Lord, wylt thou that we commaunde fire to come downe from heauen and consume them, euen as *Elias dyd:

55 Jesus turned about, & rebuked them, saying: We wote not what maner spirite ye are of.

56 For the sonne of man is not come to destroye mens lyues, but to saue them. And they went to another towne.

57 And it came to passe, that as they went walkyng in the way, a certayne man sayde vnto hym: *I wyl folowe thee Lorde whyther so euer thou go.

58 And Jesus sayde vnto hym: Foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man, hath not where to lay his head.

59 And he sayde vnto another, folowe me. And the same sayde: Lorde, suffer me first to go and burie my father.

60 Jesus sayde vnto hym, *Let the dead burie their dead: but go thou & preache the kyngdome of God.

61 And another sayde: Lorde *I wyl folowe thee, but let me first go byd them farewell, ^(c) which are at home at my house.

62 Jesus sayde vnto hym: No man that putteth his hande to the plowe, and loketh backe, is apt to the kyngdome of God.

The. x. Chapter.

1 He sendeth seuentie disciples to preache, geuyng them charge howe to behaue themselves. 13 He threatneth the obstinate and vnthankfull cities. 16 He aduonisheth his disciples of humilitie. 20 wherof we shoulde reioyce. 21 He geueth thanks to his father. 26 He answered the lawyer that tempted hym. 31 who is our neyghbour. 38 Of Martha and Marie.

After these thynges, the Lorde appoynted other seuentie also, and sent them two and two before hym, into euery cite and place, whither he hym selfe woulde come.

Therefore sayde he vnto them: *The harvest is great, but the labourers are fewe. Pray ye therefore the Lorde of the harvest, to sende forth labourers into his harvest.

Go your wayes: *beholde, I sende you forth as lambs among wolves.

Wear no wallet, neither scrippe, nor shoes, & salute no man by the way.

Into whatsoeuer house ye enter, first say, peace be to this house.

And yf the sonne of peace be there, your peace shall rest vpon hym: yf not, it shall turne to you agayne.

And in the same house tary styl, eating and drinking such thynges as they [shall set before you.] For the labourer is worthy of his rewarde. Go not from house to house.

And into whatsoeuer cite ye enter, and they receaue you, cate such thynges as are set before you:

And heale the sicke that are therin, and say vnto them, the kyngdome of God is come nye vpon you.

But into whatsoeuer cite ye enter, & they receaue you not, go your wayes out into the streetes of the same, and saye:

Even the very dust of our cite, which cleaueth on vs, we do wyipe of agaynst you: notwithstanding, be ye sure of this, that the kyngdome of God was come nye vpon you.

I say vnto you, that it shalbe easer in that day for Sodom, then for that cite.

Go vnto thee Chozazin, go vnto thee Bethsaida: For if the miracles had ben done in Tyre and Sidon, whiche haue ben done in you, they had a great while ago repented [of their sinnes] sytting in sackcloth and ashes.

Therefore it shalbe easer for Tyre and Sidon at the iudgement, then for you.

And thou Capernaum, which art exalted to heauen, shalt be thrust downe

to hell.

16 He that heareth you, heareth me, and he that despiseth you, despiseth me: and he that despiseth me, despiseth hym that sent me.

Math. x. b.
John. xiii. c.

17 And the seuentie turned agayne with ioy, saying: Lord, euen the devils are subdued to vs through thy name.

18 And he said vnto them: *I sawe Satan as it had ben lyghtnyng, falling downe from heauen.

Esa. xliii. c.
(c) The power of Satan is beaten downe by meathyns the Gospel.
Actes. 18. b.

19 Beholde, I geue vnto you power to treade on serpentes, and scorpions, and ouer all maner power of the enemye, & nothyng shall hurt you.

20 Nevertheless, in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because your names are written in heauen.

Philippi. 1.
Apo. xvii. b.

21 That same houre reioyced Iesus in the spirite, and sayde: I confesse vnto thee father, Lorde of heauen & earth, that thou hast hyd these thynges from the wise and prudent, and hast opened them vnto babes: Euen so father, for so it pleased thee.

Math. xi. d.

22 All thynges are geuen me of my father. No man knoweth who the sonne is, but the father, and who the father is, but the sonne, and he to whom the sonne wyll shewe hym.

Mat. xvi. d.
and. xviii. d.
Math. xi. d.
John. vii. d.
and. viii. c.

23 And he turned to his disciples, & sayde secretly: *Happy are the eyes which see the thynges that ye see.

Mat. xiii. d.

24 For I tell you, that many prophetes and kynges haue desired to see those thynges whiche ye see, & haue not seene them, and to heare those thynges whiche ye heare, and haue not heard them.

25 And beholde, a certaine lawyer stood by, and tempted him, saying: *Master, what shall I do to inherite eternal lyfe: He sayde vnto hym:

Mat. xxii. d.

26 What is written in the lawe, howe readest thou:

27 And he answered, and saide: *Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, & with all thy strength, and with all thy mynde, and thy neyghbour as thy selfe.

Deut. vi. a.
Mat. xxiii. d.
Mark. xii. c.

28 And he sayde vnto hym, Thou hast answered

The Gospel

Mat. xxiii. c

42 * But wo vnto you pharisees: for ye tithe mint & rue, and al maner hearbes, and passe ouer iudgement, and the loue of God: These ought ye to haue done, and yet not to leaue the other vndone.

Mat. xxiii. c

43 * Wo vnto you pharisees: for ye loue the vppermost seates in þ synagogues, and greetynge in the markettes.

44 Wo vnto you scribes and pharisees, ye hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them.

45 Then answered one of the laywers, and sayde vnto him: Maister, thus say- ing, thou puttest vs to rebuke also.

Esaia. x. c.

Mat. xxiii. b

G

46 And he sayde, * Wo vnto you also ye laywers: for ye lade me with burthens greuous to be borne, and ye your selues touche not þ burthens with one of your fyngers.

Mat. xxiii. d

47 Wo vnto you, * ye buyde the sepulchres of the prophetes, and your fathers kyl- led them.

48 Cruelly, ye beare witnesse that ye a- lowe the dedes of your fathers: for they kylled them, and ye buyde their se-

pulchres.

49 Therfore saide the wisdom of God, * I wyl sende them prophetes and apo- stles, and some of them they shall slaye and persecute:

Mat. xxiii. d

50 That the blood of all the prophetes, which is shedde, from the foundation of the worlde, may be required of this generation;

51 From the blood of * Abel, vnto þ blood of Zacharie, whiche perished betwene the aulter & the temple: Verily I saye vnto you, it shalbe required of this nati- on.

Gen. iii. b. 2. Para. 14. c.

52 Wo vnto you laywers: for ye haue ta- ken away the ^(b) keye of knowledge; ye entred not in your selues, and them that came in, ye forbad.

(b) the pure doctrine, and true word: blaspemyng of the scriptures.

53 When he thus spake vnto them, the laywers & the pharisees began to vrge hym vehemently, and to prouoke hym to speake many thynges.

54 Laying wayte for hym, and sekynge to catche somethyng out of his mouth; wherby they myght accuse hym.

The. xij. Chapter.

1 The leuen of the pharisees is to be auoyded. 5 who is to be feared. 8 To confesse gods name. 9 to denie it. 10 Blasphemie agaynst the spirite. 11 He comforteth the disciples agaynst affliction, 15 and warneth them to beware of couetousnes by the similitude of a ryche man. 20 Agaynst care of earthly thynges. 31 To geue our selues to ryghte- oulnes, almes, watchyng, patience, wisdom, and concord.

A1



And þ meane tyme, whē ther were gathered to- gether an innumerable multitude of people (in- somuch) that they trode one another, he began to saye vnto his disci- ples. First of all, * beware of the leuen of the pharisees, which is hypocrisie.

Math. xvi. a

Mar. viii. b.

Math. x. c.

Mark. iiii. c.

Luk. viii. c.

Math. x. c.

Luk. viii. b.

2 * For there is nothyng couered, that shall not be vncouered, neither hyd, that shall not be knowen.

3 Therfore, whatsoeuer you haue spo- ken in darkenesse, shalbe hearde in the light: and that which ye haue spoken in the care, euen in secrette places, shalbe preached on the toppes ^(a) of the houses.

(a) Openly, that all men may heare. Math. x. b.

4 * And I say vnto you my friends, be not afrayde of them that kyll the body, and after that, haue no more that they can do.

5 But I wyl forewarne you whō you shall feare: Feare hym, which after he

hath killed, hath power to cast into hell, yea I say vnto you, feare hym.

6 Are not fyue sparrowes bought for two farthynges: and not one of them is forgotten before God.

7 Also, eue the very heeres of your head are all numbred. Feare not therfore, ye are more of value the many sparrowes.

8 Also I say vnto you, * who soeuer con- fesseth me before men, hym shall the sonne of man knowe also, before the angels of God.

Math. x. c.

9 But he that denyeth me before men, shalbe denyed before the angels of God.

10 * And who soeuer speaketh a worde a- gaynst the sonne of man, it shalbe for- genen hym: * But vnto hym that blas- phemeth the holy ^(b) ghost, it shall not be forgiuen.

Math. xii. d. Mark. iiii. d. Math. xii. e. Luk. xii. b.

(b) he that shall resist agaynst the word of God, yett possyng of man- here, or agaynst his owne con- science.

11 And when they bryng you vnto the synagogues, and vnto the rulers and of- ficers, take ye no thought, how or what thyng ye shall answer, or what ye shall

shall speake.

12 For the holy ghost shall teache you in the same house what ye ought to say.

13 One of the companie sayde vnto hym: Maister, speake to my brother, that he deuide the inheritaunce with me.

14 And he sayde vnto hym: Man, who made me a iudge or a deuider ouer you?

15 And he sayde vnto them, Take heede & beware of couetousnes: For no mans lyfe standeth in the aboundaunce of the thynges which he possesseth.

16 And he put forth a similitude vnto the, saying: The grounde of a certaine ryche man brought forth plentifull frutes.

17 And he thought within him selfe, saying, what shall I do, because I haue no roolme where to bestow my frutes:

18 And he sayde, this wyll I do, I wyll destroy my barnes, and buylde greater, and therin wyll I gather all my frutes and my goodes.

19 And I wyll saye to my soule: Soule, ^{uic} thou hast much goods layed by ^[in store] for many yeres, take thyne ease, eate, drynke, and be mery.

^{uic} 20 But God sayde vnto hym: ^{ph} Thou foole, this nyght wyll they fetch awaye thy soule againe fro thee: Then whose shall those thynges be, which thou hast pouldred?

21 So is he that gathereth riches to him selfe, and is not ryche towardes God.

^{uic} 22 And he spake vnto his disciples: Therfore I say vnto you, ^{uic} take no thought for your lyfe, what ye shall eate, neither for the body what ye shall put on.

23 The lyfe is moze then meate, and the body is moze then rayment.

24 Consider the Ravens, for they neither sowe nor reape, whiche neither haue storehouse nor barne, and God feedeth them: Howe much moze are ye better then ^[fethered] fowles:

^{uic} 25 Which of you, with takynge thought, can adde to his stature one cubite:

26 If ye then be not able to do that thing which is least: why take ye thought for the remnaunt?

27 Consider the Lylies how they growe, they labour not, they spinne not: and yet I say vnto you, that Solomon in al his royaltie was not clothed lyke one of these.

28 If God so clothe the grasse, whiche is to daye in the fiede, and to morowe is

cast into the furnasse, howe much moze wyll he clothe you, & ye of litle fayth:

29 And aske not ye what ye shall eate, or what ye shall drynke, neither be ye of doubtfull mynde:

30 For all suche thynges do the ^[Heathen] people of the worlde seke for: and your father knoweth that ye haue neede of these thynges.

31 But rather ^{*}seke ye after [†]kyngdome Math. vi. e. of God, and all these thynges shalbe ministred vnto you. ^{i. Tim. vi. b. Eccl. xxx. b. Pro. xiii. a.}

32 Feare not litle flocke, for it is your fathers pleasure to geue you a kyngdome.

33 ^{*}Sell that ye haue, and geue almes: ^{Math. xix. c. Mark. x. c.} and prepare you bagges whiche wane not olde, euen a treasure that fayleth not in heauen, where no thiefe cometh, neither moth corrupteth.

34 For where your treasure is, there wyll your hearte be also.

35 ^{*}Let your loynes be girded about, and [†]your lychtes brennyng, ^{Eph. vi. e. i. Peter. i. c.}

36 And ye your selues like vnto men, that wayte for their Lorde, when he wyll retorne from the weddyng, that when he cometh, and knocketh, they maye open vnto hym immediatly.

37 happy are those seruantes, who the Lorde, when he cometh, shall fynde wakynge. Verily I say vnto you, that he shall gird him selfe, and make them to syt downe to meate, and wyll come forth, and minister vnto them.

38 And yf he come in the seconde watche, yea if he come in the thirde watche, and fynde them so, happye are those seruantes.

39 This vnderstande, that yf the good man of the house knew what houre the thiefe woulde come, he woulde surely watche, and not suffer his house to be dygged throughe.

40 ^{*}Be ye therfore redy also, for [†]some of man wyll come at an houre when ye thynke not. ^{Math. 14. d. Mark. xiii. d.}

41 Then Peter saide vnto him: ^{*}Maister, ^{Math. 14. d. Mark. xiii. c.} tellest thou this similitude vnto vs, or to all ^[men:]

42 And the Lorde saide: waho is a saythfull and wyse steward, whom his lorde shall make ruler ouer his housholde, to geue them their portion of meate in due season:

43 ^{*}happye is that seruant, whom his lorde when he cometh, shall fynde so doynge. ^{Apoc. xvi. e.}

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¶ 44 Of a tructh I saye vnto you, that he wyll make hym ruler ouer all that he hath.

Math. 14. d. 45 But & yf that seruaunt say in his heart, *my lord wyll deferre his comyng, and shall begyn to snype the seruauntes and maydens, and to eate and drynke, and to be drunken,

46 The Lord of that seruaunt wyll come in a day when he thynketh not, and at an houre when he is not ware, and wyll helpe hym in peeces, and geue hym his portyon with the vnbeleuers.

Licob. iiii. d. 47 *And the seruaunt that knele his maisters wyll, and prepared not hym selfe, neither dyd accordyng to his wyll, shalbe beaten with many stryppes.

(c) Ignorance vyll not excuse. 48 But he that knele not, ^(c) and did commit thynges worthy of stryppes, shalbe beaten with fewe stryppes. For vnto whosoouer much is geuen, of hym shalbe much required: and to whom men haue committed much, of hym wyl they aske the more.

(c) That is, the Gospell, which is as a cheuinc free, and maketh a change of thynges, thow euer all the world. 49 I am come to sende fire ^(c) on þe earth, and what is my desire, ^(c) but that it be alreedy kindled:

50 Forwithstandyng, I must be baptized with a baptisme, ^(c) and howe am I payned tyll it be ended:

51 *Suppose ye that I am come to sende peace on earth: I tell you naye, ^(c) but rather deuision.

(c) The figge readye, O yf it be already kindled

¶ The. xiiij. Chapter.

1 Of the Galileans, 4 and those that were oppressed at Siloe. 6 Of the figge tree that bare no fruite. 11 The woman haupng a spirite of infirmittie healed. 15 The ble of the Sabbath. 18 He declareth by diuers similitudes what the kyngdome of God is. 24 fewe enter into the kyngdome of Chryste. 32 He reproveth Herode and Hierusalem.

A I



(a) Pilate murdered them, as they were sacrificyng.

Act. v. f.

2 And Iesus answered, and sayde vnto them: Suppose ye that these *Galileans, were greater sinners then all the others Galileans, because they suffered such punishment:

3 I tell you naye: but except ye repent, ye shall all lyke wyse peryshe.

(c) Whiche was the goodde by the figge-ponne: euer placed in Hierusalem.

4 Of those eyghtene vpon whiche the tolve in ^(c) Siloe fell, and slewe them, thynke ye that they were sinners about

52 For fro hencefoorth there shalbe fyue & in one house deuided, thre against two, and two against thre.

53 The father shalbe deuided against the sonne, and the sonne against the father: The mother agaynst the daughter, and the daughter agaynst the mother: The mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe.

54 He sayde also to the people: *When ye see a cloude rise out of the west, straightway ye say there cometh a showre, and so it is. **Math. xvi.**

55 And when ye see the south wynd blow, ye say it wyll be hotte, and it cometh to passe.

56 Ye hypocrites, ye can discerne the outward appareance of the skaye, and of the earth: but howe is it that ye cannot discerne this tyme:

57 Yea, and why iudge ye not of your selues what is ryght:

58 *When thou goest with thine aduersarie to the ruler, as thou art in the waye, geue diligence that thou mayest be deliuered from hym, lest he bryng thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler caste thee into prison. **Math. v. d. Prou. xxv.**

59 I tel thee, thou shalt not depart thence, tyll thou haue made good the vtmost mite.

all men that dwelt in Hierusalem:

5 I tell you naye: but except ye repent, ye shall all lyke wyse peryshe.

6 & He tolde also this similitude. A cer- **Math. xxi.** taine man had a *figge tree planted in his vineyarde, and he came, and sought fruite thereon, and founde none.

7 Then sayde he to the dresser of his vineyarde: Beholde, this thre yere I haue comie & sought fruite in this figge tree, and finde none: cut it downe, why cumbereth it the grounde:

8 And he answered, & sayde vnto him: Lorde, let it alone this yere also, tyll I dygge rounde about it, & dongue it.

9 And yf it beare fruite [thou mayest] let it alone: and yf it beare not then, after that

that shalt thou cut it downe.

10 And he taught in one of their synagogues on the Sabbath dayes.

11 And beholde, there was a woman, which had a spirite of infirmitie eyghtene yeres, and was bowed together, and coulde in no wyse lyft vp her head.

12 When Iesus sawe her, he called her to hym, and sayde vnto her: woman, thou art loosed from thy disease.

13 And he layde his handes on her, and immediatly, she was made strayght, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Iesus had healed on the Sabbath day, & sayde vnto the people: There are sixe dayes, in which men ought to worke, in them therfore come, that ye may be healed, and not on the Sabbath day.

15 But the Lorde answered hym, and sayde: Thou hypocrite, doth not eche one of you on the Sabbath day, * loose his oxe or his asse from the stable, and leade hym to the water?

16 And ought not this daughter of Abraham, whom Satan hath bounde, lo eyghtene yeres, be loosed from this bonde on the Sabbath day?

17 And when he sayde these thynges, all his aduersaries were ashamed, and all the people reioyced on all the excellent deedes that were done by hym.

18 Then sayde he: what is the kyngdome of God lyke: or whereto shall I compare it?

19 *It is like a grayne of mustarde seede, whiche a man toke & sowd in his garden: and it grewe, and waxed a great tree, and the fowles of the ayre made nestes in the braunches of it.

20 And agayne he sayde: wherunto shall I lyken the kyngdome of God?

21 *It is lyke leuen, which a woman toke, and hyd in thre peckes of meale, tyll all was leuened.

22 And he went through all cities and townes, teaching, and iourneying towards Hierusalem.

23 Then sayde one vnto hym: Lorde, are there fewe that be saued: And he sayde vnto them:

24 Strype ^(c) to * enter in at the strypte gate: for many I say vnto you, wyll seke to enter in, and shall not be able.

Math. vii. b.
(c) we muste
endeuour to
cut off all in-
conuenientes
let vs.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begyn to stande without, & to knocke at the doore, saying, Lorde, Lorde, open vnto vs: and he shall aunswere, and say vnto you, I knowe you not whence ye are.

26 Then shall ye begyn to say: we haue eaten and dronken in thy presence, and thou hast taught in our streates.

27 And he shall say, I tell you, I knowe you not, whence ye are: depart from me all ye that worke iniquitie.

28 There shalbe weeping & gnashyng of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophetes, in the kyngdome of God, and ye your selues thrust out.

29 *And they ^(b) shall come from the east and from the west, and from the north, and from the south, and shall sit downe in the kyngdome of God.

Math. viii. b
(b) The Gen-
tiles, which
then were
straungers.

30 And beholde, * there are last, which shalbe ^(c) first: And there are first, which shalbe ^(d) last.

Math. xix. d
(c) That is,
the Gentiles,
which helpe
the Gospel,
that were cal-
led after the
Lawe.

31 The same day, came there certaine of the pharisees, and sayde vnto hym: Get thee out, and depart hence, for Herode wyll kyll thee.

(d) the ieru-
salmes which
though they
had the lawe,
yet re-
fusynge the
Gospel, are
cast out.

32 And he sayde vnto them: Go ye, and tell that foxe, beholde, I cast out deuyls, & heale the people to day & to morowe, and the thirde day I shalbe perfected.

33 Reuerthelesse, I must walke to day and to morowe, and the day folowynge: For it can not be, that a prophete perishe any other where, saue at Hierusalem.

Mat. xxiii. d

34 *O Hierusalem, Hierusalem, which kyllest prophetes, and stonest them that are sent vnto thee, howe often woulde I haue gathered thy children together, as a heime doth gather her young br- der her wynges, and ye woulde not:

35 Beholde, your ^(e) house is left vnto you desolate. Verily I say to you, ye shall not see me, vntyll the tyme come that ye shall say, * Blessed is he that cometh in the name of the Lorde.

(e) That is,
the temple &
Hierusalem
should be
desolate.

Math. xxi. b

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The .xiii. Chapter.

C Christe eateth with the pharisee. 4 Healeth the dropie on the Sabbath. 8 Teacheth humilitie. 12 To feast the poore. 15 Of the great Supper. 28 He warneth those that will folowe hym, to make their accomptes befoze, by the parable of the tower. 34 The salt of the earth.

A¹



And it came to passe, that he went into the house of one of þe chiefe pharisees, to eate bread on the Sabbath day, & they watched hym.

2 And beholde, there was a certayne man befoze hym, which had the dropie.

3 And Iesus answered, and spake vnto the lawyers & pharisees, saying: * Is it lawfull to heale on the Sabbath day:

4 And they helde their peace. And he toke hym, & healed him, and let him go,

5 And answered them, saying: whether of you shal haue* an asse or an ore fallen into a pyt, and wyl not straghtaway pull hym out, on the Sabbath day:

6 And they coulde not aunswere hym agayne to these thynges.

7 He put forth also a similitude to the ghe... 3, When he marked howe they cho... out the chiefe rollmes, and sayde vnto them:

8 If thou art bydden of any man to a wedding, syt not downe in the hyest rollme: lest a more honourable man then thou, be bydden of hym,

9 And he, that bad hym and thee, come, and say to thee, geue this man rollme: & thou then begyn with shame, to take the lowest rollme.

10 But when thou art bydden, go and syt in the lowest rollme, that when he that bad thee cometh, he may say vnto thee, * friende syt vpon hyer: Then shalt thou haue worshyppe in the presence of them that syt at meate with thee.

Prou. xxv. a

C

Mat. xxiii. b
Luk. xvi. c

11 * For whosoever exalteth hym selfe, shalbe brought lowe: And he that humblyeth hym selfe, shalbe exalted.

12 Then sayde he also to hym that bad hym [to meate:] When thou makest a dinner or a supper, call not thy frendes, nor thy brethren, neither thy kynsmen, nor thy vyche neyghbours, lest they also byd thee agayne, and a recompence be made thee.

13 But when thou makest a feast, call the poore, the feeble, the lame, & the blynde,

14 And thou shalt be happy, for they can

not recompence thee: For thou shalt be recompenced at the resurrection of the iust [men.]

15 When one of them, that sate at meate also, hearde these thynges, he sayde vnto hym: Happy is he that eateth bread in the kyngdome of God.

16 Then sayde he vnto hym. * A certayne man ordeyned a great supper, and

Mat. xxii. a
Apoc. xxi. b

17 And sent his seruaunt at supper tyme, to say to them that were bydden, come, for all thynges are now redy.

18 And they all at once began to make excuse. The first sayde vnto hym: I haue bought a farme, & I must needs go & see it, I pray thee haue me excused.

19 And another sayde: I haue bought five yoke of oxen, and I go to proue them, I pray thee haue me excused.

20 And another sayde: I haue maryed a wyfe, and therfore I can not come.

21 And the seruaunt returned, & shewed his maister these thynges. Then was the good man of the house displeased, & sayde to his seruaunt: Go out quickly into the hode strectes and lanes of the cite, and byng in hyther the poore, and the feeble, and the halt, and the blynde.

22 And the seruaunt sayde: Lorde, it is done as thou hast commaunded, and yet there is rollme.

23 And the Lorde sayde to the seruaunt: Go out into the hye wayes & hedges, and * (a) compell them to come in, that my house may be fylled.

Gen. xix. a
(a) By the power of Gods word

24 For I say vnto you, that none of those men which were bydden, shall taste of my supper.

25 There went a great companie with hym: and he returned, and sayde vnto them,

26 * If any man come to me, and hate (b) not his father and mother, and wyfe, and chyldren, and brethren, and sisters, yea, and his owne lyfe also, he can not be my discipule.

Math. x. d
Luk. ix. c
(b) we must call away affection and desire that cleaveth vs from this

27 And whosoever doth not beare his crosse, and come after me, can not be my discipule.

28 For which of you, disposed to buyloe a towre,

a tobye, sitteth not downe before, and counteth the cost, whether he haue sufficient to perfourne it:

29 Lest after he hath layde the foundation, and is not able to perfourne it, all that beholde it, begyn to mocke hym,

30 Saying: this man began to buylde, and was not able to make an ende:

31 ¶ What kynge, goyng to make battell agaynst another kynge, sitteth not downe first, and casteth in his mynde, whether he be able with ten thousande, to meete hym, that commeth agaynst hym with

twentie thousande:

32 Or els, whyle the other is yet a great way of, he sendeth an imbassage, and desireth conditions of peace.

33 So lyke wyse, whosoener he be of you, that forsaketh not all that he hath, he can not be my disciple.

34 *Salt is good, but if y salt haue lost the saltnes, what shalbe seasoned therewith: Math. v. d.
Mark. ix. g.

35 It is neither good for the lande, nor yet for the dounghyll: but men cast it out [at the doores.] He that hath eares to heare, let hym heare.

¶ The .xv. Chapter.

¶ The pharisees murmure because Christe receaueth sinners. ¶ The great mercie of God is set forth in the parable of the lost sheepe, and of the peece of siluer lost, and of the prodigall sonne.

¶ **W**hen resorted vnto hym all the publicanes and sinners, for to heare hym.

2 And the pharisees & scribes murmured, saying: he receaueth sinners, and eateth with them.

3 But he put forth this parable vnto them, saying:

4 *What man of you, hauyng an hundred sheepe, if he loose one of them, doth not leaue ninetie and nine in the wilderness, and go after that which is lost, vntyll he fynde it:

5 And when he hath founde it, he layeth it on his shoulders with ioy:

6 And as soone as he cometh home, he calleth together his louers and neyghbours, saying vnto them: Reioyce with me, for I haue founde my sheepe which was lost.

7 I say vnto you, that lyke wyse ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which neede no repentance.

8 Either what woman, hauyng tenne pecces of siluer, if she loose one, doth not lyght a candle, and swepe the house, and seke diligently tyll she fynde it:

9 And when she hath founde it, she calleth her louers & her neyghbours together, saying: Reioyce with me, for I haue founde the peece which I had lost.

10 Lyke wyse I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that *repenteth.

11 And he sayde. A certayne man had two sonnes:

12 And the younger of them sayde to his father: father, geue me the portion of the goodes, that to me belongeth. And he deuided vnto them his substance.

13 And not long after, when the younger sonne had gathered all that he had together, he toke his iourney into a farre countrey, and *there wasted his goodes with riotous luyng. Pro. xxix. a

14 And when he had spent all, there arose a great dearth in all that lande, and he began to lacke.

15 And he ioyned hym selfe to a citizen of that countrey: and he sent hym to his farme, to feede swyne.

16 And he woude fayne haue fylled his belly with the coddies that the swyne dyd eate: and no man gaue vnto hym.

17 Then he came to hym selfe, and sayde: howe many hyred seruauntes at my fathers house haue bread inough, and I perishe with hunger:

18 I wyll aryse, and go to my father, and wyll say vnto hym: Father, I haue sinned agaynst heauen, and before thee,

19 And am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes.

20 And he arose, and came to his father. Iob. xiii. c.
Psa. xxxii. a
*But when he was yet a great way of, his father sawe him, & had compassion, and ranne, and fell on his necke, and kissed hym.

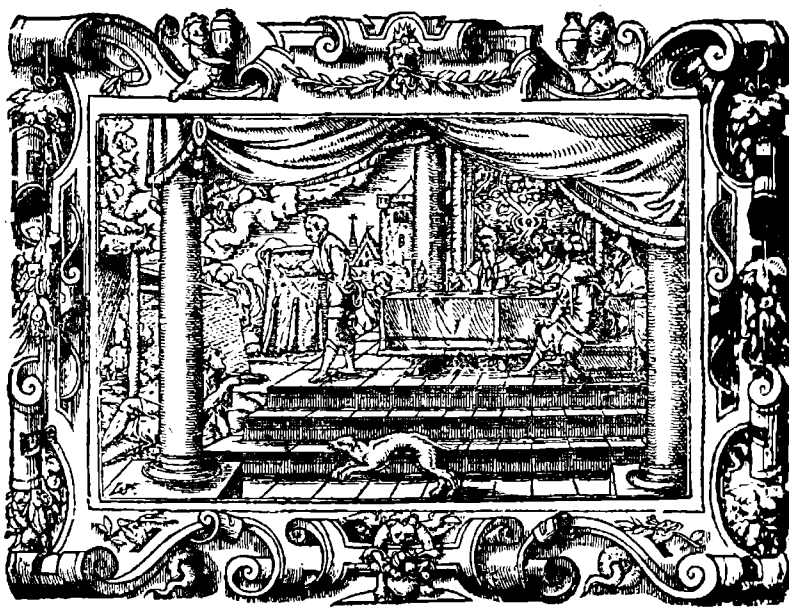
21 And the sonne sayde vnto him: Father, I haue sinned agaynst heauen, and in thy syght, and am no more worthy to be called

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- called thy sonne.
 ¶ 22 But the father saide to his seruantes:
 bryng forth the best garment, and put
 it on hym, and put a tynge on his hande,
 and shoes on his feete :
 23 And bryng [brother] that fat calfe, and
 kyll it, and let vs eate and be mery :
 24 For this my sonne was dead, and is
 aline agayne, he was lost, and is founde.
 And they began to be mery.
 25 The elder brother was in the field :
 and when he came and drew nye to the
 house, he hearde minstrelsie & dauncing,
 26 And called one of his seruantes, and
 asked, what those thynges meant.
 27 And he sayde vnto hym: thy brother
 is come, and thy father hath kylled the
 fat calfe, because he hath receaued hym
 safe and founde.
 28 And he was angry, and woulde not

- go in: Therfore came his father out, &
 and entreated hym.
 29 He answered and sayde to his father:
 Lo, these many yeres haue I done thee
 seruite, neither brake I at any tyme thy
 commaundement, and yet thou neuer
 gauest me a kydde to make mery with
 my frendes :
 30 But as soone as this thy sonne was
 come, which hath deuoured thy goodes &
 with harlottes, thou hast for his plea-
 sure kylled that fat calfe.
 31 And he sayde vnto hym: Sonne, thou
 art euer with me, and all that I haue,
 is thine,
 32 It was nicete that we shoulde make
 mery and be glad: for this thy brother
 was dead, and is aloue agayne: and
 was lost, and is founde. ¶

¶ The. xvj. Chapter.



¶ 1 Christe exhorteth to liberalitie, by the example of the steward. 10 who is a faithfull
 steward. 13 No man can serue two maisters. 14 He reproceth the hypocrite of those
 that iustifie them selues before men. 15 The ende and force of the lawe. 18 The state of
 marriage. 19 Of the riche glutton, & Lazarus. 20 Apples & the prophetes to be hearde.

- ¶ 1 And he sayde also vn-
 to his disciples. There
 was a certayne riche
 man, which had a ste-
 warde, and the same
 was accused vnto hym
 that he had wasted
 his goodes.

- 2 And he called hym, and sayde vnto
 hym: holwe is it, that I heare this of
 thee: Geue accomptes of thy steward-
 shyppe, for thou mayest be no longer
 steward.
 3 The steward sayde within hymselfe:
 what shall I do, for my maister taketh
 away from me the stewardshyppe: I
 can

can not digge, & to begge I am ashamed.

4 I wote what to do, that when I am put out of the stewardshippe, they may receaue me into their houses.

5 So, whē he had called all his maisters detters together, he sayde vnto the first: holue muche owest thou vnto my maister:

6 And he sayde, an hundreth measures of oyle. And he sayde vnto hym: Take thy byll, and fyr downe quickly, and write fiftie.

7 Then sayde he to another: holue much owest thou: And he sayde, an hundreth measures of wheate. He sayde vnto hym: Take thy byll, and write fourescore.

8 And the Lord commended^(a) the vniuste steward, because he had done wisely. For the chyldren of this worlde are in their nation, wiser then the chyldren of lyght.

9 And I saye vnto you, make you^(b) friends of the vnrighteous^(c) Hannio, that when ye shall haue neede, they may receaue you into euerlastyng^(d) habitacions.

10 He that is faythfull in that which is least, is faythfull also in much. And he that is vnrighteous in the least, is vnrighteous also in much.

11 So then, yf ye haue not ben faythfull in the vnryghteous Hannion, who shall trust you in the true treasure:

12 And yf ye haue not ben faythfull in another mans businesse, who shall geue you that which is your owne:

13 No man can serue tibo maisters: For either he shall hate the one, and loue the other: or els, he shall leane to the one, and despise the other. We can not serue God, and Hannion.

14 All these thynges heard the pharisees also, which were couetous, and they mocked hym.

15 And he sayde vnto them, We are they which iustifie your selues before men: but God knoweth your heartes. For that which is hyghly esteemed among men, is abhominable in the syght of God.

16 The lawe & the prophetes^(e) raigned vntyll John, and sence that tyme, the kyngdome of God is preached, & euery man stryuetly to go in.

17 *Easpe is it for heauen and earth to perishe, the one title of the lawe to faile.

Esaia. xlii.
Math. v. c.

18 *Whosoeuer forsaketh his wyfe, and marieth another, committeth adulterie. And he that marieth her that is deuorced from her husbände, committeth adulterie [also.]

Math. xix. a
Mark. x. b.

19 Ther was a certaine riche man, which was clothed in purple & fine whyte, and fared very deliciously euery day.

20 And there was a certayne begger, named Lazarus, which was layde at his gate full of sores:

21 And desiring to be refreshed with the crumbe which fell from y^e riche mans boorde [And no man gaue vnto hym]: but the dogges came and licked his sores.

22 And it came to passe, that the begger dyed, and was carryed by the Angels into^(f) Abrahamis bolome. The riche man also dyed, and was buryed.

(f) the kingdome of heauen.

23 And beyng in hell in tormentes, he lyst by his eyes, and sawe Abraham a farre ff of, and Lazarus in his bolome,

24 And he cryed and sayde: father Abraham, haue mercie on me, and sende Lazarus that he may dippe the tippe of his synger in water, and coole my tongue: for I am tormented in this flambe.

25 But Abraham sayde: Sonne, *remember that thou in thy lyfe tyme, receauedst thy pleasure, and lykelysse Lazarus paynes: But nowe is he comforted, and thou art tormented.

Galat. vi. a.

26 Beyond all this, betweene vs & you there is a great gulfe set, so that they which woulde go from hence to you, can not, neither may come from thence to vs.

27 Then he sayde: I pray thee therefore G father, sende hym to my fathers house.

28 For I haue syue brethzen, that he may witnesse vnto them, lest they also come into this place of torment.

29 Abraham sayde vnto hym: they haue Moyses and the prophetes, let them heare them.

30 And he sayde, nay father Abraham: but yf one come vnto them from the dead, they wyll repent.

31 He sayde vnto hym: If they heare not Moyses & the prophetes, neither wyll they beleue, though one rose from death agayne.

(f) we must fele for trust in Gods word, & not of the dead.

The .xvij. Chapter.

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Mat.xviii.a.
Mark.ix.f.

2

(a) To gene
ocensio wher
by onp do
turne from
God, or his
woyde.
Mat.xviii.c.
Leuit.xix.d
Eccl.ix.b.

(b) That is, often or many times.

5

Mat. xvii. d.
and xxi. c.

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8

3

I

I

28 Lykelwyse also as it was in the dayes
of Lot: they dyd eate, they dranke, they
bought

bought, they solde, they planted, they buylded:

29 But enen the samie day that Lot went out of Sodom, it rayned fire and brimstone from heauen, * and destroyed them all.

30 Enen thus shall it be, in the day when the sonne of man shall be reuealed.

31 * At that day, he which is on the house [top,] and his stuffe in the house, let him not comie downe to take it out: And let not him that is in the fiede, turne backe agayne lyke wyse, to the thynges that he left behynde.

32 * Remember lottes wyse.

33 * Whosoever wyll go about to saue his

lyfe, shall loose it: and whosoever shall loose his lyfe, shall quicken it.

34 I tell you, in that nyght there shall be two in one bed, the one shall be receaued, the other shall be forsaken.

35 * Two [women] shall be gryndyng together: the one shall be receaued, and the other forsaken.

36 Two [men] shall be in the fiede: the one shall be receaued, & the other forsake.

37 And they answered, and sayde vnto hym: where Lorde: he sayde vnto the: whersoever the body shall be, thither wyll also the Eagles be gathered together.

(g) That is, the fortyfall that beloueth the Gospell, will repaire vnto hym as rounng birds to the carian.

¶ The. xviij. Chapter.

¶ Christe teacheth to continue in prayer, by the example of the wicked Iudge and the widdowe. 10 The prayers of the pharisee and the publicane. 16 Go chyldren belongeth the kyngdome of God. 18 Of the way to saluation, 20 and what thynges hynder the reward promited to his seruantes. 31 He foretelleth his death. 35 He restored a blynd man to his syght.



And he put forth a parable vnto them, to this ende that me ought alwayes to pray, & not to be weery.

Saying: There was in a certayne citie, a iudge, whi-

che feared not God, neither regarded man.

3 And there was a certayne widdowe in the same citie, and she came vnto him, saying: Auenge me of mine aduersarie.

4 And he woulde not for a while. But afterwarde he sayde within hym selfe: Though I feare not God, nor care for man,

5 Yet because this widdowe [much] troubleth me, I wyll auenge her: lest she come at the last, & make me weery.

6 And the Lorde sayde: heare what the vnyghteous iudge sayeth.

7 And shall not God auenge his elect, which crye day and nyght vnto hym: yea, though he deferre them;

8 I tell you he wyll auenge them, and that quickly. ¶ Nevertheless when the sonne of man cometh, shall he fynde sayth on the earth:

9 And he tolde this parable vnto certayne which trusted in them selues, that they were perfect, and despised other.

10 Two men went by into the temple to pray: the one a pharisee, and the other a publicane.

11 The pharisee stood and prayed thus with hym selfe: God, I thanke thee, that I am not as other men are, extortors, briuall, adulterers, or as this publicane:

12 I fast twise in the weeke, * I geue tithe of all that I possesse.

13 And the publicane standyng a farrre of, woulde not lyft vp his eyes to heauen, but smote vpon his brest, saying: God be mercifull to me a sinner.

14 I tell you, this man departed [home] to his house iustified, rather then the other. * For euery one that exalteth hym selfe, shall be brought lowe: And he that humbleth hym selfe, shall be exalted.

15 * They brought vnto him also [infantes] that he should touch them: which, when his disciples sawe it, they rebuked the.

16 But Iesus, when he had called them vnto hym, saide, Suffer chyldre to come vnto me, and forbyd them not: For of such is the kyngdome of God.

17 Verily I say vnto you: whosoever receaueth not the kyngdome of God, as a chylde, shall not enter therein.

18 * And a certayne ruler asked hym, saying: Good maister, what ought I to do, to possesse eternall lyfe:

19 Iesus sayde vnto hym: why callest thou

Deut. xvi. Eccl. vii. a.

Math. 23. Luk. xii. c.

(c) The word signifieth, suckyng babes.

(d) That is, those that care the babes.

(e) Both Infantes in age, and also in simplicitie & playnesse.

(f) Saying as of malice and vyce. Mat. xviii. a. Mar. x. b. Mat. xix. b.

The Gospell

thou art good: None is good, save God only.

20 Thou knowest the commaundementes: * Thou shalt not commit adulterie, thou shalt not kyll, thou shalt not steale, thou shalt not beare false witnesse, honour thy father and thy mother.

Exod.xx.c.
Math.v.c.
Deut.v.b.

21 And he sayde: all these haue I kept from my yowth vp.

22 when Iesus hearde that, he sayde vnto hym: Yet lackest thou one thyng.

Mat.xix.c.
Mark.x.c.

* Sell all that thou hast, and distribute vnto the poore, & thou shalt haue treasure in heauen, and come, folowe me.

23 When he hearde this, he was very sorowful, for he was very riche.

24 When Iesus saide that he was sorowful, he sayde: * With what difficultie shall they that haue money, enter into the kyngdome of God?

Math.xix.c.
Mark.x.c.

25 For it is easier for a camel to go through a needles eye, then for a riche man to enter into the kyngdome of God.

26 And they that hearde it, sayde: And who can then be saued?

Zach.viii.b.

27 And he sayde: * The thynges which are impossible with men, are possible with God.

28 Then Peter sayde: * Lo, we haue forsaken all, and folowed thee.

Math.xix.c.
Mark.viii.b.

29 He sayde vnto them. Verily I say vnto you: there is no man that hath forsaken house, either father, or mother, either brethren, or wyfe, or chyldren, for the kyngdome of Gods sake.

30 which shall not receaue much more in this worlde, and in the worlde to come, lyfe euerlastyng.

31 & Iesus toke vnto hym the ouelue,

and sayde vnto them: * Beholde, we go vp to Hierusalem, and all thynges that be fulfilled to the sonne of man, that are written by the prophetes.

Mat.xviii.
Mark.viii.
Luk.ix.c.
and.xviii.c.

32 For he shalbe deliuered vnto the gentiles, and shalbe mocked, and spitefully entreated, and spitted on:

33 And when they haue scourged hym, they wyll put hym to deach. * And the thyrde day he shall aryse agayne.

Mat.xviii.
and.xviii.b.
Mark.viii.c.
Luk.ix.c.
and.ix.c.

34 And they vnderstoode none of all these thynges. And this saying was hyd from them, so that they perceaued not the thynges which were spoken.

35 * And it came to passe, that as he was come neare vnto Hierico, a certayne blynde man sate by the wayes syde, beggyng.

Math.xix.
Mark.x.c.

36 And when he hearde the people passe by, he asked what it meant.

37 And they sayde vnto hym, that Iesus of Nazareth passed by.

38 And he cryed, saying: Iesu thou sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked hym, that he shoulde holde his peace: But he cryed so much the more, * Thou sonne of Dauid, haue mercie on me.

Mark.xg.

40 And Iesus stoode still, & commaunded hym to be brought vnto hym. And when he was come neare, he asked hym,

41 Saying: what wilt thou that I do vnto thee? And he saide: Lorde, that I may receaue my syght.

42 And Iesus sayde vnto hym: receaue thy syght, thy fayth hath saued thee:

43 And immediatly he receaued his sight, and folowed hym, prayfying God: And all the people, when they saide (it,) gaue prayse vnto God. **A**

¶ The .xix. Chapter.

¶ Of Zacheus. 1. The ten peeces of money deliuered to the seruantes. 28 Christ rydeth into Hierusalem, & weeping ouer it, forsooth the destruction thereof. 45 He casteth byers and sellers out of the Temple.

A



And he entred in, and went through Hierico. And beholde, there was a man named Zacheus, which was the chiefe among the publicanes, and was

riche (also):

3 And he sought [meanes] to see Iesus, what he shoulde be, & coulde not for the

pleasse, because he was litle of stature.

4 And he ran before, and clymed vp into a wyde fygge tree, to see hym: for he was to come that way.

5 And when Iesus came to the place, he looked vp and saide hym, and sayde vnto hym: Zachae, come downe at once, for to day I must abyde at thy house.

Act.xviii.

6 And he came downe hastily, and receaued hym ioyfully.

And

7 And when they all saw it, they murmured, saying that he was gone in to tary with a man that is a synner.

8 And Zachy stode forth, and sayde vnto the Lorde: Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue taken from any man by forged cauillation, I restore him foure folde.

9 Iesus sayde vnto hym: This daye is saluation come to this^(a) house, because that he also is become the childe of^(b) Abraham.

10 For the sonne of man is come to seke, and to saue that which was lost.

11 And as they hearde these thynges, he added & spake a parable, because he was nye to Iherusalem, & because they thought that the kingdome of God should shortly appeare.

12 He sayde therfore: A certayne noble man went into a farre countrey, to receaue for hym selfe a kyngdome, and to come agayne.

13 And he called his ten seruantes, & deliuered the ten peeces of money, saying vnto them, Occupie^(c) tyl I come.

14 But his citezens hated hym, and sent a message after hym, saying: We wyll not haue this man to raigne ouer vs.

15 And it came to passe, that whē he had receaued his kyngdome and returned, he commaunded these seruantes to be called vnto him, to whom he had geuen the money, to wyt holwe nuiche euery man had done in occupying.

16 Then came the first, saying: Lorde thy peere hath gayned ten peeces.

17 And he sayde vnto hym: Well thou good seruant, because thou hast ben faythfull in a very litle thing, haue thou authoritie ouer ten cities.

18 And the seconde came, saying: Thy peere hath encreased fife peeces.

19 And to the same he sayde, be thou also ruler ouer fyue cities.

20 And another came, saying: Lorde beholde here is thy peere, whiche I haue layed vp in a napkin.

21 For I feared thee, because thou art a strypte man: Thou takest vp that thou laydest not downe, & reapest that thou dyddest not sow.

22 He sayth vnto hym: Of thyne owne mouth wyll I iudge thee, thou cupill seruant. Knewest thou that I am a straite man, taking vp that I layed not

downe, & reappyn that I dyd not sowe: And wherfore gauest not thou my money into the banke, and at my comynge I myght haue required myne owne with vaintage?

24 And he sayde vnto them that stode by: Take from hym that peere, and geue it to hym that hath ten peeces.

25 And they sayde vnto hym: Lorde he hath ten peeces.

26 For I say vnto you, that vnto euery one which hath, shalbe geuen: and fro hym that hath not, shalbe taken away euen that he hath.

27 Moreover, those mine enemies, which I woulde not that I shoulde raigne ouer the, bring hyther, & slea them before me.

28 And when he hadde thus spoken, he went forth before, ascending vp to Iherusalem.

29 And it came to passe, when he was come nye to Bethphage & Bethanie, besides the mount which is called Oliuet, he sent two of his disciples,

30 Saying: Go ye into the tolbne which is ouer agaynst you, into the whiche, as soone as ye are come, ye shall fynde a coult tyed, wheron yet neuer man late: loose hym, and bring hym hyther.

31 And yf any man aske you, why do ye loose hym, thus shall ye say vnto hym: because the Lorde hath neede of hym.

32 They that were sent, went their way, & founde euen as he had said vnto them.

33 And as they were a loosynge the coult, the owners thereof said vnto them, why loose ye the coult?

34 And they sayde: For the Lorde hath neede of hym.

35 And they brought hym to Iesus, and cast their rayment on the coult, and set Iesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was now come nye to the going downe of the mount Oliuete, the whole multitude of the disciples began to reioyce, and to prayse God with a loude voyce, for all the miracles that they had scene.

38 Saying: Blessed be the kyng that cometh in the name of the Lorde, peace in heauen, and glory in the hiest.

39 And some of the pharisees of the companie sayde vnto hym: Master, rebuke thy disciples.

40 He saide vnto them: I tell you, that if

Math. xiii. b
and. xxv. c
Mark. iiii. c
Luk. viii. c

Math. xxii. e
Mark. xii. a

Math. xxi. a
Mark. xii. a

Math. xxi. b

(c) That is, by Christ we are recomended to God, and Gods wrath is pacified towards vs.

The Gospell

these holde their peace, * then shall the stones crye.

41 And when he was come neare, he behelde the cite, and wept on it.

42 Saying: If thou haddest knowen those thynges whiche belong vnto thy peace, euen in this thy day: But nowe are they hyd from thyne eyes.

43 For the dayes shall come vpon thee, that thyne enemies also shall caste a banke about thee, and compassse thee rounde, and kepe thee in on euery syde:

44 And make thee euen with y^e grounde, and thy chyldezen which are in thee: and they shall not leaue in thee one stone

hyd another, because thou knowest not the tyme of thy visitation.

45 And he went into the temple, and began to cast out them that solde therein, & them that bought,

46 Saying vnto them, it is written: * My houle is the houle of prayer, but ye haue made it a denne of thieues.

47 And he taught dayly in the temple. * But the hye priestes and the scribes, & the chiefe of the people, went about to destroy hym,

48 And coulde not fynde what to do: For all the people starcke by hym, when they hearde hym.

The .xx. Chapter.

4 Christe stoppeth the pharisees mouthes with another question, & he sheweth their destructio by a parable of the vineyarde. 17 Christe the stone reproved, 19 the priestes seke to kyll hym. 22 Tribute to be payde. 25 Geue to Caesar, and to God, whiche to them belongeth. 27 He disputeth with Saducees of the resurrection. 41 Christe the sonne of Dauid, 46 he describeth the scribes.

AND it came to passe, that on one of those dayes, as he taught y^e people in the temple, & preached the Gospell, the hye priestes and the scribes came vnto hym,

With the elders.

And spake vnto hym, saying: * Tell vs by what auctoritie doest thou these thynges: Cyther who is he that gane thee this auctoritie:

3 Iesus answered, & sayde vnto them: I also wyll aske you one thyng, & answer me.

4 The baptisme of ^(a) John, was it from heauen, or of men:

5 And they reasoned within the selues, saying, If we say from heauen, he wyll say, Why then beleued ye hym not:

6 But and if we say of men, all the people wyll stone vs: For they be perswaded that John is a prophete.

7 And they answered, that they coulde not tell whence it was.

8 And Iesus saide vnto them: Neither tell I you by what auctoritie I do these thynges.

9 Then began he to put forth to the people this parable. A certayne man plantid a vineyarde, and let it forth to husbände men, and went hym selfe into a straunge countrey for a great season.

10 And when the time was come, he sent

a seruaunt to the husbände men, that they shoulde geue hym of the fruite of the vineyarde. And they beat hym, and sent hym away emptie.

11 And agayne, he sent yet another seruaunt: and hym they did beate, and entreated hym shamefully, and sent hym away emptie.

12 Agayne, he sent the thirde also: and hym they wounded, and cast hym out.

13 Then said the Lord of the vineyarde: what shal I do: * I wyll send my deare sonne, it may be they wyll reuerence hym, when they see hym.

14 But when the husbände men sawe hym, they reasoned within them selues, saying: This is the heyre, * come, let vs kyll hym, that the inheritaunce may be ours.

15 And they cast him out of the vineyard, and kyllid hym. what shal the Lord of the vineyarde therfore do vnto them:

16 he shall come and destroye these husbände men, & shall let out his vineyarde to other. when they hearde this, they sayde, God forbid.

17 And he behelde them, & sayde: what is this then that is written, The stone that ^(b) the buylders refused, the same is become the head of the corner.

18 whosoever doth stumble vppon that stone, shalbe broken: but on whosoever it falleth, it wyll grinde hym to powder.

19 And the hye priestes & the scribes, the same



Math. xxiii. 2
Mark. xi. d.

(a) That is,
the whole mi-
nisterie of
John.

Mat. xxi. d.
Mark. xii. a.
Efas. v. a.
Gene. ix. g.
Ierem. vii. c.

Math. xxi. d.
Mark. xii. c.
Iohn. ii. c.

4. Reg. i. d.
Efas. vii. c.
Ierem. vii. c.

Iohn. viii. d.
Mark. xii. c.
Luk. xxi. c.
and. xxii. c.

Iohn. iii. b.
Rom. viii. a.
Gal. iii. a.

Gen. i. 7. c.
Math. xxi. d.
Mark. xii. c.

Psal. cxviii.
(b) By the
corner stone
he meaneth
the chiefe
of buylders
which is
Christe
Ierem.

same houre went about to laye handes on hym: *and they feared the people. For they perceaued that he had spoken this similitude agaynst them.

20 And they watched hym, & sent forth spyes, which shoulde sayne them scilues ryghteous men, *to take hym in his wordes, and to deliuer hym vnto the power and auctoritie of the deputie.

21 And they asked him, saying: Maister, we knowe that thou sayest and teachest ryght, neither considerest thou the outward appareance of any man, but teachest the way of God truly:

22 Is it lawfull for vs to geue tribute vnto Caesar, or no:

23 He perceaued their craftynesse, & saide vnto them: *Why tempt ye me:

24 Shewe me a penie, whose image and superscription hath it: They answered and sayde, Caesars.

25 And he sayde vnto them: Geue then vnto Caesar, the thynges which belong vnto Caesar, and to God the thynges that pertain vnto God.

26 And they coulde not reprove his saying before the people: and they marueyled at his aunswere, & helde their peace.

27 Then came to hym certayne of the saducees, *which denie that there is any resurrection, and they asked hym,

28 Saying: *Maister, Moyses wrote vnto vs, yf any mans brother dye, hauyng a wyfe, and he dye without chyldren: that then his brother shoulde take his wyfe, & rase vp seede vnto his brother.

29 There were therfore seven brethren, and the first toke a wyfe, & dyed without chyldren.

30 And the seconde toke her, and he dyed chyldlesse.

31 And the thirde toke her, & in lykewise the residue of the seuen, and left no chyldren behynde them, and dyed.

32 Last of all, the woman dyed also.

33 Nowe in the resurrection, whose wife of them shall she be: For seuen had her to wyfe.

34 Iesus answered and saide vnto the: The chyldren of this worlde marrye wyues, and are married:

35 But they which shalbe counted worthy to enioy that worlde, and the resurrection from the dead, do not marrye wyues, neither are married,

36 For yet can dye any more: For they are equall vnto the angels, and are the sonnes of God, inasmuche as they are chyldren of the resurrection.

37 And that the dead shall rase agayne, Moyses also sheweth besides the bulke, when he calleth the Lorde the God of Abraham, and the God of Isaac, & the God of Jacob.

38 For he is not a God of dead, but of liuyng: For all lyue vnto hym.

39 Then certayne of the pharisees answered, and sayde: Maister, thou hast well sayde.

40 And after that, durst they not aske him any question at all.

41 And he sayde vnto them: *Howe saye they that Christ is Dauids sonne:

42 And Dauid hym self sayeth in the booke of the psalmes: *The Lord saide to my Lord, syt thou on my right hand,

43 Tyll I make thine enemies thy foote-stool:

44 Dauid therfore calleth hym Lorde, & howe is he then his sonne:

45 Then in the audience of all the people, he saide vnto his disciples.

46 *Beware of the scribes, whiche wyll go in long robes, and loue greetings in the markets, and the hyest seates in the synagogues, and the chiefe rowmes at feastes:

47 which deuour widowes howses vnder colour of longe prayers: The same shall receaue greater dampnation.

¶ The .xxj. Chapter.

2 The liberalitie of the poore wydowe. 6 He forewarneth of the destruction of Hierusalem. 8 of false teachers. 9 of tokens & troubles to come. 27 of the ende of the worlde. 34 of ryot and diuotionelle. 36 he taught in the temple.



And he beheld, *he saide the ryche men whiche caste their gyftes into the tresurie.

He saw also a certayne poore wydowe, which caste in thytter two

3 And he sayde, Of a trouth I say vnto you, *that this poore wydowe hath put in more then they all.

4 For they all haue of their superfluitie added vnto the offerynges of God: but she of her penurie hath cast in al the substance that she had.

Gij

And

^(c) That is, all that remaine in the world, and are abiding therein.

Iohn.iii.a.
i.Iohn.i.b.

Exod.iii.c.
Mat.xxii.e.
Mark.xii.e.

Mat.xxii.d.
Mark.xii.d.

Psal cx. a.

^(b) For the sonne is not lord ouer his father, & therfore it followeth that Christ is God.
Mat.xxiii.a.
Mark.xii.d.

- 5 And vnto some, that spake of the temple, holbe it was garnished with goodlie stones and gyftes, he sayde.
- 6 *Math. 24. c.* *Mark. xiii. a.* Are these the thynges whiche ye loke vpon? The dayes wyll come, in y^e which there shall not be left one stone vpon another, that shall not be throwen downe.
- 7 And they asked him, saying: Maister, when shall these thynges be: and what signe wyll there be, when these thynges shall come to passe?
- 8 *Coloss. ii. b.* *Ephes. v. b.* *i. Ioh. iiii. a.* And he sayde: *Take heede, that ye be not deceaued. For many shall come in my name, saying I am Christe, and the tyme draweth neare. Followe ye them not therfore.
- 9 But when ye heare of warres, and seditions, be not afraide: for these thinges must first come to passe, but the ende followeth not by and by.
- 10 *Esaies. xix. a.* *4. Egd. xiii. c.* Then sayde he vnto them: *Nation shall ryle agaynst nation, & kyngdome agaynst kyngdome.
- 11 And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull thynges, and great signes shall there be from heauen.
- 12 *Math. x. b.* *Mark. xiii. b.* *Iohn. xvi. a.* But before all these, they shall laye their handes on you, and persecute you, deliuering you by to the synagogues, & into prisons, and shall bying you vnto kynges and rulers for my names sake.
- 13 And it shall turne to you for a testimony.
- 14 Be at a sure poynt therefore in your heartes, not to studie before what ye shall aunswere:
- 15 *Exod. iiii. b.* *Math. x. c.* For I wyll geue you a mouth, and wyfdom, where agaynst, all your aduersaries shall not be able to speake nor resist.
- 16 *Actes. v. c.* *Mich. vii. b.* Bea ye shall be betrayed also of your parentes, and brethren, and kynnsfolke, and friends, and [some] of you shall they put to death.
- 17 And hated shall ye be of all men for my names sake.
- 18 And there shall not one heere of your head perishe.
- 19 *(a) Those possesse their soules in patience.* Possesse ye your soule by patience.
- 20 And whē ye see Hierusalem besieged with an host, then be sure that the desolation of the same is nye.
- 21 Then let them which are in Iurie, flee to the mountaynes, and let them which are in the myddes of it, depart out: and let not them that are in other countreys enter therein.
- 22 For these be the dayes of vengeance, that all thinges which are written, may be fulfilled.
- 23 But wo vnto he that is with childe, & to them that geue sucke in those days: For there shall be great distresse in the lande, and wrath ouer this people.
- 24 *i. Thess.* And they shall fall through the edge of the sworde, and shall be led away captiue into all nations: And Hierusalem shall be troden downe of the gentiles, vntill the tyme of the gentiles be fulfilled.
- 25 *Math. 24* *Mark. 13* *Ioh. 14* *Ezech. 4* And there shall be signes in the sunne & in the moone, & in the starres: and vpon the earth trouble among the nations, with perplexitie. The sea and the water shall roze.
- 26 And mens heartes shall faile them for feare, and for looking after those thinges which shall come on the world: For the powres of heauen shall be shaken.
- 27 And then shall they see the sonne of man come in a cloude, with power and great glorie.
- 28 And when these thynges begyn to come to passe, then loke by, and lyft by your heades, for your redemption draweth nye.
- 29 And he shewed them a similitude: Behold the figge tree, & all the trees.
- 30 When they shoote forth [their budde] ye see and knowe of your owne selues that sonner is then nye at hande.
- 31 So likewise ye, when ye see these thynges come to passe, be ye sure that the kyngdome of God is nye.
- 32 Verily I say vnto you, this generation shall not passe, tyll all be fulfilled.
- 33 Heauen and earth shall passe, but my wordes shall not passe.
- 34 *Ecclesi. 1* *& xxxvi* *Rom. xii* Take heede to your selues, lest at any tyme your heartes be overcome with surfetting and drunkennesse, and cares of this lyfe: and so the daye come vpon you vnwares.
- 35 For as a snare shall it come on al them that dwell on the face of y^e whole earth.
- 36 *Math. 24* *Mark. 13* Watche ye therfore, and pray continually, that ye may be accounted worthy to escape all these thinges & shall come, & that ye may stand before y^e sonne of man.
- 37 In the day time he taught in the temple: and at nyght he went out, & abode in the mount that is called Oliuete.
- 38 *Iohn. 7* And all the people came in y^e morning to hym in the temple, for to heare hym.

¶ The .xxij. Chapter.

4 Judas selleth Chylse. 7 They eate the Passouer. 19 The institution of the Lordes supper. 24 They stryue who shoulde be greatest. 31 Satan tempteth them. 42 Chylse prayeth in the mount. and sweateth blood. 47 Judas betrayeth him with a kisse. 51 Chylse setteth on Balchus eare. 60 Peter denieth Chylse thylse. and repenteth hym. 67 Chylse is mocked. and confesseth hym selfe to be the sonne of God.



The feast of sweete breade dierbe nye, which is called the Passouer.

And þ hie priestes and scribes sought howe they myght kyll hym. for they feared the people.

Then entred Satan into Judas, whose surname was Iscariot, whiche was of the number of the twelue.

And he went his waye, and communed with the hie priestes and officers, howe he myght betray him vnto them.

And they were glad, and promised to geue him money.

And he consented, and sought oportunitie to betray him vnto them, when the people were aslway.

Then came the day of sweete breade, when [of necessitie] the Passouer must be offered.

And he sent Peter and John, saying: Go and prepare vs the Passouer, that we may eate.

They sayde vnto hym: where wylt thou that we prepare?

And he sayde vnto them: Beholde, when ye enter into the cite, there shall a man meete you; bearyng a pitcher of water, hym folowe into the same house that he entreteth in.

And ye shall say vnto the good man of the house, the maister saith vnto thee, where is the ghest chamber, where I shall eate þ Passouer with my disciples:

And he shall shew you an upper chamber prepared, there make redye.

And they went, and founde as he had sayde vnto them: and they made redye the Passouer.

And when the houre was come, he sate downe, & the twelue apostles with hym.

And he sayde vnto them: I haue earnestly desired to eate this Passouer with

you, before that I suffer.

For I saye vnto you, henceforth I wyl not eate of it any more, vntyll it be fulfilled in the kyngdome of God.

And he toke the cuppe, & gaue thanks, and sayde, Take this, and deuide it among you:

For I say vnto you, I wyl not drinke of the fruite of the vine, vntyll the kyngdome of God come.

And he toke bread, and when he had geuen thanks, he brake [it] and gaue vnto the, saying, This is my body, which is geuen for you: This do in the remembrance of me.

Lykewise also, when he had supped, he toke the cuppe, saying: This cuppe is the new testamēt in my blood, which is shed for you.

Yet beholde, the hande of hym that betrayeth me, is with me on the table.

And truly the sonne of man goeth as it is appoynted: but wo vnto that man by whom he is betrayed.

And they began to enquire among them selues, which of them it was that shoulde do it.

And there was a stryfe among the, which of them shoulde seme to be the greatest.

And he saide vnto them: The kinges of nations raigne ouer them, and they that haue aucthoritie vpo them, are called gracious Lordes.

But ye shall not be so. But he that is greatest among you, shalbe as the younger, and he that is chiefe, shalbe as he that doth minister.

For whether is greater, he that sitteth at meate, or he that serueth: Is not he that sitteth at meate: But I am among you, as he that ministrerth.

We are they, which haue bydden with me in my temptations.

And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me.

Mat. xxvi. c.
Mar. xiii. c.
i. C. x. c.

Math. xxi.

The Gospell

30 That ye may eate and drynke at my table in my kyngdome. * & sit on seates iudgyng the twelue tribes of Israel. Mat. xix. d.

31 And the Lord saide: Simon, Simon, beholde Satan hath desired to sift you, as it were wheate:

32 But I haue prayed for thee, that thy fayth faile not: And when thou art conuerted, strength thy brethren.

33 And he sayde vnto hym: * Lord I am redy to go with thee into pryson, and to death. Mat. xxvi. c.
Mar. xiii. c.
Iohn. xiii. d.

34 And he sayde: I tell thee Peter, the Cocke shal not crowe this day, tyll thou hast thyself denyed that thou knewest me.

35 And he said vnto them: * when I sent you without wallet, and scrippe, and shoes, lacked ye any thyng: And they sayde, no. Math. x. c.
Mark. vi. b.
Luk. ix. a.

36 Then saide he vnto them: But now he that hath a wallet, let him take it vp, and lyke wyse his scrippe: and he that hath none, let him sell his coate, and bye a sworde.

37 For I say vnto you, that yet the same whiche is written, must be perfourmed in me: * Euen among the wicked was he reputed. For those thynges whiche are written of me, haue an ende. Esaies. liii. b.
Math. 27. b.
Mark. xv. c.
Ioh. xviii. f.

38 And they sayde: Lord, beholde here are two swordes. And he sayde vnto them, it is enough.

39 * And he came out, and went as he was wont, to mount Oluete: and the disciples folowed hym. Mat. xxvi. c.
Mar. xiiii. c.

40 And when he came to the place, he sayde vnto them: * pray, lest ye fall into temptation. Math. vi. b.
Luk. xii. a.

41 * And he gate hym selfe from them about a stones cast, and kneeled downe, and prayed, Mat. xxvi. d

42 Saying: Father, yf thou wylt, remoue this cuppe from me. Neuertheless, * not my wyl, but thine be fulfilled. Iohn. vii. d.

43 And there appeared an angell vnto hym from heauen, comfortyng hym.

44 And he was in an ^(c) agonie, and he prayed more earnestly: and his sweat was lyke droppes of blood, tricklyng downe to the grounde. (c) He felt the heauie of Gods wrath & iudgement against sinners.

45 And when he rose vp from prayer, and was come to his disciples, he founde the slepyng for heauynesse,

46 And sayde vnto them, Why slepe ye? Rise, & pray lest ye fall into temptation.

47 * whyle he yet spake, behold [there came]

a company, and he that was called Judas, one of the twelue, went before the, & called nye vnto Iesus to kisse hym.

48 But Iesus sayde vnto hym: Judas, betrayest thou the sonne of man with a kisse?

49 When they whiche were about hym sawe what woulde folowe, they sayde vnto hym: Lord, shall we smyte with sworde?

50 * And one of them smote a seruant of the hye priest, & stroke of his right eare. Mat. xxvi. c.
Mar. xiii. d.
Iohn. xiii. e.

51 Iesus answered and saide, Suffer ye thus farre forth. And whē he touched his eare, he healed hym.

52 Then Iesus said vnto the hye priestes & rulers of the temple, and the elders which were come to hym: Be ye come out as vnto a thiefe, with swordes and stauers:

53 When I was dayly with you in the temple, ye stretched forth no handes against me: But this is euen your very houre, and the power of darknesse.

54 Then toke they hym, and ledde hym, & brought him to the hye priestes house: and Peter folowed a farre of.

55 And when they had kyndeled a fire in the myddes of the hall, and were set downe together, * Peter also sate downe among them. Mat. xxvi. c.
Mar. xiii. d.
Ioh. xiii. e.

56 But when a certayne wench behelde hym, as he sate by the fire [and earnestly looked vpon hym] she sayde: This same fellowe was also with hym.

57 * And he denyed hym, saying, Woman, I knowe hym not. Mat. xxvi. c.
Mark. xiii. d.

58 And after a litle whyle, another saide hym, and saide: Thou art also of them. And Peter sayd, man I am not.

59 And about the space of an houre after, another affirmed saying: Verily this fellowe was with hym also, for he is of Galilee.

60 And Peter sayde: Man I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke crew.

61 And the Lord turned backe, & looked vpon Peter: * And Peter remembred the worde of the Lord, howe he hadde sayde vnto hym, before the Cocke crowe thou shalt denie me thise.

62 And Peter went out, & wept bitterly.

63 And the men that helde Iesus, mocked hym, and smote hym.

64 And when they had blindfolded him, they stroke hym on the face, and asked hym,

him, saying: Arde, who is it that smote thee?

65 And many other things blasphemous: Ipe spake they against hym.

66 And as soone as it was day, the elders of the people, and the hye priestes, and scribes, came together, and led hym into their counsell, saying:

67 Art thou [bery] Chaste, tell vs: And he sayde vnto them: If I tell you, you

Wyll not beleue:

68 And if I aske you, you wyll not aunswere me, nor let me go.

69 *Hereafter shall the sonne of man sit on the right hand of the power of God.

70 Then said they all: Art thou then the sonne of God? He sayde: He say I am.

71 And they sayd: *What neede we any further witnesse: For we our selues haue hearde of his owne mouth.

Mat. xxvi. f
Mar. xiii. g.

Mat. xxvi. g
Mar. xiii. g.

The. xxiii. Chapter.

1 Jesus is accused before Pilate, and is sent to Herode. 8 Herode mocketh hym. 25 Barabas is let at libertie, and Jesus geuen to be crucified. 26 Simon of Cyrene. 27 The women lament Christ crucified, 34 he prayeth for his enemies. 40 One of the theues rayleth on hym, 41 and the other is saued by sayth. 46 He geneth vp the ghost, and is buried.

A 1
B. 1. 1.
XV. 1.
ANTH. 1.



12* the whole multitude of them arose, & led hym vnto Pilate.

And they began to accuse hym, saying: We founde this fellow peruertering the people, and

forbydding to paye tribute to Cesar, saying that he is Christe, a kyng.

3 And Pilate apposed hym, saying: Art thou the kyng of the Jewes? He answered hym, and sayde: Thou sayest it.

4 Then saide Pilate to the hye priestes, and to the people: I finde no fault in this man.

5 And they were the more fierce, saying: He moueth the people, teaching thowout al Iurie, and began at Galilee, cuen to this place.

6 When Pilate hearde [mention] of Galilee, he asked whether the man were of Galilee.

15 7 And as soone as he knewe that he belonged vnto Herodes iurisdiction, he sent hym to Herode, whiche was also at Hierusalem at that tyme.

8 And when Herode sawe Iesus, he was exceeding glad: For he was desirous to see hym of a long season, because he had hearde many thinges of hym, and he trusted to haue scene some miracle done by hym.

9 Then he questioned with hym many wordes: But he answered hym nothing.

10 The hye priestes and scribes stood forth, and accused hym straptely.

11 And Herode with his men of warre despised hym: and when he had mocked

hym, he arrayed hym in whyte clothing, and sent hym agayne to Pilate.

12 *And the same day Pilate and Herode were made friends together: For before they were at variaunce.

13 And Pilate called together the hye priestes, and the rulers, and the people,

14 And said vnto them: He haue brought this man vnto me, as one that peruertereth the people: and behold, I examine him before you, & finde no fault in this man of those thinges wherof ye accuse hym:

15 No, nor yet Herode: For I sent you to hym, and loe nothing worthy of death is done to hym.

16 I wyll therefore chasten hym, and let hym loose.

17 *For of necessitie he must haue let one loose vnto them at the feast.

18 And all the people cryed at once, saying: Away with hym, and deliuer to vs Barabbas.

19 Which for a certaine insurrection made in the cite, and for murther, was cast in pryson.

20 Pilate spake agayne to them, wylling to let Iesus loose.

21 But they cryed, saying: Crucifie hym, crucifie hym.

22 He sayde vnto them the thirde tyme: What euill hath he done? I finde no cause of death in hym, I wyll therefore chasten hym, and let hym go.

23 *And they were instant with loude voyces, requiring that he might be crucified. And the voyces of them, and of the hye priestes preuayled.

24 And Pilate gaue sentence, that it should be as they required.

Act. iiii. a.

Math. 27. d.
Mark. xv. a.
Ioh. xviii. a.

Math. 27. e.
Mark. xv. a.
Ioh. xix. a.

The Gospell.

- C** 25 *And he let loose vnto them, him that for insurrection and murder was caste into prison, whom they had desired, & he deliuered [vnto them] Iesus, to do with hym what they woulde.
- 26 *And as they ledde hym away, they caught one Simon of Cyrene coming out of the fielde, and on hym layde they the crosse, that he myght beare it after Iesus.
- 27 And there folowed hym a great companie of people, and of women, *which bewayled and lamented hym.
- 28 But Iesus turned backe vnto them, and sayde: [Ye] daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your chyldren:
- 29 For beholde, the dayes wyl come, in the which they shal say: Happy are the barren, & the wombes that neuer bare, & the pappes which neuer gaue sucke.
- 30 Then shal they begin to say to the mountaynes, fall on vs, & to the hylles, couer vs.
- 31 For if they do these thinges in a greene tree, what shalbe done in the drye?
- 32 And there were two euill doers, led with hym to be slayne.
- 33 *And after that they were come to the place whiche is called Caluarie, there they crucified hym, and the euill doers, one on the right hand, and the other on the left.
- 34 Then said Iesus, Father forgue the, for they wote not what they do. *And they parted his rayment, & cast lottes.
- 35 And the people stood, and behelde: and the rulers mocked him with them, saying: He saued other [men] let hym saue him selfe, if he be very Christe the chosen of God.
- 36 The souldiours also mocked him, and came and offered him vineger,
- 37 And sayd: If thou be the kyng of the Iewes, saue thy selfe.
- 38 *And a superscription was written ouer hym, with letters of greke, and latin, and hebreue, This is the king of the Iewes.
- 39 And one of the euill doers whiche were hanged, rayled on hym, saying: If thou be Christe, saue thy self and vs.
- 40 But the other aunswered, and rebuked hym, saying: Fearest thou not God, seing thou art in the same damnatione
- 41 We are righteously [punished] for we receaue according to our deedes: But this man hath done nothing amisse.
- 42 And he sayde vnto Iesus: Forde, remember me, when thou comest into thy kyngdome.
- 43 And Iesus sayde vnto hym: Verily I say vnto thee, to day shalt thou be with me in paradise.
- 44 *And it was about the sixt houre: and there was a darknesse ouer al the earth, vntyll the ninth houre.
- 45 And the sunne was darkened, *and the bayle of the temple dyd rent, euen thorow the middes.
- 46 And when Iesus had cryed with a loude voyce, he sayde: Father into thy handes I commende my spirite. And when he thus had sayde, he gaue vp the ghost.
- 27 *When the Centurion saw what was done, he glorified God, saying: Verily this was a righteous man.
- 48 And all the people that came together to that sight, & sawe the thinges whiche were done, miote their brestes, and returned.
- 49 And all his acquaintaunce, *and the women that folowed him from Galilee stood a farre off, beholding these thinges.
- 50 And beholde, *there was a man named Ioseph, a counsellour, and he was a good man and a iust:
- 51 The same had not consented to the counsell and deepe of them, which was of Aramathia a cite of the Iewes, whiche same also wayted for the kyngdome of God.
- 52 He went vnto Pilate, and begged the body of Iesus,
- 53 And toke it downe, and wrapped it in a linnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before was layde.
- 54 And that day was the preparing of the Sabbath, & the Sabbath drew on.
- 55 The women that folowed after, whiche had come with hym from Galilee, behelde the sepulchre, and how his body was layde.
- 56 And they returned, and prepared sweete odours and oyntmentes: but rested the Sabbath day, according to the commaundement.

1 The women come to the sepulchre, 9 they shewe to the Apostles that which the angels tolde them. 13 Christe appeareth to the two Disciples that went to Emmaus, and interpreteth the Scriptures. 35 He appeareth to the Apostles, and reproveth their incredulitie. 49 He promisseth the holy ghost, and geueth them their charge 51 He ascendeth into heauen.



At vpon the first day of the Sabbathes, ^{bery} early in the morning, they came vnto the sepulchre, & brought sweete odours which they had prepared, and

other women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And they went in: but founde not the body of the Lorde Iesu.

4 And it came to passe, as they were amased therat: Beholde, two men stood by them in shynng garmentes.

5 *And as they were afrayde, and bowed downe their faces to the earth, they said vnto them: why secke ye the lyuynge among the dead?

6 He is not here, but is risen: Remember howe he spake vnto you, when he was yet in Galilee,

7 Saying: that the sonne of man must be deliuered into the handes of synfull men, and be crucified, and the thirde day rise agayne.

8 And they remembred his wordes,

9 And returned from the sepulchre, and tolde all these thynges vnto those eleuen, and to all the remnaunt.

10 *It was Marie Magdalene, and Joanna, and Marie Jacobi, and other that were with them, which tolde these thynges vnto the Apostles.

11 And their wordes seemed vnto them sayned thynges, neither beleued they them.

12 Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes layde by them selues, and departed, wondryng in him selfe at that which was come to passe.

13 *And beholde, two of them went that same day to a towne called Emmaus, which was from Hierusalem about threescore ^(a) furlonges.

14 And they talked together of all these thynges that were done.

15 And it came to passe, that whyle they communed together & reasoned, Iesus

him selfe drew neare, *and went with them. Mat. xviii. c.

16 But their eyes were holden, that they shoulde not knowe him.

17 And he sayde vnto them: what maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one of them, whose name was Cleophas, answered, and sayde to him: Art thou only a straunger in Hierusalem, & hast not knowen the thynges which are come to passe there, in these dayes?

19 He sayde vnto them: What thynges? And they sayde vnto him: Of Iesus of Nazareth, which was a prophete, mightie in deede and worde before God and all the people:

20 And howe the hye priestes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had ben he which shoulde haue redeemed Israel: And as touchyng all these thynges, to day is euen the thirde day, that they were done.

22 *Bea, and certayne women also of our companie made vs astonied, which came early vnto the sepulchre,

Luk. 24. c.
Iohn. xx. a.

23 And founde not his body, and came, saying that they had seene a vision of angels, which sayde that he was alive.

24 And certayne of them which were with vs, went to the sepulchre, & founde it euen so as the women had sayde: but hym they sawe not.

25 And he sayde vnto them: O fooles and slowe of heart, to belene all that the prophetes haue spoken.

26 Ought not Christe to haue suffered these thynges, & to enter into his glory? Mat. xxvi. c.
Esa. lxx. c.

27 And he began at Moyses, and all the prophetes, and interpreted vnto them in all Scriptures which were witten of hym.

28 And they drew nye vnto the towne which they went vnto, and he made as though he would haue gone further.

29 And they *constrayned hym, saying: Gen. xix. a.
Luk. 24. c.

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Mark.xv.b.

(b) This word blessed, signifieth here nothing else, but to give thanks, as appeareth by divers places of scripture. Rub. 279.

Iohn.xx.c.

- abyde with vs, for it draweth toward evening, and the day is farre passed. And he went in to tary with them.
- 30 *And it came to passe, as he sate at meate with them, he toke bread, and blessed it, and brake, and gaue to them.
- 31 And their eyes were opened, and they knew him: and he vanished out of their sight.
- 32 And they sayde betweene them selues: Whyd not our heartes burne within vs, while he talked with vs by the way, and opened vnto vs the scriptures?
- 33 And they rose vp the same houre, and returned [agayne] to Hierusalem, and founde the eleuen gathered together, and them that were with them,
- 34 Saying: The Lorde is risen in deede, and hath appeared to Simon.
- 35 And they tolde what thynges were done in the way, and howe they knewe him in breakyng of bread.
- 36 And as they thus spake, Iesus him selfe stode in the * middes of them, and saith vnto them: Peace be vnto you.
- 37 But they were abashed and afrayde, & supposed that they had seene a spirite.
- 38 And he sayde vnto them: Why are ye troubled, and why do thoughtes arise in your heartes?
- 39 Beholde my handes and my feete, that it is euen I my selfe: Handle me and see, for a spirite hath not fleshe and bones, as ye see me haue.
- 40 And when he had thus spoken, he shewed them his handes and his feete.
- 41 And while they yet beleued not for

ioy, and wondred, he sayde vnto them: *Haue ye heare any meate?

- 42 And they offered him a peece of a broyled fishe, and of an hony combe.
- 43 And he toke it, and dyd eate before them.
- 44 And he sayde vnto them: *These are the wordes which I spake vnto you, while I was yet with you, that all must [needes] be fulfilled, which were written of me in the law of Moyses, and in the prophetes, and in the psalmes.
- 45 *Then opened he their ^o wittes, that they myght vnderstande the scriptures.
- 46 And sayde vnto them: Thus is it written, and thus it behoued Christe to suffer, and to rise agayne from death the thirde day:
- 47 And that repentaunce and remission of sinnes shoulde be preached in his name among all nations, and must begyn at Hierusalem.
- 48 And ye are witnesses of these thynges.
- 49 And beholde I wyll sende the promise of my father vpon you: *But tary ye in the citie of Hierusalem, vntyll ye be endued with power from an hye.
- 50 And he led them out into Bethanie, and lift vp his handes, & blessed them.
- 51 *And it came to passe, as he blessed them, he departed from them, and was carryed vp into heauen.
- 52 And they worshipped him, and returned to Hierusalem with great ioy,
- 53 And were continually in the temple, prayfying and laudyng God. Amen.

Iohn.xx.b.

Mat.xvi.c.

Act.xvii.
O. 2. m. 12.

Act.ii.

Act.ii.
Mark.xv.

Here endeth the Gospell by Saint Luke.



¶ The first Chapter.

¶ The diuinitie, humanitie, and office of Christe. 15 The testimonie of Iohn.
 ¶ The calling of Andrew, Peter, Philip, and Nathaniel.



In the begynnynge was
 the worde; & the worde
 was with God: and
 that worde was God.

The same was in the
 begynnynge with God.

All thynges were
 made by it: and withoute it, was made
 nothing that was made.

In it was lyfe, and the lyfe was the
 lyght of men,

And the lyght shyneth in darkenesse:
 and the darkenesse comprehended it not.

There was a man sent from God,
 whose name was Iohn:

The same came for a witnesse, to beare
 witnesse of the lyght, that all men
 through hym myght beleue.

He was not that lyght: but was sent
 to beare witnesse of the lyght.

That lyght was the true lyght, which
 lyghteth every man that cometh into
 the worlde.

He was in the worlde, and the worlde
 was made by hym, and the worlde
 knewe hym not.

He came among his owne, and his
 owne receaued hym not.

12 But as many as receaued hym, to
 them gaue he potver to be the sonnes
 of God, euen them that beleued on his
 name.

13 Which were borne, not of blood, nor of
 the wyll of the fleshe, nor yet of the wyll
 of man, but of God.

14 And the same word became fleshe,
 and dwelt among vs (* and we sawe
 the glory of it, as the glory of the only
 begotten sonne of the father) full of
 grace and truely.

15 * Iohn beareth witnesse of hym,
 and cryeth, saying: This was he of
 whom I spake, he that cometh after
 me, is preferred before me; for he was
 before me.

16 And of his fulnesse haue all we re-
 ceaued, and grace for grace.

17 For the lawe was geuen by Moyses:
 but grace and truely came by Iesus
 Christe.

18 No man hath seene God at any tyme:
 The onely begotten sonne which is in
 the bosome of the father, he hath de-
 clared hym.

19 And this is the recorde of Iohn:
 when the Iewes sent priestes and
 leuites

Psalm. vii. b.
 (c) * * * * *
 principles, of
 dignitie.

23
 (c) * * * * *
 made.

(c) * * * * *
 to say, man.

Baruc. i. c.
 Math. 27. a.
 ii. Peter. i. c.

i. Iohn. i. a.
 Math. iii. b.
 Mark. i. a.

Coloss. i. b.
 (c) * * * * *
 God both his

our vs. and
 geueth grace
 to so many as
 beleue in

Christe, and
 are become
 his members,

that God in
 his sonne is
 well pleased.

Iohn. v. d.

The Gospell

leuites from Hierusalem, to aske hym:
what art thou:

20 And he confessed and denyed not, and sayde playnely, I am not that Christe.

Math. xi. b. 21 And they asked hym: what then? art thou Elias: And he sayth, I am not.

Det. xvi. c. * Art thou that prophete: And he answered, no.

22 Then sayde they vnto hym: what art thou: that we may geue an answer to them that sent vs: what sayest thou of thy selfe:

Math. iii. a. 23 He sayde: * I am the voyce of a cryer in the wilderness; make straght the way of the Lorde, * as sayde the prophete Esaias.

Luk. iii. a. Esay. xli. a.

24 And they which were sent, were of the pharisees.

25 And they asked hym, and sayde vnto hym: why baptisest thou then, yf thou be not Christe, nor Elias, neither that prophete:

Math. iii. b. 26 John answered them, saying: * I baptize with water, but there standeth one among you, whom ye knowe not,

Mark. i. a. Luk. iii. c. Actes. xix. g.

27 he it is, which though he came after me, was before me, whose shoes latchet I am not worthy to vnkloose.

28 These thynges were done in Bethabara beyonde Iordane, * where John dyd baptize. Ioh. i. d. and x. d.

Ioh. i. d. and x. d.

29 The next day, John seeth Iesus coming vnto hym, and saith, * beholde the lambe of God, which taketh away the sinne of the worlde.

Esay. lvi. b. i. Cor. v. b.

30 This is he of whom I sayde, After me cometh a man, which is preferred before me, for he was before me.

31 And I knelwe hym not: but that he shoulde be declared to Israel, therefore am I come, baptizing with water.

Math. iii. d. Mark. i. b. Luk. iii. d.

32 * And John bare recorde, saying: I sawe the spirite descende from heauen, lyke vnto a doue, and abode vpon hym,

33 And knelwe hym not. But he that sent me to baptize with water, the same saide vnto me: vpon whom thou shalt see the spirite descende, and tary styl on hym, the same is he which baptiseth with the holy ghost.

34 And I sawe, and bare recorde, that he is the sonne of God.

35 The next day after, John stode againe, and two of his disciples.

36 And he behelde Iesus as he walked by, & sayth: beholde the lambe of God.

37 And the two disciples hearde hym

speake, and they folowed Iesus.

38 And Iesus turned about, and sawe them folowe hym, & sayth vnto them: what seeke ye: They sayde vnto hym: Rabbi (which is to say yf one interprete it, Maister) where dwellest thou:

39 He sayeth vnto them: come and see. They came, and sawe where he dwelt, and abode with hym that day: For it was about the tenth houre.

40 One of the two which hearde John speake, & folowed hym, was Andrew, Simon Peters brother.

41 The same founde his brother Simon first, and sayth vnto hym: we haue founde Messias, which is by interpretation, the annointed.

42 And brought hym to Iesus. And Iesus behelde hym, and sayde: Thou art * Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone.

43 The day folowynge, Iesus woulde go into Galilee, & founde Philip, and sayth vnto hym, folowe me.

44 * Philip was of Bethsaida, the citie of Andrew and Peter.

45 Philip founde Nathanael, and sayth vnto hym: we haue founde hym, of whom * Moyses in the lawe, and the * prophetes, dyd write: Iesus of Nazareth, the sonne of Ioseph.

46 And Nathanael sayde vnto hym: * Can there any good thyng come out of Nazareth: Philip sayth vnto him: come and see.

47 Iesus sawe Nathanael coming to hym, & sayeth of hym: beholde a ryght Israellite, in whom is no guile.

48 Nathanael sayth vnto hym: whence knewest thou me: Iesus answered, and sayde vnto hym: Before that Philip called thee, when thou wast vnder the figge tree, I sawe thee.

49 Nathanael answered, and sayde vnto hym: Rabbi, thou art euen the very sonne of God, thou art kynge of Israel.

50 Iesus answered, & sayde vnto hym: Because I sayde vnto thee, I sawe thee vnder the figge tree, thou believest: Thou shalt see greater thynges then these.

51 And he sayth vnto hym: Verily, verily I say vnto you, hereafter shall ye see heauen open, and the Angels of God ascendynge & descendynge vpon the sonne of man.

The

¶ The. ij. Chapter.

¶ 7 Christe beynneth to worke miracles, and turned water into wyne, 12 he goeth to Capernaum, and so ascendeth to Hierusalem. 14 he casteth buyers and sellers out of the temple, 15 he forewarneth his death and resurrection, 23 and many beleue in hym when they see his miracles.



And the thirde day, was there a mariage in Cana [a cite] of Galilee, and the mother of Iesus was there. And Iesus was called, and his disciples vnto the

mariage.

¶ 3 And whē the wyne fayled, the mother of Iesus sayth vnto hym: they haue no wyne.

¶ 4 Iesus sayth vnto her: woman, what haue I to do with thee, myne houre is not yet come.

¶ 5 His mother sayth vnto the ministers: whatsoeuer he sayth vnto you, do it.

¶ 6 And there were set there, sixe water pottes of stone, after the maner of the purifying of the Iewes, conteynyng two or thre firkins a peece.

¶ 7 Iesus sayth vnto them: fyll the water pottes with water. And they fylled them vp to the brim.

¶ 8 And he sayth vnto them: drawe out now, and beare vnto the gouernour of feast. And they bare it.

¶ 9 When the ruler of the feast had tasted the water that was made wyne, and knewe not whence it was (but the ministers which drawe the water knewe) the gouernour of the feast calleth the bydegrome:

¶ 10 And sayth vnto hym, Every man at the beynnynge doth set forth good wyne, and when men haue well dronke, then that which is worse: But thou hast kept the good wyne vntill now.

¶ 11 This beynnynge of miracles dyd Iesus in Cana of Galilee, and shewed his glory, & his disciples beleued on hym.

¶ 12 After this, he went dowayne to Capernaum, he, and his mother, and his bre-

thren, and his disciples, and there continued not many dayes.

¶ 13 ¶ And the Iewes Passouer was at hande, & Iesus went vp to Hierusalem, Mat. xxi. b. Mark. xi. c. Luk. xix. g.

¶ 14 And founde sitting in the temple, those that solde oxen, and sheepe, and doues, and chaungers of money.

¶ 15 And when he had made [as it were] a scourge of small cordes, he droue them all out of the temple, with the sheepe, & oxen, and polvred out the chaungers money, and ouerthrewe the tables,

¶ 16 And saide vnto them that solde doues: haue these thynges hence, and make not my fathers house an house of merchandise.

¶ 17 And his disciples remembred that it was writen: *The zeale of thine house hath enen eaten me. Psal. lxxix. f.

¶ 18 Then answered the Iewes, & sayde vnto hym: what token shewest thou vnto vs, seeyng that thou doest these thynges?

¶ 19 Iesus answered, & sayde vnto them: *Destroy this temple, & in thre dayes I will reare it vp. Math. xvi. f. Mark. xiii. f.

¶ 20 Then sayde the Iewes, fourtie and sixe peres was this temple a buildyng, and wilt thou reare it vp in thre dayes?

¶ 21 But he spake of the temple of his body.

¶ 22 Alsoone therfore, as he was risen from death [agayne,] his disciples remembred that he thus had sayde: And they beleued the scripture, & the wordes which Iesus had sayde.

¶ 23 When he was in Hierusalem at the Passouer, in the feast day, many beleued on his name, when they sawe his miracles which he dyd.

¶ 24 But Iesus dyd not commit hym selfe vnto them, because he knewe all men,

¶ 25 And neded not, that any shoulde testifie of man: *For he knewe what was in man. Ierc. xvii. b. Apoc. i. d.

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The .iiij. Chapter.

¶ Christe teacheth Nicodemus. 15 Of sayth. 16 The loue of God towarde the worlde.
19 Condemnation. 25 John baptizeth. 27 John teacheth his disciples.

A



Here was a man of the pharisees, named Nicodemus, a ruler of the Jewes.

The same came to Jesus by night, & said vnto him: Rabbi, we knowe

that thou art a teacher come from God: for no man coulde do these miracles that thou doest, except God were with him.

3 Jesus answered, & sayde vnto hym: Verely, verely, I say vnto thee, except a man be borne agayne, he can not see the kyngdome of God.

4 Nicodemus sayth vnto hym: Howe can a man be borne when he is olde: can he enter into his mothers wombe, and be borne agayne:

5 Jesus answered: *Verely, verely, I say vnto thee, except a man be borne of water and of the spirite, he can not enter into the kyngdome of God.

* That which is borne of the fleshe, is fleshe: and that which is borne of the spirite, is spirite.

7 Maruayle not thou that I sayde to thee, ye must be borne agayne.

8 The wynde bloweth where it listeth, and thou hearest the sounde therof: *but canst not tell whence it cometh, and whither it goeth. So is euery one that is borne of the spirite.

9 Nicodemus answered, and sayde vnto hym: howe can these thynges be:

10 Jesus answered, & sayde vnto hym: Art thou a maister in Israel, and knowest not these thynges:

11 Verely, verely, I say vnto thee, we speake that we do knowe, & testifie that we haue scene: and ye receaue not our witnesse.

12 If I haue tolde you earthly thynges, and ye beleue not: howe shall ye beleue, yf I tell you of heauenty thynges:

13 *And no man ascendeth vp to ^(b) heauen, but he that came doowne from heauen, enen the sonne of man which is in ^(b) heauen.

14 *And as Moyses lyft vp the serpent in the wyldernesse: euen so must the sonne of man be lyft vp:

15 That whosoever beleueth in hym, perishe not, but haue eternall lyfe.

16 ¶ For God so loued the worlde, that

he gaue his only begotten sonne, that whosoever beleueth in hym, shoulde not perishe, but haue euerlastyng lyfe.

17 *For God sent not his sonne into the worlde, to condemne the worlde: but that the ^(c) worlde through hym myght be saued. He that beleueth on hym, is not condemned:

18 But he that beleueth not, is condemned alredey, because he hath not beleued in the name of the only begotten sonne of God.

19 And this is the condemnation: *that lyght is come into the worlde, and men loued darknesse rather then lyght, because their deedes were euyl.

20 For euery one that euyl doeth, hateth the lyght: neither cometh to the light; lest his deedes shoulde be reposed.

21 But he that doeth trueth, cometh to the lyght, y his deedes may be knowen, howe that they are wrought in God.

22 After these thynges, came Jesus and his disciples into the lande of Iurie, and there he tarped with the ^(d) baptised.

23 And John also baptized in Enon, besides Salim, because there was much water there: and they came, and were baptized.

24 *For John was not yett cast into prison.

25 ¶ And there arose a question berweene Johns disciples and the Jewes, about purifying.

26 And they came vnto John, and sayde vnto hym: Rabbi, he that was with thee beyonde Iordane, to whom thou barest witnesse, beholde the same baptizeth, *and all men come to hym.

27 John answered, and sayde: A man can receaue nothyng, except it be geuen hym from heauen.

28 Ye your selues are witnesses, *howe that I sayde I am not Christe, but am sent before hym.

29 He that hath y bride, is the bridegrome. But the friende of the bridegrome, which standeth & heareth him, reioyeth greatly because of y bridegromes voyce. This my ioy therfore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from an hye, is above all: he that is of the earth, is earthlye, and speaketh of the earth. He that cometh from heauen, is above all:

And

Iohn.vii.g. 2

Iohn.iii.b. and.vii.d. Titus.iii.a.

Rom.viii.a. 6

Ecdi.xi.a.

(a) So men by his owne sayd son knowe the miracles of Christe kyngdome, but by Christe hym selfe.

(b) This is spoken for the sake of person, and that which is proper to one nature, is transferred to the other, as Mat. xx. and. xxi. and so Christe was in heauen, according to his diuine nature.

Luk.xix.a.

(c) That is all sortes of people that beleue, whether they be Jewes or Gentiles.

Iohn.ia. and.xii.f.

Eph.v.b.

(d) Christe hym selfe baptizeth us, not by his disciples.

Mark.iii.b.

Iohn.iii.a.

Iohn.ik.

36 * He that beleueth on the sonne, hath Iohn.vi.f.
euerlastyng lyfe: He that beleueth not Iohn.v.b.
the sonne, shall not see life, but the wrath O D^{er}. he that
of God adybeth on hym. ^{adeth} not
the sonne.

24 * God is a spirite, and they that wor-
shippe hym, must worshippe hym in
spirite,

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spirit, and in the truth.

25 The woman sayth vnto hym, I wote that Messias shal come, which is called Christe: when he is come, he wyll tell vs all thynges.

Mat xxvi. f. 26 Iesus sayth vnto her: *I that speake vnto thee, am he.

Nat. xiii. g. 27 And immediately came his disciples, and marueyled that he talked with the woman: yet no man saide, what seekest thou, or why talkest thou with her:

Luk. xxi. c. 28 The woman then left her water pot, and went her way into the cite, & sayth to the men:

29 Come, see a man which tolde me all thynges that euer I dyd: Is not he Christe?

30 Then they went out of the cite, and came vnto hym.

31 In the meane whyle his disciples prayed hym, saying: Waister, cate.

32 He sayde vnto them: I haue meate to cate that ye wote not of.

33 Therefore sayde the disciples among them selues: hath any man brought hym ought to cate?

34 Iesus sayth vnto them: my meate is to do the wyll of hym that sent me, and to finishe his worke.

35 Say not ye, there are yet foure monethes, and then cometh harvest: Beholde, I say vnto you, yst by your eyes, and loke on the regions: for they are whyte already vnto harvest.

36 *And he that reapeth, receaueth wages, and gathereth fruite vnto lyfe eternall: that both he that soweth, & he that reapeth, myght reioyce together.

Math. ix. b. Luk. x. a. 37 And herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, wheron ye bestowd no labour. Other men^(a) laboured, and ye are entred into their labours.

(a) meaning the propheta. 39 Many of the Samaritanes of that cite beleued on hym, for the saying of the woman, which testified that he tolde her all that euer she dyd.

40 So, when the Samaritanes were come vnto hym, they besought hym that he would tary with them: And he abode there two dayes.

41 And many mo beleued, because of his owne worde,

42 And sayde vnto the woman: folowe we beleue, not because of thy saying: *for we haue heard hym our selues, & know that this is euen Christe, the sauour of the worlde. ^{Ioh. xvi. b.}

43 After two dayes he departed thence, and went [away] into Galilee.

44 *For Iesus hym selfe testified, that a prophete hath none honour in his owne countrey. ^{Math. xiii. Mark. vi. a. Luk. xiv. a.}

45 Then, as soone as he was come into Galilee, the Galileans receaued hym, when they had seene all the thynges that he dyd at Iherusalem, at the day of the feast. For they went also vnto the feast day.

46 So Iesus came agayne into Cana of Galilee, where he turned the water into wyne. And there was a certayne ruler, whose sonne was sicke at Capernaum. ^{Ioh. iij. a. Math. viii. Luk. vii. a.}

47 As soone as the same hearde that Iesus was come out of Iurie into Galilee, he went vnto hym, and besought hym that he woulde come downe, and heale his sonne: for he was euen at the poynt of death.

48 Then sayde Iesus vnto hym: except ye see signes and wonders, ye wyll not beleue.

49 The ruler sayth vnto hym: Syr, come downe or euer that my sonne dye.

50 Iesus sayth vnto hym: Go thy way, thy sonne lyueth. The man beleued the worde that Iesus had spoken vnto hym, and he went his way.

51 And as he was now goyng downe, the seruauntes met hym, and tolde hym, saying, thy sonne lyueth.

52 Then enquired he of them the houre, when he began to amende. And they sayde vnto hym: Yesterday at the seuenth houre, the feuer left hym.

53 So the father knewe, that it was the same houre, in the which Iesus sayde vnto hym thy sonne lyueth: *And he beleued, and all his household. ^{AA. xvii. a.}

54 This is agayne the seconde miracle, that Iesus dyd, when he was come out of Iurie into Galilee.

¶ The .v. Chapter.

5 Christe healed on the Sabbath the man that was sicke thirtie and eyght yeres,
 10 the pharisees accuse hym, 19 Christe aunswereth for hym selfe, a reproveth them,
 32 shewing by the testimonie of his father, 33 of Iohn, 36 of his workes, 37 of the scrip-
 tures, 45 and of Moyses, who he is.

¶ After this,



After this, was there a
 feast day of the Iewes,
 and Iesus went vp to
 Hierusalem.

And there is at Hieru-
 salcm by the sheepe
 market, a poole, which
 is called in the hebreue tonge Bethesda,
 hauyng fyue porches.

¶ In which lay a great multitude of sicke
 folke, of blynde, halt, & wythered, way-
 tyng for the mowping of the water.

¶ For an Angel went downe at a cer-
 tayne season into the poole, and stirred
 the water: whosoever then firste after
 the stirring of the water stepped in, was
 made whole of whatsoeuer diseale he
 hadde.

¶ And a certayne man was there, which
 had ben diseased thirtie & eyght yeres.

¶ When Iesus saide hym lye, & kneue
 that he now long tyme had ben disea-
 sed, he sayth vnto hym: Wylt thou be
 made whole?

¶ The sicke man aunswered hym: Sir,
 I haue no man whē the water is trou-
 bled to put me into the poole: But in the
 meane tyme, while I am about to come,
 another steppeth downe before me.

¶ Iesus saith vnto him: *Ryse, take vp
 thy bedde, and walke.

¶ And immediatly the man was made
 whole, and toke vp his bedde, & walked.
 And the same day was the Sabbath.

¶ The Iewes therfore sayde vnto hym
 that was made whole: It is the Sab-
 both day, it is not lawfull for thee to car-
 rie thy bedde.

¶ He aunswered them: he that made me
 whole, saide vnto me, take vp thy bedde
 and walke.

¶ Then asked they hym: what man is
 that which sayde vnto thee, take vp thy
 bedde, and walke?

¶ And he that was healed, wyfte not
 who it was. For Iesus had gotten hym
 selfe awaye, because that there was
 prease of people in that place.

¶ Afterwarde, Iesus founde hym in
 the temple, and saide vnto him: behold,
 thou art made whole, sinne no more, lest

a worse thyng come vnto you.

15 The man departed, & tolde the Iewes
 that it was Iesus which had made him
 whole.

16 And therfore the Iewes dyd perse-
 cute Iesus, and sought [the meanes] to
 slea hym, because he hadde done these
 thynges on the Sabbath day.

17 And Iesus aunswered them: *My
 father worketh hitherto, and I worke.

18 Therfore the Iewes sought the more
 to kyl him, not only because he had bro-
 ken the Sabbath, but sayde also, *that
 God was his father, and made him selfe
 equall with God.

19 Then aunswered Iesus, & sayde vnto
 them: Verily verily I say vnto you,
 *the sonne can do nothyng of hym selfe,
 but that he seeth & father do: For what-
 soeuer he doeth, that doeth the sonne
 also.

20 For the father loueth the sonne, and
 sheweth hym all thynges that he hym
 selfe doeth: And he wyl shewe hym
 greater workes then these, because ye
 shoulde marueyle.

21 For lykwylse as the father rayseth
 vp the dead, and quickeneth them:
 euen so, the sonne quickeneth whom he
 wyl.

22 *Neither iudgeth the father any man:
 but hath committed all iudgement vnto
 the sonne,

23 Because that all men shoulde honour
 the sonne, euen as they honour the fa-
 ther. he that honoureth not the sonne,
 the same honoureth not & father which
 hath sent hym.

24 Verily verily I say vnto you, he that
 heareth my worde, and belueth on him
 that sent me, hath euertastyng lyfe, and
 shall not come * into danipation, but is
 escaped from death vnto lyfe.

25 Verily verily I saye vnto you, *the
 houre shall come, and now is, when
 the dead (a) shall heare the voyce of the
 sonne of God: And they that heare, (b)
 shall lyue.

26 *For as the father hath lyfe in hym
 selfe: so lykwylse hath he geuen to the
 sonne, to haue lyfe in hym selfe:

¶ And

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- 27 And hath geuen hym powder also to iudge, because he is the sonne of man.
- Mat. xxv. d. 28 Marneple not at this: For the *houre shall come, in the whiche all that are in the granes shall heare his voyce.
- 29 And shall come forth, they that haue done good, vnto the resurrection of lyfe, and they that haue done euill, vnto the resurrection of dampnation.
- 30 ¶ I can of mine owne selfe do nothing: As I heare I iudge, and my iudgement is iuste, because I seeke not myne owne wyll, but the wyll of the father whiche hath sent me.
- Iohn. viii. d. 31 ¶ If I shoulde beare witnesse of my selfe, my witnesse were not true.
- 32 There is another that beareth witnesse of me, and I am sure that the witnesse whiche he beareth of me is true.
- Iohn. i. b. 33 ¶ He sent vnto Iohn, and he bare witnesse vnto the trueth.
- 34 But I receaue not the recorde of man: Neuerthelesse, these thinges I say, that ye myght be safe.
- D 35 He was a burnyng & a shynnyng lyght, and ye would for a season haue reioyced in his lyght.
- Iohn. v. a. 36 ¶ But I haue greater witnesse, then the witnesse of Iohn: ¶ For the workes whiche the father hath geuen me to do
- in the, the same workes that I do, beare witnesse of me, that the father hath sent me.
- 37 And the father hymselfe whiche hath sent me, *hath borne witnesse of me. He hane not hearde his voyce at any tyme, nor scene his shape,
- 38 His worde haue ye not abydyng in you: For who he hath set, him ye beleue not.
- 39 Search the scriptures, for in them ye thynke ye haue eternall lyfe: *and they are they whiche testifie of me.
- 40 And yet wyll ye not come to me, that ye myght haue lyfe.
- 41 I receaue not prayse of men.
- 42 But I knowe you, that ye haue not the loue of God in you.
- 43 I am come in my fathers nanie, and ye receaue me not. ¶ If another come in his owne nanie, hym wyll ye receaue.
- Iohn. ii. c. i. Theff. lxx. 44 Howe can ye beleue, whiche receaue honour one of another, and seke not the honour that cometh of God only?
- 45 Do not thinke that I wyll accuse you to my father: There is one that accuseth you, euen Moyses, in who ye trust.
- 46 For had ye beleued Moyses, ye would haue beleued me: *for he wrote of me.
- Deut. xviii. 47 But yf ye beleue not his wytynges, howe shall ye beleue my wordes?

¶ The. vi. Chapter.

10 Christe feedeth fyue thousande with fyue loaves & two fishes. 15 The people would haue made hym kyng. 19 He walkyng on the sea, folowed the disciples whiche were troubled in a shippe with a great tempest. 26 They seke Christ, to be fedde. 29 I sayth is the worke of God. 30 They aske signes and wonders. 35 Of the bread of lyfe. 40 Of I sayth. 66 The carnall are offended at hym. 67 Some of his disciples offended, forsake hym. 69 The apostles confesse hym to be the sonne of God. 71 Judas is a deuyll.

- 1 **A**fter these thynges, * Jesus went his waye ouer the sea of Galilee, which is the sea of Tiberias.
- 2 And a great multitude folowed hym, because they sawe his miracles whiche he dyd on them that were diseased.
- 3 And Jesus went vp into a mountayne, & there he sate with his disciples.
- 4 And the Passouer, a feast of Iewes, was nye.
- 5 ¶ When Jesus then lyst vp his eyes, and sawe a great company come vnto him, he saith vnto Philip: whence shall we bye bread, that these may eate?
- 6 (This he sayde to proue hym: for he hym selfe knewe what he woulde do.)
- Math. xiiii. b. Mark. vi. d. Luk. ix. b.

- 7 Philip answered hym: ¶ Two hundred penie worth of bread are not sufficient for them, that euery man may take a litle.
- 8 One of his disciples, Andrewe, Simo Peters brother, sayth vnto hym:
- 9 There is a litle ladde here, whiche hath fyue bary loaves and two fishes, but what are they among so many?
- 10 And Jesus sayde: Make the people syt downe. There was much grasse in the place. So the men sate downe, in number about fyue thousande.
- 11 And Jesus toke the bread, and when he had geue thanks, he gaue to the disciples, and the disciples to them: & were set downe, and ykelyfe of the fishes, as much as they woulde.
- 12 When they had eaten enough, he saide vnto
1. Reg. xii. O Thun amounteth about that pound one lxx.

unto his disciples: Gather vp the broke meate that remayneth, that nothyng be lost.

13 And they gathered it together, & fylled twelue baskettes with the broken meate of the spue barley loaves, which [broken meate] remayned vnto them that had eaten.

14 Then those men, when they had seene the miracle that Iesus did, saide: This is of a trueth. the same prophete that shoulde come into the worlde.

15 When Iesus therfore perceaued, that they would come and take him, to make hym kyng, he departed agayne into a mountayne hym selfe alone.

16 And when euen was now come, his disciples went downe vnto the sea.

17 And gat vp into a shippe, and went ouer the sea, towarde Capernaum: And it was now darke, and Iesus was not come to them.

18 And the sea arose, with a great wynde that blew.

19 So, when they had rowed about cxx. or cxx. furlonges, they sawe Iesus walking on the sea, and drawing nye vnto the shippe, and they were afraide.

20 But he sayth vnto them: It is I, be not afraide.

21 And they wyllyngly receaued hym into the shippe, and immediately the shippe was at the lande whither they went.

22 The day folowynge, when the people, which stode on the other syde of the sea, sawe that there was none other shippe there, saue that one wherinto his disciples were entred, and that Iesus went not in with his disciples into the shippe, but that his disciples were gone [away] alone:

23 Howbeit there came other shippes fro Liberias, nye vnto the place, where they dyd eate bread, after that the Lord had geuen thanks.

24 When the people therefore sawe that Iesus was not there, neither his disciples, they also toke shippynge, and came to Capernaum, sekynge for Iesus.

25 And whē they had founde hym on the other side of the sea, they said vnto him, Rabbi, when camest thou hyther? Iesus answered them, and sayde:

26 Verily verily I say vnto you, ye seke me, not because ye sawe the miracles, but because ye dyd eate of the loaves, & were fylled.

27 Labour not for the meate which perissheth, but for that which endureth vnto euerlastynge lyfe, which [meate] the sonne of man shall geue vnto you: For hym hath God the father sealed.

28 Then saide they vnto him: What shall we do, that we myght worke þe workes of God?

29 Iesus answered, & sayde vnto them: This is the worke of God, that ye beleue on hym whoni he hath sent.

30 They said therfore vnto hym: What signe shewest thou then, þe we may see, & beleue thee: What doest thou worke? Math. xii. c. and. xvi. a. Mark. viii. b. Luk. xi. d.

31 Our fathers dyd eate Manna in the desert, as it is written: He gaue them bread from heauen to eate. Exod. xvi. b

32 Then Iesus sayde vnto them: Verily verily I say vnto you, Moyses gaue you not þe bread fro heauen, but my father geueth you þe true bread fro heauen. Math. xvi. c

33 For the bread of God, is he which cometh downe from heauen, and geueth lyfe vnto the worlde.

34 Then sayde they vnto hym: Lorde, euermore geue vs this bread.

35 And Iesus sayde vnto them, I am the bread of lyfe: he that cometh to me, shall not hunger: and he that beleueth on me, shall neuer thirst.

36 But I say vnto you, that ye also haue seene me, and yet ye beleue not.

37 All that the father geueth me, shall come to me: and hym that cometh to me, I cast not away.

38 For I came downe from heauen, not to do that I wyll: but that he wyll, which hath sent me. Luk. xxii. c.

39 And this is the fathers wyll which hath sent me: that of all which he hath geuen me, I shal lose nothing, but rayse it vp agayne at the last day.

40 And this is the wyll of hym þe sent me: that euery one which seeth the sonne, & beleueth on him, hath euerlastynge lyfe: And I wyll rayse him vp at þe last day. John. v. e.

41 The Iewes then murmured at hym, because he sayd: I am the bread [of life] which came downe from heauen.

42 And they saide: Is not this Iesus, þe sonne of Ioseph, whose father and mother we knowe: howe is it then that he sayth, I came downe from heauen? Mat. xiii. g. Mark. vi. a.

43 Iesus answered, & sayde vnto them: Murmure not among your selves.

44 No man can come to me, except the father, which hath sent me, drawe hym: Iohn. vii. g.

þy hym:

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hym: And I wyll rayse hym vp at the last day.

45 *It is written in the prophetes: *And they shalbe all taught of God. Every man therfore that hath heard, and hath learned of the father, cometh vnto me.*

46 **Not that any man hath seene the father, saue he which is of God, the same hath seene the father.*

47 *Verily verily I say vnto you, he that putteth his trust in me, hath euerlasting lyfe.*

48 *I am that bread of lyfe.*

49 *Your fathers dyd eate Manna in the wyldernesse, and are dead.*

50 *This is that bread, which cometh downe from heauen, that yf any man eate therof, [he] shoulde not dye.*

51 *I am that lyving bread, which came downe from heauen. If any man eate of this bread, he shall lyue for euer. *And the bread that I wyl geue, is my fleshe, whiche I wyll geue for the lyfe of the worlde.*

52 *The Iewes therefore stroue among them selues, saying: Howe can this fellowe geue vs that fleshe of his to eate?*

53 *Then Iesus saide vnto them: *Verily verily I saye vnto you, excepte ye eate the fleshe of the sonne of man, and drynke his blood, ye haue no lyfe in you.*

54 *Who so eateth my fleshe, and drinketh my blood, hath eternall lyfe, and I wyl rayse hym vp at the last day.*

55 **For my fleshe is meate in deede, and my blood is drynke in deede.*

56 *He that eateth my fleshe, and drinketh my blood, dwelleth in me, & I in hym.*

57 *As the lyving father hath sent me, and I lyue by the father: Euen so, he that eateth me, shall liue by [the meanes of] me.*

58 *This is that bread, which came downe*

from heauen: Not as your fathers dyd eate Manna, and are dead. He that eateth of this bread, shall lyue euer.

59 These thynges sayde he in the synagogue, as he taught in Capernaum.

60 Many therfore of his disciples, when they had hearde this, saide: This is an harde saying, who can abyde the hearing of it?

61 Iesus knewe in hym selfe, that his disciples murmured at it, and he sayde vnto them, doth this offende you?

62 What and yf ye shall see the sonne of man ascende vp thither where he was before?

63 It is the spirite that quickeneth, the fleshe profiteth ^(a) nothyng. The wordes that I spake vnto you, are spirite and lyfe.

64 But there are some of you that beleue not. For Iesus knewe from the beginning, which they were that beleued not, and who shoulde betray hym.

65 And he sayde: Therfore saide I vnto you, that *no man can come vnto me, except it were geue vnto him of my father.

66 From that time, many of his disciples wet backe, & walked no more with him.

67 Then sayde Iesus vnto the twelue: wyll ye also go away?

68 Then Simon Peter answered him: Lorde, to whō shall we go: Thou hast the wordes of eternall lyfe:

69 *And we beleue and are sure that thou art Christe, the sonne of the lyving God.

70 Iesus answered them: Haue not I chosen you twelue, and *one of you is a deuyll?

71 He spake of Judas Iscariot [the sonne] of Simon: For he it was, that shoulde betray hym, beyng one of the twelue.

The .vij. Chapter.

1 Iesus fled the murmuring Iewes. 5 Christs kynsmen beleued not in hym. 7 why the worlde hateth Christe. 12 Diuers opinions of Christe. 14 Christ teacheth, geuing all to his father. 20 The blasphemie of the Iewes. 23 Of the Sabbath worke. 31 Manner of the people beleue on hym. 32 The pharisees & priestes sende to take hym. 39 The holpe ghost. 40 Disention among the people for Christ. 47 The pharisees chide with the seruantes, because they haue not brought hym. 52 They chide with Nicodemus.

A



fter these thynges, Iesus went about in Galilee: For he would not go about in Iurie, because that the Iewes sought to kyll hym.

2 The Iewes *feaste of tabernacles ^(a) was at hande.

3 His brethren therfore sayde vnto him: Get thee hence, and go into Iurie, that thy disciples also may see thy workes that thou doest.

For

- 4 For there is no man that doeth any thing in secret, and he hym self seeketh to be knowen openly. If thou do suche thynges, shewe thy selfe to the worlde.
- 5 For his bretheren beleued not in hym.
- 6 Then Iesus sayde vnto them, My tyme is not yet come: but your tyme is alway redy.
- 7 The worlde can not hate you, but me it hateth, because I testifie of it, that the workes therof are euill.
- 8 Go ye bp vnto this feast: I wyll not go bp yet vnto this feast, for my tyme is not yet full come.
- 9 When he had saide these wordes vnto them, he abode still in Galilee.
- 10 But as soone as his bretheren were gone bp, then went he also bp vnto the feast, not openly, but as it were priuie.
- 11 Then sought hym the Iewes at the feast, and sayde, Where is he?
- 12 And much murmuring of hym was there among the people: For some said, he is good: other sayde, nay, but he deceaueth the people.
- 13 Holbebeit, no man spake openly of hym, for feare of the Iewes.
- 14 Nowe when halfe of the feast was done, Iesus went bp into the temple, and taught.
- 15 And the Iewes marueyled, saying: howe knoweth he the scriptures, seying that he neuer learned?
- 16 Iesus answered them, & sayde: My doctrine is not myne, but his that sent me.
- 17 If any man wyll do his wyll, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe.
- 18 He that speaketh of hym selfe, seeketh his owne praise: But he that seeketh his praise that sent hym, the same is true, & no vnyghtconnes is in hym.
- 19 Dyd not Moyses geue you a lawe, & yet none of you kepeth the lawe: why go ye about to kyll me?
- 20 The people answered and sayde: Thou hast the deuyll, who goeth about to kyll thee?
- 21 Iesus answered, & said vnto the: I haue done one worke, & ye al marueyle.
- 22 Moyses therefore gaue vnto you the circumcisiō (not because it is of Moyses, but of the fathers) And yet ye on the Sabboth day, circumsise a man.
- 23 If a man on the Sabboth day receaue circumcision, without breakyng of the lawe of Moyses: bidayne ye at me, because I haue made a man euerypwhyte whole on the Sabboth day?
- 24 Judge not after the [better] appearance, but iudge with a ryghteous iudgement.
- 25 The sayde some of them of hierusalem: Is not this he, whom they go about to kyll?
- 26 But loe, he speaketh boldly, & they saye nothyng to hym. Do the rulers knowe in deede that this is very Christ?
- 27 Holbebeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.
- 28 Then cryed Iesus in the temple, as he taught, saying: Ye both knowe me, and whence I am, ye knowe. And I am not come of my selfe: but he that sett me is true, whom ye knowe not.
- 29 But I knowe him, for I am of him, and he hath sent me.
- 30 Then they sought to take hym: but no man layde handes on hym, because his houre was not yet come.
- 31 Many of the people beleued on hym, and saide: when Christ cometh, wyl he do mo miracles [then these] that this man hath done?
- 32 The pharisees hearde, that the people murmured such thinges concerning hym: And the pharisees and the hye priestes sent seruantes to take hym.
- 33 Then sayde Iesus vnto them: yet am I a litle whyle with you, and then go I vnto hym that sent me.
- 34 Ye shall seke me, & shall not fynde me: & where I am thither can ye not come.
- 35 Then sayde the Iewes among them selues: whyther wyl he go, that we shall not fynde hym: wyl he go vnto the dyspersed among the Gretians, & teache the gentiles?
- 36 What [maner of] saying is this that he sayde, ye shall seke me, and shall not fynde me: and where I am, thither can ye not come?
- 37 In the last day, that great day of the feast, Iesus stode and cryed, saying: If any man thirst, let him come vnto me and drynke.
- 38 He that beleueth on me, as saith the scripture, out of his belly shall flowe ryuers of water of lyfe.
- 39 (But this spake he of the spirite, which they beleue on hym, should receaue. For the holy ghost was not yet [there] because Iesus was not yet glorified.)

Deut. i. c.
Leuit. xix. c
Pro. xliii. c

or, openly.

Math. xiii. g
Mark. vi. a
Iohn. vi. c

Mark. xi. c
Luk. xix. g

Iohn. viii. d

Mat. xxii. b
Mark. xii. a
Luk. xx. d

Iohn. viii. c
and. xiii. d

Esa. lvi. a

or, graue,
understanding
by the holie
ghost, the vi-
sible grates of
the holie good

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Jf 40 Many of the people therefore when they hearde this saying, sayde: * Of a tructh this is the prophete.

Jo. iii. c. vi. b.
Luk. vii. c.
Math. xxi. b

41 But other sayde, this is Chyste: But some saide, Shall Chyste come out of Galilee:

Mich. v. a.
Math. xii. a.

42 * Sayth not the scripture, that Chyste shall come of the seede of Dauid, and out of the towne of Bethlehchem, where Dauid was:

43 So was there discention among the people, because of hym.

44 And some of them woulde haue taken hym, but no man layde handes on him.

45 Then came the seruantes to the hye priestes & pharisees: and they sayde vnto them, why haue ye not brought him:

46 The seruantes answered: Bece

man spake as this man doeth.

47 Then answered them the pharisees: Are ye also deceaued:

48 Doth any of the rulers or of the pharisees beleue on hym:

49 But this [common] people which know not the lawe, are cursed.

50 Nicodemus sayth vnto the, * he that came to Iesus by nyght, and was one of them:

John. iii. a.

51 Doth our lawe iudge any man, before it heare hym, and knowe what he hath done:

52 They answered, and saide vnto him: Art thou also of Galilee: Search & loke: For out of Galilee aryseth no prophete.

53 And euery man went vnto his owne house.

The. viij. Chapter.

* Chyste teacheth in the temple, 11 the sinnes of the woman taken in adulterie are forgeuen. 12 Chyste the lyght of the worlde, 14 he sheweth from whence he came, and whyther he goeth, 32 who are free, and who are bonde, & the children of Abraham, 42 the chyldren of God, 44 the deuyll the father of lyes, 45 who hateth God, and who hateth hym not. 55 Abraham dyd see Chyestes day. 59 Chyste persecuted, conueyed hym selfe away.

A

Math. xxi. a
Mark. xi. a.
Luk. xix. c.



And Iesus went vnto mount Oliuete.

And early in the mornyng he came agayne into the temple, and all the people came vnto hym, & he satte downe

and taught them.

3 And the scribes and pharisees brought vnto hym a woman taken in adulterie, & when they had set her in the myddes,

4 They sayde vnto hym: Maister, this woman was taken in adulterie, euen as the decde was a doying.

Luk. xix. b.

5 * Moyses in the lawe commaunded vs that such shoulde be stoned: But what sayest thou:

6 This they sayde to tempte hym, that they myght accuse hym. But Iesus stowped downe, and with his fynger wrote on the grounde.

7 So, when they continued asking him, he lyst bp hym selfe, & sayde vnto them: Let hym that is among you without sinne, caste the first stone at her.

8 And agayne he stowped downe, and wrote on the grounde.

9 And when they hearde this, beyng accused of their owne consciences, they went out one by one, begynnyng at the eldest, euen vnto the last: and Iesus

was left alone, & the woman standyng in the myddes.

10 When Iesus had lyst bp hym selfe, & sawe no man but the woman, he sayde vnto her: woman where are those thine accusers: hath no man condemned thee:

11 She sayde, No man Lord. And Iesus sayde, Neither do I condemne thee: Go, and *sinne no more.

John. v. c.

12 Then spake Iesus agayne vnto them, saying, I am the light of the world: he that foloweth me, doth not walke in darknesse, but shal haue the light of life.

John. i. a.
Luk. xix. g.

13 The pharisees therfore said vnto him: Thou bearest recorde of thy selfe, thy recorde is not true.

14 Iesus answered, & saide vnto them: Though I beare recorde of my selfe, yet my recorde is true. For I knowe whence I came, & whyther I go: But ye can not tel whence I come, and whyther I go.

15 We iudge after the fleshe, I iudge no man.

16 And if I iudge, my iudgement is true: For I am not alone, but I and the father that sent me.

17 * It is also written in your lawe, that the testimonie of two men is true.

Num. xxxi. d
Deut. xvi. i
Mat. xxi. i

18 I am one that beareth witnesse of my selfe,

selfe, & the father that sent me beareth witness of me.

19 Then sayde they vnto hym: Where is thy father: Iesus answered, We neither knowe me, nor yet my father: If ye had knowen me, ye should haue knowen my father also.

20 These wordes spake Iesus in þe temple, as he taught in the temple, and no man layde handes on hym, * for his houre was not yet come.

21 Then sayde Iesus againe vnto them: I go my way, and * ye shall seeke me, and shall dye in your synnes: whyther I go, thither can ye not come.

22 Then sayde the Iewes: wyl he kyll hym selfe, because he saith, whyther I go, thither can ye not come:

23 And he sayde vnto them: ye are from beneath, I am from aboue: ye are of this worlde, I am not of this worlde.

24 I sayde therefore vnto you, that you shall dye in your synnes. For * yf ye beleue not that I am he, ye shall dye in your synnes.

25 Then sayde they vnto hym: who art thou: And Iesus saith vnto them: Euen the very same thyng that I sayde vnto you from the begynnyng.

26 I haue many thynges to saye, and to iudge of you. Yea, & he that sent me, is true: * And I speake to the world, those thynges which I haue hearde of hym.

27 Holwebeit, they vnderstoode not that he spake to them of his father.

28 Then saide Iesus vnto them: when ye haue lift vp (an hre) the sonne of man, then shall ye knowe that I am he, and that I do nothyng of my selfe: * but as my father hath taught me, euen so I speake these thynges.

29 And he that sent me, is with me. The father hath not left me alone: For I do allwayes those thynges that please him.

30 As he spake those wordes, * many beleued on hym.

31 Then sayde Iesus to those Iewes which beleued on hym: If ye continue in my word, then are ye my very disciples.

32 And ye shall knowe the trueth, and the trueth shall make you free.

33 They answered hym: we be Abrahams seede, and were neuer bonde to any man: howe sayest thou then, ye shall be made * free:

34 Iesus answered them: Verily, verily I say vnto you, that * whosoever co-

mitteth sinne, is the seruaunt of sinne.

35 And the seruaunt abideth not in þe house & for euer: but the sonne abydeth euer.

36 If the sonne therefore shall make you free, then are ye free in deede.

37 I know that ye are Abrahams seede, but ye seke (meanes) to kyll me, because my worde hath no place in you.

38 I speake that which I haue seene with my father: and ye do that which ye haue seene with your father.

39 They answered, and saide vnto hym: Abraham is our father. Iesus saith vnto them: If ye were Abrahams childre, ye woulde do the workes of Abraham.

40 But now ye go about to kyll me, a mā that hath tolde you the trueth, which I haue heard of god: this did not Abraham.

41 We do the deedes of your father. Then said they to him: we be not borne of fornication, we haue one father, euen God.

42 Iesus saide vnto them: If God were your father, truly ye woulde loue me: For I proceeded forth, and came from God: neither came I of my selfe, but he sent me.

43 why do ye not knowe my speache: euen because ye cannot heare my word.

44 Ye are of your father the deuyll, and þe lustes of your father wyl ye do.

* He was a murderere from the begynnyng, and abode not in the trueth: because there is no trueth in hym. When he speaketh a lye, he speaketh of his owne: For he is a lyer, and the father of the same thyng.

45 And because I tel you the trueth, therefore ye beleue me not.

46 Which of you rebuketh me of sinne: If I say the trueth, why do not ye beleue me:

47 He that is of god, heareth gods wordes. We therefore heare the not, because ye are not of God.

48 Then answered the Iewes, & saide vnto hym: Say we not well that thou art a Samaritane, and * hast the deuyll: Iohn.x.d.

49 Iesus answered, I haue not the deuyll: but I honour my father, and ye haue dishonoured me.

50 I seke not myne owne praisse, there is one that seeketh, and iudgeth.

51 Verily verily I saye vnto you, yf a man kepe my saying, he shall neuer see death.

52 Then sayde the Iewes vnto hym: Now knowe we that thou hast þe deuyll. I iij Abraham

ch. 8.

ch. 8.

ch. 8.

ch. 8.

ch. 8.

ch. 8.

ch. 8.

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Abraham is dead, & the prophetes: and thou sayest, yf a man keepe my saying, he shall neuer taste of death.

53 Art thou greater the our father Abraham, which is dead: and the prophetes are dead: whom makest thou thy selfe:

54 Iesus answered: Of I honour my selfe, mine honour is nothing. It is my father that honoureth me, which ye say is your God:

55 And yet ye haue not knowen him, but I knowe hym: And if I say I knowe hym not, I shalbe a lyer lyke vnto you.

But I knowe hym, & keepe his saying.

56 Your father Abraham ^(b) was glad to see my day: and he saw it, and reioyced.

57 Then sayde the Jewes vnto hym: Thou art not yet fiftie yeres olde, & hast thou scene Abraham.

58 Iesus sayde vnto them: Verily, verily I saye vnto you, before Abraham was, I am.

59 Then toke they vp stones to caste at hym: but Iesus hyd hym selfe, * and went out of the temple. ^a

Gene. xii. 8.
(b) To see
comming
of Christ
the day
of which
Abraham
saw
the eyes of
Ier. xli.

Exod. xli.
Iohn. x.
Luk. x.

The. ix. Chapter.

1 Christe restored sight vpon the Sabbath day, to him that was borne blynde. 13 The pharisees reason with him that was blynde. 27 The pharisees excommunicate those that beleue in Christe. 34 they excommunicate hym that was borne blynde. 35 Christe teacheth hym, and he beleueth. 39 To wha blynde men Christe restored syght.

¶ 1
A



And as Iesus passed by, he saw a man which was blynde fro his birth:

2 And his disciples asked hym, saying: Master, who did sinne, this man, or his father and mother, that he was borne blynde:

3 Iesus answered, Neither hath this man sinned, nor yet his father & mother: but that the workes of God shoulde be shewed in hym.

4 I must worke the workes of him that sent me, whyle it is ^(a) daye. The nyght commeth when no man can worke.

5 As long as I am in the world, I am the lyght of the worlde.

6 As soone as he had thus spokē, he spat on the grounde, and made claye of the spittle, and he annoynted with the claye the eyes of the blynde,

7 And sayde vnto hym: Go, washe thee in the poole of Siloe, whiche by interpretation, is [as much to say, as] sent. He went his way therefore, & washed, and came agayne, seying.

8 So, the neyghbours, and they that hadde scene hym before when he was blynde, sayde: Is not this he that sate and begged:

9 Some sayde, this is he: Other sayde, he is lyke hym. He hym selfe sayde, I am [euem] he.

10 Therfore sayde they vnto hym: Howe are thyne eyes opened:

11 He answered and sayde: The man that is called Iesus made claye, and annoynted myne eyes, and sayde vnto me, go to the poole Siloe and washe: And when I went and washed, I receaued [me] syght.

12 Then sayde they vnto hym, Where is he: he sayde, I can not tell.

13 They brought to the pharisees, hym that a litle before was blynde.

14 And it was the *Sabboth day when Iesus made claye, & opened his eyes.

15 Then againe the pharisees also asked hym, howe he had receaued his syght. He sayde vnto them: He put claye vpon myne eyes, and I washed, and do see.

16 Therfore sayde some of the pharisees, this man is not of God, because he keepeth not the Sabbath day. Other said: *Howe can a man that is a sinner do such miracles: And there was a stryfe among them.

17 They spake vnto the blynde man againe: What sayest thou of him, because he hath opened thyne eyes: He sayde, he is a prophete.

18 But the Jewes dyd not beleue the man, howe that he had ben blynde, and receaued his syght, vntyll they called the father and mother of hym that had receaued his syght:

19 And they asked them, saying: Is this your sonne, whom ye saye was borne blynde: howe doeth he nowe see then:

20 His father & mother answered them, and sayde: We knowe that this is our sonne,

Math. x.
Mark. d.
Luk. vii.
Ioh. vii. vii.

Io. vii. g.

Iohn. viii.

(a) whyle
opportunitie
serueth.

Iohn. i. a.
vi. b. xii. g.

Esai. viii. b.

forme, and that he was borne blynde:

21 But by what meanes he now seeth, we can not tell: Or who hath opened his eyes, can not we tell. He is olde enough, aske hym, let hym aunswere for himselfe.

22 Such wordes spake his father & mother, because they feared the Jewes: For the Jewes had decreed already, that yf any man dyd confesse that he was Christe, * he shoulde be excommunicate out of the synagoge.

23 Therefore sayde his father & mother: he is olde enough, aske hym.

24 Then agayne called they the man that was blynde, and sayde vnto hym: Geue God the prayse, we knowe that this man is a sinner.

25 He aunswered, and sayde: whether he be a sinner or no, I can not tell: One thyng I am sure of, that wheras I was blynde, now I see.

26 Then sayde they to hym agayne: what dyd he to thee: howe opened he thyne eyes?

27 He aunswered them: I tolde you yet whyle, and ye dyd not heare. wherfore woulde ye heare it agayne: wyl ye also be his disciples?

28 Then rayted they hym, and sayde, We thou his disciple: we are Moysses disciples.

29 We are sure, that God spake vnto Moysses: As for this felowe, we knowe not from whence he is.

30 The man aunswered, and sayde vnto them: this is a marueylous thyng, that ye wote not from whence he is, and yet

he hath opened myne eyes.

31 For we be sure, that God heareth not sinners: But yf any man be a worshipper of God, and obedient vnto his Wyl, hym heareth he.

32 Sence the worlde began, was it not hearde, that any man opened the eyes of one that was borne blynde.

33 If this man were not of God, he coulde haue done nothyng.

34 They aunswered, & sayde vnto hym: Thou art altogether borne in sinne, and doest thou teache vs: And they cast hym out.

35 Iesus hearde that they had excommunicate hym, & when he had founde hym, he sayde vnto hym: Dost thou beleue on the sonne of God?

36 He aunswered and sayde: who is he Lorde, that I myght beleue on hym?

37 And Iesus sayde vnto hym: Thou hast both seene hym, * and it is he that talketh with thee. Iohn.iii.c.

38 And he sayde, Lorde, I beleue: And ^{(b) he worshipped hym.}

39 And Iesus sayde vnto hym: I am come vnto iudgement into this worlde, that they which see not, myght see: and that they which see, myght be made blynde.

40 And some of the pharisees which were with hym, hearde these wordes, & sayde vnto hym: Are we blynde also?

41 Iesus sayde vnto them, * ^{Iohn.xv.d.} yf ye were blynde, ye shoulde haue no sinne: But now ye say, we see, therefore your sinne remaineth.

The. x. Chapter.

1 Christe the true shephearde & the doore, 4 Christes sheepe heare his voyce, and wyl not heare a straunger. 10 12 fawle sheepeardees are hyrelinges and thieues. 15 Christe wyllynge geueh his life for his sheepe. 18 The calling of the Gentiles. 19 Disention among the Jewes about his wordes. 24 they aske yf he be Christe. 26 wherfore the Jewes beleue not. 31 The Jewes woulde haue stoned hym, and called his preaching blasphemie. 34 Princes, called Gods. 37 Christes wordes declared hym to be God.

21 **V**erily, verily, I say vnto you: he that entreteth not in by the doore into the sheepfolde, but clymeth vp some other way, the same is a thiefe, and a robber.

2 But he that entreteth in by the doore, is the shephearde of the sheepe.

3 To hym the porter openeth, and the sheepe heare his voyce, and * he calleth

his owne sheepe by name, and leadeh them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe folowe hym: for they knowe his voyce.

5 A straunger wyl they not folowe, but wyl flee from hym: for they knowe not the voyce of straungers.

6 This prouerbe spake Iesus vnto them: But they vnderstode not what thynges

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thynges they were, which he spake vnto them.

7 Then sayde Iesus vnto them againe. Verily, verily, I say vnto you: I am the doore of the sheepe.

John. xiii. a.
(a) He meane
neth. All false
prophets, who
led not men to
Christe, but
from hym to
others, by dis-
torting their
mean.

8 All, ^(a) euen as many as came before me, are thieues and robbers: but the sheepe dyd not heare them.

9 I am the doore: by me yf any man enter in, he shalbe safe, and shall go in and out, and fynde pasture.

10 A thiefe cometh not, but for to steale, kyll, & to destroy: I am come, that they myght haue lyfe, and that they myght haue it moze abundantly.

11 I am ^{*} the good shephearde. A good shephearde, geueth his lyfe for the sheepe.

Ezech. 34. f.
Mic. v. a.

12 An hyrtyng, and he which is not the shephearde, neither the sheepe are his owne, seeth the wolfe conuynge, and leaueth the sheepe, and fleeth, and the wolfe catcheth, & scattereth the sheepe.

13 The hyrtyng fleeth, because he is an hyrtyng, and careth not for the sheepe.

i. Tim. ii. c.

14 I am the good shepheard, & knowe my sheepe, and am knowen of myne.

Math. xi. d.
Luk. x. d.
Mark. x. f.

15 As the father knoweth me, euen so, knowe I also the father: And ^{*} I geue my lyfe for the sheepe.

(b) As for
they among
gentiles, who
they were
straungers
from Gods
Church.

16 And other ^(b) sheepe I haue, which are not of this folde: them also must I byng, & they shall heare my voyce, and there shalbe one folde, and one sheepe-herde.

17 Therefore doth my father loue me, because I put my lyfe [from me,] that I myght take it agayne.

18 No man taketh it from me: but I put it away of my selfe. I haue power to put it from me, and I haue power to take it agayne. This commaundement haue I receaued of my father.

19 There was a discention therefore agayne among the Iewes, for these saynges.

Math ix. d.
and. xii. b.
Mark. iii. b.
Luk. xii. b.
John. viii. f.

20 And many of them sayde: ^{*} He hath the deuyll, & is mad, why heare ye him?

21 Other sayd: These are not ^{*} wordes of hym that hath the deuyll. Can the deuyll open the eyes of the blynde?

22 And it was at hierusalem, the feast of the dedication, and it was wynter.

iii. Reg. vi. a.
Act. iii. b.
and v. c.

23 And Iesus walked in the temple, euen in ^{*} Solomons porche.

24 Then came the Iewes rounde about hym, and sayde vnto hym: Holbe long doest thou make vs doubt: If thou be Christe, tell vs playnely.

25 Iesus answered them: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witness of me.

26 But ye beleue not, because ye are not of my sheepe, as I sayde vnto you.

27 ^{*} My sheepe heare my voyce, and I knowe them, and they folowe me: John. viii. f.

28 And I geue vnto them eternall lyfe, and they shal neuer perishe, neither shal any man plucke them out of my hande.

29 My father which gaue them me, is greater then all: and no man is able to take them out of my fathers hande.

30 ^{*} I and my father are one.

John. xiii. a.
and xv. c.
John. viii. f.

31 ^{*} Then the Iewes agayne toke vp stones, to stone hym [withall.]

32 Iesus answered them, Many good workes haue I shewed you from my father: for which of these do ye stone me?

33 The Iewes answered hym, saying: For thy good workes [take] we stone thee not, ^{*} but for thy blasphemie, and because that thou beyng a man, makest thy selfe God. John. v. d.

34 Iesus answered them: Is it not written in your lawe, ^{*} I sayde, ye are Gods: Psal. lxi. a.
Exo. xxii. b.

35 If he called them Gods, vnto whom the worde of God was spoken, and the scripture can not be broken:

36 Say ye of hym whom the father hath sanctified and sent into the worlde, thou blasphemest, ^{*} because I saide I am the sonne of God: Mat. xxv. f.
Mar. xii. g.
Luk. xx. g.
John. ix. a.
and. xv. d.

37 ^{*} If I do not the workes of my father, beleue me not:

38 But yf I do, and yf ye beleue not me, beleue the workes: that ye may knowe and beleue, that the father is in me, and I in hym.

39 ^{*} Agayne they went about to take hym: and he escaped out of their hande, Math. xxvi. b.
John. viii. g.

40 And went away agayne beyonde Iordane, into the place where Iohn before had baptised, and there he abode. John. i. d.

41 And many resorted vnto hym, and sayde: Iohn dyd no miracle, but ^{*} all thynges that Iohn spake of this man were true. John. iii. d.

42 And many beleued on hym there.

41 Christe rased Lazarus from death. 45 Certaine Jewes beleue in Christe. 47 The pharisees take counsell agaynst hym. 50 Caiphas propheseth that one must dye for the people. 54 Christe fleeth the pharisees. 57 The hye priestes and the pharisees, commaunded Christe to be taken.

11
12



Certayne man was sicke, named Lazarus of Bethanie, the towne of Marie and her sister Martha.

(It was that Marie * which is now reputed for Lorde

with oymntment, and wyped his feete with her heere; whose brother Lazarus was sicke.)

3 Therefore, his sisters sent vnto hym, saying: Lorde, beholde, he whom thou louest is sicke.

4 When Iesus hearde that, he sayde, this infirmitie is not vnto death: but for the glory of God, that the sonne of God, myght be glorified thereby.

5 Iesus loued Martha, and her sister, and Lazarus.

6 When he had hearde therefore that he was sicke, he abode two dayes styll in the same place where he was.

7 Then after that, sayde he to his disciples: Let vs go into Iurie agayne.

8 His disciples sayde vnto hym: Maister, the Iewes lately sought to stone thee, and wilt thou go thither agayne?

9 Iesus answered: Are there not twelue houres of the day? If any man walke in the day, he stumbleth not, because he seeth the lyght of this worlde.

10 But yf a man walke in the nyght, he stumbleth, because there is no lyght in hym.

11 These thynges sayde he, and after that, he sayde vnto them: Our frende Lazarus slepeth, but I go to wake hym out of slepe.

12 Then sayde his disciples: Lorde, yf he slepe, he shall do well inough.

13 Howbeit, Iesus spake of his death, but they thought that he had spoken of the naturall slepe.

14 Then sayde Iesus vnto the playnely, Lazarus is dead:

15 And I am glad for your sakes, that I was not there, because ye may beleue. Neuerthelesse, let vs go vnto hym.

16 Then sayde Thomas, which is called

Didimus, vnto his felowe disciples: let vs also go, that we may dye with hym.

17 Then went Iesus, and founde that he had lye in his graue, fourc dayes alreedy.

18 (Bethanie was nye vnto Hierusalem, about fiftene furlonges of.)

(which is about twomyles.)

19 And many of the Iewes came to Martha and Marie to comfort them ouer their brother.

20 Martha alsoone as she hearde that Iesus was commynge, went and met hym: but Marie sate styll in the house.

21 Then sayde Martha vnto Iesus: Lorde, yf thou haddest ben here, my brother had not dyed:

Iohn.xi.d.

22 Neuerthelesse, now I knowe that whatsoeuer thou askest of God, God wyll geue it thee.

23 Iesus sayth vnto her: Thy brother shall rylse agayne.

24 Martha sayth vnto hym: I knowe that he shall rylse agayne in the resurrection at the last day.

25 Iesus sayth vnto her, I am the resurrection, and the lyfe: He that be- Iohn.i.a. and.xiii.a. leneth on me, yea, though he were dead, Iohn.iii.b. yet shall he lyue. Rom.i.b. Abac.ii.a.

Heb.x.g.

26 And whosoever lyueth, and beleueth on me, shall neuer dye. Beleuest thou this?

27 She sayde vnto hym: Yea Lorde, I beleue that thou art Christe the sonne of God, which shoulde come into the worlde.

28 And alsoone as she had so sayde, she went her way, and called Marie her sister secretly, saying: The Maister is come, and calleth for thee.

29 Alsoone as she hearde that, she arose quickly, and came vnto hym.

30 Iesus was not yet come into the towne: but was in that place where Martha met hym.

31 The Iewes then which were with her in the house comforted her, when they sawe Marie that she rose vp hastily, and went out, folowed her, saying: She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Iesus

- Jesus was, and saue hym, she fell
downe at his fecte, and sayth vnto hym:
Lorde, *yf thou haddest ben here, my
brother had not ben dead.
- 33 whē Jesus therfore saue her weepe,
and the Iewes also weepyn^(a) which
came with her, he groned in the spi-
rite, and was troubled in hym selfe.
- 34 And sayde: wherē haue ye layde hym:
They sayde vnto hym: Lorde, come,
and see.
- 35 And *Jesus wept.
- 36 Then sayde the Iewes: Beholde
howe he loued hym.
- 37 And some of them sayde: Coude not
he which *opened the eyes of the blinde,
haue made also, that this man shoulde
not haue dyed?
- 38 Jesus therfore agayne groned in hun
selfe, and came to the graue. It was a
caue, and a stone layde on it.
- 39 Jesus sayde: Take ye away the stone.
Martha, the sister of hym that was
dead, sayde vnto hym, Lorde, by this
tyme he thinketh: For he hath ben dead
foure dayes.
- 40 Jesus sayde vnto her: Sayde I not
vnto thee, that yf thou dyddest beleue,
thou shouldest see the glory of God?
- 41 Then they toke away the stone from
the place where the dead was layde.
And Jesus lyst by his eyes, and sayde:
Father, I thanke thee that thou hast
hearde me.
- 42 Holweit, I knowe, that thou hearest
me alwayes: but *because of the people
which stande by, I sayde it, that they
maye beleue that thou hast sent me.
- 43 And when he thus had spoken, he
cryed with a loude voyce: Lazarus,
come forth.
- 44 *And he that was dead, came forth,
bounde hande and foote, with graue
clothes, and his face was bounde with
a napkyn. Jesus sayde vnto them: loose
hym, and let hym go.
- 45 Then many of the Iewes which
came to Marie, and had seene þe thynges
which Jesus dyd, *beleued on hym. ^{Iohn.vii.c.}
- 46 But some of them went their wayes
to the pharisees, and tolde them what
Jesus had done.
- 47 *Then gathered the hye priestes
and the pharisees a councell, and sayde:
*what do we: For this man doth many
miracles. <sup>Mat.xxvi.a.
Mar.xviii.a.
Luk.xviii.a.
Act.xiii.c.</sup>
- 48 If we let hym scape thus, all men
wyl beleue on him, and the Romaynes
shall come, and take away both our
rolunie and the people. <sup>(b) By the
same way that
they thought
to escape they
got, they ran
into it.</sup>
- 49 And one of them named Cataphas, be-
yng the hye priest that same yere, sayde
vnto them: We perceaue nothyng at all,
- 50 For consider, that *it is expedient for
vs, that one man dye for the people, and
not that all the people perishe. ^{Ioh.xviii.b.}
- 51 This spake he, not of hym selfe, but
beyng hye priest that same yere, he pro-
phesied that Jesus shoulde dye for the
people,
- 52 And not for the people only: but that
he shoulde gather together in one, the
chylidren of God, that were scattered
abrode.
- 53 *Then from that day forth, they toke
councell together, for to put hym to
death. <sup>Mat.xxvi.a.
Mar.xviii.a.
Luk.xviii.a.</sup>
- 54 Jesus therfore walked no more open-
lye among the Iewes: but went his
way thence, vnto a countrey nye to a
wildernesse, into a cite which is called
Ephraim, and there continued with his
disciples.
- 55 *And the Iewes Easter was nye at
hande, and many went out of the coun-
trei by to Hierusalem before the Easter,
to purifie them selues. <sup>Mat.xxvi.a.
Mar.xviii.a.
Luk.xviii.a.</sup>
- 56 Then sought they for Jesus, & spake
among them selues, as they stode in
the temple: *what thynke ye, seepng
he comieth not to the feast day? ^{Iohn.viii.b.}
- 57 The hye priestes and pharisees *had
geuen a commaundement, that yf any
man knewe where he were, he shoulde
shewe it, that they myght take hym. ^{Iohn.xi.a.}

The. xij. Chapter.

2 Christe supbeth with Martha & Lazarus. 3 Marie annoynteth Iesus feete. 5 Couctous Judas murmureth. 7 Christe excuseth Maries fact. 10 The chiefe priestes take counsell to kyll Lazarus. 14 Iesus sittynge on an Asse, rideth into Hierusalem. 20 The Gretians desyre to see Christe. 25 The frutes of persecution. 27 The prayer of Christe. 28 A voyce from heauen. 36 Christe hydeth hym selfe from the Jewes. 37 wherfore the Jewes beleue not. 42 Diuers rulers that beleued in hym, feared to be excommunicated. 48 Gods worde is iudge.

A1



When Iesus, fixe dayes before the Passouer, came to Bethanie, where Lazarus had ben dead, whom he raysted from death.

2 There they made hym a supper, and Martha serued: but Lazarus was one of them that late at the table with hym.

3 *Then toke Marie a pounde of oymntment of Spike narde, very costly, and annoynted Iesus feete, and wyped his feete with her heere: and the house was fylled with the odoure of the oymntment.

4 *Then sayde one of his disciples, euen Judas Iscariot Simons sonne, which shoulde betraye hym.

5 Why was not this oymntment solde for thye hundred pence, and geuen to the poore?

6 This he sayde, not that he cared for the poore: but because he was a thiefe, and had the bagge, and bare that which was geuen.

7 Then sayde Iesus: Let her alone, agaynst the day of my burying hath she kept this.

8 For the poore alwayes shall ye haue with you: but me haue ye not alwayes.

9 Much people of the Jewes therfore had knowledge that he was there. And they came not for Iesus sake only: but that they might se Lazarus also, who he raysted from death.

10 But the hye priestes helde a counsell, that they myght put Lazarus to death also,

11 Because that for his sake, many of the Jewes went away, and beleued on Iesus.

12 *On the next day, much people that were come to feast, when they hearde that Iesus shoulde come to Hierusalem,

13 Toke braunches of pauline trees, and went forth to meete hym, and cryed: Hosanna, *blessed is he that in the name of the Lorde commeth, kyng of Israel.

14 And Iesus got a young Asse, and late

theron, as it is written:

15 *Feare not daughter of Sion, beholde, thy kyng commeth, sittynge on an Asse colte. Esa. lxiij. d.
Zach. ix. b.
Iohn. xii. c.

16 These thynges vnderstoode not his disciples at the first: but when Iesus was glorified, the remembred they that such thynges were written of hym, & that such thynges they had done vnto hym.

17 The people that was with him, when he called Lazarus out of his graue, and raysted hym from death, bare recorde.

18 Therfore met hym the people also, because they hearde that he had done such a miracle.

19 The pharisees therfore sayde among them selues: perceauce ye, howe ye preuayle nothyng? Beholde, [all the whole] worlde goeth after hym.

20 *There were certaine Grekes among them, that came to worship at the feast: Reg. 8. c.
Actes. viii. c.
ii Par. vi. f.

21 The same came therfore to Philip, which was of Bethsaida, [a citie] of Galilee, and desired hym, saying: Syr, we woulde [sayne] see Iesus.

22 Philip came and tolde Andreye: And agayne, Andreye & Philip tolde Iesus.

23 And Iesus answered them, saying: *The houre is come, that the sonne of man must be glorified. Iohn. xiiij. d.

24 *Clergly, vergly, I say vnto you, except the wheate come fall into the grounde, and dye, it abideth alone: If it dye, it bryngeth forth much fruite. Esa. liii. d.
i Cor. xv. e.

25 *He that loueth his lyfe, shall destroy it: and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall. Math. x. d.
and xvi. d.
Mark. viii. d.
Luk. xii. b.

26 If any man minister vnto me, let hym folowe me: And *where I am, there shall also my minister be. If any man minister vnto me, hym wyll my father honour. Iohn. xiii. a.
and xvi. d.

27 Nowe is my soule troubled, and what shall I say: Father, saue me from this houre: but therfore came I into this houre.

28 Father, glorifie thy name. Then came there a voyce from heauen [saying] I haue both glorified it, and wyll glorifie it agayne.

The

The Gospell

- 29 The people therfore that stode by and hearde it, sayde that it thundred: Oher sayde, an Angel spake to hym.
- 30 Iesus answered and sayde: This voyce came, not because of me, * but for your sakes.
- John.xi.e. **E** 31 Nowe is the iudgement of this worlde: * Nowe shall the prince of this worlde be cast out.
- John.xv.d. and.xvii.b. 32 And I, yf I were lyft vp from the earth, wyll drawe all men vnto me.
- 33 (This he sayde, signifyingng what death he shoulde dye.)
- 34 The people answered him: we haue hearde out of the lawe, * that Christe bydeth euer: and howe sayest thou, the sonne of man must be lyft vp: who is that sonne of man?
- Psal.xv.a. Esai.ix.b. Dan.vii.d. Miche.v.a. 35 Then Iesus sayde vnto them: Yet a litle while is the light with you. * walke while ye haue light, lest the darknesse come on you: For he that walketh in the darke, wotteth not whither he goeth.
- Ephes.v.c. 36 While ye haue lyght, beleue on the lyght, that ye may be the chyldren of the lyght. * These thynges spake Iesus, and departed, & hyd hym selfe from the.
- 37 But though he had done so many miracles before them, yet beleued not they on hym,
- 38 That the saying of Esaias the prophete myght be fulfilled, which he spake: * Lorde, who shall beleue our saying: And to whom is the arme of the Lorde declared:
- Esai.lli.a. Rom.x.c. 39 Therfore coulde they not beleue, because that Esaias sayth agayne:
- 40 * He hath blynded their eyes, and hardened their heart, that they shoulde not see with their eyes, & lest they shoulde vnderstande with their hearte, & shoulde be conuerted, and I shoulde heale them.
- 41 Such thynges sayde Esaias, when he saue his gloze, and spake of hym.
- 42 Neuerthelesse, amonge & chiefe rulers also, many beleued on hym: But because of the pharisees, they dyd not confesse hym, * lest they shoulde be excommunicate.
- Iohn.ix.e. 43 * For they loued the prayse of men, more then the prayse of God.
- 44 Iesus cryed, and sayde: He that be- leueth on me, beleueth not on me, but on hym that sent me.
- 45 And he that seeth me, seeth hym that sent me.
- 46 * I am come * a lyght into y worlde, that whosoener beleueth on me, shoulde not byde in darknesse.
- Iohn.ia. iiii.cvi.b. 47 And yf any man heare my wordes, and beleue not, I iudge hym not: For * I came not to iudge the worlde, but to
- Iohn.iii.b. 48 He that refuseth me, & receauneth not my wordes, hath one that iudgeth him: The worde that I haue spoken, the same shall iudge hym in the last day.
- 49 For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundement what I shoulde say, and what I shoulde speake.
- 50 And I knowe that his commaundement is lyfe euerlastyng. whatsoener I speake therfore, euen as the father bad me, so I speake. &

The .xiiij. Chapter.

1 Christe washeth the Apostles feete. 2 Peter refuseth to be washed, but afterwarde con- fenteth. 3 The Apostles are cleane. 4 Christe, Lorde, and Maister. 5 Exhortyng to humi- litie and charitie. 6 Christe sheweth who shall betray hym. 7 Satan entreth into Judas. 8 He goeth out to the pharisees. 9 Christe exhorteth y disciples to loue. 10 wherby Chryles disciples are knowen. 11 He forwarneth peters denyall.

21



Before the feast of the Passouer, when Iesus knewe that his houre was come, & he shoulde departe out of this world vnto the father: when he loued his which were in the world, vnto the ende he loued them.

2

And when supper was ended (after that the deuyll had * put in the heart of Judas Iscariot Simons sonne, to be-

tray hym)

3 Iesus knowyng that * the father had geuen all thynges into his handes, and that he was come from God, and went to God:

4 He rose from supper, and layde asyde his bypper garmentes: And when he had taken a towel, he gyrded hym selfe.

5 After that, he powred water into a bason, and began to washe the disciples feete, and to wype them with the towel wherwith he was gyrded.

Then

Mathas.b. Mar.xiiib.

Math.ii.d. and.ii.d. Luk.x.d. Iohn.iii.d.

6 Then came he to Simon Peter. And Peter sayde vnto hym: Lorde, doest thou washe my feete?

7 Iesus answered, & sayde vnto hym: What I do, thou wotest not now, but thou shalt knowe hereafter.

8 Peter sayth vnto hym: Thou shalt neuer washe my feete. Iesus answered hym: If I washe thee not, thou hast no part with me.

9 Simon Peter sayth vnto him: Lorde, not my feete only, but also the handes, and the head.

10 Iesus sayth to hym: He that is washed, needeth not saue to washe his feete, but is cleane euery whit. And ye are cleane, *but not all.

11 For he knele who it was that should betray hym. Therefore sayde he: ye are not all cleane.

12 So, after he had washed their feete, and receaued his clothes, and was set downe agayne, he sayde vnto them: wote ye what I haue done to you?

13 We call me Maister, and Lorde, and ye say well, for so am I.

14 If I then your Lorde and Maister, haue washed your feete, ye also ought to washe one anothers feete.

15 For *I haue geuen you an ensample, that ye shoulde do as I haue done to you.

16 Verily, verily, I say vnto you: The seruauit is not greater the his maister, neither the messenger greater then he that sent hym.

17 If ye knowe these thynges, *happy are ye, yf ye do them.

18 I speake not of you all. I knowe whom I haue chosen. But that the scripture may be fulfilled: *he that eateth bread with me, hath left by^(a) his heele agaynst me.

19 Nowe tell I you before it come: that when it is come to passe, ye myght beleue that I am he.

20 Verily, verily, I say vnto you, *he that receaueth I whomsoever I sende, receaueth me: And he that receaueth me, receaueth hym that sent me.

21 When Iesus had thus sayde, he was troubled in spirite, and testified, & saide: Verily, verily, I say vnto you, that *one of you shall betray me.

22 Then the disciples looked one on another, doubtyng of whom he spake.

23 There was one of Iesus disciples, leaping on Iesus bosome, * [cuen he] Iohn. xix. c. 20. a. & 21. f.

24 To hym beckened Simon Peter therfore, that he shoulde aske who it was of whom he spake.

25 He then, when he leaped on Iesus brest, sayde vnto hym: Lorde, who is it?

26 Iesus answered: he it is to whom I geue a sop when I haue dipped it. And he wet the sop, and gaue it to Judas Iscariot, Simons sonne.

27 And after the sop, Satan entred into hym. Then sayde Iesus vnto hym: That thou doest, do quickly.

28 That wiste no man at the table, for what intent he spake vnto hym.

29 Some of the thought, because Judas Iohn. xlii. a. had the bagge, that Iesus had sayde vnto hym, bye those thynges that we haue neede of agaynst the feast: or, that he shoulde geue somethyng to y^e poore.

30 Assoone then, as he had receaued the sop, he went immediatly out: and it was nyght.

31 Therefore, when he was gone out, Iesus sayd, * Nowe is the forme of man glorified: And God is glorified in hym. Iohn. xii. d. and xvii. a.

32 If God be glorified in hym, God shall also glorifie hym in hym selfe, and shall straghtway glorifie hym.

33 Little children, yet a litle whyle am I with you. * Ye shall seeke me: and as I sayde vnto the Iewes, whither I go, thither can ye not come. Also to you say I nowe: Iohn. vii. c.

34 * A newe commaundement geue I Iohn. xvi. a. vnto you, that ye lone together, as I haue loued you, that euen so ye loue one another.

35 * By this shall all men knowe that ye Iohn. iii. a. are my disciples, yf ye haue loue one to another.

36 Simon Peter saide vnto him: Lorde, whither goest thou? Iesus answered hym: whither I go, thou canst not folowe me nowe, but * thou shalt folowe me after wardes. Iohn. xi. f. Actes. xii. a.

37 Peter sayde vnto hym: Lorde, why can not I folowe thee nowe? * I wyll ieoparde my lyfe for thy sake. Math. 26. c. Mar. xiii. c. Luk. xxii. d.

38 Iesus answered hym: wyle thou ieoparde thy lyfe for my sake? Verily, verily, I saye vnto thee, * the Cocke Iohn. xviii. c. shall not crowe, tyll thou haue denyed me thryse.

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The. xiiij. Chapter.

He armeth his disciples with consolation agaynst trouble, Christs diuinitie. 6 Christe the way, the trueth, and the lyfe. 9 Christe and the father one. 13 To aske of God in the name of Christe. 26 He promisseth the spirite to comfort them, of loue, and keeping Christs commaundement, the spirite is our teacher. 27 He promisseth his peace.

21



As he sayde vnto his disciples, Let not your hearte be troubled: We beleue in god, belue also in me.

In my fathers house, are many dwelling places:

If it were not so, I woulde haue tolde you. I go to prepare a place for you.

3 And yf I go to prepare a place for you, I wyll come agayne, and receaue you, (euery) vnto my selfe: that where I am, there may ye be also.

Iohn.xii.d.
and,xvii.d.

4 And whither I go, ye knowe, and the way ye knowe.

5 Thomas sayth vnto hym: Lorde, we knowe not whither thou goest: And howe is it possible for vs to knowe the waye?

Iohn.i.a.
and xi.c.
Math.xi.d.
Iohn.vi.c.

6 Iesus sayth vnto hym: I am the way, and the trueth, and the lyfe. * No man cometh vnto the father, but by me.

7 If ye had knowen me, ye had knowen my father also. And nowe ye knowe hym, and haue seene hym.

8 Philip sayth vnto hym: Lorde, shewe vs the father, and it sufficeth vs.

9 Iesus sayth vnto hym: haue I ben so long tyme with you, & yet hast thou not knowen me: Philip, he that hath seene me, hath seene the father. And howe sayest thou then, shewe vs the father?

Iohn.x.f.

10 Beleuest thou not, that * I am in the father, & the father in me: The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes.

11 Beleue me, that I am in the father, * and the father in me: Or els beleue me for the workes sake.

Iohn.xvi.a.

12 Verily, verily I say vnto you, he that beleueth on me, the workes that I do, the same shal he do also, and greater workes then these shal he do, because I go vnto the father.

Mat.xvii.a.
and xxi.c.
Mark.xi.d.
Luk.xi.b.

13 * And whatsoeuer ye aske in my name, that wyll I do, that the father may be glorified in the sonne.

14 If ye shall aske any thing in my name, I wyll do it.

15 * If ye loue me, kepe my commaundementes,

16 And I wyll pray the father, and he shall geue you another comforter, that he may byde with you for euer:

17 Euen the spirite of trueth, whom the worlde can not receaue, because the worlde seeth hym not, neither knoweth hym. But ye knowe hym: For he dwelleth with you, and shalbe in you.

18 * I wyll not leaue you comfortlesse, but wyll come to you.

Math.

19 Yet a litle whyle, and the worlde shall see me no more: but ye shall see me, because I lyue, and ye shall lyue (also.)

20 That day shall ye knowe, that I am in my father, and you in me, & I in you.

21 * He that hath my commaundementes, & and keperth them, the same is he that loueth me: And he that loueth me, shal be loued of my father, and I wyll loue him, and wyll shew myne owne selfe to hym.

Iohn.xv.

Iohn.v.

Iohn.v.

Iohn.v.

22 * Judas sayth vnto hym, not (Judas) Iscariot: Lorde, what is done, that thou wylt shewe thy selfe vnto vs, and not vnto the worlde?

Act.xv.

23 Iesus answered, & sayde vnto hym: If a man loue me, he wyll kepe my saynges: and my father wyll loue hym, and we wyll come vnto hym, and dwell with hym.

24 He that loueth me not, keperth not my saynges: And the word which ye heare, is not myne, but the fathers which sent me.

25 These thynges haue I spoken vnto you, beyng yet present with you.

26 But the comforter, [which is] the holy ghost, * whom the father wyll sende in my name, he shal teach you all thynges, & byng all thynges to your remembraunce whatsoeuer I haue sayde vnto you.

Iohn.xv.

and xvii.b.

Act.xv.

27 Peace I leaue with you, my peace I geue vnto you: Not as the worlde geueth, geue I vnto you. Let not your heartes be greued, neither feare.

28 We haue hearde howe I sayde vnto you, I go alway, and come agayne vnto you.

you.

you. If ye loued me, ye woulde verily reioyce, because I sayde, I go vnto the father: for the father is greater then I.

29 And now he haue I shewed you before it come, that when it is come to passe, ye myght beleue.

30 Hereafter wyll I not talke many

¶ The. xv. Chapter.

5 The consolation betweene Christe and his members, vnder the parable of the vyne.
7 16 We must pray in the name of Christe. 9 Christes loue towardes vs. 12 He exhorteth to mutuall loue. 20 Of afflictions for Christes sake. 25 The office of the holy ghoſte when he cometh.



I am the true vine, and my father is the husbandman.

Every braunche that beareth not fruite in me, he will take away:

And euery braunche that beareth fruite wyll he pouрге, that it may bryng forth moze fruite.

* Nowe are ye cleane through the worde which I haue spoken vnto you.

4 Wyde in me, and I in you. As the braunche can not beare fruite of it selfe, except it wyde in the vine: no moze can ye, except ye ^(a) abyde in me.

5 I am the vine, ye are the braunches. He that abydeeth in me, and I in hym, the same bryngeth forth much fruite: For without me can ye do nothyng.

6 If a man wyde not in me, he is cast forth as a braunche, and withereth, and men gather them, and cast them into the fyre, and they burne.

7 * If ye wyde in me, and my wordes abyde in you, aske what ye wyll, and it shalbe done for you.

8 Herein is my father glorified: that ye beare much fruite, and become my disciples.

29 As the father hath loued me, euen so haue I loued you: Continue ye in ^(b) my loue.

10 If ye kepe my commaundementes, ye shall abyde in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue.

11 These thynges haue I spoken vnto you, that my ioy might remaine in you, and that your ioy myght be full.

12 ¶ This is my commaundement, that ye loue together, as I haue loued you.

13 Greater loue hath no man, then this: that a man bestowe his life for his frendes.

14 We are my frendes, yf ye do whatsoeuer I commaunde you.

wordes vnto you: For the ^(a) prince of this worlde cometh, and ^(b) hath nought in me.

31 But that the worlde may knowe that I loue the father: And as the father gaue me commaundement, euen so do I. Ryle, let vs go hence.

^(a) Sentent the prince of this worlde, because he exerceyth tyrante in this worlde, and worldynges are subiect vnto hym.
^(b) I heard Christe was without syn

15 Henceforth call I you not seruautes: for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes, for all ^(c) thynges that I haue hearde of my father, haue I made knownen to you.

16 We haue not chosen me, but I haue chosen you, and ordayned you, to go, and bryng forth fruite, and that your fruite shoulde remaine, that whatsoeuer ye aske of the father in my name, he may geue it you.

17 ¶ This commaunde I you, that ye loue together.

18 If the worlde hate you, ye knowe that it hated me before it hated you.

19 If ye were of the worlde, the worlde woulde loue his owne: holdbeit, because ye are not of the worlde, but I haue chosen you out of the worlde: therfore ^(d) the worlde hateth you.

Iohn. xvi

20 Remember the worde that I sayde vnto you: the seruaunt is not greater then the Lorde. * If they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they wyll kepe ^(e) yours also.

Math. x. c.
Luk. xxi.
Mark. x. c.

21 * But all these thynges wyll they do vnto you for my names sake, because they haue not knowen hym that sent me.

^(d) It is called their ree not for it doe disagreee fro Gods word but because they preach it. 1. Cor. ii.

22 If I had not come and spoken vnto them, they shoulde haue had no synne: but now he haue they nothyng to cloke their synne withall.

23 He that hateth me, hateth my father also.

24 If I had not done among them, the workes which none other man dyd, they shoulde haue had no ^(f) synne. But now he haue they both scene, and hated not only me, but also my father,

^(e) They without cause, that synne not for word of synne preached by them.

25 But [this cometh to passe,] that the worde myght be fulfilled, that is written in their lawe: * They hated me without a cause.

Psalm. 35. c. and 119. c.

The Gospell

26 ¶ But when the comforter is come,
*Whom I wyl sende vnto you from the
father, euen the spirite of trueth, which
proceadeth of the father, he shall testifie

of me.

27 And ye shall beare witnesse also, be-
cause ye haue ben with me from the be-
gynnyng.

¶ The. xvj. Chapter.

1 Christe comforteth the disciples, puttingh them in remembraunce of affliction
and trouble. 7 Of the holy ghost, and his office. 17 Of Christes ascension. 23 To
aske in the name of Christe. 33 Peace in Christe, afflictions in the worlde.

A¹



these thynges haue I
sayde vnto you, because
ye shoulde not be offen-
ded.

*They shall excom-
munate you: yea the time
shall come, that who so
euer kylleth you, wyl thynke that he
doth God seruice.

3 *And such thynges wyl they do vnto
you, because they haue not knowen the
father, neither yet me.

4 But these thynges haue I tolde you,
that when the tyme is come, ye may re-
mēber then that I tolde you. ¶ These
thynges sayde I not vnto you at the be-
gynnyng, because I was present with
you.

5 ¶ But now I go my waye, to hyni
that sent me, & none of you asketh me,
whyther goest thou.

6 But because I haue saide such thinges
vnto you, your heartes are full of sorow.

7 Neuerthelesse, I tell you the trueth,
it is expedient for you that I go away.
For yf I go not away, that comforter
wyl not come vnto you: But yf I de-
part, *I wyl sende hyni vnto you.

8 And whē he is come, he wyl rebuke
the worlde of sinne, and of righteousnes,
and of iudgement.

9 Of sinne, because they beleue not on
me.

10 Of righteousness, because ^(a) I go to
my father, and ye shall see me no more.

11 Of iudgement, because *the prince of
this worlde is iudged [alredy.]

12 I haue yet many thynges to say vnto
you, but ye can not beare them away
nowe.

13 Howbeit, when he is come, whiche
is the spirite of trueth, he wyl leade you
into all trueth. He shall not speake of
himselfe: but whatsoeuer he shal heare,
that shall he speake, and he wyl shewe
you thynges to come.

14 He shall glorifie me: For he shall re-
ceauē of mine, and shal shewe vnto you.

15 *All thynges that the father hath, are
mine: Therfore sayde I (vnto you) that
he shall take of mine, & shew vnto you.

16 ¶ *After a whyle, and ye shall not see
me, and agayne after a whyle ye shall
see me: for I go to the father.

17 Then sayde some of his disciples be-
twene them selues: what is this that
he saith vnto vs, after a whyle, & ye shal
not see me, and agayne, after a whyle ye
shal see me: and, that I go to the father:

18 They sayde therfore: what is this
that he saith, after a whyle: we can not
tell what he saith.

19 Iesus perceaued that they would aske
hym, and sayde vnto them: Do ye en-
quire among your selues of that I said
after a whyle, and, ye shall not see me,
& agayne, after a while & ye shall see me:

20 Verily verily I say vnto you, ye shall
wepe and lament, the worlde shall re-
ioyce: ye shall sorowe, but *your sorowe
shalbe turned to ioy.

21 A woman, when she trauaileth, hath
sorowe, because her houre is come: but
as soone as she is deliuered of the childe,
she remembreth no more the anguish,
for ioy that a man is borne into y^e worlde.

22 And ye nowe therfore haue sorowe:
but I wyl see you ^(b) agayne, and your
heartes shal reioyce, and your ioy shal
no man take from you.

23 And in that day shall ye aske me no
question. ¶ Verily verily I say vnto
you, *whatsoeuer ye shal aske the father
in my name, he wyl geue it you.

24 Hitherto haue ye asked ^(c) nothyng in
my name: Aske, & ye shall receaue, that
your ioy may be full.

25 These thynges haue I spoken vnto
you by prouerbes. The tyme wyl come,
when I shall no more speake vnto you
by *proverbes: but I shall shewe you
playnely of my father.

Ioh. xiii. d.
and. xvi. b.
Actes. ii. a.

Math. x. b.
Mar. xiii. d.
Luk. xxi. e.
Act. ix. a.
Ioh. xv. d.

Ioh. xiii. d.
and. xv. d.
Actes. ii. a.
O. p. cōuine

(a) That
when the
world shal
see, after
his asce-
sion the po-
wer of his spi-
rite, shew
vnto the apo-
stles by hym,
they shal be
reioiced in con-
fidence to con-
fesse that he
was iust, and
that he was
not condem-
ned of god for
a blasphem-
er, (as they had
supposed) but
appointed and
recalled.
Act. ii. xxvii.

Math. xi. d.
& xxviii. d.
Luk. x. d.
Ioh. iii. d.
Ioh. vii. d.

Ioh. xx. c.

(b) By the
power of the
holy spirit,
which I wyl
sende to you,
whereby your
heartes shal
be comforted.

(c) They were
not yet in-
terred to the cer-
taine doctrine
teach, that he
was the only
mediator: &
therfore that
whiche they
asked before,
was nothing,
in respect of
that whiche
they shoulde
aske & obtayne
by faith, wher-
by they shoulde
knowe their
saluacion, &
that he was
almighty.

At

26 At that day shall ye aske in my name:
And I say not vnto you, that I wyll
pray vnto my father for you.

27 For the father hym selfe loueth you,
because ye haue loued me, and haue be-
lieued that I came out from God.

28 I went out from the father, and came
into the worlde: Agayne, I leaue the
worlde, and *go to the father.

29 His disciples sayde vnto hym: Lo,
nowe talkest thou plainly, and speakest
no prouerbe.

30 Nowe are we sure* that thou knowest
all thynges, & needest not, that any man
shoulde aske thee [any question:] Ther-

fore beleue we, that thou comest from
God.

31 Iesus answered them: Do ye nowe
beleue?

32 *Beholde, the houre draweth nye, and
is alreedy come, that ye shalbe scattered
euery man to his owne, and shall leaue
me alone. And yet am I not alone: For
*the father is with me.

Zach. xiii. c.
Mach. xvi. c.
Mar. xvi. c.

Iohn. xiii. b

33 These wordes haue I spoken vnto
you, that in me ye myght haue peace.
For in the worlde shall ye haue tribula-
tion: but be of good cheare, I haue over-
come the worlde.

¶ The. xvij. Chapter.

1 Christe prayeth to his father, that their glory myght be made manifest. 9 he prayeth
for his Apostles. 12 Judas lost. 14 The Apostles hated of the worlde. 20 Christ prayeth
for all those that receaue the trueth.

21 These wordes spake Je-
sus, and lift vp his eyes
to heauen, and sayde:
Father, *the houre is
come, glorifie thy sonne
that thy sonne also
may glorifie thee:

2 As thou hast geuen hym power ouer
all fleche, that he shoulde geue eternall
life, to as many as thou hast geuen him.

3 This is* lyfe eternall, that they myght
knowe thee, the only true God, & Iesus
Christe Whom thou hast sent.

4 I haue glorified thee on the earth:

5 *I haue finished y worke, which thou
gauest me to do.

6 And nowe glorifie thou me, O father,
with thine owne selfe, with the glory
which I had with thee yet the worlde
was.

7 I haue declared thy name vnto y men,
which thou gauest me out of y worlde.

8 Thyne they were, and thou gauest the
me, and they haue kepte thy worde.

9 Nowe they haue knowen y al thynges
whatsoeuer y hast geuen me are of thee.

10 For I haue geuen vnto them y wordes
which thou gauest me, and they haue
receaued them, and haue knowe surely
that I came out from thee, & they haue
beleued, that thou dyddest sende me.

11 I pray for them: I pray not for* the
worlde, but for them* which thou
hast geuen me, for they are thine.

12 And all myne are thine, and thine
are myne, and I am glorified in them.

13 And nowe am I not in the worlde,

and they are in the worlde, and I come
to thee. O holy father, kepe through
thine owne name, the which thou hast
geuen me, that they may also be one,
as we are.

(b) That they
may be ioyned
together in
loue, & vnic-
tified of loue, faith,
and spiritus.
Ioh. xviii. b.

14 Whyle I was with them in y worlde,
I kept them in thy name. *Those that
thou gauest me, haue I kept, and none
of them is lost, but that (c) lost chylde,
*that the scripture myght be fulfilled.

(c) That is,
Judas Isca-
riot.
Ioh. xvi. a.

15 Nowe come I to thee, and these
wordes speake I to the worlde, that
they myght haue my ioy fulfilled in
them selues.

16 I haue geuen them thy worde, and
*the worlde hath hated them, because
they are not of the worlde, euen as I
also am not of the worlde.

Iohn. xv. c.
Sapien. ii. d.

17 I pray not that thou shouldest take
them out of the worlde: but *that thou
kepe them from euyl.

Math. vi. b.
Luk. xii. a.

18 They are not of the worlde, as I also
am not of the worlde.

19 Sanctifie them through thy trueth.
Thy worde is the trueth.

20 As thou diddest sende me into y worlde,
eue so haue I also sent the into y worlde.

21 And for their sakes sanctifie I my
selfe, that they also myght be sanctified
through the trueth.

22 [Neuerthelesse,] I pray not for them a-
lone: but for the also, which shall beleue
on me through their preaching:

23 That they all may be one, as thou fa-
ther art in me, and I in thee, and that
they also may be one in vs: that y worlde
may beleue, that thou hast sent me.

Galath. iii. d

I y And

The Gospell

22 And the glorie which thou gauest me, I haue geuen them, that they may be one, as we also are one.

23 I in them, and thou in me: that they may be made perfecte in one, and that the worlde may knowe that thou hast sent me, and hast loued them, as thou hast loued me.

D

John. xii. d.
(d) What is, after they haue fulfilled their course in this lyfe, they may enioy eternall lyfe.

24 Father, I wyll that they which thou hast geuen me, ^(b) be with me where I am, that they may see my glorie which

thou hast geuen me. For thou louedst me, before the foundation of the worlde.

25 *O ryghteous father, the worlde [also] hath not knowen thee: But I haue knowen thee, and these haue knowen that thou hast sent me. Math. xii. d. Luke. x. d.

26 And I haue declared vnto them thy name, and wyll declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

¶ The .xviij. Chapter.

3 Christe is betrayed by Judas. 6 The souldiers fall backward. 10 Peter smyteth of Malchus eare. 13 Christe brought before Annas and Caiaphas. 15 Peter and John followed Jesus to Caiaphas house. 22 Christe stricken by a seruant. 23 what he answered. 25 Peter denied hym. 28 He is ledde before Pilate. 35 and telleth hym what his kyngdome is. 40 The Jewes aske Barabbas to be let loose.

A

Math. 26. d.
Mar. xxi. d.
Luk. xxii. d.



hen Jesus had spoken these wordes, ^(a) he went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he entred, & his disciples.

2 Judas also which betrayed hym, knewe the place: For Jesus oft tymes resorted thither, with his disciples.

3 Judas then, after he had receaued a bande of men, and officers of the hye priestes & pharisees, came thither with lanternes, and torches, and weapons.

4 And Jesus, knowing all thinges that shoulde come on hym, went forth, and sayde vnto them, Whom seke ye?

5 They answered him: Jesus of Nazareth. Jesus sayth vnto them, I am he. Judas also which betrayed hym, stood with them.

26 6 Assoone then as he sayde vnto them I am he, they went backward, & fell to the grounde.

7 Then asked he them agayne, Whom seke ye: They said: Jesus of Nazareth.

8 Jesus answered, I haue tolde you that I am he: If ye seke me therefore, let ^(b) these go their way.

(a) The apostles and disciples that are with me.

John. xvii. b.

9 That the saying myght be fulfilled which he spake: *Of them which thou gauest me, haue I not lost one.

10 Then Simon Peter, hauing a sword, drew it, and smote the hye priestes seruant, and cut of his ryght eare. The seruantes name was Malchus.

Mat. xxvi. c.
Gene. ix. a.

11 Therefore sayth Jesus vnto Peter, Put by thy sword into the sheathe:

shall I not drynke of the cuppe which my father hath geuen me?

12 Then the companie, and the capitaine, and officers of the Jewes, toke Jesus, and bounde hym,

13 And led hym away to Annas first, (for he was father in lawe vnto Caiaphas,) which was ^(c) hye priest that same yere: [And Annas sent Christe bounde vnto Caiaphas the hye priest.]

14 *Caiaphas was he which gaue counsell to the Jewes, that it was expedient that one man should dye for the people. John. xi. f.

15 *And Simon Peter followed Jesus, & so did another ^(d) disciple. That disciple was knowen vnto the hye priest, & went in with Jesus into the palace of the hye priest. Mat. xxvi. d. John. i. b.

16 But Peter stood at the doore without. Then went out that other disciple which was knowen vnto the hye priest, and spake vnto the damosell that kept the doore, and brought in Peter.

17 Then saide the damosell, that kept the doore, vnto Peter: Art not thou also one of this mans disciples: he sayde, I am not.

18 The seruantes and officers stood there, which had made a fire of coales, (for it was colde) and they warmed the selues. Peter also stood among them, and warmed hym.

19 *The hye priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him: I spake openly to the worlde, I euer taught in the synagogue, and in the temple, whither all the Jewes resort, & in secreete haue I sayde Mar. xiii. d. Luk. xxi. d.

sayde nothyng.

21 Why askest thou me: Aske the which hearde me. What I haue sayd vnto the: Beholde, they can tell what I sayde.

22 When he had thus spoken, one of the officers whiche stode by, smote Iesus [with a rod] saying: *Answerest thou the hye priest so?

23 Iesus answered hym, If I haue euyl spoken, beare witnesse of the euyl: But yf I haue well spoken, why synest thou me?

24 Nowe Annas had sent hym bounde vnto Caiaphas the hye priest.

25 Simon Peter stode & warmed hym selfe. Then sayde they vnto hym: Art not thou also one of his disciples: he denyed it, and sayde, I am not.

26 One of the seruantes of y^e hye priestes, (his cosin whose eare Peter smote of) sayde vnto hym: Dyd not I see thee in the garden with hym?

27 *Peter therefore denyed againe: And immediatly the Cocke crible.

28 *Then led they Iesus fro Caiaphas into the hall of iudgement. It was in the mornyng: And they them selues went not into the iudgement hall, lest they shoulde be defyled: but that they myght eate the Passouer.

29 Pilate then went out vnto them, and said: what accusatiō byng you against this man?

30 They answered, and said vnto hym: If he were not an euyl doer, we would not haue deliuered hym vnto thee.

31 Then sayde Pilate vnto them: Take ye him, and iudge him after your owne lawe. The Iewes therefore sayde vnto hym: It is not lawfull for vs to put

any man to death.

32 That the wordes of Iesus myght be fulfilled, *whiche he spake, signifying what death he shoulde dye.

33 *Then Pilate entred into the iudgement hall againe, and called Iesus, and sayde vnto hym: Art thou the kyng of the Iewes?

34 Iesus answered: Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered: am I a Iewe: Thyne owne nation & hye priestes haue deliuered thee vnto me, what hast thou done?

36 Iesus answered: My kyngdome is not of this worlde. If my kyngdome were of this worlde, then would my seruantes surely fght, that I shoulde not be deliuered to the Iewes: but now is my kyngdome not from hence.

37 Pilate therefore sayde vnto hym: Art thou a kyng then? Iesus answered: Thou sayest that I am a king. For this cause am I borne, & for this cause came I into the worlde, that I shoulde beare witnesse vnto the tructh: And all that are of the tructh, heare my voyce.

38 Pilate sayde vnto hym: what [thyng] is tructh: And when he had sayde this, he went out agayne vnto the Iewes, & sayth vnto them, *I fynde in hym no cause at all.

39 We haue a custome, that I shoulde deliuer you one loose at y^e Passouer: wyll ye that I loose vnto you the kyng of the Iewes?

40 Then cryed they all agayne, saying: *Not hym, but Barabbas. This Barabbas was a robber.

¶ The . xix. Chapter.

1 Christe is whyped, beaten, and crowned. 4 Pilate would haue deliuered hym, but the Iewes aske hym to be crucified. 11 All power of God. 16 Pilate deliuered Christe to be crucified. 19 The title set vpon the crosse. 23 Christes garmentes deuiled. 27 He commendeth his mother to Iohn. 30 After Christe tasted the vineger, he dyeth. 33 The legges of the theues broken. 34 Christes syde pearled with a speare. 38 Ioseph of Aramathia beggeth his body. 40 and he and Nicodemus buried it.

¶ 1



hen Pilate toke Iesus therfore, and scourged hym.

* And the souldiers wounde a crowne of thornes, and put it on his head: And they did

on hym a purple garment,

3 And sayde, Hail king of the Iewes: And they stroke hym with rodde.

4 Pilate went forth agayne, and sayde vnto them: Beholde, I byng hym forth to you, that ye may knowe that I fynde no fault in hym.

¶ Iij

Then

The Golpell

5 Then came Iesus forth, wearyng a crowne of thorne, and a robe of purple: And he sayth vnto them, beholde the man.

Math. 27. c.
Mark. xv. a.
Luk. xxiij. d

6 *when the hye priestes therfore and officers sawe hym, they cryed, saying: crucifie hym, crucifie hym. Pilate sayth vnto them, Take ye hym, and crucifie hym: for I fynde no cause in hym.

The Iewes answered hym: we haue a lawe, and by our lawe he ought to dye, because *he made hym selfe the sonne of God.

Leui. xxiii. c
John. v. b.

7 when Pilate hearde that saying, he was the more afrayde.

8 And went agayne into the iudgement hall, and sayth vnto Iesus, Whence art thou? But Iesus gaue hym none answer.

9 Then sayde Pilate vnto hym: Speakest thou not vnto me: Knowest thou not that I haue power to crucifie thee, and haue power to loose thee:

10 Iesus answered: Thou couldest haue no power at all agaynst me, except *it were geuen thee from aboue: Therfore he that deliuered me vnto thee, hath the more sinne.

Sapient. vi. a.
John. iii. d.
Rom. xiii. a.
Math. 27. d.
Mark. xv. c.
Luk. xxiij. c

11 *And from thenceforth sought Pilate [meanes] to loose hym. But the Iewes cryed, saying: If thou let hym go, thou art not Caesars friend. For *whosoener maketh hym selfe a kyng, speaketh agaynst Caesar.

Act. xvij. b.

12 when Pilate hearde that saying, he brought Iesus forth, & he sate downe in the iudgement seate, in a place that is called the pauement, but in the hebrue tongue, Gabbatha.

13 It was the preparyng of p Passouer, and about the sixt houre: And he sayth vnto the Iewes, beholde your kyng.

14 They cryed, alway with hym, alway with hym, crucifie hym. Pilate sayth vnto them: Shall I crucifie your king? The hye priestes answered: we haue no king but Caesar.

Math. 27. d.
Mark. xv. c.
Luk. xxiii. d

15 *Then deliuered he hym vnto them, to be crucified. And they toke Iesus, & ledde hym alway.

Hebr. xiiij. c.

16 And he bare his crosse, & wet forth into a place, which is called p place of dead mens skulles, but in hebrue Golgotha:

17 where they crucified hym, and two other with him, on eyther syde one, and Iesus in the myddes.

Math. 27. d.
Mark. xv. c.
Luk. xxiii. c

18 And *Pilate wrote a title, and put it

on the crosse. The wytyng was: Iesus of Nazareth, kyng of the Iewes.

20 This title read many of the Iewes: For the place where Iesus was crucified, was nye to p citie. And it was written in hebrue, and Greke, and Latine.

21 Then sayde the hye priestes of the Iewes to Pilate, write not kyng of the Iewes: but, that he sayde, I am kyng of the Iewes.

22 Pilate answered: what I haue written, that haue I written.

23 Then the souldiers, *when they had crucified Iesus, toke his garmentes, & made foure partes, to euery souldier a part) and also his coate. The coate was without seam, Woven from the toppe throughout.

Math. 17. d.
Mark. xvi. c.
Luk. xxiii. e

24 They sayde therfore among them selues: Let vs not deuide it, but caste lottes for it, who shal haue it. That the scripture myght be fulfilled, saying: *They parted my rayment among the, & for my coate dyd they cast lottes. And the souldiers dyd such thynges in deede.

Psal. xxiij. a.

25 There stode by the crosse of Iesus his mother, and his mothers sister, Marie the wyfe of Cleophas, and Marie Magdalene.

26 whē Iesus therfore sawe his mother and the discipule standyng by, *whom he loued, he saith vnto his mother: wo- man, beholde thy sonne.

John. xiii. a.
(a) John. 19.
John.

27 Then sayde he to the discipule, beholde thy mother. And from that houre, the discipule toke her vnto his owne.

28 After these thynges, Iesus knowyng f that all thynges were now per- formed, *that the scripture might be fulfilled, he sayth, I thirste.

Psal. lxxij. c.

29 So there stode a vessell by, full of vineger: *Therefore they fylled a sponge with vineger, and put it vpon Ilope, & put it to his mouth.

Math. 27. f.
Mark. xv. d.

30 Alsoone as Iesus then receaued of the vineger, he saide, *it is (b) finished: and bowed his head, and gaue vp the ghost.

John. xviij. a.
(b) The mis-
terre of mans
redemption &
saluation. is
perfected by
the only faire
face of Christ:
the passion in
the fathers
finished: the
ceremonies of
the lawe ended

31 The Iewes therfore, because it was the preparyng [of the Sabboth] that the bodyes shoulde not remaine vpō p crosse on the Sabboth day (for that Sabboth day, was an hye day) besought Pilate that their legges myght be broken, and that they myght be taken downe.

32 Then came the souldiers, and (c) brake the legges of the first, and of the other which was crucified with hym:

(c) Search-
they were not
yet dead: for
that was the
custome.

But

33 But when they came to Iesus, & sawe that he was dead alreedye, they brake not his legges.

34 But one of the souldyers with a speare thrust hym into the syde, & forthwith came there out blood and water.

35 And he that sawe it, bare recorde, and his recorde is true: & he knoweth that he saith true, that ye might beleue [also.]

36 For these thynges were done, that the scripture shoulde be fulfilled: *We shall not breake a bone of hym.

d. xii. b.
ix. b.

37 And agayne another scripture saith: *They shall loke on hym whom they pearled.

h. xii. b.

ch. 17. g.

ix. d.

ix. g.

38 *After this, Ioseph of Aramathia, (which was a discipule of Iesus, but secretly, for feare of the Jewes) besought Pilate that he myght take downe the body of Iesus. And Pilate gaue hym

licence. He came therefore, and toke the dye of Iesus.

39 And there came also Nicodemus (whiche at the begynnyng came to Iesus by nyght) and brought of mirre and aloes mingled together, about an hundred pounde [waight.]

40 Then toke they the body of Iesus, & wounde it in linnen clothes, with the odours, as the maner of the Jewes is to burie.

41 And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layde.

42 There layde they Iesus therefore, because of the preparyng [of the Sabbath] of the Jewes: for the sepulchre was nie [at hande.]

¶ The. xx. Chapter.

1 Marie cometh to the sepulchre, and after, tolde the disciples that he was taken away. 3 Peter and Iohn runne to see. 9 The apostles were ignorant of the resurrection. 12 Marie weepeth at the sepulchre, and sawe a vision of Angels. 14 Iesus spake to Marie, 18 he sheweth the disciples. 19 Iesus appeared to the Apostles, 23 he gaue them the holy ghost, and sent them to preache. 25 Thomas beleued not that Christe was risen. 26 Christe appeared agayne. 28 Thomas who confessed Christe to be God. 31 The scriptures written, are sufficient to saluation.

A. 1

ch. 17. g.
ix. d.
ix. g.



he first day of the Sabbathes, came Marie Magdalene early, when it was yet darke, vnto the sepulchre, and sawe the stone taken away from the graue.

2 Then she ranne, & came to Simon Peter, & to the other discipule *whom Iesus loued, & saith vnto the: They haue taken away the Lorde out of the graue, & we can not tell where they haue layde him.

a. xii. b.

3 Peter therefore went forth, and that other discipule, & came to the sepulchre.

4 They ran both together, & the other discipule did outrun Peter, and came first to the sepulchre:

5 And when he had stowped downe, he sawe the linnen clothes lying, yet went he not in.

ch. 14. a.

6 *Then came Simon Peter following hym, and went into the sepulchre, and sawe the linnen clothes lyng,

7 And the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also that other discipule, whiche came first to the sepulchre, and

he sawe, and beleued.

9 For as yet they knew not the scripture, that he should rise agayne from death.

Psal. xvi. b.
Actes. ii. b.

10 Then the disciples went away agayne vnto their owne house.

11 *Marie stood without at the sepulchre weeping: So, as she wepte, she holwed her selfe into the sepulchre.

Luke. 24.

12 And seeth two angels clothed in white, sitting, the one at the head, & the other at the fecte, where the body of Iesus was layde.

13 They saye vnto her: woman, why weepest thou: She saith vnto the: For they haue taken away my Lorde, & I wote not where they haue layde him.

14 When she had thus sayde, she turned her selfe backe, and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her: woman, why weepest thou: whom seekest thou: She supposing that he had ben the gardener, saith vnto him: Sir, if thou haue borne him hence, tel me where thou hast layde hym, and I wyll fet hym.

16 Iesus sayth vnto her, Marie. She turned her selfe, and sayde vnto hym: Rabbouni, which is to say, Maister.

I. iij

Iesus

The Golpell

(a) Iherob
Christe col-
lected her car-
nal affection,
lokinge to
much to his
bodily pre-
sence, & there-
fore he pulled
her from out-
ward and ex-
terne officers
towards his
bodily pre-
sence, & wip-
ted her to be
inward full of
his ascension.

Lu. xxiij. d

○ 37. weeks

(b) He came
in miraculou-
ly, to geue the
Apostles com-
fort, as also an
outward cause
and sure argu-
ment of his di-
uinitie, that
by his nota-
ble miracle, he
might confirme
the Apostles
in the faith
of his resur-
rection.

Iohn. xi. b.

17 Iesus saith vnto her: Touche ^(a) me not, for I am not yet ascended to my father: But go to my brethren, and saye vnto them, I ascende vnto my father and your father, and to my God & your God.

18 *Marie Magdalene came and tolde the disciples that she had scene ^(b) the Lorde, and that he had spoken suche thynges vnto her.

19 *The same day at nyght, whiche was the first day of the ^(c) Sabbathes, when the doores were shut, where the disciples were assembled together for feare of the Jewes, came Iesus and stode in ^(d) the myddes, and sayth vnto them, peace be vnto you.

20 And when he had so sayde, he shewed vnto them his handes & his syde. Then were the disciples glad, when they sawe the Lorde.

21 Then sayde Iesus to them agayne, peace be vnto you: As my father sent me, euen so sende I you also.

22 And when he had laide those wordes, he breathed on them, & saith vnto them: Beccauē ye the holy ghost.

23 Whosoēuers synnes ye remitt, they are remitted vnto them: And whosoēuers synnes ye retayne, they are retayned.

24 *But Thomas, one of the twelue, [which is] called Didymus, was not with

them when Iesus came.

25 The other disciples therfore sayde vnto hym, We haue scene the Lorde. But he sayde vnto them: Except I see in his handes the print of the nayles, and put my fynger into the print of the nayles, and thurst my hande into his syde, I wyll not beleue.

26 And after eyght dayes, agayne his disciples were within, and Thomas with them: Then came Iesus, when the doores were shutte, and stode in the myddes, and sayde, peace be vnto you.

27 After that said he to Thomas: Bring thy fynger hither, and see my handes, & reache hither thy hande, and thrust it into my syde, and be not saythlesse, but beleuyng.

28 Thomas answered, and sayde vnto hym: My Lorde, and my God.

29 Iesus sayth vnto hym: Thomas, because thou hast scene me, thou hast beleued: Blessed are they that haue not scene, and yet haue beleued.

30 *And many other signes truly dyd Iesus in the presence of his disciples, which are not written in this booke.

31 These are written, that ye myght ^(e) beleue that Iesus is Christe the sonne of God, and that in beleuyng, ye myght haue lyfe through his name.

Iohn. xxi. g.
(e) The holy
surreyng
is forth to
conferme our
faith vnto the
resurrex-
tion.

The .xxj. Chapter.

1 Christe appeared to his disciples when they were fishyng, 6 they take a great multitude of fishes, 7 Peter leapech into the water. 15 Christe restoreth Peter to his office, and commaunded hym to feede his sheepe. 19 Christe forewarneth Peter of his death and persecution. 20 Peter stayed loyng at Iohn. 25 Of Christes many folde miracles.

1 A



Afterward dyd Iesus shew him selfe agayne to his disciples, at the sea of Tiberias. And on this wyse shewed he hym selfe.

2 There were together Simon Peter, and Thomas [which is] called Didymus, and *Nathanael, of Cana in Galilee, and the sonnes of Zebedee, & two other of his disciples.

23 Simon Peter saith vnto them, I wyll go a fishyng. They say vnto hym: we also wyll go with thee. They wet their way, and entred into a shippe immediatly, & that nyght caught they nothyng.

Iohn. i. f.

4 But when the mornyng was now come, Iesus stode on the shore: Neuerthelesse, the disciples knewe not that it was Iesus.

5 Iesus sayth vnto them: *Children, haue ye any meate: They answered hym, no.

6 And he saith vnto them: *Cast out the net on the ryght syde of the shippe, and ye shall fynde. They cast out therfore, and anon they were not able to draue it for the multitude of fishes.

7 Then sayde the disciple, *Whom Iesus loued, vnto Peter: It is the Lorde. whē Simon Peter hearde that it was the Lorde, he gyrd his coate vnto him (for he was naked) and sprang into the sea. 8 The other disciples came by shippe, (for

Iohn. xiii. e

(for they were not farre from lande, but as it were two hundred cubites) And they drewe the net with fyllhes.

9 Alsloone then as they were come to lande, they sawe whot coales, and fyllhe layde thereon, and bread.

^{xxiii. f. 10} D Iesus saith vnto them: *^{By}nyng of the fyllhe which ye haue nolde caught.

11 Simon Peter went vp, and drewe the net to the lande, full of great fyllhes, an hundred and fiftie and thre: And for all there were so many, yet was not the net broken.

12 Iesus sayth vnto them, come and dyne. And none of the disciples durst aske hym, Who art thou? For they knewe that it was the Lorde.

13 Iesus then came, and toke bread, and gaue them, and fyllhe lykewyse.

14 This is nolde the thirde tyme that Iesus appeared to his disciples, after that he was risen agayne from death.

^{E. 15} So when they had dynd, Iesus saith to Simon Peter: Simon ^{Joanna}, louest thou me more then these? he sayd vnto hym: Yea Lorde, thou knowest that I loue thee. he sayth vnto hym: feede my lambes.

16 he sayth to hym agayne the seconde tyme: Simon ^{Joanna}, louest thou me? he sayth vnto hym: Yea Lorde, thou knowest that I loue thee. he sayde vnto hym: feede my sheepe.

^{lxix. g.} 17 he sayde vnto hym the thirde tyme: Simon ^{Joanna}, louest thou me? Peter was fory, because he sayde vnto hym the thirde tyme, louest thou me: And he sayde vnto hym, Lorde thou knowest

all thynges, thou knowest that I loue thee. Iesus sayth vnto hym: feede my sheepe.

18 Verely verely I say vnto thee, when I thou wast young, thou gyrdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thy handes, and another shall gyrd thee, and leade thee whither thou wouldest not.

^{Iohn. xiii. d. Actes. xii. a.}

19 That spake he, signifying by what death he should glorifie God. And when he had spoken this, he sayth vnto hym, folowe me.

20 Peter turned about, and sawe the disciple, ^{whom Iesus loued, folowynge,} which also leane on his brest at supper, and sayde, Lorde which is he that betrayeth thee?

^{Ioh. xiii. c. and. xix. c.}

21 When Peter therfore sawe hym, he sayth to Iesus: Lorde, what shal he do?

22 Iesus sayth vnto hym: If I wyll haue hym to tary tyll I come, what is that to thee: folowe thou me.

23 Then went this saying abroad among the brethren, that that disciple shoulde not dye: Yet Iesus sayde not to hym, he shall not dye: but, yf I wyll that he tary tyll I come, what is that to thee?

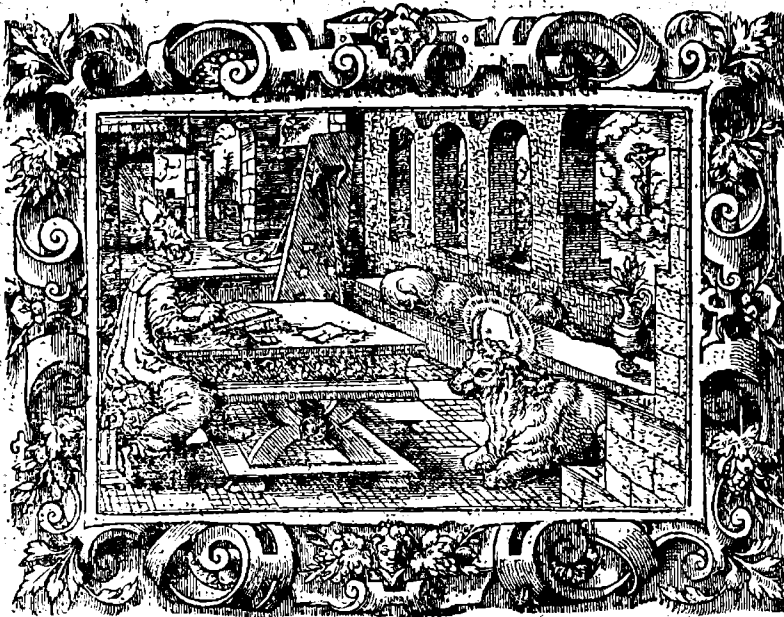
24 The same disciple is he, which testifieth of these thynges, and wrote these thynges: And we knowe that his testimony is true.

25 ^{There are also many other thynges,} whiche Iesus dyd, the which, yf they shoulde be written euery one, I suppose the world could not containe the bookes that shoulde be written.

^{Iohn. xx. g.}

¶ Here endeth the Gospell by Saint Iohn.

The Actes of the Apostles.



The first Chapter.

¶ The wordes of Christe and his Angels, to the Apostles. 9 His ascension, 14 wherein the Apostles are occupied, tyll the holy ghost be sent: 26 And of the election of Mattheas.

¶ I
A



After former treatise. O Theophilus, we haue spokē of all that Iesus began to do and teache,

2

Untyll the day in which he was take vp, after that he through the holy ghost, had geuen commaundementes vnto the Apostles, whom he had chosen,

To whom also he shewed hym selfe alpyne after his passion, and that by many tokens, appearyng vnto them fourtie dayes, and speaking of the kingdome of God,

Iohn.xx a. 3
and xxi c.

Lu.xxiii.g 4

And gatherng them together, commaunded them that they shoulde not depart from Iherusalem, but wayte for the promise of the father, wherof I saith

Iohn.iii.d.
xv.d. xvi.b.

he ye haue hearde of me.

5 For Iohn truly baptized with water, but ye shalbe baptized with the holy ghost, after these seide dayes.

Iohai.

6 When they therfore were come together, they asked of hym, saying: Lorde, wylt thou at this tyme restore agayne the kyngdome to Israel?

7 And he sayde vnto them: It is not for you to knowe the tymes, or the seasons, which the father hath put in his owne power.

Math. 24.

8 But ye shall receaue power, after that the holy ghost is come vpon you: And ye shalbe witnesses vnto me, both in Iherusalem, and in al Iurie, & in Samarie, and euen vnto the worldes ende.

Lu.xxiii.g
Actes.ii.

Actes.ii.
Iohn.xv.d.

9 And when he had spoken these thynges, whyle they behelde, he was taken vp an hye, and a cloude receaued hym vp out of their syght.

15
Mark.xvi.
Lu.xxiii.g

And

10 And while they looked stedfastly vp to-
warde heauē, as he went, beholde, two
men stode by them in whyte apparell,

11 which also sayde: Ye men of Galilee,
why stande ye gasyng vp into heauen?
This same Iesus, which is taken vp
from you into heauen, *shall so come,
euen as ye haue seene hym go into
heauen. ¶

12 Then returned they vnto Hierusalem,
from the mount that is called Oliuete,
which is from Hierusalem a Sabbath
dayes iourney.

13 And when they were come in, they
went vp into a parlour, where abode
both *Peter, and James, and John,
and Andrieu, Philip and Thomas,
Barthelmeu and Mattheu, James
the sonne of Alpheus, & Simō Zelotes,
and Judas the brother of James.

14 These all continued with one accorde
in prayer and supplication with the wo-
men, and Marie the mother of Iesus,
and with his brethren.

15 ¶ And in those dayes, Peter stode
vp in the middes of the disciples, and
said (The number of ^(c) names together,
were about an hundred and twentie)

16 Ye men and brethren, this scripture
must needs haue ben fulfilled, which
the holy ghost by the mouth of Dauid
spake before of Judas, *which was
guide to them that toke Iesus:

17 *For he was numbred with vs, & had
obteyned felowship in this ministerie.

18 And the same hath now purchased a

felde, with the rewarde of ^(b) iniquitie. And when he was *hanged, he burst a
sunder in the middes, & all his bowels
gusheth out.

19 And it is knowen vnto all the dwel-
lers at Hierusalem, in so much that the
same felde is called in their mother
tongue, Aceldema, that is to saye, the
blood felde.

20 For it is written in þ booke of psalmes:
*Let his habitation be desert, and no
man be dwelling therein: *And his
bischopricke let another take.

21 Wherefore, of these men which haue
companied with vs, all the tyme that
the Lorde Iesus went in and out ^(c) a-
mong vs,

22 Begynnyng from the baptisme of
John, vnto that same day that he was
take vp from vs, must one be ordeyned,
to be a witnesse with vs of his resurrec-
tion.

23 And they appoynted two, Joseph
which is called Barsabas, whose fir-
name was Iustus, and Matthias.

24 And they prayed, saying: Thou Lord
which *knowest the heartes of all men,
shewe whether of these two thou hast
chosen,

25 That he may take the rowme of this
ministerie and Apostleship, from which
Judas by transgression fell, that he
myght go to his owne place.

26 And they gaue forth their ^(b) lottes, &
the lot fell vpon Matthias, and he was
counted with the eleuen Apostles. ¶

¶ The. ij. Chapter.

3 The holy ghost came vpon the Apostles in visible signes. 6 The hearers were astonied.
14 Peter preacheth, & stoppeth their mouthes. 41 He baptizeth a great number. 42 The
godlie exercise of the saythfull.

1 **A**D When the
day of Pentecost
was, they were
all with one ac-
corde in one place:
2 And sodenly there
came a sounde fro
heauen, as it had
ben the connyng
of a mightie wynde, and it fylled all the
house where they sate.

3 And there appeared vnto them clouen
tongues, lyke as they had ben of fyre,
and it sate vpon eche one of them.

4 *And they were all fylled with the

holy ghost, and began to speake with
other tongues, as the spirite gaue them
utteraunce.

5 There were dwelling at Hierusalem,
Iewes; deuout men, out of euery na-
tion [of them] that are vnder heauen.

6 When this was noyed about, the
multitude came together and were
astonied, because that euery man
hearde them speake with his owne lan-
guage.

7 They wondred all, and marueyled,
saying among themselves: Beholde, are
not all these which speake, of Galilee?

8 And howe heare we euery man his
owne

(b) It is cal-
led þ rewarde
of iniquitie,
because the
which Iesus
gaue the
rewarde, and
the which
Iudas recei-
ued þ rewarde,
to shewe the
blood of churche
that innocent
lambe.

Psal. lxxix. f.

Psal. lxxix. a.

¶

(c) That is
to say, after
the language
of the he-
brewes, he
had his cons-
ecration, and
spoke with vs

1 Par. 1. 8. b.
Psal. viii. c.

(b) Lotter
for choosing
of officers, etc:
vnto the
heretikes,
groundes, &
goodes, etc.
allowed of god,
or aspersed
in the holie
scriptures:
lotter day
firste sayth
Solomon. But
lotter of diu-
natio to know
superfluous
of thynges to
come, are dis-
towed of god,
and vnto
forbidden.

(a) Tria mon-
iphe: that the
miracle was
both in spee-
ches and also
in heares.
In the spee-
ches, for that
they speake
the Hebrew
tongue, by
welptecraue
& straungers
of diuers na-
tions and lan-
guages: by
wher stande
them: And in
the heares,
for that euery
man heare
friskly his
owne coun-
try language
out of the
Synagogs, spea-
king in their
mother tongue.
(b) What is
such as were
conuerred to
the Iewes
religion, and
whole auen-
tures were
no Iewes.

olue^(a) tongue, wherin we were borne:
Parthians, and Medes, & Elamites,
and the dwellers in Mesopotamia, and
in Surie, and in Capadocia, in Pontus
and Asia,

10 Phrygia, & Pamphylia, in Egypt, and
in the parties of Lybia, which is besyde
Cyrene, & straungers of Rome, Iewes
and^(b) Proselytes.

11 Cretes and Arabians: we haue hearde
them speake in our tongues, the won-
derfull workes of God.

12 They were all amazed, and wondred,
saying one to another: what meaneth
this?

13 Other mocked, saying: These men
are full of newe wyne.

14 But Peter standyng forth with the
eleuen, lyft vp his voyce, and sayde vnto
them: Ye men of Iurie, and all ye that
dwell at Iherusalem, be this knowen
vnto you, and with your eares heare
my wordes.

15 For these are not drunken, as ye sup-
pose, seying it is but the^(c) thirde houre
of the day.

16 But this is that which was spoken
by the prophete Joel:

17 And it shalbe in the last dayes (sayth
God) of my spirite I wyll powre out
vpon all fleshe: * And your sonnes and
your daughters shall prophesie, and
your young men shall see visions, and
your olde men shall dreame dreames.

18 And on my seruantes, and on my
handmaydens, I wyll powre out of
my spirite in those dayes, and they shall
prophesie.

Math. 17. e. 19 Luk. xxii. f. And * I wyll shewe wonders in hea-
uen aboue, and tokens in the earth be-
neath, blood, and fyre, and the vapour
of smoke.

20 The Sunne shalbe turned into dark-
nesse, and the Moone into blood, before
that great and notable day of the Lorde
come.

Rom. x. c. 21 And it shall come to passe, that * who-
soeuer shall call on the name of the
Lorde, shalbe saued.

D 22 Ye men of Israel, heare these
wordes: Iesus of Nazareth, a man ap-
proued of God among you, with mira-
cles, wonders, and signes, which God
dyd by hym in the middes of you, as ye
your selues also knowe.

23 Hym haue ye taken, by the handes of
briyghteons persons, after he was de-

liuered by the determinate counsell and
foreknowledge of God, and haue cru-
cified and slayne hym.

24 Whom God hath raised vp, and loosed
the sorowes of death, because it was im-
possible, that he shoulde be holden of it.

25 For Dauid speaketh of hym, * I sawe
the Lorde allwayes set forth before my
face: for he is on my ryght hande, that
I shoulde not be moued. Psal. xvi.

26 Therfore dyd my heart reioyce, and
my tongue was glad. Moreover also
my fleshe shall rest in hope,

27 Because thou wylt not leane my soule
in hell, neither wylt thou suffer thyne
holly one to see corruption.

28 Thou hast shewed me the wayes of
lyfe, thou shalt make me full of ioy with
thy countenance.

29 Ye men and brethren, let me freely
speake vnto you of the patriarke Da-
uid: * For he is both dead and buryed, &
and his sepulchre remaineth with vs
vnto this day. in Reg. i.

30 Therfore, seying he was a prophete,
and kenne that God had sborne with
an oth to hym, that Christe, as conser-
nyng the fleshe, should come of the fruite
of his loynes, & should sit on his seate:

31 He knowyng this before, spake of the
resurrection of Christe, that his soule
shoulde not be left in hell, neither his
fleshe shoulde see corruption.

32 This Iesus hath God raised vp, Act. i. a.
* wherof we all are witnesses.

33 Then sence that he by the ryght
hande of God was exalted, and hath
receaued of the father the promise of
the holy ghost, he hath shewed forth this,
which ye nowe see, and heare.

34 For Dauid is not ascended into heauē,
but he sayeth: * The Lorde sayde to my
Lorde, sit thou on my ryght, Psal. cxi.
Mac. xxi.

35 Unill I make thy foes thy footstool.

36 Therfore, let all the house of Israel
know for a suretie, that God hath made
that same Iesus, whom ye haue cruci-
fied, Lorde and Christe.

37 Nowe when they hearde this, they
were pricked in their heartes, and sayde
vnto Peter, & vnto the other Apostles:
Ye men & brethren, * what shall we do? Luk. iiii.

38 Then Peter sayde vnto them: Repent,
and be baptized euery one of you in the
name of Iesus Christe, for the remission
of sinnes, and ye shall receaue the gift of
the holy ghost.

For

39 For the promise was made vnto you, and to your chyldren, and to all that are a farre of, euen as many as the Lorde our God shall call.

40 And with many other wordes bare he witnesse, and exhorted them, saying: Saue your selues from this vntowarde generation.

41 Then they that gladly receaued his worde, were baptized: And the same day there were added [vnto them,] about thre thousande soules.

42 And they continued stedfastly in the Apostles doctrine and ⁽¹⁾ felowship, and in breaking of bread, and in prayers.

43 And feare came vpon euery soule. And

many wonders and signes were done by the Apostles.

44 And all that belened kept them selues together, and had all thynges common,

45 And solde their possessions & goodes, and parted them to all men, as euery man had neede.

46 And they continued dayly with one accorde in the temple, and brake bread from house to house, and dyd eate their meate together, with gladnesse and singlenesse of heart,

47 Prayfing God, & had fauoure with all the people. And the Lorde added to the Church dayly, such as should be saued.

¶ The .iiij. Chapter.

¶ The halt is restored to his feete. 12 Peter preacheth Christe vnto the people.



Nowe Peter and John went vp together into the temple at the nytht houre of prayer.

And a certayne man, that was lame from his mothers wombe,

was brought, whom they layde dayly at the gate of the temple which is called beawtifull, to aske almes of them that entred into the temple.

43 When he sawe Peter and John that they woulde go into the temple, he desired to receaue an almes.

4 And Peter fastenynge his eyes vpon hym with John, sayde: Loke on vs.

5 And he gaue heede vnto the, trustynge to receaue somethynge of them.

46 Then sayde Peter: Syuer and golde haue I none, but such as I haue, geue I thee: In the name of Iesus Christe of Nazareth, * ryse vp, and walke.

7 And he toke hym by the ryght hande, and lyst hym vp. And immediatly his feete and anle bones receaued strength.

8 And he sprang, stode, and walked, and entred with them into the temple, walkynge and leaping, & prayfing God.

9 And all the people sawe hym walke, and prayse God.

10 And they knewe hym, that it was he, which satte and begged at the beawtifull gate of the temple. And they wondred, and were sore astonyed at that which had happened vnto hym.

11 And as the lame which was healed, helde Peter and John, all the people ran amased vnto them, in the * porche that is called Solomons.

12 And when Peter sawe that, he answered vnto the people: ¶ Ye men of Israel, why maruaile ye at this, or why loke ye so on vs, as though by our owne poluer or ^(a) godlynesse, we had made this man to go:

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye betrayed * and denyed in the presence of pilate, when he had iudged hym to be loosed.

14 But ye denyed the holy and iust, * and desired a murtherer to be geuen you,

15 And kylled * the Lorde of lyfe, whom God hath rayfed from the dead: of the which we are witnesses.

16 And his name, through the fayth in his name, hath made this man sounde, whom ye see and knowe: And the fayth which is by hym, hath geuen to this man health, in the presence of you all.

17 And nowe brethren, I wote that through ignorance ye dyd it, as dyd also your rulers.

18 But those thynges which God before had shewed by the mouth of all his prophetes, that Christe shoulde suffer, he hath so fulfilled.

19 * Repent ye therfore and conuert, that y^e your synnes may be done away, when the

iii. Reg. vi. a.
John. ii. c.
Actes. v. c.

(a) He recei-
ueth the
liue of man,
which attri-
bute to many
holynesse,
which ony
apertayneth
to God.
Math. 27. a.
Mark. xvi. a.
Luk. xxiii. a.

Math. 27. e.

Ioh. xviii. g.

Math. iii. c.

The actes

Deu. xviii. c.
Actes. vii. c.


20 And he shall sende Iesus Christ, which
before was preached vnto you.

22 Hoyle truly sayde vnto the fathers:
* A prophete shall the Lorde your GOD
rayle vp vnto you, of your brethren, lyke
vnto me: hym shall ye heare in all thynges,
whatsoener he shall say vnto you.

23 For the tyme wyll come, that euery

24 All the prophetes also fro Samuel &
thenceforth, as many as haue spoken,
haue lykelise tolde you of these dayes.

25 We are the chyldren of the⁶ prophetes,
and of the couenaunt which God made
vnto our fathers, saying to Abraham:
*Euen in thy seede shall all the kinredes
of the earth be blessed.

26 Unto you first, God hath rayled by
his sonne Iesus, and hath sent hym to
bless you, in turnyng euery one of you
from his iniquities. 

(c) So they
are called, be-
cause they
came of the
same stock,
and therefore
were heirs
of the same
promise which
appertaineth
to the whole
body of the
people.
Gen. xij. a.

¶ The.iiij.Chapter.

7 The Apostles are brought before the counsell, is being forbydden to preache, obey God rather then man. 24 They pray for good successe. 32 The Church increaseth in doctrine and exercises of all godlynesse.

Al as they spake vnto
the people, the priestes
and the ruler of the temple,
and the saducees, came vpon them,
Takyng it greuously
that they taught the
people, and preached in Iesus the resurrection from the dead.

3 And they layde handes on them, and
put them in holde, vntyll the next day:
for it was now euentide.

4 Howbeit, many of them which hearde
the worde, beleued: and the number of
the men was about fyue thousande.

5 And it came to passe on the morowwe,
that their rulers and elders & scribes.


6 And Annas the chiefe priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kynrede of the hye priestes, were gathered together at Iherusalem.

7 And when they had set them before
them, they asked: "by what power, or in
what name haue ye done this:

8 ¶ Then Peter, full of the holy ghost,
sayde vnto them: Ye rulers of the peo-
ple, and elders of Israel,

9 If we this day be examined of the
good deece done to the sicke man, by
what meanes he is made whole:

10 Use it knowen vnto you all, and to all
the people of Iſrael, that by the name
of* Ieſus Chriſte of Nazareth, Whom
ye crucified, Whom God rayſed agayne
from the dead: euen by hym doth this
man ſtande here before you whole.

12 Neither is there ^(b) saluation in any o-
ther. * For among men vnder heauen,
there is geuen none other name, wherein
we must be saved. 

13 Nowe when they sawe the boldnesse
of Peter and Iohn, and vnderstoode
that they were vblearned and lay men,
they marueyled, and they knewe them
that they had ben with Iesu:

14 And beholdyng also the man which
was healed, standyng with them, they
coude not say agaynst it,

15 But commaundyng them to go asyde
out of the counsel, and counseled among
them selues,

16 Saying: * what shall we do to these men: for a manifest signe is done by them, and is openly knowen to all them that dwell in Iherusalem, and we can not denie it.

17 But that it be noyed no farther among the people, let vs threaten and charge them that they speake henceforth to no man in this name.

18 And they called them, *and con-
maunded them, that in no wyse they
shoulde speake, nor teache in the name
of Iesu.

19 But Peter and John answered, and sayde vnto them: whether it be ryght in the syght of God, to hearken vnto you more then to God, iudge ye.

20 For we cannot but speake that, which
we haue seene and heard. So

(a) Christ is
called y^e chiefe
corner, or cor-
ner stone, be-
cause the Je-
wes and the
Gentiles are
joynd toge-
ther and buid-
ed upon hym
by faith, and
made one
Church.

(b) Christ
saunt, roy-
ngel, roy-
wolyes, and
ought to be
saue, but
Christ alone.

→ Iohn.xi.f.

ADes.V.2.

50

- 21 So threatened they them, and let them go, and founde nothyng how to punish them, because of the people: For all men praysted God, because of * that which was done.
- 22 For the man was about fourtie yere olde, on whom this miracle of healing was shewed.
- 23 Then as soone as they were let go, they came to their fellows, and shewed all that the hye priestes and elders had sayde vnto them.
- 24 And when they hearde that, they lyft vp their voyces to God with one accorde, and sayde: Lorde, thou art God, which hast made heauen and earth, the sea, and all that in them is,
- 25 which by the mouth of thy seruauant Dauid, hast sayde: * why dyd the heathen rage, & the people imagine vayne thynges:
- 26 The kynges of the earth stode vp, and the rulers came together, agaynst the Lorde, and agaynst his Christe.
- 27 And of a trueth, agaynst thy holpe chyld Iesus, who thou hast anoynted, both Herode and also Pontius Pilate, with the Gentiles, and the people of Israel, gathered vpon selues together,
- 28 For to do whatsoeuer thy hande & thy counsel determined before to be done.
- 29 And now Lorde, beholde their threatenynge, & graunt vnto thy seruantes, that with all boldnesse they may speake

thy worde.

- 30 So that thou stretch forth thyne hande, that healing, and signes, and wonders, be done by the name of thy holy chyld Iesus.
- 31 And as soone as they had prayed, * the place moued where they were assembled together, * and they were all fylled with the holy ghost, and they spake the worde of God boldly.
- 32 And the multitude of them that beleued, * were of one heart, and of one soule: Neither sayde any of them, that ought of þe thynges which he possessed, was his owne: but they had all thinges common.
- 33 And with great power gaue the Apostles witnesse of the resurrection of the Lorde Iesu: And great grace was with them all.
- 34 Neither was there any among them, that lacked: For as many as were possessors of landes, or houses, solde them, & brought the price of the thynges that were solde,
- 35 And layed it downe at the Apostles feete: And distribution was made vnto euery man, accordyng as he had neede.
- 36 And * Ioses, which was also called of the Apostles Barnabas (that is to say) the sonne of consolation, being a Leuite, and of the countrey of Cyprus,
- 37 when he had lande, solde it, and layde the money downe at the Apostles feete.

☞ The .v. Chapter.

12 Miracles are done by the Apostles. The Angell of God byngeth them out of prison.
 19 They are brought before the counsell. 34 The sentence of Gamaliel. 40 The Apostles are beaten. They reioyce in trouble.

- 1 **A**T a certayne man, named Ananias, with Saphyra his wyfe, solde a possession,
- 2 And kept alway part of the price, his wyfe also beyng of counsell, and brought a certayne part, and layde it downe at the Apostles feete.
- 3 But Peter sayde: Ananias, howe is it, that Satan hath fylled thyne heart, that thou shouldest lye vnto the holy ghost, and kepe alway part of the price of the lande:
- 4 whyles it remayned, was it not thyne owne: And after it was solde, was it not in thyne owne power: why haste

thou concealed this thyng in thyne heart: Thou hast not lye d vnto men, but vnto God.

- 5 when Ananias hearde these wordes, he fell downe, and gaue vp the ghost. And great feare came on all them that hearde these thynges.
- 6 And the young men rose vp, and put hym a part, and carped hym out, and buryed hym.
- 7 And it came to passe, that as it were about the space of thre houres after, his wyfe came in, ignoraunt of that which was done.
- 8 And Peter sayde vnto her: Tell me, Solde ye not the lande for so much: And she sayde: Yea, for so much.

Then

9 Then Peter sayde vnto her : why haue ye agreed together, to tempt the spirite of the Lorde: Beholde, the feete of the which haue buried thy husbände, are at the doore, and shall cary thee out.

10 Then fell she downe straghtaway at his feete, and yelded vp the ghost. And the young men came in, and founde her dead, and caryed her out, and buryed her by her husbände.

11 And great feare came vpon all the Church, and vpon as many as hearde these thynges.

12 And by the handes of the Apostles, ^C were many signes & wonders shewed among the people. (And they were all together with one accord in Solomons porche.

Math. xvi. d

iii Reg. vi. a.
John. x. c.
Actes. i. b.

13 And of other durst no man ioyne hym selfe to them, neuerthelesse, the people magnified them.

14 The number of them that beleued in the Lorde, both of men and women, grewe more and more.)

15 In so much that they brought the sick into the streetes, & layde the on beddes and couches, that at the least way, the ^(a) shadowe of Peter when he came by, myght shadowe some of them.

(a) God at the first, publishing of his Gospel, amongst men by these thynges that seemed tristes to the world, which thynges as they were done for a tyme, so now the lyste must not be looked for.

Actes. iiii. a.

D

16 There came also a multitude of the cities rounde about, vnto Hierusalem, bringyng sick folkes, and them which were vexed with uncleane spirites: And they were healed euery one.

17 Then the chiefe priest rose vp, and all they that were with hym, which is the sect of the Saducees, and were full of indignation:

18 And layed handes on the Apostles, and put them in the common prysen.

Actes. xii. a
and. xvi. f.

19 But the Angel of the Lorde by nyght opened the prysen doores, and brought them forth, and sayde :

20 Go, and stande & speake in the temple to the people, all the wordes of this lyfe.

21 And when they hearde that, they entered into the temple early in the morning, and taught : But the chiefe priest came, and they that were with hym, & called a counsaile together, and all the elders of the chyldren of Israel, and sent to the prysen to fet them.

22 But when the officers came, & founde them not in the prysen, they returned, and tolde,

23 Saying: The prysen truly founde we shut with all diligence, & the keepers

standyng without, before the doores: But when we had opened, we founde no man within.

24 Then when the chiefe priest and the ruler of the temple, and the hye priestes hearde these thynges, they doubted of them, wherunto this woulde growe.

25 Then came one and shewed them, saying: Beholde, the men that ye put in prysen, stande in the temple, and teache the people.

26 Then went the ruler of the temple, with the officers, and brought them without violence: (For they feared the people, lest they should haue ben stoned)

27 And when they had brought them, they set them before the counsell. And the chiefe priest asked them,

28 Saying: *dyd not we straghtly commaunde you, that ye shoulde not teache in this name: And beholde, ye haue fylled Hierusalem with your doctrine, and intende to byng ^(b) this mans blood vpon vs.

Actes. iiii

Math. xii. c.
(b) By teache, I meane that they should charyge them as if they had shed the blood of this man.

29 Then Peter and the other Apostles aunswered, and sayde: We ought more to obey God then men.

30 The God of our fathers raysed vp Jesus, whom ye slewe, & hanged on tree.

31 Hym hath God lyft vp with his ryght hande, to be a prince and a sauour, for to geue repentance to Israel, and for geuence of synnes.

32 And we are recordes of these thynges which we say, & so is also the holy ghost, whom God hath geuen to them that obey hym.

33 When they hearde that, they claut a synner, and sought meanes to slea the.

34 Then stood there vp one in the counsell, a pharisee, named Gamaliel, a doctour of lawe, had in reputation among all the people, and commaunded the Apostles to go asyde a litle space,

35 And sayde vnto them: Men of Israel, take heede to your selues, what ye intende to do, as touchyng these men.

36 For before these dayes rose vp one Theudas, boastyng hym selfe, to whom resorted a number of men, about a foure hundred, which was slayne: and they all which beleued hym, were scattered abroad, and brought to naught.

37 After this man, arose vp one Judas of Galilee, in the dayes of tribute, and drewe away much people after hym: he also perished, and all, euen as many as

Luk. xii

as hearkened to hym, were scattered abroad.

38 And nowe I save vnto you, refrayne your selues fro these men, and let them alone: For yf this counsell of this worke be of men, it wyll come to naught.

39 But and yf it be of God, ye can not destroye it, lest haply ye be founde to streue agaynst God.

40 And to hym agreed the other: And

when they had called the Apostles, they beat them, and commaunded that they should not speake in the name of Iesu, and let them go. A.C.iii. d.

41 And they departed from the counsell, *reioyng that they were counted worthy to suffer rebuke for his name. Math. v. b.

42 And dayly in the temple, and in euery house, they ceased not to teach & preach Iesus Christe.

¶ The.vj. Chapter.

3 Seuen deacons are ordeyned in the Church. 11 Steuen is accused.

¶ **A**N in those dayes, when the number of disciples grewe, there arose a grudge among the Grekes agaynst the hebraues, because their wyddomes were despised in the dayly ministerie.

2 Then the twelue called the multitude of the disciples together, and sayde: It is not good that we shoulde leaue the worde of God, and serue tables.

3 Wherefore brethren, loke ye out among you seuen men *of honest report, & full of the holy ghost, and wysedome, to whō we may commit this busynesse.

4 But we wyll geue our selues continually to prayer, and to the ministerie of the worde.

5 And the saying pleased the whole multitude. And they chose Steuen, a man full of sayth, and of the holy ghost, and Philip, and Prochorus, and Nicanor, & Timon, and Bernenas, and Nicolas a conuert of Antioche.

6 These they set before the apostles: and whē they had prayed, they layde their handes on them.

7 And the worde of God encreased, & the number of disciples multiplied in Hierusalem greatly, and a great companie

of the priestes were obedient to his sayth.

8 And Steuen full of sayth & power, didd great wonders & miracles among the people.

9 Then there arose certaine of the synagogue, which is called [the synagogue] of the Libertines, and Cyrenians, and of Alexandria, and of Cilicia, & of Asia, disputyng with Steuen.

10 And they coulde not resiste the wisdom and the spirite by the whiche he spake.

11 Then they praued prepared men, whiche sayde, We haue heard him speake blasphemous wordes agaynst Moyses, and agaynst God.

12 And they moued the people, and the elders, and the scribes, and came bypon hym, and caught him, and brought him to the counsell.

13 And brought forth false witnesses, whiche sayde: This man ceaselesly not to speake blasphemous wordes agaynst this holy place and the lawe.

14 For we hearde hym say, that this Iesus of Nazareth shal destroy this place, & shall chaunge the ordinaunces which Moyses gaue vs:

15 And all that sate in the counsell, looking stedfastly on him, saw his face as it had ben the face of an angel.

(a) Synagoge. For in in a city Hierusalem there were created many houses of scoles, wherein the prechynge of the lawe and straungers were instructed: as now adays are used in our universities.

(b) The synagogs were called synagogs, for they were places where the people gathered together to hear the lawe and the sayth of the prophets.

¶ The.vij. Chapter.

2 Steuen maketh answer to his accusation, 51 rebuketh the harde necked Jewes, 58 and is stoned to death.

¶ **T**hen said the chiefe priest: Are these thynges so? And he said: Men, brethren, and fathers, hearken. The God of glorie appeared vnto our father Abraham,

when he was in Mesopotamia, before he dwelt in Charran,

3 And sayde vnto him: *Get thee out of thy countrey, & fro thy kinrede, & come into the lande which I shall shew thee. Gen.xii. d.

4 Then came he out of the lande of the Chaldeans, and dwelt in Charran: and from thence, whē his father was dead, he brought hym into this lande wherein ye now dwell.

¶ And

- 5 And he gaue hym none inheritaunce in it, no not the breadth of a foote: *and promysed that he woulde geue it to hym to possesse, and to his seede after hym, when as yet he had no chyldre.
- 6 God verely spake on this wyse, *that his seede shoulde sojourne in a straunge lande, and that they shoulde kepe it in bondage, and *entreate them euyl foure hundredeth ^(a) yeres.
- 7 And the nation to whom they shalbe in bondage, wyll I iudge, sayde God: And after that, shall they come forth, & serue me in this place.
- 8 *And he gaue hym the couenaunt of circumcision: And he begate Isaac, and circumcised hym the eyght day, and Isaac begate Jacob, and Jacob begate the twelue patriarkes.
- 9 *And the patriarkes moned with enmie, solde Ioseph into Egypt: and God was with hym,
- 10 And deliuered hym out of all his aduersities, and gaue hym fauour & wisdom in the syght of Pharaos kyng of Egypt: and he *made hym gouernour ouer Egypt, & ouer all his houtholde.
- 11 *But there came a dearth ouer all the land of Egypt and Chanaan: and great affliction, that our fathers founde no sustenance.
- 12 But when Jacob hearde that there was come in Egypt, he sent our fathers first.
- 13 *And at the second time, Ioseph was knowen of his brethzen, and Iosephes kintrede was made knowen vnto Pharaos.
- 14 Then sent Ioseph, and caused his father to be brought, and all his kynne, thre score and sytene soules.
- 15 *And Jacob descended into Egypt, and *dyled, both he and our fathers,
- 16 And were carped ouer into Sichem, and layde in the sepulchre, *that Abraham bought ^(b) for money of the sounes of Emor, the sonne of Sichem.
- 17 But when the tyme of the promyse drew nye, whiche God had sborne to Abraham, *the people grewe and multiplied in Egypt:
- 18 Tyll another king arole, which knew not of Ioseph.
- 19 The same deatt subtilly with our kinrede, and euyl intreated our fathers, & made them caste out their young chyldren, that they shoulde not remayne a lyue.
- 20 *The same tyme was Moyles borne, and was acceptable vnto God, and nourished by in his fathers house thre monethes.
- 21 And when he was cast out, Pharaos daughter toke hym by, & nourished hym for her owne sonne.
- 22 And Moyles was learned in all manner of wisdom of the Egyptians, and was myghtie in deedes and in wordes.
- 23 And when he was full fourtie yeres olde, it came into his heart to visite his brethzen the chyldren of Israel.
- 24 And when he sawe one of them suffer wrong, he defended hym, and auenged his quarrell that had the harme done to hym, and smote the Egyptian.
- 25 For he supposed his brethzen woulde haue vnderstande, holwe that God by his hande shoulde deliuer them: But they vnderstoode not.
- 26 And the next day he shewed hym selfe vnto them as they stroue, and woulde haue set them at one agayne, saying: Sirs, ye are brethzen, why do ye wrong one to another?
- 27 But he that did his neighbour wrong, thrust hym awaye, saying: *Who made thee a ruler and a iudge ouer vs?
- 28 Wylt thou kyll me, as thou diddest the Egyptian yester day?
- 29 *Then fledde Moyles at that saying, and was a straunger in the lande of Madian, where he begate two sonnes.
- 30 *And whē fourtie yeres were expired, there appeared to hym in the wyldernes of mount Sina, an Angel of the Lorde in a flambe of fire in a bush.
- 31 When Moyles sawe it, he wonderd at y sight: And as he drew neare to behold, the voyce of the Lorde came vnto hym.
- 32 *I am the God of thy fathers, & God of Abraham, and the God of Isaac, and & God of Jacob. Then Moyles trembled, & durst not beholde.
- 33 Then sayde the Lorde to hym: *Put of thy shoes from thy fecte, for the place where thou standest, is holy ground.
- 34 I haue seene, I haue seene the affliction of my people which is in Egypt, and I haue hearde their groynng, and am come downe to deliuer them: And now come, & I wyll sende thee into Egypt.
- 35 This Moyles, whom they forloke & saying, who made thee a ruler and a iudge: the same dyd God sende, to be a ruler

Gene. xii. b.

Gene. xv. c.

Exod. xii. f.

(a) This is not to be understood, that they should be kept in bondage for four hundred years: but by excess of speech, called hyperbole, is signified that they should be kept in bondage for four hundred years.

Ge. xxxviii. 9
Sapi. x. c.

Gen. xi. c.

Gen. xl. g.

Gene. xlv. a.

Gene. xlv. a.
Gen. xlix. d

Gen. xxiii. d

(b) Here opportunity is taken to say that Abraham bought the sepulchre of Emor, and not Abraham, who bought before a field of Ephron.

Exod. ii. a.
Hebr. xii. c.

Gene. xii. c.
Exod. ii. c.
Math. xxi. i.
Acts. i. i.

Exod. ii. c.

Exod. ii. c.

O. 1. 1. 1.

Exod. ii. c.
Mat. xxi. i.
Mark. xii. i.
Luke. xxi. i.
Iosue. v. d.

Exod. ii. c.

ruler, and a deliuerer, by the handes of the angell, whiche appeared to hym in the bushye.

36 He brought them out, shewyng wonders and signes in Egypt, & in the read sea, & in the wyldernesse fourtie yeres.

37 This is that Moyses which saide vnto the chyldren of Israel: *A prophete shall the Lorde your God raise vp vnto you of your brethren; lyke vnto me, him shall ye heare.

38 This is he *that was in the Church in y wyldernesse with the angel, which spake to hym in the mount Sinai, and with our fathers: This man receaued the worde of lye to geue vnto vs.

39 To whom our fathers woulde not obey, but thrust it from them, and in their hearts turned backe againe into Egypt.

40 Saying vnto Aaron, *Make vs gods to go before vs. For as for this Moyses that brought vs out of the lande of Egypt, we wote not what is become of hym.

41 And they made a Calfe in those dayes, and offred sacrifice vnto the idoll, and reioyced ouer the workes of their owne handes.

42 Then God turned hym selfe away, & gaue them vp to worship the host of heauen, as it is written in y booke of the prophetes: *O ye house of Israel, haue ye offered to me slayne beastes, and sacrifices, by the space of fourtie yeres in the wyldernesse:

43 And ye toke vnto you the tabernacle of Moloch, and the starre of your god Remphan, figures whiche ye made to worship them: And I wyll carry you away beyonde Babylon.

44 Our fathers had y tabernacle of witness in the wyldernesse, as he had appointed, speakyng vnto Moyses, *that he shoulde make it accordyng to the fashion that he had seene.

45 whiche also our fathers that came after, brought in with Iesus into the possession of the gentiles, who God draue out before the face of our fathers, vnto the dayes of Dauid.

46 *which founde fauour before God, and woulde sayne haue founde a tabernacle for the God of Jacob.

47 *But Solomon buylt hym an house.

48 *Howbeit, he that is hest of al, dwelleth not in temples made with handes, as sayth the prophete:

49 *Heauen is my seate, and earth is my footstool. What house wyll ye buylde for me, saith the Lorde: Or which is the place of my rest:

50 Hath not my hande made all these thynges:

51 Ye stynecked and of vncircumcised heartes and eares, ye haue allwayes resisted the holy ghost: *as your fathers dyd, so do ye.

52 Which of the prophetes haue not your fathers persecuted: And they haue slayne them which shewed before of the comynge of that iuste, of whom ye are now the betrayers and murderers:

53 whiche also haue receaued the lawe, by the disposition of angels, and haue not kept it.

54 When they hearde these thynges, their heartes claue a sunder, and they gnashed on hym with their teeth.

55 But he being full of the holy ghost, looked vp stedfastly into heauen, and sawe the glory of God, and Iesus standyng on the ryght hande of God,

56 And sayde: Beholde, I see the heauens open, & the sonne of man standyng on the ryght hande of God.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and ran bypon hym all at once,

58 And cast hym out of the cite, and stoned him. And y witnesses layde downe their clothes at a young mans fete, whose name was Saul.

59 And they stoned Steuen, callyng on, and saying: Lorde Iesu receaue my spirit.

60 And he kneeled downe, and cryed with a loude voyce: Lorde lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

Psal. 99. c.

1. Reg. vi. a.

Act. xvii. f.

(b) There is reproved the grosse vniuers of the people, who hapely fantasied that Gods power was conteyned within the temple, which is the place of my rest: not the house built with mennes handes: but an humble & quiet spirit, whiche trembleth at my word.

Deut. ix. d.

Iohn. vii. b.

Act. xv. b.

Psal. lvi. a.

1. Reg. xxi. d.

Psal. 31. a.

(c) He prayd for him selfe standyng: but vsparyng for his enemies he kneeled downe, meaning thereby, first that their great iniquitie requyred a greater & more frequent praye: secondly, he desired his myghty charite, prayyng to carythys for his enemies.

The actes

The .viij. Chapter.

Saule persecuteth the Christians. 4 The Apostles are scattered abroad.
Philip commeth into Samaria. 13 Simon Magus is baptized, and he
dissembleth. 18 Philip baptizeth the Eunuch.

AI
A.C. xxii. d.



And Saul * consented vnto his death. And at that time there was a great persecution against the Church which was at Iherusalem, and they were all scattered abroad throughout the regions of Iurie, and Samaria, except the apostles.

Math. x. c.
A.C. xi. g.

2 And deuout men were carefull together touchyng steuen, and made great lamentation ouer hym.

A.C. ix. a.
1. Cor. xv. b.
Galath. i. c.

3 As for Saul, he * made hauocke of the Church, and entred into euery house, & drew out both men and women, and put them into prison.

4 Therfore, they that were scattered abroad, went euery where preachyng the worde of God.

5 Then came philip into the cite of Samaria, & preached Christ vnto the.

25 6 And the people gaue heede vnto those thynges whiche philip spake with one accorde, hearyng and seing the miracles whiche he dyd.

Math. xvi. d

7 For * vncleane spirites, cryyng with loude voyce, came out of manye that were possessed with them. And many taken with paulsies, & many that haulted, were healed.

8 And there was great ioy in that cite.

9 But there was a certayne man called Simon, whiche befozetyne in the same cite bled withcraft, and bewitched the people of Samaria, saying that he was a man that coude do great thynges:

10 Whom they regarded from the least to the greatest, saying: This man is the great power of God.

11 And hym they sette much by, because that of long tyme he had bewitched the with sorceries.

12 But as soone as they gaue credence to philips preachyng of the kyngdome of God, and of the name of Iesus Christe, they were baptized, both men & womē.

13 Then Simon hym selfe beleued also: And whē he was baptized, he continued with philip, & wondered, beholding the miracles & signes whiche were shewed.

14 When the apostles whiche were at Iherusalem, hearde say that Samaria hadde receaued the worde of God, they sent vnto them peter and Iohn.

15 Which when they were come downe, prayed for the that they myght receaue the holy ghost.

16 (For as yet he was come downe vpon none of them, but they were baptized only in the name of Christ Iesu.)

17 Then layde they their handes on the, and they receaued the holy ghost.

18 And when Simon sawe, that thorow laying on of the apostles handes, the holy ghost was geuen, he offered the money,

19 Saying: Geue me also this power, that on whomsoener I put the handes, he may receaue the holy ghost.

20 But peter sayde vnto him: Thy money perishe with thee, because thou hast thought that the gyfte of God may be obteyned with money.

21 Thou hast neither part nor felowship in this busynesse: For thy hearte is not ryght in the syght of God.

22 Repent the refoze of this thy wickednesse, & praye God, if perhaps the thought of thyne heart may be forgiven thee.

23 For I perceaue that thou art in the gall of bitternesse, & wrapped in iniquitie.

24 The answered Simon & said: Pray ye to the Lord for me, that none of these thynges whiche ye haue spoke fall on me.

25 And they, when they had testified and preached the worde of the Lorde, returned towarde Iherusalem, and preached the Gospell in many towne of the Samaritanes.

26 And the Angell of the Lorde spake vnto philip, saying: Arise, and go towarde the South, vnto the waye that goeth downe from Iherusalem vnto Gaza, which is desert.

27 And he arose, & went on: and behold a man of Ethiopia, an Eunuch, & of great auctoritie with Candace, Queene of the Ethiopiās, & had the rule of all her treasure, came to Iherusalem for to worship.

28 And as he returned homie agayne, sitting in his charet, he read Esaias the prophete.

29 Then the spirite said vnto philip: Go neare, & ioyne thy selfe to yonder charet.

30 And philip ran thither to him, & heard hym reade the prophete Esaias, & saide: vnderstandest thou what thou readeest?

31 And he said: how can I, except I had a guyder

(a) They were baptized only in the name of Christ Iesu, no doubt had received the holy ghost. (b) They were not fully with and inwardly and true. (c) Through the heart of money and covetousness. (d) Take heed ye symon that only for laying on of the hands of the apostles.

(e) They were not fully with and inwardly and true. (f) Through the heart of money and covetousness. (g) Take heed ye symon that only for laying on of the hands of the apostles.

3. Reg. vii. c.
Iohn. xii. c.

a guyde: And he desired Philip that he woulde come bp, and sit with hym.

32 The tenour of the scripture which he read, was this: * he was ledde as a sheepe to the slaughter, & lyke a lambe dumb before his shearer, so opened he not his mouth.

33 In his humilitie, his iudgement is exalted: But who shall declare his generation: For his life is taken from the earth.

34 And the Eunuche answered Philip, and sayde: I pray thee of whom speaketh the prophete this: Of hym selfe, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached vnto hym Iesus.

36 And as they went on their way, they came vnto a certayne water, and the

Eunuche sayde: See, here is water, * what doth let me to be baptized?

Act. x. g.

37 Philip sayde [vnto hym] If thou believest with all thine heart, thou mayest. And he answered, and saide: I beleue that Iesus Christe is the sonne of God.

38 And he commaunded the charet to stande still: and they went downe both into the water, both Philip and also the Eunuche: and he baptized hym.

39 And as soone as they were come out of the water, the spirite of the Lorde caught away Philip, that the Eunuche sawe hym no more. And he went on his way reioyng.

40 But Philip was founde at Azotus. And he walked throughout the country, preaching in all the cities, tyll he came to Cesarea.

The. ix. Chapter.

The conversion of Saule. 25 Paule escapeth the Jewes conspiracies, 26 he goeth bp to the Apostles. 34 Peter healeth Eneas, 40 and rayseth bp Tabitha.

1 **A**ND Saul yet breaching out threathings and slaughter agaynst the disciples of the Lord, went vnto the high priest, and desired of him letters to carrye to Damascus, to the synagogues: * that yf he founde any of this waye, whether they were men or women, he myght bring them bounde vnto Hierusalem.

3 And when he journeyed, it came to passe, that as he was come nye to Damascus, suddenly there shyned rounde about hym a lyght from heauen:

4 And he fell to the earth, and hearde a voyce saying to him: * Saul, Saul, why persecutest thou me?

5 And he sayde: who art thou Lorde? And the Lorde said: I am Iesus who thou persecutest, It is harde for thee to kicke agaynst the prickes.

6 And he both tremblyng and astonyed, sayde: Lord, what wilt thou haue me to do: And the Lorde sayde vnto hym: Arise, and go into the cite, and it shalbe tolde thee what thou must do.

7 The men also which journeyed with him, stood amazed, hearing a voyce, but seying no man.

8 And Saul arose from the earth, and when he opened his eyes, he sawe no

man: But they ledde him by the hande, and brought hym into Damascus.

9 And he was thre dayes without syght, and neither dyd eate nor drynke.

10 And there was a certayne disciple at Damascus, named Ananias: & to him sayde the Lorde in a vision, Ananias. And he said, Behold [I am here] Lorde.

11 And the Lorde sayde vnto hym: arise, and go into the streete, whiche is called strayght, and seeke in the house of Judas, after one called Saul, * of Tarsus: for beholde he prayeth.

Act. xxi. g.

12 And hath scene in a vision a man named Ananias coming in to hym, and puttyng his handes on hym, that he myght receaue his syght.

13 Then Ananias answered: Lorde, I haue heard by many, of this man: how much euyl he hath done to thy saintes, at Hierusalem.

Act. viii. a. i. Cor. xv. b. Galath. i. c.

14 And here he hath authoritie of the high priestes, to bynde all that call on thy name.

15 The Lorde sayde vnto hym: Go thy way, for he is a chosen vessel vnto me, to beare my name before the gentiles, & kynges, and the chyldren of Israel.

16 For I wyl shew hym how great things he must suffer for my names sake.

Act. xxi. c. ii. Cor. xli. f

17 And Ananias went his way, and entered into the house, and put his handes on hym, and sayde: Brother Saul, the

Act. xxii. e.

Be thy Lorde,

1. And Saul yet breaching out threathings and slaughter agaynst the disciples of the Lord, went vnto the high priest, and desired of him letters to carrye to Damascus, to the synagogues: * that yf he founde any of this waye, whether they were men or women, he myght bring them bounde vnto Hierusalem.

Act. xxi. b.

Act. xxi. b.

2. And he both tremblyng and astonyed, sayde: Lord, what wilt thou haue me to do: And the Lorde sayde vnto hym: Arise, and go into the cite, and it shalbe tolde thee what thou must do.

3. The men also which journeyed with him, stood amazed, hearing a voyce, but seying no man.

The actes

Lord (euen Iesus that appeared vnto thee in the waye as thou earnest) hath sent me, that thou myghtest receaue thy syght, & be fylled with the holy ghost.

18 And immediatly there fell from his eyes as it had ben scales, & he receaued syght forthwith, and arose, and was baptized,

19 And receaued meate, and was comforted. Then was Saul certayne dayes with the disciples whiche were at Damasco.

20 And straightway he preached Christe in the synagogues, that he was some of God.

21 But all that hearde hym, were amazed, and sayde: Is not this he that destroyed them which called on this name in Hierusalem, and came hyther for that intent, that he myght bring the bounde vnto the hye priestes?

22 But Saule increased the more in strength, and confounded the Jewes whiche dwelt at Damasco, affirmyng that this was very Christe.

23 And after that many dayes were fulfilled, the Jewes toke counsell together to kyll hym.

24 But their laying awayte was knowen of Saule. And they watched the gates day and nyght to kyll hym.

25 ^{i. Cor. xii. a.} ^{i. Reg. xix. f.} Then the disciples toke him by night, and put hym through the wall, and let hym downe in a basket.

26 And when Saule was come to Hierusalem, he assayed to couple hym selfe to the disciples: but they were all afrayde of hym, & beleued not that he was a disciple.

27 But Barnabas toke hym, & brought hym to the Apostles, and declared to them howe he had seene the Lorde in the way, & that he had spoken to hym, and howe he had done boldly at Damasco in the name of Iesu.

28 And he had his conuersation with the at Hierusalem,

29 Speakyng boldly in the name of the Lorde Iesu. And he spake and disputed agaynst the Grekes: but they went about to slea hym.

30 ^{Act. xxi. c.} Which whē the brethren knewe, they brought hym to Cesarea, and sent hym forth to Tarsus.

31 Then had the Churches rest throughout all Iurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lorde, & multiplied by the comfort of the holy ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saintes which dwelt at Lydda.

33 And there he founde a certayne man, named Eneas, which had kept his bed eyght yeres, & was sicke of the poulisie.

34 And Peter sayde vnto hym, Eneas, Iesus Christe make thee whole: arise, and make thy bedde. And he arose immediately.

35 And all that dwelt at Lydda, and Saron saue hym, and turned to the Lorde.

36 There was also at Joppa a certayne woman, a disciple, named Tabitha, which by interpretatio is called ^(c) Dorcas: the same was full of good workes and almes deedes, which she dyd.

37 And it came to passe in those dayes that she was sicke, and dyed: whom when they had washed, they layde her in an upper chamber:

38 And forasmuch as Lydda was nye to Joppa, and the disciples hadde hearde that Peter was there, they sent vnto hym two men, desyring hym that he woulde not be greeued to come vnto them.

39 Then Peter arose, & came with them, and when he was come, they brought hym into the upper chamber: And all the wydowes stood rounde about him weeping, and shewyng the coates and garmentes which Dorcas made whyle she was with them.

40 And Peter put them all forth, and kneeled downe, and prayed, and turned hym to the body, and sayde: Tabitha arise. And she opened her eyes, and when she sawe Peter, she saie vp.

41 And he gaue her the hande, and lyfte her vp: and when he hadde called the saintes and wydowes, he deliuered her aloue.

42 And it was knowen throughout all Joppa, & many beleued in the Lorde.

43 And it came to passe, that he taried many dayes in Joppa, with one Simo a tanner.

Math. ix. b.
Mark. ii. b.
Luk. v. c.
Iohn. v. b.
Act. ix. b.

(c) Tabitha is called Dorcas. Dorcas signifies a deer. Such a best of sharp sight. Such an one was Tabitha to this effect, that she brought on earth furs from beasts, dyd better heavenly things, & by her name came vnto heaven with goodly spectacles.

1. Reg. xvii. d.
1. Reg. iiii. f.
Luk. vii. c.

¶ The .x. Chapter.

¶ The vision that Peter sawe, 17 He was sent to Cornelius. 19 The heathen receaue the spirite, and are baptized.

1 **H**ere was a certayne man in Cesarca, called Cornelius, a captayne of the bande called the Italian bande, A deuoute man, & one that feared God, with all his housholde, which gaue much almes to the people, and prayed God allway.

3 The same saue by a vision evidently, about the ninth houre of the daye, an Angel of God conuynge in to hym, and saying vnto hym, Cornelius.

4 And when he looked on hym, he was afrayde, and sayde: what is it Lord: And he sayde vnto hym: Thy pray-
5 ers and thyne almes, are come by into remembraunce before God.

6 And nowe sende men to Ioppa, & call for one Simo, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea syde: he shall tell thee what thou oughtest to do.

7 And when the Angell whiche spake vnto Cornelius was departed, he called two of his household seruantes, and a deuout souldier of them that wayted on hym,

8 And tolde them all the matter, & sent them to Ioppa.

9 On the morowe as they went on their iourney, and drewe nye vnto the cite, Peter went by vnto the highest part of the house to pray, about the sixth houre.

10 And when he waxed hungry, he would haue eaten: But whyle they made redie, he fell into a trance.

11 And saw heauen opened, and a certayne vessell come downe vnto him, as it had ben a great sheete, knyt at the foure corners, & was let downe to the earth.

12 Wherein were all manner of fourefooted beastes of the earth, & wilde beastes, and wormes, and foules of the ayre.

13 And there came a voyce to hym: rylfe Peter, kylle and eate.

14 But Peter sayde, Not so Lord: For I haue neuer eaten any thyng that is common or vncleane.

15 And the voyce spake vnto hym againe the seconde tyme: * what God hath cleansed, that call not thou common.

16 This was done thryse, and the vessell

was receaued by agayne into heauen.

17 Nowe whyle Peter doubted in hym selfe, what this vision whiche he hadde seene meant: beholde, the men whiche were sent from Cornelius, had made in- quiraunce for Simons house, & stood before the doore,

18 And called, and asked whether Simo which was surnamed Peter, were lodg- ed there.

19 Whyle Peter thought on the vision, the spirite said vnto hym: beholde, three men seke thee.

20 Arise therefore, and get the downe, and go with them, & doubt not, for I haue sent them.

21 Then Peter went downe to the men which were set vnto him fro Cornelius, & said: Behold, I am he whō ye seeke, what is the cause wherfore ye are come?

22 And they sayde: Cornelius the cap- tayne, a iust man, and one that feareth God, and of good report among all the people of the Iewes, was warned by an holy Angel to sende for thee into his house, and to heare wordes of thee.

23 Then called he them in, *and lodged them. And on the morowe, Peter went alway with them, and *certaine brethren from Ioppa accompanied hym.

24 And the thirde day after, entred they into Cesarca: And Cornelius wayted for them, and hadde called together his kinsmen and speciall friendes.

25 And it came to passe, as Peter came in, Cornelius met hym, & fell downe at his feete, and worshipped hym.

26 But Peter toke him by the hande, saying: stande vp, *I my selfe also am a man.

27 And as he talked with him, he came in, & found many that were come together.

28 And he said vnto the: We knowe how that *it is an vnlawful thyng for a man that is a Iew, to companie or come vnto one of another natio: But God hath shewed me, that I shoulde not call any man common or vncleane.

29 Therefore came I vnto you without delay, as soone as I was sent for: Fastie therefore, for what intent ye haue sent for me:

30 And Cornelius sayde: This day nowe foure dayes, about this houre, I late

¶ The pray-
ers and almes
of Cornelius
were receaued
into heauen
by the spirite
of God, and
sent downe
vnto him by
an Angel.

¶ Ch. vi. a.
Reg. iij. f.

¶ The vi-
sion which
Peter sawe
was a vision
of the hea-
uenly ierusa-
lem, and of
the church
which is the
new ierusa-
lem, and of
the people
which are
the children
of the church.

Gen. xix. a.
D

Acts. xi. b.

(c) Corneli-
us was recei-
ued by Peter
more then he
ought to haue
done, suppo-
sing him to be
a Jew, and
therefore to be
counted as
uncleane, for
the which he
shoulde be
honoured as
God.

Deut. viii. a.

- E** fasting, and at the nyght houre, I pray-
ed in my house: And beholde, a man
stode before me in bryght clothynge,
31 And sayde: Cornelius, thy prayer is
heard, and thyne almes deedes are had
in remembraunce in the syght of God.
32 Sende therfore to Joppa, and call for
Simon, whose surname is Peter: he is
lodged in the house of one Simo, a tan-
ner, by the sea syde, who when he com-
meth, shall speake vnto thee.
33 Then sent I for thee immediately, and
thou hast well done that thou art come.
Nowe therfore are we all here present
before God, to heare all thynges that
are commaunded vnto thee of God.
34 Then Peter opened his mouth, and
said: Of a trueth I perceaue that God
hath no regarde of persons:
35 But in euery nation, he that feareth
hym, and worketh ryghteounes, is ac-
cepted with hym.
F 36 Teachyng the worde which God set
vnto the chyldren of Israel, preachyng
peace by Iesus Christe (he is Lord ouer
all.)
37 We knowe holwe the worde was pu-
blished through all Iurie, *begynnyng
in Galilee, after the baptisme which
John preached:
38 Holwe *God annoynted Iesus of Na-
zareth, with the holy ghoste, and with
powder: who went about doying good,
and healyng all that were oppressed of
the deuyll, for God was with hym.

ii. Par. xix. c.
Rom. ii. b.
Eph. vi. b.

Math. iii. b.

Esa. lxi. a.
Luk. iii. c.

- 39 And we are witneses of all thynges
which he dyd in the land of the Iewes,
and at Hierusalem, whom they slewe,
and hanged on tree.
40 Hym God rayled vp the thirde daye,
and shewed hym openly,
41 Not to al the people, but vnto vs wit-
nesses, chosen before of God, euen to vs
whiche dyd eate and drynke with hym
after he arose *from the dead.
42 And *he commaunded vs to preache
vnto the people, and to testifie that it is
he whiche was ordeyned of God to be
the iudge of quicke and dead.
43 To hym geue *all the prophetes wit-
nesse, that through his name whoso-
uer beleueth in hym, shall receaue re-
mission of synnes.
44 Whyle Peter yet spake these wordes, **G**
*the holy ghost fell on all them whiche
hearde the worde.
45 And they of the circumcision which be-
leued, were astonied, as many as came
with Peter, because that on the gentiles
also was shedde out the gyft of the holy
ghost.
46 For they hearde them speake with
tongues, & magnifie God. Then aun-
swered Peter:
47 *Can any man forbid water, that these
shoulde not be baptized, which haue re-
ceaved the holy ghost aswell as we:
48 And he commaunded them to be bap-
tized in the name of the Lord. **G** Then
prayed they him to tary certaine dayes.

Luk. xxii. d.

John. xxi. b.
Math. x. d.

Esa. lii. d.

G
Act. ii. a.

Act. vii. d.

The. xj. Chapter.

4 Peter sheweth the cause why he went to the Gentiles. 18 The Church approueth
it. 22 Barnabas & Paul preache at Antiochia. 28 Agabus prophesieth deatch to come.

A



And the apostles &
brethre that were
in Iurie, hearde
that þ heathē had
also receaved the
worde of God.
And when Peter
was come vp to
Hierusalem, they
that were of the circumcision contended
agaynst hym,
1 Saying: *Thou wentest in to men
vncircumcised, & diddest eate with them.
2 But Peter rehearsed the matter from
the begynnyng, and expounded it by or-
der vnto them, saying:
3 *I was in the cite of Joppa praying,
and in a traunce I sawe a vision, a cer-

- tayne vessel descende, as it had ben a
great sheete, let dovn from heauen by
the foure corners, and it came to me.
6 Upon the which whē I had fastened
mine eyes, I considered, & sawe * foure-
footed beastes of the earth, and wylde
beastes, and wormes, and foules of the
ayre.
7 And I hearde a voyce, saying vnto **B**
me: aryse Peter, slay, and eate.
8 But I sayde, Not so Lorde: For no-
thyng common or vncleane hath at any
tyme entred into my mouth.
9 But the voyce answered me agayne
from heauē: Make them not ^(*) comon
whiche God hath cleansed.
10 And this was done thre tynes: And
all were taken by agayne into heauen.
And

Leuit. xii. a.
Deut. xiii. a.

(*) what
matters for
Iuris blas-
phemy to
contrary to
the lawe of
God, they
call
it common
or vncleane.

Deut. vii. a.

Act. x. b.

11 And beholde, immediatly there were thre men, alreedy come vnto the houle where I was, sent from Celsarea vnto me.

12 And the spirite sayde vnto me, that I shoulde go with the, without doubting. Moreover, * these sixe brethren accompanied me, & we entred into the mans houle:

13 And he shewed vs, howe he had scene an Angel in his houle, which stode and sayde vnto hym: Sende men to Joppa, and call for Simon, whose surname is Peter:

14 He shal tell thee wordes, wherby both thou and all thine houle shalbe saved.

15 And as I began to speake, the holy ghost fell on them, * as he dyd on vs at the begynnyng.

16 Then came it to my remembrance, howe that the Lorde sayde: * John baptized with water, but ye shalbe baptized with the ^(b) holy ghost.

17 For as much then, as God gaue them the lyke gyft as he dyd vnto vs, when we belcued on the Lorde Iesus Christ: what was I, that I shoulde haue withstande God:

18 when they hearde these thynges, they helde their peace, and glorified God, saying: Then hath God also to ^p Gentiles, graunted repentaunce vnto lyfe.

19 * They also which were scattered abroad through the affliction that arose about Steuen, walked throughout vnto Phenices, and Cypers, and Antioche, preachyng the worde to no man, but vnto the Iewes only.

20 And some of the were men of Cypers, and Cyrenes, which when they were

come to Antioche, spake vnto ^p Grekes, and preached the Lorde Iesus.

21 And the hande of the Lorde was with them, and a great number belcued and turned vnto the Lorde.

22 Then tydynges of these thynges came vnto the eares of the Church, which was in Hierusalem: And they sent forth Barnabas, that he shoulde go vnto Antioche.

23 which when he came, and had scene the grace of God, was glad, and ^{exhort}ed them all, that with purpose of heart they woulde cleaue vnto the Lorde.

24 For he was a good man, and full of the holy ghost, and of fayth: And much people was added vnto the Lorde.

25 Then departed Barnabas to Tarsus, for to seeke Saul.

26 And when he had founde hym, he brought hym vnto Antioche. And it came to passe, that a whole yere they had their conuersation with the Church there, & taught much people: in so much, that the disciples of Antioche, were the ^(c) first that were called Christians.

27 * And in those dayes, came prophetes from Hierusalem vnto Antioche.

28 And there stode by one of them named Agabus, and signified ^(b) by the spirite, that there shoulde be great dearth throughout all the worlde: which came to passe in the dayes of Claudius Cesar.

29 Then the disciples, euery man accordyng to his abilitie, purposed to sende ^{succour} vnto the brethren which dwelt in Iurie.

30 which thyng they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

Actes. xiii. c

(c) Not for that they were the first Christians, but for that ^p people both of the Iewes and Gentiles grew into one body, and were more boldely to confesse the faith of Christ.

(b) By these wordes saunt Luke woth signifie that the spirit of God was the author of this prophesie, that there by we might vnderstande ^p knowledge not to be gathered either of the course of the starres, or any other natural cause.

¶ The .xij. Chapter.

1 Herode persecuteth the Christians, & killeth James, and putteth Peter in prison, whom the Lorde deliuereth by an Angel. 21 The horrible death of Herode. 24 The Gospel flourisheth. 25 Barnabas and Saul turning to Antiochia, take John Marke with them.

21



And the same tyme Herode the king stretched forth his handes to bere certayne of the Church.

And he killed James the brother of John with the sworde.

3 And because he sawe it pleased the Iewes, he proceeded further, and toke Peter also, (Then were the dayes of

swerte bread.)

4 And when he had caught hym, he put hym in pryson also, and deliuered hym to foure quaternions of souldiers to be kept, intendyng after Easter to bring hym forth to the people.

5 And Peter was kept in pryson: But prayer was made without ceassyng of the Church, vnto God for hym.

6 And when Herode woulde haue brought hym forth to the people, the same

Actes. d.

Actes. iia.

Actes. iia. 12 To be baptized with the holy ghost, as to receive the vnto the same and signs of the holy ghost.

Actes. viii. a.

Actes. iia. e.

same nyght slept Peter betwene two
souldiers, bounde with two chaynes,
and the keepers before the doore kept the
pyson.

Actes.v.d.

7 And beholde, * the Angel of y^e Lorde
was there present, and a lyght shyned
in the habitation: And he smote Peter
on the syde, and stirred hym vp, saying:
Aryse vp quickly. And his chaynes fell
off from his handes.

25 8 And the Angel sayde vnto hym: gylde
thy selfe, & bynde on thy sandales. And
so he dyd. And he sayeth vnto hym: cast
thy garment about thee, and folow me.

9 And he came out and folowed hym,
and wylt not that it was trueth which
was done by the Angel, but thought he
had seene a vision.

10 When they were past the first and the
second watch, they came vnto the yron
gate, that leadeth vnto the cite, * which
opened to them by the owne accorde:
And they went out, and passed through
one streete, and forthwith the Angel
departed from hym.

Actes.v.d.

11 And when Peter was come to hym
selfe, he sayde: Nowe I knowe of a
suertie, that the Lorde hath sent his
Angel, and hath deliuered me out of the
hande of Herode, and from all the way
tyng for of the people of the Jewes.

12 And as he considered the thyng, he
came to the house of Marie the mother
of John, whose surname was Marke,
where many were gathered together
* in prayer.

Actes.i.b.

13 As Peter knocked at the entrie doore,
a damsell came forth to hearken, na-
med Rhoda.

14 And when she knele Peters voyce,
she opened not the doore for gladnesse,
but ran in, and tolde howe Peter stood
before the doore.

15 And they sayde vnto her: thou art

mad. But she affirmed that it was even
so. Then sayde they: it is ^(a) his Angel.

16 But Peter continued knocking: And
when they had opened the doore, and
saue hym, they were astounded.

17 * And when he had beckened vnto the
with the hande, that they myght holde
their peace, he tolde them by what
meanies the Lorde had brought hym
out of the pyson. And he sayde: Go
shewe these thynges vnto James and
to the brethren. And he departed, and
went into another place.

18 Nowe as soone as it was day, there
was no litle adoe among the souldiers,
what was become of Peter.

19 And when Herode had sought for
hym, and founde hym not, he examined
the keepers, and commaunded them to
be carryed away. And he descended from
Iurie to Cesarea, and there abode.

20 And Herode was displeased with them
of Tyre and Sidon: But they came all
with one accorde to hym, and made in-
tercession vnto Blastus the kynges
chamberlayne, and desired peace, be-
cause their countrey was nozlished by
the kyng.

21 And vpon a day appoynted, Herode
arayed hym in royall apparell, and set
hym in his seate, and made an oration
vnto them.

22 And the people gaue a shout [saying]
It is the voyce of God, & not of a man.

23 And immediatly the Angel of y^e Lorde
smote hym, because he gauz not God
y^e honour, & he was eaten of ^(b) wormes,
and gaue vp the ghost.

24 And the worde of God grewe and
^(c) multiplied.

25 And Barnabas and Saul returned to
Iherusalem, when they had fulfilled
their office, and toke with them * John,
whose surname was Marke.

(a) For they
did knowe by
Gods word,
that Angels
were appoynted
to defende
the saythful,
& also in these
dayes, they
were accusme
med to see
such speghes.

(b) The bil-
lisse of the
pumpkin
beareth here
that God de-
scendeth vnto
and rymyng.
(c) The more
that yfantes
go about to
supperlegious
worke, the
more doth it
increase and
multiply.

¶ The .xiiij. Chapter.

2 Paul and Barnabas are called to preache among the gentiles. 7 Of Sergius Paulus,
and Elmas the forcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia.
26 The Jewes are relected. 28 They that are o:dayned to lyfe, beleue.

At



Here was also in the
Churche that was at
Antioche, certayne pro-
phetes, and teachers:
as Barnabas and Si-
mion that was called
Niger, and Lucius of
Cyrene, and Manahen, which had ben

nozlished by with Herode the tetrarch,
and Saul.

2 As they ministred to the ^(c) Lorde and
fasted, the holy ghost sayde: Separate
me Barnabas and Saul, for the worke
wherunto I haue called them.

3 And when they had fasted & prayed, &
layde their hādes on the, they let the go.
And

(c) The word
signifieth, to
execute a pub-
like office, as
the Troit sa-
th, so that
here is shew-
ed, that they
preached and
prophesied, &
vpon more offer
a sacrifice, or
for masse at
Antioche, as
some vnto the
gather.

- 4 And they, after they were sent forth of the holy ghost, departed vnto Seleucia, & from thence they sailed to Cyprus.
- 5 And when they were at Salamine, they preached the worde of God in the synagogues of the Iewes: And they had also * John to their minister.
- 6 And when they had gone through the Ile vnto Paphos, they founde a certayne sorcerer, a false prophete, a Iewe, whose name was Bariesu:
- 7 Which was with the deputie of the countrey, one Sergius Paulus, a prudent man: The same called vnto hym Barnabas and Saul, and desired to heare the worde of God.
- 8 But Elymas the sorcerer (for so is his name by interpretation) withstoode them, and sought to turne the deputie away from the sayth.
- 9 Then Saul (which also is called Paul) beyng full of the holy ghost, set his eyes on hym,
- 10 And sayde: O full of all subtiltie and all mischief, thou chyld of the deuyll, thou ennemy of all righteousnesse, wylt thou not cease to peruert the wayes of the Lorde?
- 11 And now beholde, the hande of the Lorde is vpon thee, and thou shalt be blynde, and not see the sunne for a season. And immediatly, there fell on hym a myste, and a darknesse, and he went about, seeking (them) that shoulde leade hym by the hande.
- 12 Then the deputie, when he sawe what was done, * beleued, and wondred at the doctrine of the Lorde.
- 13 Nowe when they that were with Paul, were departed fro Paphos, they came to Perga in Pamphylia: And * John departed from them, and returned to Hierusalem.
- 14 But when they departed from Perga, they came to Antioche in Pisidia, and went into the synagoge on y Sabboth day, and sate downe.
- 15 And after the lecture of the lawe and the prophetes, the rulers of the synagoge sent vnto them, saying: Ye men and brethren, yf ye haue any worde to exhort the people, say on.
- 16 Then Paul stood vpon, and * beckened with the hande, and sayde: Men of Israel, & ye that feare God, geue audience.
- 17 The God of this people of Israel, chose our fathers, & exalted the people, when they dwelt as straungers in the lande of Egypt, and * with an hye arme brought he them out of it.
- 18 And about the tyme of fourtie yeres, suffred he their maners in the wyldernes.
- 19 And he destroyed seven nations in the lande of Chanaan, * and deuoyded their lande to them by lot.
- 20 And afterwarde, * he gaue vnto them iudges, about the space of foure hundred and fyfte yeres, vnto the tyme of Samuuel the prophete.
- 21 And afterwarde, they desired a kyng, and God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeres.
- 22 And when he was put downe, he set vp Dauid to be their kyng, of whom he reported, saying: * I haue founde Dauid the sonne of Iesse, a man after mine owne heart, which shall fulfyll all my wyll.
- 23 * Of this mans seede, hath God accordyng to his promise brought forth to Israel, the saviour Iesus.
- 24 When John had first preached before his comynge, the * baptysme of repentance to all the people of Israel.
- 25 And when John had fulfilled his course, he sayde: * Whom ye thynke that I am, the same am I not. But behold, there cometh one after me, whose shoes of his feete I am not worthy to loose.
- 26 O ye men and brethren, chyldren of the generation of Abraham, and whoeuer among you feareth God, * to you is the worde of this saluation sent.
- 27 For they that dwell at Hierusalem, and their rulers, because * they knewe hym not, nor yet the voyces of the prophetes which are read euery Sabboth day, they haue fulfilled them in condemning hym:
- 28 * And though they founde no cause of death in hym, yet desired they Pilate to kyll hym.
- 29 And when they had fulfilled all that were written of hym, they toke hym downe from the tree, and put hym in a sepulchre.
- 30 But God raysed hym agayne from the dead:
- 31 And * he was seene many dayes of them which came vp with hym from Galilee to Hierusalem, which * are his witnesses

The actes

Witnesses vnto the people.

32 And we declare vnto you, howe that the promise which was made vnto the fathers,

33 God hath fulfilled the same vnto vs their chyldren, in that he rayled by Iesus agayne. As it is written in the seconde psalme: *Thou art my sonne, this day haue I begotten thee.

Psal. ii. a.
Hebr. i. b.

34 And as concerning that he rayled him by from the dead, nowe no more to returne to corruption, he sayde on this wyse: *I wyll geue you þ holy thynges of Dauid, which are ^(b) saythfull.

Esa. li. b.
(b) Meaneing
that he would
saythfull ne-
complethe the
promised,
which he
made of his
free merite
with the fore-
fathers, that
they should
be vnto
of the stocke of
Dauid.

25 Wherefore, he sayeth also in another place. * Thou shalt not suffer thynne holy one to see corruption.

26 For Dauid, after he had serued his tyme, by the wyll of God * fell on slepe, and was layde vnto his fathers, and sawe corruption:

37 But he whom God rayled agayne, sawe no corruption.

in Reg. ii. b.

38 ¶ We it knowen vnto you therfore, ye men & brethren, that * through this man is preached vnto you the foregouenesse of synnes,

Luk. 24. g.

39 And that by hym, all that beleue, are iustified from all thynges, from which ye coulde not be iustified by the lawe of Moyses.

40 Beware therfore, lest that fall on you, which is spoken of in the prophetes:

Abacuci. a.

41 * Beholde ye despisers, and wonder, and perishe ye: for I do a worke in your dayes, a worke which ye shal not beleue though a man declare it you.

42 And when they were gone out of the synagoge of the Iewes, the Gentiles besought that they woulde preache these wordes to them þ next Sabboth.

43 Nowe when the congregation was broken by, many of the Iewes and ver-
tuous proselytes folowed Paul & Bar-
nabas, which spake to them, * and ex-
horted them to continue in the grace of
God. ^(c)

Actes. xi. d.

44 And the next Sabboth day came almost the whole cite together, to heare the worde of God.

45 But when the Iewes sawe the people, they were full of indignation, and spake agaynst those thynges which were spoken of Paul, speaking agaynst, and raylyng.

46 Then Paul and Barnabas wared bolde, and sayde: It was meete * that the worde of God should first haue ben spoken to you: but sceyng ye put it from you, and thynke your selues vnworthy of cuerlastyng lyfe, loe, we turne to the Gentiles,

Math. x. b.

47 For so hath the Lorde commaunded vs. * I haue made thee a lyght of the Gentiles, that thou be the saluation vnto the ende of the worlde.

Esa. xlix. b.
Luk. i. e.

48 And when the Gentiles hearde this, they were glad, and glorified the worde of the Lorde, and as many as were ordained to eternall lyfe, beleued.

49 And the worde of the Lorde was published throughout all the region.

50 But the Iewes moued the deuout and ^(c) honest women, and the chiefe men of the cite, and rayled persecution agaynst Paule and Barnabas, and expelled them out of their coastes:

(c) These
were wellyght
and substantial
of women, and
yet superstitious,
being so
with a bypoc-
rite, whom
scale, whom
common people
esteemed
very goodly,
and therefore
Iulius speake
here of their
women, as
worthy of
more of them.
(d) This they
did, according
to the com-
maundement
of the Lorde,
for a witness
of their tri-
umpe, that
they came in
to their cite
and offered it
them the
reine of the
Gospel, which
they contem-
ned, and there-
by signified
also that they
so directed
their compa-
nies, for this
tempt, that
they would
not haue the
will of their
certain change
open their
hearts.

51 * But they shoke of the dust of ^(b) their feete agaynst them, and came vnto Iconium.

52 And the disciples were fylled with ioy, and with the holy ghost. ^(d)

¶ The. xiiij. Chapter.

1 God geueth successe to his worde. 2 Paul and Barnabas preache at Iconium, and are persecuted. 3 At Lystra they woulde do sacrifice to Barnabas and Paul. 4 Paul is stoned. 5 They confirme the disciples in faith & patience. 6 They appoynt ministers.

¶



AND it came to passe in Iconium, that they went both together into the synagoge of the Iewes, & so spake, that a great multitude both of the Iewes, & also

of the Grekes beleued.

2 But the vnbeleuyng Iewes, stirred by, and corrupted the myndes of the Gentiles agaynst the brethren.

3 Long tyme therfore abode they there, and quyt them selues boldly, with the helpe of the Lorde, which gaue testimo-
nie vnto the worde of his grace, and graunted signes & wonders to be done by their handes.

4 But the multitude of the cite was deuided:

(a) deuided: and part helde with the Jewes, and part with the Apostles.

And when there was an assault made both of the gentiles, and also of the Jewes, with their rulers, to do them violence, and to stone them,

They were ware of it, and * fled vnto Lystra & Derbe, cities of Lycaonia, and vnto the regio that lieth rounde about:

And there preached the ^(b) Gospell.

And there sate a certayne man at Lystra, weake in his feete, beyng * a creple from his mothers wombe, and neuer had walked.

The same heard Paul speake: which beholding hym, and perceauyng that he had sayth to be whole,

Sayde with a loude voyce: stande vpryght on thy feete. And he * start vp, and walked.

And when the people saw what Paul had done, they lyft vp their voyces, saying in the speache of Lycaonia: * Gods are come downe to vs in the lykenesse of men.

And they called Barnabas Jupiter, and Paul Mercurius, because he was the chiefe speaker.

Then Jupiters priest, which was before their cite, brought oxen and garlandes vnto the doore, and woulde haue done sacrifice with the people.

Which when the Apostles, Barnabas & Paul heard of, they rent their clothes, and ran in among the people, crying,

And saying: Sirs, why do ye these thynges? We are mortall men lyke vnto you, and preach vnto you, that ye shoulde turne from these vanities, vnto the luyng God, * which made heauen and earth, and the sea, and all thynges that are therein.

The which in tymes past suffered all nations to walke in their owne wayes.

* Neuerthelesse, he left not hym selfe

without witnesse, in that he shewed his benefites from heauen, in geuyng vs rayne and fruitefull seasons, fylling our heartes with foode and gladnesse.

18 And with these sayynges, scarce refrayned they the people, that they had not done sacrifice vnto them.

19 Then thither came certayne Jewes from Antioche and Iconium: which, when they had perswaded the ^(c) people, and had stoned Paule, drewe hym out of the cite, supposyng he had ben dead.

20 Howbeit, as the disciples stood round about hym, he arose vp, and came into the cite: And the next day, he departed with Barnabas to Derbe.

21 And when they had preached to that cite, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioche,

22 And strengthened the disciples soules agayne, and * exhorted them to continue in the fayth, and that we must * through much tribulation enter into the kyngdome of God.

23 And when they had ordeyned them elders by election in euery Church, and had prayed, with ^(d) fastyng, they commended them to the Lorde, on whom they beleued.

24 And when they had gone throughout Pisidia, they came to Pamphylia,

25 And when they had spoken the worde in Perga, they descended into Attalia,

26 And thence departed by shippe to Antioche, from whence they were committed vnto the grace of God, to the worke which they fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, & howe he had opened the doore of fayth vnto the gentiles.

28 And there they abode long tyme with the disciples.

¶ The.xv. Chapter.

1 The decree of the Apostles concernyng circumcision, and other ceremonies of the Jewes. 35 Paul and Barnabas preache in Antioche. 39 Paul & Barnabas fallyng at strete, brake companie.

21 **A**Nd certayne men which came downe fro Iurie, taught the brethren, * except ye be circumcised after the maner of Moyses, ye can not be saved.

2 So, when there was risen discention and disputyng, not a litle vnto Paul and Barnabas, agaynst them: they determined that Paul and * Barnabas, and certayne other of them, shoulde go vp to Iherusalem, vnto the Apostles and elders, about this question.

And

(c) They that a litle before, woulde haue worshipped Paul as God, nowe they are content that he shoulde be stoned as a wicked man, such unconformitie in the; ignorant multitude.

Acts.xiii. c. ii Tim.iii. c.

(d) Here we learne, that when fouer we go about any wayfaring matter, we ought with obsequence prepare our prayers, that it may be the more earnest.

Galath.ii.a.

The actes

3 And after they were brought on their way by þe Church, they passed through Phenices and Samaria, declaring the conversion of the gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receaued of þe Church, and of the Apostles and elders: And they declared all thynges that God had done with them.

5 Then rose by certayne of the sect of the pharisees, which dyd beleue, saying that it was needefull to circumcise the, and to commaunde to kepe the lawe of Moyses:

6 And the Apostles and elders came together, for to consider of this matter.

7 And when there had ben much disputing, Peter rose by, and sayde vnto the: Ye men & brethren, ye knowe how that a good while ago, God did chose among vs, that the gentiles by my mouth, shoulde heare the worde of the Gospel, and beleue.

8 And God whiche * knoweth the heartes, bare them witnesse, and gaue vnto them the holy ghost, euen as he dyd vnto vs:

9 And put no difference betwene vs and them, purifying their heartes by fayth.

10 Nowe therfore, why tempt ye God, to put on the disciples neckes, the^(a) yoke * which neither our fathers nor we were able to beare:

11 But we beleue, that through the grace of the Lorde Iesu Christe, we shalbe saved, euen as they.

12 Then all the multitude was silent, and gaue audience to Barnabas and Paul, which tolde what signes and wonders, God had shewed among the gentiles by them.

13 And when they helde their peace, James answered, saying: Men and brethren, hearken vnto me.

14 Samcon tolde, howe God at the begynnyng dyd visite, to receaue of the gentiles, a people in his name.

15 And to this agree the wordes of the prophetes, as it is written:

16 * After this I wyll retorne, and wyll buylde agayne the^(b) tabernacle of Dauid, which is fallen downe: and that which is fallen in decay of it, wyll I buylde agayne, and I wyll set it vp:

17 That the residue of men myght seeke after the Lorde, and all the gentiles by:

en whom my name is called, sayth the Lorde, which doth all these thynges.

18 Knowen vnto God are all his workes from the begynnyng of the worlde.

19 Wherefore my sentence is, that we trouble not them, which from among the gentiles, are turned to God:

20 But that we write vnto them, that they absteyne themselves * from fylthy^{Exod.xxv.} nestes of idols, and fro fornication, and from strangled, and * from blood.

21 For Moyses of olde tyme, hath in euery cite, them that preache hym in the synagogues, when he is read euery Sabbath day.

22 Then pleased it the Apostles & elders, with the whole Church, to sende chosen me of their owne companie to Antioch, with Paul and Barnabas: [That is] * Judas, whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them, after this maner.

24 The Apostles, and elders, & brethren, sende greetings vnto þe brethren, which are of the gentiles in Antiochia, Syria, & Cilicia. Forasmuch as we haue heard, & that certayne which departed from vs, haue troubled you with wordes, & cumbrd your myndes, saying ye must be circumcised and kepe the lawe, to whome we gaue no such commaunde:

25 It seemed therfore to vs a good thing, when we were come together with one accorde, to sende chosen men vnto you, with our beloned Barnabas and Paul,

26 Men that haue icoparded their luyes, for þe name of our Lorde Iesu Christe.

27 We haue sent therfore Judas and Silas, which shall also tell you þe same thynges by mouth.

28 For it seemed good to the holy ghost, and to vs, to charge you with no more then these necessarie thynges [That is to say]

29 That ye absteyne from thynges offered to idols, and from blood, and from strangled, and from fornication: From which yf ye kepe your selues, ye shall do well. So fare ye well.

30 Nowe therfore, when they were departed, they came to Antioche, and gathered the multitude together, and delivered the epistle.

31 Which when they had read, they reioyced of the consolation.

And

Actes i. b.
Psal. vii. c.
i para. 28. b.

Iohn. xiii. b.

(a) He meaneth the holy lawe, and not þe ceremonies only, & collecteth a yoke not able to be borne, because no man, not so much holiest and perfect that ever was (Christe only excepted) was able to performe the same in all popes, both outwardly according to the letter, and inwardly according to the spirit.

(b) The prophete in this place, prophesied of Christe coming in the flesh, which shoulde buylde agayne þe tabernacle of Dauid, which figured Gods Church, but then better detached and brought to ruine, by the pharisees and Jewes the superstitious.

- 32 And Judas, and Silas, beyng prophetes, exhorted þe brethren with many wordes, and strengthened them.
 33 And after they had tarped there a space, they were let go in peace of the brethren, vnto the Apostles.
 34 Notwithstanding, it pleased Silas to abyde there still.
 35 Paul also and Barnabas continued in Antioche, teachyng and preachyng the worde of the Lorde, with other many.
 36 But after a certayne space, Paul sayde vnto Barnabas: Let vs go agayne, and visite our brethren, in euery cite where we haue shewed þe worde of the Lorde, [and see] howe they do.

- 37 And Barnabas gaue counsell to take with them John, whose surname was Marke.
 38 But Paul woulde not take hym vnto their companie, * which departed from them from Pamphylia, and went not with them to the worke.
 39 And the ^(c) contention was so sharpe betwene the, that they departed a sunder, one from the other, and so Barnabas toke Marke, & sayled vnto Cypers.
 40 And Paul chose Silas, and departed, beyng committed of the brethren vnto the grace of God.
 41 And he went throughe Cyria & Cilicia, stablishyng the Churches.

Actes. xlii. e.

(c) God suffereth þe most perfect to fall, and yet turne their infirmities to the strengthening toothe of his gospell, as this breache of companie, caused the Gospell to be preached in mo places.

¶ The. xvj. Chapter.

1 Paul circumciseth Timothy. 7 The spirite calleth them from one countrey to another. 24 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the iaylor, 37 and are deliuered because they be Romanes.

¶ **W**hen came he to Derbe and to Lystra: And beholde, a certayne disciple was there, named Timotheus, a womans sonne which was a Jewesse, and beleued: but his father was a Greke.

2 Of whom the brethren that were at Lystra and Iconium, reported well.

3 Paul woulde that he should go forth with hym, and toke & circumcised hym, because of the Jewes, which were in those quarters: for they knele all, that his father was a Greke.

4 And as they went through the cities, they deliuered them the decrees for to kepe, that were ordayned of þe Apostles and elders, which were at Hierusalem.
 5 And so were the Churches stablished in the fayth, and encreased in number dayly.

¶ **B**owen when they had gone throughe out Phrygia, and the region of Galatia, and * were forbidden of the holy ghost to preache the worde in Asia,

7 They comyng to Mysia, sought to go into Bithynia: but the spirite suffered them not.

8 And they passyng through Mysia, came downe to * Troada.

9 And a vision appeared to Paul in the nyght: There stode a man of Macedonia, and prayed hym, saying: Come into Macedonia, and helpe vs.

10 And after he had seene þe visio, immediately we prepared to go into Macedonia, beyng certified that þe Lorde had called vs, for to preache the Gospell vnto them.

11 When we loosed forth then from Troada, we came with a straight course to Samothracia, and the next day to Neapolis:

12 And from thence, to Philippos, which is the chiefe cite in the partes of Macedonia, and a free cite: And we were in that cite abyding certayne dayes.

13 And on the day of the Sabbathes, we went out of the cite, besydes a ryuer, where prayer was wont to be made: And we satte downe, and spake vnto the women which resorted thither.

14 And a certayne woman, named Lydia, a seller of purple, of the cite of the Thyatirians, which worshipped God, gaue vs audience: whose hearte the Lorde opened, that she attended vnto the thynges which Paul spake.

15 And when she was baptized, and her household, she besought vs, saying: If ye haue iudged me to be faythfull to the Lorde, come into my house, and abyde there. And she constrained vs.

16 And it came to passe, as we went to prayer, a certayne daunce, possessed with a spirite of ^(a) southsaying met vs: which brought her maisters much bondage with southsaying.

17 The same folowed Paul and vs, and cryed, saying: These men are the seruantes of the high god.

(a) whiche coulde tell of thynges past, and geue of thynges to come, which knowledge in many thynges God permitte to the devyll, so this rube (as Paul then saith) that he myght þe more myghtelye deceaue those þe would beleue hym.

xvi. e.

lii.

xviii. e.

nauntes of the most hye God, which shewe vnto vs the way of saluation.

Mat. xvi. d.

18 And this dyd she many dayes. But Paul not content, turned about, & sayde to the spirite, I commaunde thee * in the name of Iesu Christe, that thou come out of her. And he came out the same houre.

Actes. xix. c.

19 And when her maisters sawe that the * hope of their gaynes was gone, they caught Paul & Silas, and drelve them into the market place, vnto the rulers,

20 And brought them to the officers, saying: These men trouble our cite, being Jewes:

21 And preache ordinances, which are not lawfull for vs to receaue, neither to obserue, seeyng we are Romanes.

ii Cor. xii. f.

22 And the people ran agaynst them, and the officers rent their clothes, and commaunded them * to be beaten with rodde.

23 And when they had beaten them sore, they cast them into pryson, commaunding the iayler of the pryson to kepe them diligently.

24 which when he had receaued such commaundement, thrust them into the inner pryson, and made their secte fast in the stockes.

25 And at mydnyght Paul and Silas prayed, and lauded God. And the prisoners hearde them.

Actes. v. d. and. xii. b.

26 And sodenly there was a great earthquake, so that the foundation of the pryson was shaken, and * immediatly all the doores opened, and euery mans bandes were loosed.

27 When the keper of the pryson waked out of his sleepe, and sawe the pryson doores open, he drelve out his sworde and woulde haue kylled hym selfe, supposyng that the prisoners had ben fled.

28 But Paul cryed with a loude voyce,

saying: Do thy selfe no harme, for we are all here.

29 Then he called for a lyght, and sprang in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, & sayde: Syngs, * what must I do to be saued?

Luk. iii. a. Actes. ii. f. Iohn. vi. b.

31 And they sayde: * belue on the Lorde Iesus Christe, and thou shalt be saued, and thy householde.

32 And they spake vnto hym the worde of the Lorde, and to all that were in his houle.

33 And he toke them the same houre of the nyght, and washed their woundes, and was baptized hym selfe, & all they of his householde strayghtway.

34 And when he had brought them into his house, he set meat before them, and * ioyed that he with all his householde belueuon God.

Luk. xix. g.

35 And when it was day, the officers sent the sergeauntes, saying: Let those men go.

36 And the keper of the pryson tolde this saying to Paul, the officers haue sent worde to loose you. Nowe therfore, get you hence, and go in peace.

37 Then sayde Paul vnto them: They haue beaten vs openly vncondempned, beyng Romanes, and haue cast vs into pryson: and nowe woulde they thrust vs out priuily: Nay verily, but let them come then selues, and set vs out.

38 And the sergeauntes tolde these wordes vnto the officers, and they feared when they hearde that they were Romanes.

39 * And they came and besought them, and brought them out, and desired the to depart out of the cite.

Math. viii. d.

40 And they went out of the pryson, and entred into the [house] of Lydia, & when they had seene the brethren, they comforted them, and departed.

The. xvij. Chapter.

1 Paul cometh to Thessalonica, where the Jewes set the cite in an vprore. 15 Paul escapeth to Athens, where he preacheth the vnknewen God.

21



So they made their iourney thowrwe Amphipolis, and Apollonia, they came to Thessalonica, where was a synagoge of the Jewes.

2 And Paul, as his maner was, went in vnto them, and thre Sabboth dayes disputed with the out of the scriptures,

3 Openyng and alleaugyng, that * Christ must needes haue suffered, and risen agayne from the dead, and that this is Christe Iesus, which I preache to you.

Luk. 24. g. Actes. 18. f.

4 And some of them belueuon, and ioyned with Paul and Silas, and of the deuout Grekes

Greekes a great multitude, and of the chiefe women not a fewe.

5 But the Iewes whiche beleued not, moued with enuie, toke vnto them certaine vagaboundes and euill men, and gathered a compaignie, and set all the citie on a rore, and made assault vnto the house of Jason, & sought to bring them out to the people.

6 And when they founde them not, they drew Jason and certaine brethren vnto the heades of the citie, crying: these that trouble the world, are come hyther also;

7 Whom Jason hath receaued [privily.]
*And these al do contrary to the decrees of Caesar, ^(a) saying that there is another kyng [one] Iesus.

8 And they troubled the people, and the officers of the citie, when they hearde these thynges.

9 And when they were sufficiently answered of Jason, and of the other, they let them go.

10 And the brethren immediatly sent away Paul & Silas by nyght, vnto Berea: which when they were come thither, they entred into the synagoge of the Iewes.

11 These were the noblest of birth among them of Thessalonica, which receaued the worde with all redynesse of mynde, and searched the scriptures dayly, whether those thynges were so.

12 Therefore many of them beleued. Also of honest women which were Grekes, and of men not a fewe.

13 But when the Iewes of Thessalonica had knowledge that the worde of God was preached of Paul at Berea, they came thither and moued the people.

14 And then immediatly the brethren sent away Paul, to go as it were to the sea: but Silas & Timotheus abode there still.

15 And they that guyded Paul, brought hym vnto Athens, and receaued a commaundement vnto Silas & Timotheus for to come to hym with speede, & went their way.

16 Whyle Paul wayted for them at Athens, his spirite was moued in hym, when he sawe the citie geue to worshippyng of idoles.

17 Therefore disputed he in the synagoge with the Iewes, and with the deuout persons, and in the market dayly with

them that came vnto hym by chaunce.

18 Then certaine philosophers of the Epicures, and of the Stoikes disputed with hym. And some saide: what wyl this babler say? Other some, he seemeth to be a setter forth of newe gods: because he preached vnto them Iesus, and the resurrection.

19 And they toke hym, and brought him into Marce streate, saying: Waxe we not knowe what this newe doctrine wherof thou speakest is:

20 For thou bringest certaine straunge thynges to our eares: we woulde knowe therfore what these thynges meane.

21 For all the Athenians and straungers which were there, gaue them selues to nothing els, but either to tell or to heare some newe thyng.

22 Then Paul stood in the myddes of Marce streate, and sayde: ye men of Athens, I perceaue that in all thynges ye are to superstitious.

23 For as I passed by, and behelde the manner holbe ye worship your gods, I founde an altar, wherin was written, vnto the vnknowen god. whom ye then ignorantly worship, him thewe I vnto you.

24 *God that made the worlde, & all that are in it, seing that he is Lord of heaue and earth, dwelleth not in temples made with handes:

25 Neither is worshipped with mens handes, as though he needed of any thing, seing he him selfe geueth life and breath to all, euery where.

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, & hath determined the tymes before appoynted, and also the boundes of their habitation:

27 That they shoulde seke the Lord, yf perhappes they myght haue felt and founde hym, though he be not farre fro euery one of vs.

28 For in hym we liue, and moue, & haue our being, as certaine of your owne poetes sayde: for we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to thinke that the Godhead is lyke vnto golde, siluer, or stone, grauen by art, and mans deuice.

30 And the tymie of this ignorance God wyndeth at: but nowe by docteth all men euery where to repent:

(b) The Epicures were a sect of learned men, which heere taught out the knowledge of God, held opinion, that there was no life or hope after this life, but that all mans felicity consisted in pleasures of this worlde.

The Stoikes were an other kinde of learned men, which the philosophy taught the knowledge of God, affirmed that man should felicitie & happiness consist in the qualities and duties of the mynde.

Geni. 2.
Act. xiii. c.
Plal. xiv. a.
Apo. xiii. b.
Act. vii. f.
Esa. lxvi. a.
4. Re. vii. c.
i. Paral. v. c.
Geni. i. b.

(c) The Apostolic teacheth vs the generation of God, not that we be of substance and nature of God, but because God hath created vs, and by his some Iesus Christe hath redeemed vs, and made vs by his children by adoption.

The actes

31 Because he hath appoynted a day in the which he wyll iudge the worlde in ryghteousnesse, by that man by whom he hath appoynted, and hath offered sayth to all men, in that he hath rased hym from the dead.

32 And when they hearde of the resurrection from the dead, some mocked, and

other sayde, We wyll heare thee agayne of this matter.

33 So Paul departed from among them.
34 Howe be it, certaine men clane vnto hym, and beleued: among the whiche was Denys Areopagita, and a woman named Damaris, & other with them.

The .xviij. Chapter.

3 Paul preacheth at Corinth. 19 Paul goeth agayne into Syria, and commeth to Ephesus and Antioche. 24 Of Apollos, 26 Aquila and Priscilla.

A1 After these thynges, Paul departed fro Athens, & came to Corinth,

2 And found a certaine Jewe, named Aquila, borne in Pontus, lately come fro Italic with his wyfe Priscilla (because that Claudius had commaunded all Jewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them, and wrought (for their craft was to make tentes)

4 And he disputed in the synagoge every Sabboth, and exhorted the Jewes and the Grekes.

Act.xvii. d. 5 And when Silas and Timotheus were come fro Macedonia, Paul was constrained by the spirite to testifie to the Jewes that Jesus was Christe.

Math.x.b. Mark.vi.b. Act.xiii.g. 6 And when they sayde contrary, and blasphemed, he shoke his rayment, & said vnto them: Your blood be vpon your owne heades. From henceforth wyll I go blamelesse vnto the gentiles.

(a) For this becometh speech he signifieth, that he that vpreth and pre- sycheth, shall pryncipe the- row his owne fault.

7 And he departed thence, and entred into a certaine mans house, named Titus, a worshipper of God, whose house ioyned harde to the synagoge.

8 And one Crispus the chiefe ruler of the synagoge beleued on the Lorde, with all his houtholde: and many of the Corinthians hearyng, beleued, and were baptized.

Act.xviii. b. 29 Then spake the Lorde to Paul in the nyght by a vision: Be not afrayde, but speake, and holde not thy peace:

10 For I am with thee, and no man shal inuade thee to hurt thee. For I haue much people in this cite.

11 And he continued there a yere and sixe monethes, and taught the word of God among them.

12 And when Gallio was the deputie of Achaia, the Jewes made insurrection with one accord against Paul, & brought hym to the iudgement seate,

13 Saying: This felow counselleth men to worship God contrary to the lawe.

14 And when Paul wolde was about to open his mouth, Gallio sayde vnto the Jewes: If it were a matter of wrong, or an euill dede, O ye Jewes, reason woulde that I shoulde beare with you:

15 But yf it be a question of wordes and names, or of your lawe, loke ye to it your selues: for I wyll be no iudge of such matters.

16 And he draue them fro the iudgement seate.

17 Then all the Grekes toke Sosthenes the chiefe ruler of the synagoge, & smote hym before the iudgement seate: And Gallio cared for none of those thynges.

18 And Paul after this, taried there yet a good whyle, and then toke his leaue of the brethren, & sayled thence into Syria, (Aquila & Priscilla accompanying him) And he shored his head in Cenchrea, for he had a boiue.

19 And he came to Ephesus, and left the there, but he hym selfe entred into the synagoge, & reasoned with the Jewes.

20 When they desired him to tary longer tyme with them, he consented not:

21 But bade them farewell, saying, I must needs at this feast that cometh be in Hierusalem: but I wyll returne agayne vnto you yf God wyll. And he sayled from Ephesus.

22 And whē he was come vnto Cesarea, and ascended by & saluted the Church, he went to Antioche.

23 And whē he had taried there a whyle, he departed, and went ouer al the country of Galatia and Phrygia by order, strenghtyng all the disciples.

And

D 24 And a certaine Iewe, named ^a Apollo, borne at Alexandria, came to Ephesus, an eloquent man, and myghtie in the scriptures.

25 The same was infourmed in the way of the Lorde, and spake feruently in the spirite, & taught diligently the thynges of the Lorde, and kneiue but the baptisme of John only.

26 And the same began to speake boldly in the synagogue. whom when Aquila

and Priscilla had hearde, they toke him vnto them, and ^(c) expounded vnto him the way of God more perfectly.

27 And when he was disposed to go into Achaia, the brethre wrote, exhorting the disciples to receaue hym: which when he was come, helped them much which had beleued through grace.

28 For he ouercame the Iewes myghtily, and that openly, shewyng by the scriptures, that Iesus was Christe.

(c) Apollo being a wittie & learned man, was not ashamed to be taught & instructed in the doctrine of Christ, of a poore craftsman and his wife.

¶ The .xix. Chapter.

3 Of baptisme. 6 Of the holy ghost geuen by Pauls handes. 9 The Jewes blaspheme the doctrine of Paul. 13 The punishment of the confurers. 24 Demetrius rapeth sedition. 41 God deliuereth his, and appealeth the sedition.

A 1 And it came to passe, & whyle Apollo was at Corinth, Paul passed through the vpper coastes, and came to Ephesus, and founde certaine disciples,

2 And sayde vnto them: haue ye receaued the ^(c) holy ghost sence ye beleued: And they saide vnto hym: we haue not hearde whether there be any holy ghost or no.

3 And he sayde vnto them: vnto what then were ye baptized: And they sayde: vnto ^(b) Johns baptisme.

4 Then sayde Paul: John verily baptized with the baptisme of repentance, saying vnto the people, that they should beleue on hym which shoulde come after hym, that is, on Christe Iesus.

5 When they heard this, they were baptized ^(c) in the name of the Lorde Iesu.

6 And whē Paul had layde his handes vpon them, the holy ghost came on the, and they spake with tongues, and prophesied.

7 And all the men were about twelue.

8 And he went into the synagogue, and spake boldly for the space of thre monethes, disputyng & perswadyng those thynges that appertayne to the kyngdome of God.

9 But when diuers waxed harde hearted, and beleued not, but spake euyll of the way ^(of the Lorde) and that before the multitude, he departed from them, & separated ^(b) his disciples. And he disputed daily in the scoole of one called Tyrannus.

10 And this continued by the space of two yerres, so that all they which dwelt in

Asia, hearde the worde of the Lord Iesu, both Iewes and Grekes.

11 And God wrought speciall miracles by the handes of Paul.

12 So that from his body, were brought vnto the sick, napkins, and partlettēs, and the diseases departed from them, & the euyl spirites went out of them.

13 Then certaine of the bagabonde Iewes, exorcistes, toke vpon them to call ouer them which had euyl spirites, the name of the Lorde Iesus, saying: we adiure you by ^(b) Iesus, whom Paul preacheth.

14 And there were seuen formes of one Scena a Iewe, and chiefe of ^(b) priests, which dyd so.

15 And the euyl spirite answered, and sayde, Iesus I knowe, and Paul I knowe: but who are ye:

16 And the man in whom the euyl spirite was, ran on them, & ouercame the, & preyayled agaynst them, so that they fled out of that house naked & wounded.

17 And this was knowen to all ^(b) Iewes & Grekes also which dwelt at Ephesus, and feare came on them all, & the name of the Lorde Iesus was magnified.

18 And many that beleued, came & ^(c) confessed, and shewed their workes.

19 Many also of the which vled curious craftes, brought their bookes, & burned them before all men, and they counted the price of them, & founde it fiftie thousand peeces of silver.

20 So myghtily grew the word of God, and preyayled.

21 After these thinges were ended, Paul purposed in the spirite, when he had passed ouer Macedonia and Achaia, to

Mark.xvi.d. Act.v.c.

Math.xvi.d

Math.vii.e.

Mark.ii.

go to Hierusalem, saying: After I haue ben there, I must also see Rome.

22 So sent he into Macedonia two of them that ministered vnto hym, Timotheus and Erastus, but he hym selfe remained in Asia for a season.

23 And the same tyme there arose no litle a do about that way.

24 For a certaine man, named Demetrius, a syluer smyth, which made shrines for Diana, was not a litle beneficiall vnto the craftes men.

25 Whom he called together, with the workemen of like occupation, and sayde: Sirs, ye knowe that by this craft we haue aduantage.

Act.xvi.d.

26 Moreover, ye see and heare, that not alone at Ephesus, but almost througout all Asia, this Paul hath perswaded and turned away much people, saying that they be not gods which are made with handes.

Psal.cxx.v.

27 So that not only this our craft cometh into peryll to be set at naught, but also that the temple of y great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia and the worlde worshippeth.

28 And when they heard these sayinges, they were full of wrath, and cryed out, saying: great is Diana of Ephesus.

29 And all the citie was on a rore, & they rushed into the common hall with one assent, and caught Gaius & Aristarcus, men of Macedonia, Pauls companions.

30 When Paule woulde haue entred in vnto y people, the disciples suffred hym not.

31 But certaine of y chiefe of Asia, which were his friendes, sent vnto hym, desiring hym that he woulde not preasse in

to the common hall.

32 Some therfore cryed one thyng, and some another, and the assemblie was all out of quiet, and the more part knew not wherfore they were come together.

33 And they drewe Alexander out of the multitude, the Iewes thrusting hym forwardes. And Alexander beckened with the hande, and woulde haue geuen the people an aunswere.

Act.xxi.s

34 But when they knewe that he was a Iewe, there arose a shoute almost for the space of two houres, of all men, crying: great is Diana of the Ephesians.

35 And when the towne Clarke had pacified the people, he sayde: Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the [image] which came downe from Jupiter?

36 Seing then that these thinges can not be spoken against, ye ought to be content, and to do nothyng rashely.

37 For ye haue brought hyther these men, which are neither robbers of Churches nor yet despisers of your goddesse.

38 Wherfore, yf Demetrius & the craftes men which are with hym, haue a matter agaynst any man, the lawe is open, and there are deputies, let them accuse one another.

39 But yf ye inquire any thyng concerning other matters, it shalbe determined in a lawfull assemblie.

40 For we are in iopardie to be accused of this dayes uprore, forasmuch as there is no cause, wherby we may geue a reckenyng of this concourse of people.

41 And when he had thus spoken, he let the assemblie depart.

¶ The .xx. Chapter.

1 Paul goeth into Macedonia and Grecia, 7 he celebrateth the Lordes supper, and preacheth. 9 At Troas he rapleth by Eutichus from the dead. 17 At Ephesus he calleth the elders of the Church together, and committeth the keeping of Gods flocke to them. 29 warneth them of false teachers, 36 maketh his prayer with them, 38 and departeth by shippe towardes Hierusalem.

A



2

And after the uprore was ceassed, Paul called the disciples, & toke his leaue of them, and departed, for to go into Macedonia.

And whē he had gone

ouer those parties, and had geuen them a long exhortation, he came into Grece.

3 And there abode thre monethes. And when the Iewes layde wayte for hym as he was about to sayle into Syria, he purposed to returne through Macedonia.

And

- 4 And there accompanied him into Asia Sopater of Berrea, and of the Thessalonians Aristarcus and Secundus, and Gaius of Derbe and Timotheus, and out of Asia Tychicus and Trophimus.
- 5 These going before, taried vs at Troas.
- 6 And we sayled away fro Phillippos, after the dayes of sweete bread, & came vnto the to Troas in fīue dayes, where we abode seuen dayes.
- 7 And vpon one of the Sabboth dayes, when the disciples came together for to breake bread, Paul reasoned with the, redy to depart on the morowe, and continued the worde vnto mydnyght.
- 8 And there were many lyghtes in an upper chamber, where they were gathered together.
- 9 And there sat in a window a certaine young man, named Eutychus, being fallen into a deepe sleepe: And as Paul was long reasoning, he was the more overcome with sleepe, and fell downe from the thirde loft, and was taken vp dead.
- 10 But whē Paul went downe, he fell on hym, and imbraced hym, & saide: make nothyng a do, for his lyfe is in hym.
- 11 And so when he was come vp againe, and had broken bread and eaten, & talked a long while, euen tyll the morning, and so he departed.
- 12 And they brought the young man a lyue, and were not a litle comforted.
- 13 And we went afoze to shippe, & loosed vnto Asson, there to receaue Paul: For so had he appoynted, and woulde hym selfe go a foote.
- 14 And when he was come to vs to Assō, we toke hym in, and came to Mytilene.
- 15 And we sayled thence, and came the next day euer agaynst Chios: and the next daye we arriued at Samos, and taried at Trogyliū. The next day we came to Miletum:
- 16 For Paul had determined to sayle ouer by Ephesus, because he would not spend the tyme in Asia. For he halsted, yf it were possible for hym, to kepe at Hierusalem the day of Pentecost.
- 17 And from Miletum, he sent to Ephesus, and called the elders of the Church.
- 18 which when they were come to hym, he saide vnto them: We knowe from the first daye that I came into Asia, after what maner I haue ben with you at

all seasons.

- 19 Scruping the Lorde with all humbleness of mynde, and with many teares, and temptations whiche came vnto me by the layinges a wayte of the Jewes:
- 20 And holbe I kept backe nothing that was profitable vnto you; but haue shewed you, and haue taught you openly, and throughout euery house.
- 21 Witnesying both to the Jewes & also to the Grekes, the *repentaunce that is towarde God, and the sayth whiche is towarde our Lorde Iesus.
- 22 And now beholde I go bounde ^(a) in the spirite vnto Hierusalem, not knowyng the thynges that shall come vnto me:
- 23 But that the holy ghost witnesseth in euery cite, saying that bondes & trouble abyde me.
- 24 But none of these thynges moue me, neither is my lyfe deare vnto my selfe, so that I myght fulfill my course with ioy, and the ministerie whiche I haue receaued of the Lorde Iesu, to testifie the Gospell of the grace of God.
- 25 And now beholde, I am sure that hencefoorth ye al, through whō I haue gone preaching the kyngdome of God, shall see my face no more.
- 26 Wherefore, I take you to recorde this day, that I am pure from the blood of all men.
- 27 For I haue kept nothyng backe, but haue shewed you all þ counsell of God.
- 28 Take heed therfore vnto your selues, and to all the flocke, ouer the which the holy ghost hath made you ouerseers, to rule the Church of God, which he hath purchased ^(b) with his owne blood.
- 29 For I knowe this, that after my departing, shall greuous wolues enter in among you, not sparyng the flocke.
- 30 Also of your owne selues shall men aryse, speakyng peruerse thynges, to drawe disciples after them.
- 31 Therfore watch, and remember that by the space of thre yeres I ceased not to warne euery one night and day with teares.
- 32 And now brethren I comende you to God, and to the worde of his grace, which is able to buyde further, and to geue you an inheritance among all the which are sanctified.
- 33 I haue desired no mans syluer, golde, or vesture.
- 34 Mea, ye your selues knowe, that

Lu. xxiii. e.

(a) That is to saye, I go by the impulsyon and commaundment of þ holy ghost who draweth me as with a bond.

ii. Tim. ii. b.

(b) That whiche apperpeneth to Chyrlles manhod (which is shedding of blood) is here spoken of his Godhead, because of the comunion of the properties and union of two natures in one person.

(c) Through their ambrosy, which is more of all fleshe & heretics.

The actes

i. Cor. xi. c.
Gene. iii. c.
i. Cor. ix. b.
ii. The. iiii. b.

*these handes haue ministered vnto my necessities, and to them that were with me.

35 I haue shewed you all thinges, holue that so labouryng ye ought to receaue the weake, and to remember þe wordes of the Lorde Iesu, holue that he said, it is moze blessed to geue, then to receaue.

36 And when he hadde thus spoken, he kneeled *downe, & prayed with them all. Act. xxi. b.
37 And they all wepte sore, and fell on Pauls necke, and kyssed hym,
38 Sorowlyng most of all for the wordes whiche he spake, that they shoulde see his face no moze. And they accompanied hym vnto the shippe.

¶ The .xxj. Chapter.

1 Pauls iourney by shippe. 8 Of Philip the Euangelist. 10 and Agabus the prophete, which warneth Paule not to go to Hierusalem. 13 He remaineth stedfast in his purpose, and is taken.

4 5 1
A



And when it came to passe that we had lauched forth, and were departed from them, we came with a straight course vnto Choos, and the day folowynge vnto the Rhodes, and from thence vnto Patara.

2 And when we had gotten a shippe that woulde sayle vnto Phenice, we went a boorde, and set forth.

3 For when Cyprus began to appeare vnto vs, we left it on the left hande, and sayled into Syria, and came vnto Tyre: For there the shippe vnladed the burthen.

4 And when we had founde disciples, we tarped there seuen dayes: who said to Paule through the spirite, *that he shoulde not go by to Hierusalem.

Actes. xx. c.

5 And when the dayes were ended, we departed, and went our way, and they all brought vs on our way, with wyues and chyldren, tyll we were come out of the cite. And we kneeled downe in the shoure, *and prayed.

Actes. xx. g.

6 And whē we had taken our leaue one of another, we toke shippe, and they returned home agayne.

7 When we had full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and abode with them one day.

8 And the next daye, they that were of Pauls companie departed, and came vnto Cesarea: And we entred into the house of Philip the *Euangelist (whiche was one of the seuen) and abode with hym.

Actes. vi. d.
and. vii. a.

9 And the same man had foure daughters, virgins, whiche dyd *prophesie. Joel. ii. g.

10 And as we tarped there a good many of dayes, there came a certayne prophete from Iurie, named Agabus.

11 And when he was come vnto vs, he toke Pauls girdle, & bounde his owne handes and feete, & sayde: Thus sayth the holy ghost, *so shall the Ieiues at Hierusalem bynde the man that oweth this girdle, and shall deliuer hym into the handes of the gentiles. Actes. ix. c.
ii. Cor. x. a.

12 And when we hearde these thynges, both we and other whiche were of the same place, besought him that he would not go by to Hierusalem.

13 Then Paule answered: what do ye weepynge and beryng myne heart: For I am redy, not to be bounde only, but also to dye at Hierusalem for the name of the Lorde Iesu.

14 And when we coulde not turne his mynde, we ceassed, sayng: *the wyll of the Lorde be fulfilled. Math. vii. b.

15 And after those dayes, we toke by our D burthens, and went by to Hierusalem.

16 *There went with vs also [certayne] of the disciples of Cesarea, & brought with them one Ananion of Cyprus, an olde disciple, with whom we shoulde lodge. Actes. ix. c.

17 And when we were come to Hierusalem, the brethren receaued vs gladly.

18 And on the morowe, Paule went in with vs vnto (a) James, and all the elders came together.

19 And when he had saluted them, he tolde by order all thinges that God had wrought among the gentiles by his ministerie.

20 And when they hearde it, they glorified the Lorde, & sayde vnto hym: Thou seest brother, holue many thousande Ieiues

(a) This James was the Lorde brother, & sonne of Mary, which was the sister of the blessed virgins: which James after-ward was bishop of Iherusalem.

Jewes there are which beleue, & they are all earnest folowers of the lawe.

21 And they are inſourmed of thee, that thou teachest all the Jewes whiche are among the Gentiles to forſake Moyses, and sayest that they ought not to circūciſe their chyldren, neither to walke after the customes.

22 What is it therefore: The multitude muſt needes come together: For they ſhall heare that thou art come.

23 Do therfore this that we ſaye to thee. We haue foure men, which haue a vowe on them:

24 Then take, & ^(b)purſifie thy ſelfe with them, and do coſte on them, that they may haue their heades: And all ſhall knowe, that thoſe thynges whiche they haue hearde concernyng thee, are no thyng, but that thou thy ſelfe alſo walkeſt and kepeſt the lawe.

25 As touchyng the Gentiles which beleue, We haue written and concluded, that they obſerue no ſuche thyng, ſaue only that they kepe them ſelues from thynges offered to idoles, & from blood, and from ſtrangled, & from fornication.

26 Then Paul toke the men, and the next day purſifyng hym ſelfe with them, entered into the temple, declaring the accompliſhment of the dayes of the purſification, vntyll that an offering ſhould be offered for euery one of them.

27 And when the ſeuē dayes were almoſt ended, the Jewes which were of Asia, when they ſawe hym in the temple, moued al the people, & layde handes on hym,

28 Crying: Men of Iſrael helpe. This is the man that teacheth all men euery where againſt the people, and the lawe, and this place: He hath alſo brought Grekes into the temple, and hath polluted this holy place.

29 For they had ſcene before with hym in the cite *Trophimus an Ephesian,

whom they ſuppoſed that Paul had brought into the temple.

30 And all the cite was moued, and the people ſwarmed together: And they toke Paul & drewe hym out of the temple, & forthwith the doores were ſhut.

31 And as they went about to kyl hym, tydynges came vnto the hyc captaine of the ſouldiers, that all Iheruſalem was in an vprore.

32 Which immediatly toke ^(c) ſouldiers, and vnder captaines, and ran downe vnto them: And when they ſawe the vpper captaine and the ſouldiers, they left ſmytynge of Paul.

33 Then the chiefe captaine came neare, & toke hym, and commaunded hym to be bounde with two chaynes, & demaunded who he was, & what he had done.

34 And ſome cryed one thyng, ſome another, among the people. And when he coulde not knowe the certaintie for the rage, he commaunded hym to be carryed into the caſtle.

35 And when he came vpon the ſtayres, it was ſo that he was borne of the ſouldyers for the violence of the people.

36 For the multitude of the people folowed after, crying, away with hym.

37 And when Paul began to be carryed into the caſtle, he ſaide vnto the hyc captaine: May I ſpeake vnto thee: who ſayde: Canſt thou ſpeake Greke?

38 Art not thou that Egyptian which before theſe dayes maदेſt an vprore, and leddeſt out into the wylderneſſe foure thouſande men that were murderers:

39 But Paul ſaide: I am a man which am a Iewe, of Tarſus, a cite in Cilicia, ^{Actes. ix. b. and. xxii. a.} a citezin of no byle cite, and I beſeeche the ſuffer me to ſpeake vnto the people.

40 And when he had geuen hym licence, Paul ſtoode on the ſtayres, & ^{Actes. xii. f.}beckened with ^(d)hande vnto the people: And when there was made a great ſilence, he ſpake vnto them in the hebrue tongue, ſaying:

¶ The. xxij. Chapter.

3 Paul rendereth an account of his lyfe and doctrine, 25 he eſcapeth the whyppe by reaſon he was a citezin of Rome.

1 Men, brethren, & fathers, heare ye mine aunſwer whiche I make vnto you.

2 And when they heard that he ſpake in the hebrue tongue to the,



they kept ^(e)more ſilence. And he ſaith:)

3 I am verily a man which am a Iewe, borne in ^{Actes. ix. b. and. xxii. g. Actes. v. i.} Tarſus in Cilicia, and yet brought vp in this cite at ^(f)feete of *Gamaliel, and inſourmed accordyng to the perfect maner of the lawe of ^(g) fathers, and was zealous towarde God, as ye

L iij all

(c) God often times appoynteth his magiſtrates to deſtroye his faithfull miniſters from al dangers of their enemies.

(d)

Actes. ix. b. and. xxii. a.

Actes. xii. f.

Actes. ix. b. and. xxii. g. Actes. v. i.

Sam. vii.

Paul pre-
pare to this
accuſation, of
which as ſore
as he was
accuſed of
Paul for al-
luding from
others in the
face of the
ſentence: not
being ſunder
though the
youth, he
reſponde
and to ſay
himſelfe of
to Ierusalem,
he ſaith
that he ſaith
to be
reſtored fro
the.

Actes. xx. b.
2 Tim. iii. d.

The actes

Act. viii.
ix. i. xxvi. a
i. Cor. xv. b.
Galath. i. b.

all are this same day.

4 And I persecuted this way vnto the death, byndyng & deuyeryng into prison both men and women,

5 As also the chiefe priest doth beare me witnesse, and all the estate of the elders: of whom also I receaued letters vnto the brethren, and went to Damascus, to bryng them whiche were there, bounde vnto Hierusalem for to be punished.

26 And it came to passe, that as I made my iourney, & was come nye vnto Damascus, about noone, sodenly there shone from heauen a great light rounde about me.

7 And I fell vnto the earth, and hearde a voyce saying vnto me: *Saul, Saul, Why persecutest thou me:

8 And I answered: who art thou Lord: And he sayde vnto me: I am Iesus of Nazareth ^(a) whom thou persecutest.

9 And they that were with me, sawe verely a lyght, and were afrayde: but they heard not the voyce of hym that spake with me.

10 And I saide: what shall I do Lord: And the Lord sayde vnto me: Arise, and go into Damascus, & there it shalbe tolde thee of all thynges whiche are appointed for thee to do.

11 And when I sawe nothyng for the bryghtnesse of the lyght, I was ledde by the hande of the that were with me, and came into Damascus.

12 And one Ananias, a deuout man as pertynyng to the lawe, hauyng a good report of all the Jewes whiche there dwelt,

13 Came vnto me, and stode, and sayde vnto me: Brother Saul, receaue thy syght. And the same houre I receaued my syght, and sawe hym.

14 And he said: The God of our fathers hath ordeyned thee before, that thou shouldest knowe his wyll, and see that iuste one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of those thynges which thou hast seene and hearde:

16 And nowe why tarpest thou: arise, & be baptizyd, & walke alway thy synnes, *in calling on the name of the Lord.

17 And it came to passe, that whē I was come agayne to Hierusalem, and prayed

in the temple, I was in a traunce,

18 And sawe him, saying vnto me: Make haste and get thee quickly out of Hierusalem: for they wyl not receaue thy witnesse concernyng me.

19 And I sayde: Lord, they knowe that I prisoned and beat in euery synagogue them that beleued on thee.

20 And when the blood of thy wytnesse Steuen was shedde, I also stode by, and consented vnto his death, and kept the rayment of them that slue hym.

21 And he sayde vnto me: depart, for I wyl sende thee farre hence vnto the gentiles.

22 And they gaue him audience vnto this worde, and then lift vp their voyces and sayde: away with suche a felowe from the earth, for it is no reason he shoulde lyue.

23 And as they cryed, and caste of their clothes, and threwe dust into the ayre,

24 The chiefe captaine commaunded hym to be brought into the castle, & bade that he shoulde be scourged, and examined, that he myght knowe wherefore they cryed so on hym.

25 And as they boude him with thonges, Paul saide vnto the Centurion that stode by: Is it lawfull for you to scourge a man that is a ^(b) Romane, and withoute dempned:

26 When the Centurion hearde that, he went and tolde the vpper captaine, saying: Take heede what thou doest, for this man is a Romane.

27 Then the vpper captaine came, & saide vnto him: Tell me, art thou a Romane: He sayde, yea.

28 And the chiefe captaine answered: with a great summe obteyned I this freedom. And Paul saide: I was free borne.

29 Then straghtway departed fro him they which should haue examined him. And the hie captaine also was afrayde, after he knew that he was a Romane, and because he had bounde hym.

30 On the morowe, because he woulde haue knowen the certaintie wherefore he was accused of the Jewes, he loosed hym from his bandes, and commaunded the hie priestes & all the counsell to come together, & brought Paul forth, and set hym before them.

Act. iii. a.

Act. xiii. d.
Galath. i. d.

Act. ix. a.

(a) Iesus was nowe in heauen, and coulde not be persecuted of Paul: But persequen whiche Paul exercised against the saythfull desing his meynbers, whiche counted it as done to hym selfe.

(b) He was not borne at Rome, but at Tarsus: the city was called Tarsus, whiche was the citie of Rome, & were counted as Romanes.

ix. c.

ix. c.

Act. xiii. b.

1 Paul commeth before the counsell, 2 Ananias causeth hym to be stricken, 12 the captayne deliuereth hym, 17 God comforteth hym, 23 he is sent to Cesarea.

A



And Paul earnestly beholding the counsell, saide: Men & brethren, * I haue lyued in al good conscience before God vntyll this day.

And þe hye priest

2 Ananias, commaunded the that stode by, to smyte hym on the mouth.

3 Then sayde Paul vnto him: God shall smite thee thou paynted wall: For, * sitest thou & iudgest me after the lawe, & commaundest me to be smitten contrary to the lawe:

4 And they that stode by, sayde: * Reuilest thou Gods hye priest:

5 Then sayde Paul: I wyll not brethren, (b) that he was the hye priest. For it is written: * Thou shalt not curse the ruler of thy people.

6 But when Paul perceaued that the one part were saducees, and the other pharisees, he cryed out in the counsell: Men and brethren, * I am a pharisee, the sonne of a pharisee: * Of the hope & resurrection of the dead, I am iudged.

7 And when he had so sayde, there arose a debate betwene the pharisees and the saducees, & the multitude was diuided.

8 * For the saducees say, that there is no resurrection, neither Angel, nor spirite: But the pharisees confesse both.

9 And there arose a great crye: and whē the scribes which were of the pharisees part arose, they stroue, saying, we fynde none euyl in this man: But yf a spirite or an Angel hath spoken to hym, let vs not strue agaynst God.

¶ 10 And when there arose a great debate, the chiefe captayne, fearyng lest Paul shoulde haue ben pluckt asunder of the, commaunded the souldiers to go downe, and to take him from among them, and to bryng hym into the castle.

11 And the nyght folowynge, the Lorde stode by hym, and sayde: Be of good cheare Paul, for as thou hast testified of me in Hierusalem, * so must thou beare witnesse also at Rome.

12 And when it was day, certayne of the

Jewes gathered them selues together, and made a (c) bolue, saying that they woulde neither eate nor drynke, tyl they had kylled Paul.

13 And they were mo then fourtie men, which had made this conspiracie.

14 And they came to the chiefe priestes and elders, and sayde: We haue bounde our selues with a bolue, that we wyll eate nothyng vntyll we haue slayne Paul.

15 Nowe therfore geue ye knowledge to the vpper captayne, and to the counsell, that he bryng hym forth vnto you to morowe, as though ye woulde knowe somethyng more perfectly of hym: And we, or euer he come neare, are redy to kyll hym.

16 And when Pauls sisters sonne heard of their laying auaite, he went & entred into the castle, and tolde Paul.

17 And Paul called one of the vnder captaynes vnto hym, and sayde: Bryng this young man vnto the hye captayne, for he hath a certayne thyng to shewe hym.

18 And he toke hym, and brought hym to the hye captayne, and sayde: Paul the prisoner called me vnto hym, and prayed me to bryng this young man vnto thee, which hath a certayne matter to shewe thee.

19 Then the hye captayne toke hym by the hande, and went with hym out of the way, and asked hym: What is it that thou hast to tell me:

20 And he sayde: The Jewes are determined to desire thee, that thou wouldest bryng forth Paul, to morowe into the counsell, as though they woulde enquire somewhat of hym more perfectly.

21 But folowe not thou their nyndes: For there lye in wayte for him, of them, mo the fourtie men, which haue bounde themselves with a bolue, that they will neither eate nor drynke, tyl they haue kylled hym. And nowe are they redy, and loke that thou shouldest promise.

22 The vpper captayne then let þe young man depart, and charged hym, see thou tell it out to no man, that thou hast shewed these thynges to me.

And

(c) The word properly signifieth cursing, as when a man either swareth, or curseth hym selfe to dye, or to be greued to the death, except he bryng his purpose to passe.

xxviii.d.
Paul forth
out the
cast, but
will
not the
chier
is, which
the right
to hym in
say of
xxviii.d.

It is
right that
an moe-
rtas ce-
them selfe,
though
shoulde
I for no-
ing in this
: some
of the
xxviii.a
xxviii.c.

xxviii.c.
xxviii.b.
xxviii.c.

xxviii.b.

xxviii.b.

23 And he called vnto hym two vnder captaynes, saying: Make redy two hundred souldyers, to go to Cesarea, and horsemen thre score and ten, and spearmen two hundred, at the thirde houre of the nyght:

24 And deliuer them beastes, that they may set Paul on, and bryng hym safe vnto Felix the hys deputie.

25 And he wrote a letter, after this maner.

26 Claudius Lysias, vnto the most nightie ruler Felix, sendeth greetings.

Actes.xx.f. 27 *This man was taken of the Iewes, and shoulde haue ben kyllid of them: Then came I with souldiers, & rescued hym, and perceaued that he was a Romiane.

Act.xxii.g 28 And whē I would haue knowen the cause, wherfore they accused hym, *I brought hym forth into their counsell.

29 Whom I perceaued to be accused of questions of their lawe, *but was not gylty of any thyng worthy of death, or of bondes.

30 And when it was shewed me howe that the Iewes layde wayte for the man, I sent (hym) straghtway to thee, and gaue commaundement to his accusers, that the thynges which they haue agaynst hym, they shoulde tell before thee. Fare well.

31 Then the souldyers, as it was commaunded them, toke Paul, and brought hym by nyght to Antipatris.

32 On the morowe, they left the horsemen to go with hym, and returned vnto the castle.

33 Which when they came to Cesarea, and deliuered the epistle to the deputie, presented Paul also before hym.

34 And when the deputie had read [the letter] he asked of what countrey he was. And when he vnderstoode that he was of Celicia,

35 *I will heare thee, sayde he, when thyne accusars are come also. And he commaunded hym to be kept in Herodes iudgement hall. Deut.xxvii.a

The.xxiiiij. Chapter.

10 Paul beyng accused, aunswereth for his lyfe and doctrine. 25 Felix gropeth hym, thynkyng to haue a bribe, 28 and after leaueth hym in pylson.

A

Act.xxv.d.



And after fyue dayes, Ananias* the hie priest descended, with the elders, and with a certayne oratour, named Tertullus, which appeared before the deputie agaynst Paul.

2 And when Paul was called forth, Tertullus began to accuse hym, saying: Seyng that we ^(a) obtayned great quietnesse by the meanes of thee, and that many good thynges are done vnto this nation through thy prouidence,

3 That alowe we euer, & in all places, most noble Felix, with all thanks.

4 Notwithstandyng, that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a fewe wordes.

23 5 For we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Iewes in the whole worlde, and a maynteyner of the sect of the Nazarites.

6 And hath gone about to pollute the

temple: *whom we toke, and woulde haue iudged accordyng to our lawe. Actes.xv.d.

7 But the hys captayne Lysias, came vpon vs, and with great violence toke hym away out of our handes,

8 Commaundyng his accusers to come vnto thee: Of whom thou mayest, yf thou wilt enquire, knowe the certayntie of all these thynges, wherof we accuse hym.

9 And the Iewes lyke wyse affirmed, saying that these thynges were so.

10 The Paul, after that the deputie hym selfe had beckened vnto hym that he shoulde speake, aunswered: With a more quiet mynde do I aunswere for my selfe, forasmuch as I vnderstande, that thou haste ben of many yeres a iudge vnto this nation:

11 Because that thou mayest knowe, that there are yet but twelue dayes, sence I went vp to Hierusalem for to worshyp.

12 And *they neither founde me in the temple disputyng with any man, either rapyng by the people, neither in the synagogues, nor in the cite. Actes.xxv.b. Neither

(a) Felix by his diligence had taken Cleazarus & captayne of murderers, and put the Egyptians to flight, which caused by tumults in Iurie. For these the oratour praised hym: otherwaies he was both cruel and covetous.

13 Neither can they proue the thynges wherof they accuse me.

14 But this I confesse vnto thee, that after the way which they call ^(b)heresie, so worship I the God of my fathers, beleuyng all thynges which are written in the lawe and the prophetes,

15 And haue hope towardes God, that ^{*}the resurrection of the dead which they them selues loke for also, shalbe both of the iust and vniust.

16 And herein ^{*}studie I, to haue alway a cleare conscience toward God, and toward men.

17 Nowe after many yeres, I came ^{*}and brought almes to my nation, and offer-
tynges :

18 In the which they founde me purified in the temple, neither with multitude, nor yet with vniquietnesse:

19 Howbeit, there were certayne Iewes out of Asia,

20 which ought to be here ^(c) present be-
fore thee, & accuse me, yf they had ought agaynst me :

21 Or els let these same here say, yf they haue founde any euill doyng in me, whyle I stande here in the counsell:

22 Except it be for this one voyce, that I cryed standyng among them, ^{*}of the re-
surrection from the dead, am I iudged

of you this day.

23 And whē Felix hearde these thynges, & he deferred them, for he knewe very well of that way, and sayde: when Ly-
sias the captayne is come downe, I will knowe the vtmost of your matter.

24 And ^{*}he commaunded an vnder cap-
tayne to kepe Paul, and to let hym haue rest, and that he shoulde forbyd none of his acquayntaunce to minister vnto hym, or to come vnto hym.

25 And after certayne dayes, when Felix came, with his wyfe Drusilla, which was a Jewesse, he called forth Paul, and hearde hym of the sayth which is toward Christe.

26 And as he reasoned of ryghteousnesse, & temperaunce, and iudgement to come, Felix ^(d)trembled, and answered: Go thy way for this tyme, when I haue a conuenient season, I will sende for thee.

27 He hoped also, that money shoulde haue ben geuen hym of Paul, that he myght loose hym: wherfore, he sent for hym the oftener, and communed with hym.

28 But after two yere, Porcius Festus came into Felix coloune: And Felix ^{*}wylling to shewe the Iewes a plea-
sure, lest Paul bounde.

¶ The. xxv. Chapter.

2 The Iewes accuse Paul before Festus, 8 he aunswereth for hym selfe, 11 and appealeth vnto the Emperour, 14 his matter is brought before Agrippa, 23 and he is brought forth.

1 **W**hen when Festus was come into the prouince, after thre dayes, he ascended from Cesarea vnto Hierusalem.

2 Then enfourmed him the hye priest, and the chiefe of the Iewes, of Paul: And they besought hym,

3 And desired fauour agaynst hym, that he woulde sende for hym to Hierusalem: & they layde alwayte in the way, to kyll hym.

4 But Festus aunswered, that Paul shoulde be kept at Cesarea, and that he him selfe woulde shortly depart thither.

5 Let them therfore, sayde he, which among you are able, come downe with vs, and accuse hym, yf there be any fault in this man.

6 And when he had taried among them more then ten dayes, he went downe vnto Cesarea, & the next day late downe in the iudgement seate, and commaunded Paul to be brought.

7 Who beyng come, the Iewes which were come from Hierusalem, stode about hym and layde many & greuous complayntes agaynst Paul, which they coulde not ^(a) proue,

8 Whyles he aunswered (for hym selfe) ^{*}that he had agaynst the lawe of the Iewes, neither agaynst the temple, nor yet agaynst Caesar offended any thyng at all.

9 But Festus ^{*}wylling to do & Iewes a pleasure, aunswered Paul, and sayde: wylt thou go by to Hierusalem, & there be iudged of these thynges before me:

10 Then said Paul: I stande at Caesars iudgement

For more
the though
the tyme
was true
then he
seen heretie,
so it was
told of the
scribes, each
the begin-
ning of
conscience
pagome.

Act. xxv. 1.

Act. xxv. 1.

These ac-
cuse spake
for hym false
accuse,
which the be-
trayd of
wrote downe
more, and
will not for-
get the same.

Act. xxv. 1.

Iere. 39. c.
Act. xxv. 1.

(d) Such is
the might and
force of Gods
heauenlye
wyrd, that it
causeth the
deceyfull
to tremble
and quake.

(a) whyles
Paul spake
vnder & late
lyst other
Iewes, his
conscience
was perfect
and notable,
and after his
conversion
vnto Christe,
he became a
more notable
example of un-
nocencie, but
it is a comon
tale, that the
seruautes of
God are euill
spoken of, for
their well
doyng.

The actes

indgement seate, where I ought to be iudged: To the Jewes haue I no harme done, as thou very wel knowest.

11 For yf I had done any hurt, or committed any thyng worthy of death, I refuse not to dye: But yf there be none of these thynges, whereof they accuse me, no man may delyuer me to them. I aspeake vnto ^(b) Caesar.

12 Then spake Festus, with the counsell, and answered: Hast thou appealed vnto Caesar: vnto Caesar shalt thou go.

13 And after certayne dayes, king Agrippa and Bernice came vnto Cesarea, to salute Festus.

14 And when they had ben there a good season, Festus rehearsed Pauls cause vnto the kyng, saying: * There is a certayne man left in bondes of Felix,

15 About whom, when I came to Hierusalem, * the hye priestes and elders of the Jewes enfourmied me, and desired to haue indgement agaynst hym.

16 To whom I answered: It is not the maner of the Romanes, for fauour to delyuer any man that he shoulde perishe, before that he which is accused, haue the accusers before hym, and haue licence to aunswere for hymselfe, concerning the cryme layde agaynst hym.

17 Therefore, when they were come hyther, without any delay, on the morowe I late to geue indgement, and commaunded the man to be brought forth.

18 Agaynst whom, when the accusers stode vp, * they brought none accusation of such thynges as I supposed:

19 But had certayne questions agaynst hym of their owne superstition, and of one Iesus which was dead, whom

Paul affirmed to be alyue.

20 And because I doubted of such maner of questions, I asked hym whether he woulde go to Hierusalem, and there be iudged of these matters.

21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded hym to be kept, till I myght sende hym to Caesar.

22 Then Agrippa sayde vnto Festus: I woulde also heare the man my selfe. To morowe sayd he, thou shalt heare hym.

23 And on the morowe, when Agrippa was come, and Bernice, with great pompe, and were entred into the counsell house, with the chiefe captaynes, and chiefe men of the cite, at Festus commaundement was Paul brought forth.

24 And Festus sayde: Kyng Agrippa, and al men which are here present with vs, ye see this man, about whom all the multitude of the Jewes haue intreated me, both at Hierusalem, and also here, crying, that he ought not to lyue any longer.

25 Yet founde I nothyng worthy of death, that he had committed: Neuertheless, seeing that he hath appealed to Augustus, I haue determined to sende hym:

26 Of whom I haue no certayne thyng to write vnto my Lorde. wherefore, I haue brought hym forth vnto you, and specially vnto thee, O kyng Agrippa, that after examination had, I myght haue somewhat to write.

27 For me thynketh it vnrasonable, for to sende a pryncer, and not to shewe the causes which are laide agaynst hym.

The xxvj. Chapter.

1 Kyng Agrippa heareth Paul. 25 Pauls modest aunswere agaynst the insurie of Festus.

1 **W**hen Agrippa sayde vnto Paul, thou art permitted to speake for thy selfe. Then Paul stretched forth the hande, and answered ^[for hym selfe]

2 I thynke my selfe happy, kyng Agrippa, because I shall aunswere this day before thee, of all the thynges whereof I am accused of the Jewes:

23 Namely, because thou art expert in all customes and questions, whiche are

among ^(a) the Jewes: wherefore I beseeche thee to heare me patiently.

4 My lyfe, that I haue led of a chyld, which was at the first among myne owne nation at Hierusalem, knowe all the Jewes,

5 which knewe me from the beginning, (yf they woulde testifie) that * after the most straytest sect of our ^(b) religion, I lyued a pharisee.

6 And nowe I stande and * am iudged, for the hope of the promise made of God vnto our fathers:

(a) he knew much, but he sayeth in the right appoyning of his knowledge, as they do which be wile in their owne conceits, and haue the seale of God, but not according to knowledge. (b) he taketh the sect of the pharisees to be perfectest, because their doctrine was better than the other sectes. The Sacerdotes desired the resurrection of the dead. The Pharisees glorying in their pharisee of life, looked for the resurrection.

Unto

(b) The iniquity of the iudge, who contrarie to equitie, wyllyng to please the Jewes, desired howe to betray Paul, to appeale, which is the bittermost revenge for such as by wrong indgement are oppressed, and this appellation by Gods providence was a meane that Paul shoulde testify of Christ at Rome also.

Act. xxvi. f

- 7 Into which promise, our twelue tribes instantly feruyng God day & nyght, hope to come. For which hopes sake, kynge Agrippa, I am accused of the Iewes.
- 8 Why shoulde it be thought a thyng incredible vnto you, that God shoulde rayse agayne the dead?
- 9 I also verily thought in my selfe that I ought to do many contrary thynges, cleane agaynst the name of Iesus of Nazareth:
- 10 ^{lylla. 10} ^{xv. b.} ^{h. u. c.} Which thyng I also dyd in Hierusalem. And many of the Saintes dyd I shut vp in pryson, hauyng receaued auctoritie of the hye priestes: And when they were put to death, I gaue the sentence.
- 11 And I punished them oft in euery synagogue, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them, euen vnto straunge cities.
- 12 About which thynges, as I went to Damascus, with auctoritie and commission of the hye priestes:
- 13 Euen at mydday, O kynge, I sawe in the way, a lyght from heauen, aboue the byghtnesse of the Sunne, thynne rounde about me and them which iournyed with me.
- 14 And when we were all fallen to the earth, I hearde a voyce speakyng vnto me, and sayyng in the hebrewe tongue: ^{six. a.} ^{ccii. c.} Saul, Saul, why persecutest thou me: It is harde for thee to kicke agaynst the prickes.
- 15 And I sayde: who art thou Lorde? And he sayde: I am Iesus whom thou persecutest.
- 16 But rysse and stande vpon thy feete. For I haue appeared vnto thee for this purpose, to make thee a minister and a witnesse, both of those thynges which thou hast seene, and of those thynges in the which I wyll appeare vnto thee,
- 17 Delyueryng thee from the people, and from the gentiles, vnto whom now I sende thee,
- 18 To open their eyes, that they may be turned from darknesse to lyght, & from the powder of Satan vnto God, that they may receaue forgiveness of synnes, & inheritance among them which are

- sanctified by fayth that is towarde me.
- 19 wherefore, O kynge Agrippa, I was not disobedient vnto the heauenly visio:
- 20 But shewed first vnto them of Damascus, & at Hierusalem, and throught out all the coastes of Iurie, and then to the gentiles, that they shoulde repent, and turne to God, and do such workes as become them that repent.
- 21 For this cause the Iewes caught me in the temple, & went about to kyll me.
- 22 Seyng therefore, that I haue obtained helpe of God, I continue vnto this day, witnesseyng both to small and to great, sayyng none other thynges, then those which the prophetes and Moyses dyd say shoulde come:
- 23 That Christe shoulde suffer, and that he shoulde be the first that shoulde ryse from the dead, and shoulde shewe lyght vnto the people, and to the gentiles.
- 24 And as he thus spake for hym selfe, Festus sayde with a loude voyce: Paul, thou art besyde thy selfe, much leaning doth make thee mad.
- 25 But he sayde: I am not mad, most noble Festus, but speake soorth the wordes of trouth and sobernesse.
- 26 For the kynge knoweth of these thynges, before whom also I speake freely, neither thynke I, that any of these thynges are hydden from him: For this thyng was not done in a corner.
- 27 Kynge Agrippa, beleuest thou the prophetes: I wote wel that thou beleuest.
- 28 Then Agrippa sayde vnto Paul: Somewhat thou perswadest me to be a christian.
- 29 And Paul sayde: I woulde to God, that not only thou, but also all that heare me to day, were both somewhat, and also in a great deale, such as I am, except these bondes.
- 30 And when he had thus spoken, the king rose vp, and the depute, & Bernice, and they that sate with them.
- 31 And when they were gone apart, they talked betwene the selues, sayyng: This man doth nothyng worthy of death, or of bondes.
- 32 Then sayde Agrippa vnto Festus: This man nyght haue ben let loose, yf he had not appealed vnto Caesar.

(c) Festus being much troubled with Pauls declaration, and having no thyng to say agaynst it, yet would not vnto it, but clamorously contemned it as foolish, & superstitious, for which he was rebuked with Gods messenger, & count on such foolish that trouble themselves therewith.

(d) He sawe a little light, but it was soon out, like vnto those, that hearing a sermon are for the tyme well mynded, but after retorne to their olde trake.

1 Paul shippeth towarde Rome. 3 Julius the captayne entreateth hym curteously.
4 And at the last they suffer shipwacke.

A



And When it was concluded, that we shoulde sayle into Italie, they deliuered both Paul, & certayne other prysoners, vnto one named Julius, an vnder cap-

tayne of Augustus bande.

2 And we entred into a shippe of Adria-
myttium, & loosed from lande, appoynted to sayle by the coastes of Asia, one * Aristarchus out of Macedonia, of the countrey of Thessalonica, taryng still with vs.

Col. iii. 2

Iere. 39. c.
Act. xxiii. c.

3 And the next day we came to Sidon: And Julius * curteously entreated Paul, and gaue hym libertie to go vnto his friendes, and to refrethe hym selfe.

4 And when we had launched from thence, we sayled harde by Cyperys, because the wyndes were contrarpe.

5 And when we had sayled ouer the sea of Cilicia, and Pamphylia, we came to Myra, which is in Lycia.

6 And there the vnder captayne founde a shippe of Alexandria rebdy, that sayled into Italie, and he put vs therein.

7 And whē we had sayled slowly many dayes, & scarce were come ouer agaynst Gnydum, because þ wynde withstoode vs, we sayled harde by Candie, ouer agaynst Salmo,

O Dr. Crcta, which was an high hyl of Candie.

8 And with much worke sayled beyonde it, and came vnto a place which is called the Fayre haucens, nye wherunto was the cite of Lasea.

9 When much tyme was spent, & when saylyng was nowe icopardus, because also that they had ouerlong fasted, Paul put them in remembraunce,

10 And sayde vnto them: Syrs, I perceaue that this vyage will be with hurt and much damage, not of the lading and shippe only, but also of our lyues.

¶ Neuerthelesse, the vnder captayne beleued the gouernour and the maister of the shippe, more then those thynges which were spoken of Paul.

12 And because the haven was not commodious to wynter in, many toke counsell to depart thence, yf by any meanes

they myght attayne to Phenice, & there to winter, which is an haven of Candie, and lyeth towarde the southwest and north west wynde.

13 And when the south wynde blew softly, they supposyng to obtayne their purpose, loosed vnto Asson, and sayled past Candie.

14 But not long after, there arose against their purpose, a sturme of wynde out of the northeast.

15 And when the shippe was caught, and coulde not resist the wynde, we let her go, and were dryuen with the weather.

16 But we were caryed into an Ile which is named Clauda, and had much worke to come by a boate,

17 which they toke by, and bled helpe, and made fast the shippe, fearyng least they shoulde fall into the Syrtys: And so they let downe a bessel, & were caryed.

18 The next day, when we were tossed with an exceeding tempest, they lighted the shippe,

19 And the thirde day, we cast out with our owne handes, the tacklyng of the shippe.

20 And when neither þ sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stode forth in the middes of them, and sayde: Syrs, ye shoulde haue harkened to me, & not to haue loosed frō Candie, neither to haue brought vnto vs this harme and losse.

22 And now I exhort you to be of good chere: For there shalbe no losse of any mans lyfe among you, but of the shippe.

23 For there stode by me this nyght, the Angel of God, whose I am, and whom I serue,

24 Saying: Feare not Paul, * thou must be brought before Caesar. And lo, God hath geuen thee all them that sayle with thee.

25 Wherefore syrs be of good cheare: for I beleue God, that it shalbe euen as it was tolde me.

26 Holvbeit, we must be cast into * a certayne Ilande.

27 But when the fourteenth nyght was come,

Act. xxv. 4

(a) The gre-
at and big-
gynge to be-
God geueth
to his chyl-
dren, whiche
many speake
the enemyes,
which are so
worthy to re-
ceiue þe fruits
of heuē.

come, as we were sayling in Adria, about nydnyght the shypmen deemed that there appeared some countrey vnto them:

28 And sounded, and founde it twentie faddomes. And when they had gone a litle further, they sounded agayne, and founde it fyftee faddomes.

29 Then fearyng lest they shoulde haue fallen on some rocke, they caste foure ankers out of the sterne, and wylshed for the day.

30 And as the shypmen were about to flee out of the shippe, when they had let downe the boate into the sea, vnder a colour, as though they woulde haue cast ankers out of the forshippe,

31 Paul sayde vnto the vnder captayne, and to the souldiers: Except these abide in the ^(b) shippe, ye can not be safe.

32 Then the souldiers cut of the rope of the boate, and let it fall away.

33 And when the day began to appeare, Paul besought them all to take meate, saying: This is the foureteenth day, that ye haue fasted & continued fasting, receauyng nothyng at all.

34 Wherefore, I pray you to take meate, for this no doubt is for your health: for there shall not an ^(c) heere fall from the head of any of you.

35 And when he had thus spoken, he toke bread, and gaue thanks to God in presence of them all: And when he had broken it, he began to eate.

36 Then were they all of good cheare, and they also toke meate.

37 And we were altogether in the shippe, two hundred threescore & sixteene soules.

38 And when they had eaten enough, they lyghted the shippe, and cast out the wheate into the sea.

39 And when it was day, they knewe not the lande: but they spied a certayne hauen with a banke, into the which they were mynded, yf it were possible, to thrust in the shippe.

40 And when they had taken by the ankers, they committed them selues vnto the sea, and loosed the rudder bondes, and hoysed by the mayne sayle to the wynde, and dyde to lande.

41 And when they fell into a place which had the sea on both sydes, they thrust in the shippe: And the forpart stucke fast & moued not, but the hynder part brake with the violence of the waues.

42 And the souldiers counsell was to kyll the prysoners, lest any of them, when he had swomme out, shoulde runne away.

43 But the vnder captayne wyllyng to saue Paul, kept the from their purpose, & commaunded that they which coulde swymme, shoulde cast them selues first into the sea, and scape to lande:

44 And the other, some on boordes, and some on broke pecies of the shippe. And so it came to passe, that they escaped all safe to lande.

¶ The .xxviii. Chapter.

¶ The viper hurtech not Pauls hande, & he healeth Publius father, & and preacheth Christe at Rome.

¶



AND when they were scaped, then they knewe that the Isle was called Melite.

And the straungers shewed vs no litle kynnesse: for they kyndled a fyre, and receaued vs euery one, because of the present rayne, and because of the colde.

3 And when Paul had gathered a bundle of stikes, and layde them on the fyre, there came a viper out of the heat, and caught hym by the hande.

4 And when the straungers sawe the

beast hang on his hande, they sayde among them selues, No doubt this man is a ^(a) murderre: whom though he haue escaped the sea, yet vengeance surely shal not to lye.

5 And he shoke of the viper into the fyre, and felt no ^(b) harme.

6 Howbeit, they wayted whē he shoulde haue swolne, or fallen downe dead suddenly: But after they had looked a great while, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a ^(c) God.

7 In the same quarters were possessors of the chiefe man of the Isle, whose name was Publius, which receaued vs, and lodged

(a) Such is the nature of men, that they condemn them, whom they see in any affliction.

(b) As this miracle God performed his promise made to his disciples, that neither serpents nor poison should hurt them, and also by the same, how he confirmed the Gospel of his Sonne Jesus Christ, which Paul preached vnto the world.

(c) To shew the recompense of iniquity, for after any rage and enuie, they fall forth with into the conuict.

¶ Paul
sayd vnto
the souldiers
that they
should not
cut the rope
of the boate,
lest it should
fall away,
for they
could not
be safe
without
him.

¶ By this
we see
that
Paul
was
not
afraid
of the
viper,
because
he knewe
that
it was
not
deadly.

- lodged vs thre dayes curteouslye.
- 8 And it came to passe, that the father of Publius lay sicke of a feuer, and of a bloody stire: to whom Paul entered in, & prayed, and layde his handes on hym, and healed hym.
- 9 So when this was done, other also which had diseases in the Ile, came and were healed:
- 10 which also dyd vs great honour, and when we departed, they laded vs with such thynges as were necessary.
- 11 And after thre monethes we departed in a shippe of Alexandria, which had wyntred in the Ile, whose badg was ^(c) Castor and Pollux.
- 12 And when we came to Syracusa, we tarped there thre dayes.
- 13 And from thence we fet a compasse, and came to Rhegium, & after one day the south wynde blew, and we came the next day to Puteolus:
- 14 where we founde brethren, and were desired to tary with them seuen dayes, and so we came towarde Rome.
- 15 And from thence, when the brethren hearde of vs, they came to meete vs at Appii forum, and at the thre tauernes. when Paul sawe the, he thanked God, and waxed bolde.
- 16 And when we came to Rome, & vnder captayne deliuered the prysoners to the chiefe captayne of the host: But Paul was suffered to dwell by him selfe, with a souldyer that kept hym.
- 17 And it came to passe, that after thre dayes Paul called & chiefe of the Jewes together. And whē they were come, he sayde vnto them: Men and brethren, though * I haue committed nothyng agaynst the people, or lawes of the fathers, * yet was I deliuered prysoner from Hierusalem, into the handes of the Romanes.
- 18 which when they had examined me, woulde haue let me go, because there was no cause of death in me.
- 19 But when the Jewes spake contrary, I was constrained to appeale vnto Caesar: not that I had ought to accuse my people of.
- 20 For this cause then haue I called for

- you, euen to see [you] and to speake with you: * because that for the ^(b) hope of Israel, I am bounde with this chayne.
- 21 And they said vnto him: we neither receaued letters out of Iurie concerning thee, neither any of the brethren that came, shewed or spake any harme of thee.
- 22 But we wyl heare of thee, what thou thynkest: For as concerning this sect, we knowe that euery where it is spokē agaynst.
- 23 And when they had appoynted hym a day, there came many to hym into his lodgyng, to whom he expounded and testified the kyngdome of God, perswadyng them concerning Iesus, both out of the lawe of Moyses, and out of the prophetes, euen from morning to night.
- 24 And * some were perswaded in the thynges which were spoken, and some belened not.
- 25 And when they agreed not among them selues, they departed after that Paul had spoken one worde, [that is to say] well spake the holy ghost by Esaias the prophete, vnto our fathers,
- 26 Saying: * Go vnto this people, and say, With your eares shall ye heare, and shall not vnderstande: and with your eyes shall ye see, and not perceaue.
- 27 For the heart of this people is waxed grosse, & their eares are dull of hearing, and their eyes haue they closed: lest they shoulde see with their eyes, and heare with their eares, and vnderstande with their heartes, and shoulde be conuerted, and I shoulde heale them.
- 28 Be it knowen therefore vnto you, that this saluation of God is sent to the gentiles, and they shall heare it.
- 29 And when he had sayde these wordes, the Jewes departed, and had great reasonyng among them selues.
- 30 And Paul dwelt two yeres full in his owne hired house, and receaued all that came in vnto hym,
- 31 Preachyng the kyngdome of God, and teachyng those thynges which concerne the Lorde Iesus Christ, with all confidence, no man forbidding hym.

(c) These the Danims sayned to be Iudaea, Gub. of the sea.

Act. xxiii. c.

Act. xxiii. c.

Act. xxiii. l. (b) what is for Iesus Christes sake when they had long tyme for. to be the residence of the apostles.

Act. xviii. l.

Esai. vi. c. Math. xiii. l. Mark. iii. l. Luk. viii. l. John. xii. l.



Here hast thou (gentle reader, for thy better instruction) the description of the iourney and peregrination of Saint Paul, which is in this second booke of Saint Luke called the Actes of the Apostles, most intreated of. And forbecause thou readest oftentimes of Emperours, Kynges, and Deputies, thou hast set forth to thee, the names, the yeres, and howe longe euery Emperour or Kyng reigned, or Deputie gouerned, and vnder whom any of these actes were done, euen vntyll the death of Saint Paul.

The order of tymes.

| <i>The yeres of
the Emperours of
Rome.</i> | <i>The yeres of
the Presidents of
the Iewes.</i> | <i>The yeres of
the Herodians.</i> | <i>The yeres of
Christes incarna-
tion.</i> | <i>The yeres of
Saint Paul the
Apostle.</i> |
|---|--|--|---|---|
| <i>Tiberius.</i> | <i>Pilate.</i> | <i>Herode.</i> | <i>Christe.</i> | <i>Paul.</i> |
| rbiii. | bi. | rbiii. | rrxiii. | |
| In this yere Christe suffered, arose from the dead, ascended into heauen, from thence he sendeth vnto his Apostles the holy ghost. The Apostles do assemble and gather a congregation vnto the Loide Christe, and do continue in prayer, and suffer persecution. | | | | |
| xix. | bii. | xix. | rrxiiii. | i. |
| Samarita doth receaue the doctrine of Christe. Saint Steuen was stoned. Saint Paul also is conuerted vnto Christe as he iourneyed towarde Damascus, and fro thence he departed into Arabia, to preache the Gospell. | | | | |
| xx. | biii. | xx. | rrxb. | ii. |
| Phillip doth preache the Gospell vnto the cities by the sea syde, and doth conuert a man of Ethiopia, an Eunuch, and of great auctoritie with Candace Queene of the Ethiopians. | | | | |
| xxi. | iv. | xxi. | rrxvi. | iii. |
| The Gospell is preached to the Syrians and Phenicians, of those that were dispersed and fledde from Hierusalem. | | | | |
| xxii. | v. | xxii. | rrxvii. | iiii. |
| Saint Paul commeth to Hierusalem to see Peter, from thence he goeth into Syria, Cilicia, &c. Saint Peter commeth vnto Lydda. After that, he was called of Cornelius to come vnto Cesarea, where he dyd baptize, and from thence he went to Hierusalem, geuyng aunsweere to eche one that entred in question with hym. | | | | |
| xxiii. | Marcel. | xxiii. | rrxviii. | v. |
| Antioche in Syria is conuerted vnto Christe, the Apostles sende thither Barnabas. Barnabas bringeth Paul out of Tarla to Antioche, whither also Agabus came, speaking of dearth that was to come. Paul and Barnabas did succour them of Hierusalem. | | | | |

Herodes Antipas.
Hath. bii.
Mark. bi.
Luke. ix.

Steuen was
stoned this
yere.
Actes. vi.
Canon.

Pilate was
president full
ten yeres.
Iosephus.

In this pere
all things per
taining to
this forme
were byc be
was geuen to
this Herode
Agrippa: Of
whom reade
Actes. xii.
Iosephus,
Celsus.
In these pere
were Cae
sars, Pam
phylia, Anti
dia, and Lica
onia conuer
ted.

Prophefied
by Agabus
was death
this pere, as
Celsus,
Iosephus and
Socra affir
meth,

Iosephus
saith, that
the dearth
was in this
pere.

He commeth
to Corinth.
Agrippa, of
whom reade
Actes. xxvi.

He commeth
to Ephesus.

Two peres
he remaigneth
in free prifon,

The begyn
ning of the
first vniuersal
perfecution of
Christians,
the r. pere of
Nero.

| | | | | |
|--|------------------|------------------|---------|---------|
| Caius. | Agrippa. | xxiii. | xxiv. | vi. |
| Paul and Barnabas, by the commaundement of the holy ghost, were sent from Antioche, to preache the Gospell vnto the Heathens. | | | | |
| ii. | ii. | Herode Agrippa. | xl. | bii. |
| Paul and Barnabas sayd from Paphus to Perga, a Citie of Pamphylia. From Perga vnto Antioche, a citie of Pisidia: from whence, by a commotion stirred by the Jewes, they were expelled out of their coastes. | | | | |
| iii. | iii. | | xli. | biii. |
| Paul and Barnabas thus depuen from Antioche, come to Iconium, where they abode a long tyme. | | | | |
| iiii. | iiii. | | xlii. | iv. |
| Claudius. | v. | | xliii. | v. |
| ii. | vi. | | xliiii. | vi. |
| iii. | vii. | | xlv. | vii. |
| This pere was James the elder beheaded of Herode Agrippa, and Peter was caste in prifon, and was deliuered by the angell of the Lorde. This kyng also dyed in his seuenth pere. | | | | |
| iiii. | Radus. | dearth. | xlvi. | viii. |
| Paul and Barnabas (after their preachyng) returned vnto Antioch, where they continued many dayes with the congregation. | | | | |
| v. | ii. | Felix about this | xlvii. | ix. |
| vi. | iii. | time came into | xlviii. | x. |
| | | Syria. | | |
| About the begynnyng of this pere, Paul and Barnabas toke their iourney throught Phenicia and Samaria, vnto Hierusalem, to the sinode or counsell. After that, they returned vnto Antioche, where they remayned a pere, whyther commeth Peter, whom Paul rebuketh. Galath. ii. Then Paul goeth vnto Cilicia and Licaonia. | | | | |
| vii. | Tiberius Alex. | | xlix. | xi. |
| viii. | ii. | | l. | xii. |
| In these peres were conuerted the countreys of Phrygia, Galatia, Bithia, fro Croade he went by water into Macedonia, and conuerted the cities, namely Philippios, Appolonia, Amphipolis, Thessalonia, Athens. | | | | |
| ix. | iii. | | li. | xiii. |
| x. | Cumanus. | Agrippa yonger | lii. | xiv. |
| Paul goeth by sea vnto Hierusalem, from thence he commeth agayne vnto Antioche, from Antioche he visiteth the congregations of him in time past constituted in Galacia, and Phrygia. | | | | |
| xi. | Eelix | ii. | liii. | xv. |
| xii. | ii. | iii. | liiii. | xvi. |
| xiii. | iii. | iiii. | lv. | xvii. |
| xiiii. | iiii. | v. | lvi. | xviii. |
| Paul scrieth ouer into Grecia. From thence about Easter in his. xii. pere he goeth by sea into Syria, not a straght courte, because of the Jewes, but firste vnto Phylippa a citie of Macedonia, and commeth about Pentecost vnto Hierusalem: there he is imprisoned of the Jewes, set at libertie immediately of Claudius Alia tribunus, and is sent vnto Cesarea to Felix, is kept in custodie of Felix two peres. | | | | |
| Nero | v. | vi. | lvii. | xix. |
| Festus commeth about May into Iudea, before whom he pleadeth his matter: After that, before Festus and Agrippa the kyng. He is sent vnto Rome in Italie, the seconde pere of Nero. | | | | |
| ii. | Festus Portius | bii. | lviii. | xx. |
| iii. | ii. | biii. | lix. | xxi. |
| iiii. | iii. | iv. | lx. | xxii. |
| v. | iiii. | v. | lxi. | xxiii. |
| vi. | Albinus. | vi. | lxii. | xxiv. |
| vii. | ii. | vii. | lxiii. | xxv. |
| viii. | iii. | viii. | lxiiii. | xxvi. |
| ix. | iiii. | ix. | lxv. | xxvii. |
| x. | Florus. | x. | lxvi. | xxviii. |
| xi. | ii. | xi. | lxvii. | xxix. |
| xii. | iii. | xii. | lxviii. | xxx. |
| xiii. | iiii. | xiii. | lxix. | xxxi. |
| xiiii. | Vaspasianus dux. | xiv. | lxx. | xxxii. |
| After that Saint Paul had preached the Gospell of Christe, both in the east and west, about xxxii. peres, he was in the last pere of Nero the Emperour, beheaded at Rome with the twoe. | | | | |

¶ The Epistle of the Apostle Saint Paul, to the Romanes.



¶ The first Chapter.

1 Paul sheweth by whom and to what purpose he is called. 16 what the Gospel is. 18 The vengeance of God vpon the wicked. 20 The vse of the creatures. 24 The ingratitude and punishment of the wicked.

- P**aul the seruaunt of Ie-
sus Christe, ^(a) called [to
be] an Apostle, seuered
into the Gospel of God.
which he had promi-
sed afore by his prophe-
tes in y^e holy scriptures
- 1 Of his sonne, which was made of the
*seed of Dauid after the fleshe:
2 And hath ben declared to be the sonne
of ^(b) God, with power after the spirite
that sanctifieth, by the resurrectio from
the dead, of Iesus Christe our Lorde.
- 3 *By Whom we haue receaued grace
and apostleship, that obedience myght
be geuen vnto the fayth in his name, a-
mong all heathen.
- 4 Among whom, ye are also the called
of Iesus Christe: ¶
- 5 To all that be in Rome, beloued of
God, saintes by calling, *grace to you,
and peace, from God our father, and
the Lorde Iesus Christe.
- 6 First verily I thanke my God through

Iesus Christe for you all, that your
fayth is published throughout all the
worlde.

- 7 For God is my Witnesse, whom I
serue *with my spirite in the Gospel of
his sonne, that without ceasing I
make mention of you, <sup>Iohn.iii.c.
1. Cor. iii.c.</sup>
- 8 Praying alwayes *in my prayers, that
by some meane at the last, one tyme or
other, I myght take a prosperous jour-
ney by the wyll of God, to come vnto
you. <sup>Phil. i.a.
Coloss. i.a.</sup>
- 9 For I long to see you, that I myght
bestowe among you some spirituall gift,
that ye myght be stablished.
- 10 That is, that I might haue consolati-
on together with you, eche with others
fayth, yours and mine.
- 11 I woulde that ye should knowe bre-
thren, howe that I haue oftentimes
purposed to come vnto you (*and haue
ben let hytherto,) that I myght haue
some fruite also among you, as among
other of the gentiles. ^{Aet. xxvii.b}
- ¶ ij ¶ am

The Epistle

14 I am debter both to the grekes, and to the ^(c) barbarous, both to the wyse, and to the vniuersite.

(c) All those that were not Jews, by a common name were called heathen. And here they are boyled into Grekes & barbarous. By Grekes, he understandeth those that were learned, civil, and of good byngngs by. By barbarous, he meaneth rude and savage people, which had no man could well have to do.

15 So that as much as in me is, I am redy to preache the Gospell to you that are at Rome also.

16 For I am not ashamed of the Gospell of Christ, because it is the power of God vnto saluation to all that beleue, to the Jewe first, and also to the Greke.

17 For by it is the ryghteousnes of God opened fro fayth to fayth. As it is written: the iuste shall lyue by fayth.

18 For the Wrath of God ^(d) appeareth from heauen, against all vngodlynesse & vnrightheousnes of men, which ^(e) withholdeth the trueth in vnrightheousnes.

(d) which apperance the world knoweth nothing of. For in the sight of God all men are godly, spynners, and the children of wyth: & why they knowe any thing of God, yet they be naught, because they see their sinne, not serve hym, nor love hym, and their foue plagues are powred vpon them from heauen. (e) They hold the truth in vnrightheousnes, & which vnderstande the truth, & do not expelle the same in their deede and lyfe. Psal. cvi. c. Ierem. lii. c.

19 For that that may be knowen of God, is manifest among them, because God hath shewed it vnto them.

20 For his inuisible thinges, being vnderstanded by his workes, through the creation of the worlde, are seene, that is, both his eternall power and godhead: So that they are without excuse.

21 Because that when they knewe God, they glorified hym not as God, neither were thankfull, but wared full of vanities in their imaginations, *and their foolish heart was blynded.

22 When they counted them selues wyse, they became fooles:

23 *And turned the glorie of the immortal God, vnto an image, made not only after the similitude of a mortal man, but also of birdes, and foure footed *beastes, and of crryng beastes.

Eze. xiiii. b.

24 Wherefore God gaue them vp to uncleaneesse, through the lustes of their owne heartes, to defyle their owne bodies among them selues.

25 Whiche chaunged his ^(f) trueth for a lye, and worshipped and serued the creature, more then the creator, which is to be prayfed for euer. Amen.

(f) By his truth, here he understandeth the glory of God, and his true religion: and a lie he calleth doctrine, because the idolaters were about to take away his good & true that which they were, changinge it to be neither wood nor stone, but a tribute to the creature, that they were not, that is, diuine power & nature.

26 Wherefore God gaue them vp vnto shameful lustes: *For euen their women dyd chaunge the naturall vse, into that which is agaynst nature.

27 And likewise also, the men left the naturall vse of the woman, and bent in their lustes one with another, *and men with men wrought fylthynesse, and receaued to them selues the rewarde of their errour (as it was accordyng)

28 And as they regarded not to knowe God: *euen so God deliuered them vp vnto a leude mynde, that they should do those thinges which were not comely:

After. vii. f.

29 Being full of all vnrightheousnes, fornication, craftynesse, couetousnes, maliciousnes, full of enuie, murther, debate, deceite, euill conditioned, whysperers,

30 Backbiters, haters of God, dispitiful, proude, boasters, byngers by of euill thinges, disobedient to father & mother:

31 Without vnderstandyng, couenaunt breakers, without naturall affection, truce breakers, vnnecyfull.

32 The which knowyng the righteoussnes of God, holwe that they which commit such thynges are worthy of death, not only do the same, *but also haue pleasure in them that do them.

Osee. vii. a.

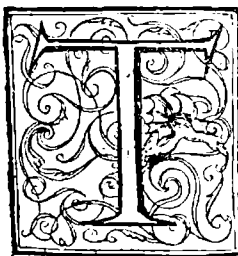
The. ij. Chapter.

1 Gods iudgement vpon the hypocrites. 12 Ignorance excuseth not. 13 All men are sinners. 15 The Gentiles by their conscience. 17 the Jewes by their lawe.

21

Math. vii. a.

(a) Saint Paul speeth here agaynst those men only, who bring them selues fylled with all wickednesse, and impiete, yet be of another most busy and curyous in notyng and reprehending other mens faults: not of any godly zeal, but to iustifie them selues, and to byng other men into hatred & contempt.



Therefore art thou inexcusable, O man, whosoever thou be that ^(a) iudgeth. For in that same wherein thou iudget another, thou condemnest thy self. For thou that

iudget, doest euen & selve same thynges. But we are sure that the iudgement of god is accordyng to the trueth, against

them which commit such thynges.

3 Thinkest thou this, O thou man that iudget them which do such thynges, and doest the same (thy selfe) that thou shalt escape the iudgement of God:

4 Either despisest thou the rycheesse of his goodnes, & patience, and long sufferance, not knowyng *that the kindness of god leadeth thee to repentance:

Esa. xxi. d. Ad. xvi. g.

5 But thou after thy stubbernesse and heart that can not repent, heapest vnto thy selfe wrath, agaynst the daye of wrath

Wrath and declaration of the righteous iudgement of God:

6 Which wyl rewarde euery man accordyng to his ⁽¹⁾deedes:

7 To them, whiche by continuyng in well doyng seke for glorie, and honour, and immortallite, eternall lyfe.

8 But vnto them that are contentious, & that do not obey the trueth, but obey vnrightheousnes [shall come] indignation, and wrath.

9 Tribulation, and anguyshe, vpon euery soule of man that doeth euill, of the Jewe first, and also of the Greke:

10 But glorie, and honour, and peace to euery man that doeth good, to y Jewe first, and also to the Greke.

11 For ⁽²⁾there is no respect of persons with God.

12 For whosoener hath sinned without lawe, shall also perishe without lawe: And as many as haue sinned in y lawe, shall be iudged by the lawe.

13 (For in the sight of God, they are ⁽³⁾not righteous whiche heare the lawe: but the doers of the lawe shall be iustified.

14 For when the Gentiles, whiche haue not the lawe, do of nature the thynges conteyned in the lawe: they hauing not the lawe, are a lawe vnto them selues.

15 Whiche shewe the workes of the lawe written in their heartes, their conscience bearing them witness, & their thoughtes, accusyng one another, or excusyng.)

16 At the day ⁽⁴⁾when God shall iudge the secretes of men by Iesus Christe, accordyng to ⁽⁵⁾my Gospell.

17 Behold, ⁽⁶⁾thou art called a Jewe, and ⁽⁷⁾rekest in the lawe, and makest thy boast of God,

18 And knowest his wyl, and allowest the thynges that be excellent, infourmed

by the lawe:

19 And beluest that thou thy selfe art a guyde of the blynde, a lyght of them whiche are in darknesse,

20 An infourmer of them whiche lacke discretion, a teacher of the vnlerned: whiche hast the fourme of knowledge, & of the trueth in the lawe.

21 Thou therefore whiche teachest another, teachest not thy selfe: ⁽⁸⁾Thou preacheest a man shoulde not steale, yet thou stealest.

22 Thou that sayest a man shoulde not commit adulterie, breakest wedlocke. Thou abhorrest idoles, and yet robbest God of his honour.

23 Thou that makest thy boast of y lawe, through breakyng the lawe dishonorest God.

24 For the name of God is euill spoken of among the Gentiles, through you: ⁽⁹⁾As it is written.

25 For circumcision verily auayleth, yf thou kepe the lawe: But yf thou be a breaker of the lawe, thy circumcision is made vncircumcision.

26 Therefore if the ⁽¹⁰⁾vncircumcised kepe the ordinaunces of the law, shall not his vncircumcision be counted for circumcision:

27 And shall not vncircumcision whiche is by nature, if it kepe the law, iudge thee, whiche beyng vnder the letter & circumcision, doest transgresse the lawe:

28 For he is not a Jewe, whiche is a Jewe outwardly. Neither is that circumcision whiche is outwardly in the flesh:

29 But ⁽¹¹⁾he is a Jewe whiche is one inwardly, and ⁽¹²⁾the circumcision of y heart, whiche consisteth in the spirite, and not in the letter [is circumcision] whose prayse is not of men, but of God.

¶ The. iij. Chapter.

1 The Jewes haue a prerogatiue. 10 The Jewes and Gentiles be both sinners.

21 All are iustified by grace through fayth, and not through workes.

WHAT preferment then hath y Jew: or what auantage geth circumcision: Such euery way. First, for ⁽¹⁾because y vnto them were committed y workes of God.

3 What then though some of them dyd

not beleue: ⁽²⁾Shal their vnbellefe make the ⁽³⁾fayth of God without effect:

4 God forbid. Yea let God be true, and euery man a lyer, as it is writtē: That thou myghtest be iustified in thy sayynges, and ouercome when thou art iudged.

5 But yf our vnrightheousnes setteth forth the righteousnes of God, what shall we saye: ⁽⁴⁾Is God vnrightheous

¶ iij

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lath. xvi. d.
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Par. xix. c.
1) n. e.
2) v. b.
3) u. b.

mes. i. b.

han. viii. c.

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om. ix. a.

Ez. vii. a.
Ezech. 36. 5.

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1) John. viii. c.
2) Rom. ix. b.
3) Coloss. i. b.

1) which is
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3) want of good
4) promise. For
5) sayth is taken
6) after two so
7) tes, both for
8) our beliefe
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10) sure our sel
11) ues that God
12) soyl promise
13) his promise
14) and also for
15) the fulfilleme
16) of Gods promi
17) se to his peo
18) ple. For altho
19) ugh some of
20) the Jewes do
21) not beleue, yet
22) Gods truth
23) neuer faileth

Which taketh vengeance: I speake after the maner of men,

25 ⁶ God forbidd. For howe then shall God iudge the worlde:

7 For yf the trueth of God hath more abounded through my lye, vnto his glory, why am I as yet iudged as a sinner:

8 And not rather (as men speake euill of vs, and as some affirme that we say) let vs do euill, that good may come therof: whose damnation is iuste.

9 What then: Are we better [then they:] No, in no wise. For we haue already proued, howe that both Iewes and Gentiles are all vnder sinne.

10 As it is written: *There is none righteous, no not one.

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the waye, they are all vnprofitable, there is none that doth good, no not one.

13 *Their throte is an open sepulchre, with their tongues they haue deceaued, the poyso of aspes is vnder their lippes.

14 *Whose mouth is full of cursyng and bytternesse.

15 *Their feete are swyft to shed blood.

16 *Heartes grieue & miserie are in their wayes.

17 And they way of peace haue they not knowen.

18 *There is no feare of God before their eyes.

19 Nowe we knowe that what thynge so euer the lawe saith, it saith it to them which are vnder the lawe: That all mouthes maye be stopp'd, and that all the world may be indaungered to God.

20 Because that *by the deedes of the lawe, there shall no fleshe be iustified in his syght. For by the lawe, commeth the knowledge of sinne.

21 But nowe is the righteousnes of God declared without the lawe, beyng witnessed by the testimonie of the lawe and of the prophetes.

22 The ryghteousnes of God [commeth] by the fayth of Iesus Christe, vnto all and vpon all them that beleue. There is no difference:

23 For all haue sinned, and are destitute of the glorie of God,

24 *Justified freely by his grace, through the redemption that is in Christe Iesu:

25 Whom God hath set forth *to be a propitiatio, through fayth in his blood, to declare his ryghteousnes, in that he forgaueth the sinnes that are past,

26 Which God dyd suffer, to shew at this tyme his righteousnes, that he might be iuste, & the iustificer of hym which beleueth on Iesus.

27 Where is then thy boasting: It is excluded. By what lawe: Of workes: Nay, but by the lawe of fayth.

28 Therefore, we holde that *a man is iustified by fayth, without the deedes of the lawe.

29 Is he the God of the Iewes only: Is he not also of the Gentiles: Yes, euen of the Gentiles also.

30 For it is one God which shall iustifie the circumcision by ^(b) fayth, and vncircumcision through fayth.

31 Do we then destroy the lawe through fayth: God forbid: But we rather mayntayne the lawe.

Galeth. ii. c.
(b) We must be here the whole lawe, both the ceremoniall and moral, whose workes can not iustifie, because they be imperfecte in all men.

Esaias. liii. d.

Iohn. ii. a.
(c) Which is a purifying of Gods iustice. Sure. That wherreas the sacre sometime bondslaves to synne, God made his only sonne Christe Iesus a sacrifice for our iniquities, to reconcile vs agayne by faith in Gods favour.

Galat. ii. c.

(b) Offending that I see and the Gentile are both iustified by one means, which is by fayth.

¶ The .iiij. Chapter.

Justification is the free gift of God, as it appeareth by Dauid and Abraham, and also by the office of lawe and fayth,

1 **W**hat shall we saye then that *Abraham our father, as parteynyng to the fleshe, dyd fynde: For if Abraham were iustified by workes, then hath he wherein to boaste, but not before God.

Esaias. li. a.

2 For what sayth the scripture: *Abraham beleued God, and it was counted vnto hym for ryghteousnes.

Gene. xv. b.
Galath. iii. a.
Iames. ii. d.

4 To hym that worketh, is the rewarde not reckened of grace, but of ductie.

5 To hym that worketh ^(b) not, but beleueth on hym that iustificeth the ^(b) vngodly, his fayth is counted for ryghteousnes.

6 Euen as Dauid describeth the blessednesse of the man vnto whom God imputeth righteousnesse without workes.

7 *Blessed are they whose vnrighteousnesse are forgiven, & whose sinnes are couered.

(a) That is, which meritteth not to be reckoned saluatio through workes.

(b) God is happy to iustifie the vngodly, because he pardoneth his sinnes, & of a wicked man, maketh hym good.

Psa. cxxxii. a

couered.

8 Blessed is that man to whō the Lorde
wyl not impute synne.

9 Came this blessednes then vpon the
circumcision, or vpon the vncircumcision
also: For we say, that fayth was reck-
ned to Abraham for ryghteousnes.

10 Holwe was it then reckened: When he
was in the circumcision: or whē he was
in the vncircumcision: * Not in the cir-
cumcision: but in vncircumcision.

Gen. xv. b.

Gen. xvii. b.

(c) So was
Abraham cir-
cumcised: cal-
led i. v. because
there was
failed i. rygh-
teousnes that
through fayth
was imputed
to him before
his circumci-
sion.

11 And he receaued the * signe of circum-
cision, as the ^(c) seale of the ryghteous-
nesse of fayth, whiche he had yet beyng
vncircumcised, that he shoulde be the fa-
ther of al them that beleue, though they
be not circumcised, that ryghteousnes
myght be imputed vnto them also.

12 And that he myght be father of cir-
cumcision, not vnto them only whiche
came of the circumcised: but vnto them
also that walke in the steppes of the
fayth that was in our father Abraham,
before the tyme of circumcision.

13 For the promise that he shoulde be the
heire of the worlde, [was] not to Abra-
ham or to his seede through the lawe,
but through the ryghteousnes of fayth.

Galath. iii. c.

14 * For yf they which are of the lawe be
heires, then is fayth but wayne, and the
promise of none effect:

15 Because the lawe causeth wrath. For
where no lawe is, there is no transgres-
sion.

16 Therefore by fayth [is the inheritaunce
geuen] that it might [come] by grace, that

the promise myght be sure to all y^e seede,
not to that only which is of the lawe,
but to that also which is of the fayth of
Abraham, which is the father of vs al.

Esaia. li. a.

17 (As it is written, * that I haue made
thee a father of many nations) before
God, whom he beleued, which resto-
reth the dead vnto life, and calleth those
thynges whiche be not, ^(b) as though
they were.

D

(b) In the
creation of the
worlde this ap-
peared. For
when he com-
maunded any
thyng to be,
forthwith it
was.

(c) That is,
which becom-
eth the father
of those thynges
whiche be not
byd promise,
whom as to
mans reason
they were with-
out hope.

(f) For that
he was paid
tribute becom-
ing

18 Who contrary to hope, ^(c) beleued in
hope, that he shoulde be the father of
many nations, accordyng to that which
was spoken: so shall thy seede be.

19 And he saynted not in the fayth, nor
considered his owne body nowe dead,
when he was almost an hundred yeres
old, neither yet the ^(c) deadnesse of Sa-
raes wombe.

20 He staggered not at the promise of God
through vnbellefe: but was strong in
fayth, geuyng glorie to God:

21 And beyng full certified, that what he
had promised, he was able also to per-
forme.

22 And therfore was it reckened to hym
for righteounes.

23 * Neuerthelesse, it is not written for
hym only, that it was reckened to hym:

Rom. xv. a.

24 But also for vs, to whom it shalbe rec-
kened, so that we beleue on hym that
rayled vp Iesus our Lorde from the
dead.

25 Which was deliuered for our synnes,
and was rayled agayne for our iustifi-
cation.

¶ The. v. Chapter.

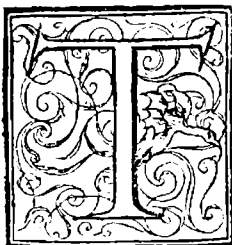
1 The fruite of fayth. 7 The loue of God, and obedience of Christe.
12 From whence cometh death, and from whence lyfe.

1

John. xvi. a.

(a) By grace
which is the
fruite of faith,
is meant the
overcome and
most constant
loy of mynde,
due conscience
bryng quyet,
and stablish-
ed in Gods
grace.

Hebr. iii. a.



herefore being iu-
stified by fayth, we
are * at ^(a) peace
with God, tho-
rowe our Lorde
Iesus Christe:

By whom also
we haue had an
entraunce by fayth,

vnto this grace wherein we stande, and
reioyce in hope of the glorie of God.

3 Not that only: but also we reioyce in
tribulations, knowyng that tribulation

worketh patience:

4 Patience profite, profite hope:

5 And hope maketh not ^(b) ashamed,
because the loue of God is shedde abroad
in our heartes by the holy ghost, which
is geuen vnto vs.

(b) Both for
that the hope
of the godly is
not in appoynt-
ed of y^e which
they hope for,
and also for
that they are
not ashamed
of any affliction
in this worlde,
as the world-
ly minded be:
but constant-
ly abide without
shame, what-
euer trouble
god doth send
to them.

6 * For when we were yet weake, accord-
yng to the tyme, Christe dyed for the
vngodly.

7 Nowe scape wyl any man dye for the
righteous: Yet peradventure for the
good some men durst dye.

¶ Inij

But

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hnn.iii.c.
ohn.iii.b

8 ¶ But *God setteth out his loue to- ward vs, seying that whyle we were yet sinners, Christus dyed for vs.

9 Muche more then now, we that are iustified by his blood, shalbe saued from wrath through hym.

10 ¶ For, yf when we were enemies, we were reconciled to God by the death of his sonne: much more, seying we are reconciled, we shalbe saued by his lyfe.

11 ¶ Not only so, but we also loye in God, through our Lorde Jesus Christe, by whō we haue now receaued the atone- ment.

en.ii.c.
om.vi.d.

12 Wherefore, as by one man sinne entred into the worlde, & *death by sinne: euen so, death entred into all men, insonmuch as all haue sinned.

13 For vnto the lawe, was sinne in the worlde: but sinne is not imputed when there is no lawe.

14 ¶ Nevertheless, death raigned from Adam to Moyses, ouer them also that had not sinned with lyke transgression as dyd Adam, whiche is the figure of hym that was to come.

15 But not as the sinne, so is the gyft. For yf through the sinne of one many be dead: much more the grace of God, and

the gyft by grace, *which is by one man Jesus Christe, hath abounded vnto many. Iohn.i.b.

16 And not as by one that sinned [euen so] the gyft. For the iudgement was of one into condemnation: but the gyfte, ^(b) of many sinnes into iustification.

^(b) For by Christe we are not onely deliuered fro the synne of Adam, but also fro all synne as we haue abided thereto.

17 For yf by the sinne of one, death raigned by the meanes of one: much more they, whiche receaue aboundaunce of grace, and of the gyfte of ryghteousnes, shal raigne in life by the meanes of one, Jesus Christe.

18 Lykelysse then, as by the sinne of one [sinne came] on all men to condemnati- on: euen so, by the ryghteousnes of one [good came] vpon all men to the ryghte- ousnes of lyfe.

19 For as by one mans disobedience ma- ny became sinners: so by the obedience of one, shall many be made ryghteous.

20 But *the lawe in the meane tyme en- tered in, that sinne shoulde encrease. But where sinne was plenteous, grace was more plenteous. Gala.iii.c.

21 That as sinne hath raigned vnto death: euen so myght grace raigne tho- rowe ryghteousnes vnto eternall lyfe, by Jesus Christe our Lorde.

¶ The. vj. Chapter.

¶ Newnesse of lyfe foloweth iustification, to the which he exhorteth.

21



What shall we saye then: Shall we continue in sinne, that grace maye abound: God for- byd.

2 ¶ Howe shall we that are dead ^(b) to sinne, lyue any longer therein:

^(b) The dyeth synne, in hom streng- th of sinne is taken, by e power of hyde.

3 ¶ Knowe ye not, that all we whiche haue ben baptized into Jesus Christe, haue ben baptized ^(b) into his death:

^(b) That is, at sinne the w Christes ath. may be olished and e in vs: and at as we are ade cleane it wardlye ith water in it baptisme, inwardlye it synues ap be wath- ed, and mised by the ood of chrit

4 We are buried then with him by bap- tisme into his death, that lykelysse as Christe was rayled vp from the dead by the glorie of the ffather: euen so, we also shoulde walke in newnesse of lyfe.

5 For if we be graft together by the like- nesse of his death: euen so shall we be [partakers] of the resurrection:

6 Knowyng this, that our olde man is crucified with hym also, that the body of sinne might utterly be destroyed, that henceforth we shoulde not serue sinne.

7 For he that is dead, is iustified from sinne.

8 And *yf we be dead with Christe, we ^(b) beleue that we shall also lyue with hym: ii. Tim. ii.b.

9 Knowyng that Christe beyng rayled from the dead, *dyeth no more, death ^(b) hath no more power ouer hym. Apoc.ii.b.

10 For as touchyng that he dyed, he dyed concerning sinne once: And as touchyng that he lyueth, he lyueth vnto God.

11 Lykelysse, reckon your selues to be dead to sinne, but alyue vnto God, tho- rowe Jesus Christe our Lorde.

12 Let not sinne raigne therefore in your mortall bodie, that ye shoulde ther vnto obey by the lustes of it.

¶ Neither

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that sinne by þe commaundement, myght
be out of measure sinfull.

14 For we knowe, that the lawe is spir-
rituall: but I am carnall, *solde vnder
(1) sinne.

15 For that which I do, I allowe not.
For what I woulde, that do I not: but
what I hate, that do I.

16 If I do not see that which I would
not, I consent unto the lawe, that it is
good.

17 Nowe then, it is not I that do it: but
some that dwelleth in me.

D 18 For I knowe, that in me, that is to say
in my * fleshe, dwelleth no good thyng.
For to wyll, is present with me : but I
fynde no meanes to perfourme that
which is good.

19 For the good that I woulde, do I
not: But the euill which I woulde not,

that do I.

20 And yf I do that I woulde not, then
is it not I that doth it, but some that
dwelleth in me.

21 I fynde then by the lawe, that when
I woulde do good, euill is present with
me.

22 For I delight in the lawe of God, after
the inward man:

23 But I see another lawe in my members, rebelling agaynst the lawe of my mynde, and subduyng me vnto the lawe of sinne, which is in my members.

24 O Wretched man that I am: who shall deliver me from the ^{body} of this death:

25 I thanke God through Iesus Christe
our Lorde. So then, with the mynde
I my selfe serue the lawe of God: but
With the fleshe, the lawe of sune.

(b) It is called the body of Sinne, for that it is an whole lump of Sinne, refusing and removing the whole man, & placing him frō god, where by plagues & illnesses are heaped on, & man liueth as he were in the midst of death.

¶ The.viij. Chapter.

1 The assurance of the saythfull. 6 The fruites of the holy ghoſt. 3 The weakeneſſe of the lawe. 17 Of hope. 18 Of patience vnder the croſſe. 29 Of the foreknowledge of God.

Aⁱ **T**here is then no damp-
nation to them which
are in Christe Iesu,
which walke not after
the fleshe, but after the
spirite.

2 For the lawe of the
(a) spirite of lye, through Iesus Christe,
hath made me * free from the lawe of
sinne and death.

* For what the lawe could not do, (in as much as it was weake through the flesh, God sendyng his owne sonne, in the similitude of sinfull flesh, euen by sinne, ^(b) condemned sinne in the flesh:

4 That the ryghteousnesse of the lawe,
myght be fulfilled in vs. Which walke
not after the fleshe, but after the spirite.

5 For they that are carnall, are ^(e) carnally mynded: But they that are spirituall, are spirituallly mynded.

6 To be carnally mynded, is death: But
to be spiritually mynded, is lyfe & peace:

7 Because that the fleshly mynde is
enmitie agaynst God: For it is not obe-
dient to the lawe of God, neither can be.

8 So then, they that are in the flesh,
can not please God.

9 But ye are not in the fleshe, but in the
B spirite, yf so be that the spirite of God
dwel in yeu. If any man haue not the

Spirite of Chxiste, the same is none of his.

10 And yf Chryſte be in you, the body is
dead becauſe of ^(b) ſinne: but the ſpirit
is lyfe for ryghteouſneſſe ſake.

II But, yf þe spirite of hym that rayed vp
 Iesus from the dead, dwelle in you: euen
 he that rayed vp Christe from the dead,
 shall also quicken your mortall bodyes,
 because that his spirite dwelleth in you.

12 Therefore brethren, we are debtors,
not to the flesh, to lyue after the flesh.

13 For if ye liue after þe flesh, ye shall dye:
But if ye through the spirite, do mortifi-
fie the deedes of the body, ye shall lyue.

14 For as many as are led by the spirit
of God, they are the sonnes of God.

15 For ye haue not receaued the spirite of bondage agayne to feare: but * ye haue receaued the spirite of adoption, wherby we cry, Abba, father.

16 *The same spirite, beareth Witnesse to
our spirite, that We are y^e sonnes of GOD.

17 If we be sonnes, then are we also
heires, the heires of God, and ioynt-
heires with Christe: So that we suffer
together, that we may be also glorified
together.

18 For I am certaynely ^(c) perswaded
that the afflictions of this tyme, are not
worthy of the glory which shalbe shew-
ed vpon vs.

(b) If then we
have a hope
which is dead
to al goodnes,
bp reason of
fume, which is
strongly rap-
tured in it, yet
when we are
gratified in
chaste, his
picture of ipe
generely vs
ipe, and iust-
ified vs.

Galat. iii. a.
i. Tim. i. b.

ii. Cor. i. d.
Eph. i. 2

(c) λογισμὸς
signifieth to
say or to con-
sider. But be-
cause the mat-
ter was cer-
tain, and so
want nothing
doubtful ther-
of, it is thus
made: I am
persuaded.

For performance

29 For those which he knele before, he
also dyd predestinate, that they shoulde
be lyke fashioned vnto the shape of his

39 Neither heygth nor deapth, neither any other creature, shalbe able to sepe-
rate vs from the loue of God, Which is
in Christe Iesu our Lorde. *A*

Pril. 4. 4. d.

1 Paul declareth his fervent loue towardes his nation, 12 he treateth of election, and reprobation, 24 Also of the calling of the gentiles, 30 and of the calling of, of the Jewes.

out utterly be defaced, which so myghtilie moued hym, that he
cut of from Christe, then those thynges shoulde come to passe.

7 Neither are they all chyl dren that are
the seede of Abraham: But * in Isaac Gen. xxi. b.
shall thy seede be called.

That

¶ The creature shall not be destroyed because Gods will be wrought to his perfection. In the same season, my desire, my hope, and my life.

(8) The right
nature and
efficacy of
paper, com=
munic by the
ghostly
who maketh
intercession
for us, not
by paper's
mourning; but
that he so
truly out
heartes, that
we lift them
up to heauen
earnestly and
returne
which is the
true prayer.

(a) He sawe
the iolke and
destruction of
his whote na-
tion, falling sa-
fure from
Gods true re-
ligion, he con-
sidered howe
soe God
shoulde be
dishonoured,
why his won-
derfull bene-
fices and bles-
sings beflow-
ed vpon his
people, should
be more esse
wisht rather

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John. viii. e.
Rom. ii. d.

Gen. xviii. b

(b) The myll
and purpose of
God, is the
cause of the
election and
reprobation.
For his mer-
cie and cal-
lenge, though
Chylde, are
the means of
saluation: and
the withdraw-
ing of his
mercie, is the
cause of dam-
nation.
Exod. 33. d.

Exod. ix. b.

Esa. xiv. b.
Eccl. 33. b.
Ier. xviii. a.

8 That is to say: * They which are the chyl-
dren of the fleshe, are not the chyl-
dren of God: But they which be the
chylde of promise, are counted the seede.

9 For this is a worde of promise: * About
this tyme wyll I come, and Sara shall
haue a sonne.

10 Not only this, but also Rebecca was
with chylde by one [euen] by our father
Isaac.

11 For yer the [chyl-
dren] were bozne, when
they had neither done good neither bad,
(that the purpose of God by ^(b) election
might stande: not by the reason of wor-
kes, but by the caller)

12 It was sayde vnto her: * The elder
shall serue the yonger.

13 As it is written: Jacob haue I loued,
but Esau haue I hated.

14 What shall we say then: Is there any
vnrightheousnes with God: God forbid.

15 For he sayth to Moyses: * I wyll
shewe mercy to whom I shewe mercy:
And wyll haue compassion, on whom
I haue compassion.

16 So then it is not of the wyll, nor of
the runner: but of the mercy of God.

17 For the scripture sayth vnto Pharao:
* Euen for this same purpose haue I
stirred thee vp, to shewe my power in
thee, & that my name myght be declared
throughout all the worlde.

18 So hath he mercy on whom he wyll,
and whom he wyll, he hardeneth.

19 Thou wyll say then vnto me: why
then blameth he [vs] yet: For who hath
ben able to resist his wyll:

20 * But O man, what art thou which
disputest with God: Shall the worke
say to the workman, why hast thou
made me on this fashion:

21 Hath not the potter power ouer the
clay, euen of the same lump to make
one vessel vnto honour, and another
vnto dishonour:

22 If then, God wylling to shewe his
wrath, and to make his power knowe,
suffered with long patience, the vessels
of wrath, or dayned to destruction,

23 To declare the riches of his glory, on
the vessels of mercy, which he had pre-
pared vnto glory:

24 Whom also he called, not of ^(b) Jewes
only, but also of the Gentiles.

25 As he sayth also in Osee: * I wyll call ^(b)
them my people, which were not my
people: and her beloued, which was
not beloued.

26 And it shall come to passe, that in the
place where it was sayde vnto them:
Ye are not my people, there shall they
be called ^(b) chyl-
dren of the lynyng God.

27 And Elaias cryeth concerning Israel:
* Though the number of the chyl-
dren of Israel, be as the sande of the sea, yet
[but] a remnant shall be saued.

28 For he finisheth the ^(b) worde, and ma-
keth it short in ryghteousnesse: For a
short worde wyll the Lorde make on
earth.

29 And as Elaias sayde before: * Except
the Lorde of Sabboth had lesse vs
^(b) seede, we had ben made as Sodoma,
and had ben lykened to Gomorra.

30 What shall we say then: that the gen-
tiles which folowed not ryghteousnes,
haue obtayned righteounesse: euen the
ryghteousnesse which cometh of fayth.

31 But Israel, which folowed the lawe
of ryghteousnesse, hath not attayned to
the lawe of ryghteousnesse.

32 Wherefore: Because [they sought it] not
by fayth: but [as it were] by the workes
of the lawe. For they haue stumbled at
the stumbling stone,

33 As it is written: * Beholde, I put in
^(b) Sien a stumbling stone, and a rocke
of offence: And whosoener beleueth on
hym, shall not be confounded.

¶ The. x. Chapter.

3 Paul sheweth the cause of the fall of the Jewes. 5 The difference betwene the iustice
of the lawe, and fayth. 16 The calling of, of the Jewes, and calling of the Gentiles.

A



Brethren, my heartes
desire & prayer to God
for Israel is, that they
myght be saued.

For I beare them re-
corde, that they haue a
^(b) zeale of God: but not

acordyng to knowledge.

3 For they beynge ignoraunt of Gods
ryghteousnesse, and goyng about to
stablish their ^(b) owne righteousness,
haue not ben obedient vnto the ryghte-
ousnes of God.

4 For * Christe is the ^(b) ende of the lawe
for

Oze. ii. d.
i Peter. ii. b.

Esa. x. e.

(c) The word
here, is taken
for a thing or
matter.

(d) The Lorde dis-
tinguished his
people by sum-
dyr plagues,
persecutions,
& banishmen-
tes, & brought
them to a de-
ry seuer. Like
wise meaneth
St. Paul, that
a fewe of the
shall be saued,
whiche fewe
notwithstand-
yng, shall as-
cend in ryghte-
ousnesse, to
the glory of
God.

(e) The force
of Chylde
is, Iesus, Iesus
abode: by his
teaching and
discipline.

Esa. xlviii. d.
(f) Chylde
both indiffe-
rent by fayth
withouten wor-
kes, whiche
thing I Iesus
and iustitia-
ries can not
beleue. There-
fore they sum-
ble at Chylde,
and are offen-
ded with hym.

(b) It is cal-
led our owne
righteousnes,
when we re-
fuse the ryghte-
ousnesse
which cometh
by Chylde, &
imagine an o-
ther ryghte-
ousnes, whiche
cometh by
our owne
works and
deuotion.

(a) That is,
a certayne af-
fection, but
not after
lawe: &c.

For no zeale nor no good intent can be acceptable vnto God, but only that
which is grounded vpon fayth, and the knowledge of God.

(1) That is, Chyrlie hath fulfilled the whole lawe, and therefore he is counted before God, as well as he that hath fulfilled the whole lawe.

(2) For sayth teacheth us, that Chyrlie is ascended up into heauen, to take his seat, and hath descended into the depth of death, and to deliver us, Dou. xxx. c.

Esa. i. d.

Isa. i. d.

(1) for ryghteousnesse to all that beleue. For *Hoyles writeth, of the ryghteousnesse which [is] of the lawe, howe that the man which doth those thynges, shall lyue by them.

But the ryghteousnesse which is of sayth, speaketh on this wise: Say not thou in thyne heart, who shall ascende into ⁽²⁾ heauen: That is, to fetch Chyrlie downe from aboue.

Either who shall descende into the deepe: That is, to fetch vp Chyrlie againe from the dead.

But what sayth he: *The worde is nye thee, euen in thy mouth, and in thy heart. This same is the worde of faith, which we preache

For if thou shalt knowledg with thy mouth, the Lorde Iesus, and shalt beleue in thyne heart that God rayled hym from the dead, thou shalt be saued.

For with the heart man beleueth vnto ryghteousnesse, and with ⁽³⁾ mouth man confesseth to saluation.

For the scripture sayth: *Whosoever beleueth on hym, shall not be confounded.

There is no difference betwene the Jewe & the Greke: for the same Lorde ouer al, is rich vnto al & call vpon him.

For whosoever shall call on the name of the Lorde, shall be saued.

Howe then shall they call on hym, on

whom they haue not beleued: howe shall they beleue on hym of whom they haue not hearde: howe shall they heare, without a preacher:

And howe shall they preache, except they be sent: As it is written: howe beautifull are the feete of them which bring good tydynges of peace, & bring good tydynges of good thynges.

But they haue not all obeyed ⁽⁴⁾ Gospel. For Esaias sayth: *Lorde, who hath beleued our sayynges:

Esa. lli. a. Iohn. xii. a.

So then sayth cometh by hearyng, and hearyng cometh by the worde of God.

But I aske: haue they not hearde: No doubt, *their sounde went out into all landes, and their wordes into the endes of the worlde.

Psal. xix. a.

But I demaunde whether Israel did knowe or not: First Hoyles sayth: I wyll prouoke you to enue, by them that are no people: and by a foolyshe nation I wyll anger you.

Deut. j. c.

And Esaias is bolde, and sayeth: *I am sounde of them that sought me not: I am manūer vnto them that asked not after me.

Esa. li. b.

But agaynst Israel he sayeth: *All day long haue I stretched forth my handes vnto a people that beleueth not, but speaketh agaynst me.

Esa. lxx. a.

¶ The. xj. Chapter.

1 God hath his Church though it appeare not alway to the worlde. 2 God hath forsaken the Jewes, and chosen the gentiles, 3 whom yet he warneth to humble them selues. 4 God repenteth hym not of his giftes. 5 The depth of Gods iudgements.

A Say then, hath God cast away his people: God forbid. For I also am an Israelite, of the seede of Abraham, of the tribe of Benjamin,

God hath not cast away the people which he knewe before. What the scripture sayth of he maketh intercession to ⁽¹⁾ Israel,

Saying: *Lord, they haue kylled thy prophetes, and dygged downe thyne ⁽²⁾ altars: and I am left alone, and they seeke my lyfe.

But what sayth the aunswere of God vnto hym: *I haue reserved vnto my selfe seuen thousande men, which haue not bowed the knee to ⁽³⁾ image of Baal.

(1) he meaneth where men, as Abraham, Isaac, and Jacob, were offered sacrifices in some place, by the which these lawfull things were done, as sacrifices, and the building of the temple.

Euen so at this tyme, there is a remnant, according to the election of grace.

If it be of grace, then is it not nowe of workes: For the grace is no more grace. But yf it be of workes, then is it nowe no grace: For then worke is no more worke.

What then: Israel hath not obtayned that which he sought: but the election hath obtayned it, the remnant hath ben blynded,

According as it is written: *God hath ⁽⁴⁾ geuen them the spirite of ⁽⁵⁾ reuolt, eyes that they shoulde not see, and eares that they shoulde not heare, enen vnto this day.

Esa. vi. c. Mat. xiii. b. (b) That is, pricking and blyndnes of conscience.

And Dauid sayth: Let their table be made a snare, and a trappe, and a stumbling stocke, and a recompence vnto the, Let

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10 Let their eyes be blinded & they see not, & holbe thou dolbe their backe allway.

11 I say then, haue they therfore stumbled, that they shoulde fall: God forbid: but through their fall, saluation (is come) vnto the gentiles, for to prouoke them Withall.

12 Nowe, yf the fall of them be & ryches of the worlde, and the minishyng of the, the ryches of the gentiles: howe much more their fulnesse:

13 For I speake to you gentiles, in as much as * I am the Apostle of the gentiles, I magnifie myne office.

14 If by any meane I may prouoke the which are my fleshe, and myght saue some of them.

15 For yf the castyng away of them, be the reconcylng of the worlde: what shall the receauyng [of them] be, but lyfe from the dead:

16 For yf the first frutes be holy, & whole lumpe also (is holy.) And yf the roote be holy, the braunches also.

17 And yf some of the braunches be broken of, and thou beyng a wyld Olive tree, wast graft in among them, & made partaker of the roote and fatnesse of the * Olive tree:

18 Boast not thy selfe agaynst the braunches. For yf thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wylt say then, the braunches are broken of, that I might be graft in.

20 Well: because of vnbellefe, they were broken of, and thou stoodest stedfast in sayth. Be not hye mynded, but feare.

21 For seying that God spared not the naturall braunches (take heed) lest it come to passe, that he spare not thee.

22 Beholde therfore, the kyndnesse and rigorosynesse of God: on them which fell, rigorosynesse: but towarde thee, kyndnesse, if thou continue in kyndnesse, or els thou shalt be hewen of:

23 And they, yf they byde not styll in vnbellefe, shall be grafted in: For God is of power to graffe them in agayne.

believe, shall be grafted in: For God is of power to graffe them in agayne.

24 For yf thou were cut out of a naturall wyld Olive tree, and were grafted contrary to nature, in a true Olive tree: howe much more shall the naturall braunches, be grafted in their owne Olive tree:

25 For I woulde not brethren, that ye shoulde be ignorant of this misterie, (lest ye shoulde be wyse in your owne conceytes,) that partly blyndnesse is happened in Israel, vntyll the fulnesse of the gentiles be come in:

26 And so all Israel shall be saued, as it is written: * There shall come out of Sion he that doth deliuer, and shall turne away vngodlynesse from Jacob.

27 And this is my coneuant vnto them, when I shall take away their sinnes.

28 As concernyng the Gospel, they are enemies for your sakes: but as touchyng the election, they are loued for the fathers sakes.

29 For the gyftes and callyng of God, are without repentance.

30 For as ye in tyme past haue not beleued God, yet haue now obtained mercie, through their vnbellefe:

31 Euen so now haue they not beleued the mercie (owed) vnto you, that they also may obtayne mercie.

32 For God hath wrapped all [nations] in vnbellefe, & he myght haue mercie on all.

33 O the deepenesse of the ryches both of the wisdom and knowledg of God, howe vnsearcheable are his iudgements, and his wayes past fyndyng out:

34 For * who hath knowen the mynde of the Lorde: Or who hath ben his counsellour:

35 Either who hath geuen vnto hym first, & he shall be recompensed agayne.

36 For of hym, and through hym, and for hym, are all thynges: To whom be glory for euer. Amen.

The .xij. Chapter.

Of what conuersation they which professe Christe shoulde be of. 6 Howe euery man shoulde walke in his seuerall calling. 19 No man to reuenge.

A



Beseche you therfore brethren, by the mercifullnesse of God, that ye geue by your bodyes a quicke sacrifice, holy, acceptable vnto God, [whiche is]

your reasonable seruice:

2 And fashion not your selues lyke vnto this (world), but be ye chaunged in your shape, by & renewing of your minde, that ye may proue what is the wyll of God, good, and acceptable, and perfect.

3 For I say, through the grace geuen vnto

(C) That is, for that the Ierues concerning the Gospel of Christ, fell away from God, the preaching of the Gospel came vnto the gentiles, which is their saluation. Rom. i. 11. i Tim. ii. 4. ii Tim. i. 11.

(D) These broken braunches, they were the vnbelleuyng Ierues, whiche for their vnbellefe, were cut of from the promise of God, in whose stead was the wyld Olive tree, that is, the gentiles, grafted thowyn sayth.

Esai. li. d. Psal. xlii. c.

Sapient. ix. 5. Esai. lx. c. i Cor. ii. d.

(E) By this, the Apostle declarerth that God by his free wyll and election, doth geue saluation vnto men, without any merites of

mannes in their seruice, but here is said specially for the name and disposicion of men in the worlde, wherby they may be saved after their willes and pleasures, and seruen not god in holines of lyfe, and goodly conuersation.

(F) The Ierues in Moses law, were commaunded to offer by the best carkeles of their heart: but the gentiles, shoulde exhibite their owne liuely bodyes for a sacrifice to God, in mortifying their carnall lusts, and seruyng themselues by faith, to Godynesse and charitie.

Christians shoulde exhibite their owne liuely bodyes for a sacrifice to God, in mortifying their carnall lusts, and seruyng themselues by faith, to Godynesse and charitie.

unto me, to euery man among you, that
 *no man esteeme of hym selfe more then
 he ought to esteeme: but so esteeme [hym
 selfe] that he behaue hymselfe^(c) discrete-
 ly, accordyng as God hath dealt to eue-
 ry man the measure of sayth.

4 For as we haue many members in
 one body, and all members haue not
 one office:

5 So, we beyng many, are one body in
 Christe, and euery one members one of
 another.

6 *Seyng that we haue dyuers giftes,
 accordyng to the grace that is geuen vn-
 to vs, yf any man haue the gyft, either
 *prophesie after the measure of sayth,

7 *Either office in administration, or he
 that teacheth in teachyng:

8 Or he that exhorteth, in exhortyng,
 he that geneth in singleness, he that
 ruleth in diligence, he that is mercifull
 in chearefulness.

9 Loue without dissimulation, hatyng
 euyl, cleauyng to good.

10 Affectioned one to another with bro-
 therly loue, *in geuyng honour, go one
 before another:

11 Not lither in businesse, seruient in spi-
 ritte, seruyng the Lorde,

12 Reioycyng in hope, patient in trouble,
 instant in prayer,

13 Distributyng to þe necessitie of saintes,
 geuen to hospitalitie.

14 *Blesse them which persecute you, Heb. xiii. e.
 blesse, and curse not. Math. v. g.

15 Reioyce with them that do reioyce,
 and wepe with them that wepe.

16 Seyng of lyke affection one towarde
 another, beyng not hye mynded: but
 makyng your selues equal to them of
 the lower sort. ¶ We not wise in your
 owne opinions,

17 Recompensyng to no man euyl for
 euyl. Prouydyng afore hande thynges
 honest, [not only before God, but also] in the
 syght of all men.

18 If it be possible, as much as lyeth in
 you, lye peaceably with all men.

19 Dearly beloued, auenge not your
 selues, but rather geue place vnto
 wrath. For it is written: *Vengeance Deut. 32. d.
 is myne, I wyll repay sayth the Lorde.

20 Therfore, yf thynne enemie hunger,
 feede hym: yf he thyrst, geue him drinke.
 For in so doyng, thou shalt heape coales
 of^(b) fyre on his head.

21 Be not overcome of euyl, but over-
 come euyl with good.

(b) For, as
 thou shalt
 loyne hym
 with thy be-
 nefite, or els
 his conscience
 shall beare
 hym witness,
 that Gods
 burning
 wrath hang-
 eth ouer hym.

¶ The .xiii. Chapter.

1 Of Obedience to the rulers, who beare not the sword in bayne. 3 Charitte
 must measure all our doynges, 11 An exhortation to good lyfe.

1 **L**et euery soule be sub-
 iect vnto the hyer po-
 wers: For *there is no
 powler but of god. The
 powlers that be, are or-
 deynd of God.

2 Whosoeuer therfore
 resisteth the powler, resisteth the ordi-
 nance of God: And they that resist,
 shall receaue to the selues dampnation.

3 For rulers are not fearefull to good
 workes, but to the euyl. wylt thou not
 feare the powler? Do well, and thou
 shalt haue prayse of the same.

4 For he is the minister of God for thy
 wealth. But yf thou do euyl, feare:

For he beareth not the sword in bayne,
 for he is the minister of God, reuenger
 of wrath on hym that doth euyl.

5 wherfore, ye must needs be subiect,
 not only for feare of punishment: but
 also because of^(a) conscience.

6 And for this cause pay ye tribute. For
 they are Gods ministers, seruyng for
 the same purpose.

7 Geue to euery man therfore his dutie,
 *tribute to whom tribute, custome to
 whom custome, feare to whom feare,
 honour to whom honour [belongeth.]

8 Owe nothyng to no man, but to loue
 one another: (For he that loueth ano-
 ther, hath fulfilled the lawe.

(a) For we
 are bounde w-
 conscience by
 the worde of
 God, to obey
 the hygher
 powlers, and
 in disobeyng
 we shoulde
 hurt the con-
 sciences of o-
 thers, tho-
 rowe eat eate
 example.
 Mat. xvii. c.

The Epistle

Exod. xx.c.
Deut. v.a.
Mat. v.d.
Luk. xviii.d

Leuit. xix.d
Mat. xxii.d.
Mark. xii.c
Galath. v.b.
James. ii. b.

9 For this: *Thou shalt not commit adultery, thou shalt not kyll, thou shalt not steale, thou shalt not beare false witness, thou shalt not lust: and yf there be any other commaundement, it is comprehended in this saying: Namelye, *Thou shalt loue thy neighbour as thy selfe.

10 Charitie worketh no yll to his neyghbour, therefore the fullylling of the lawe is charitie.)

11 And chiefly considering the season, howe that it is tyme that we shoulde now be awake out of slepe: For now we is

our saluation ^(b) nearer, then when we beleued.

12 The nyght is passed, the day is come nye. Let vs therefore caste away the deedes of darknesse, & let vs put on the armour of lycht.

13 Let vs walke honestly as in the day, *not in riotyng & dronkennesse, neither in chaumberyng & wantonnesse, neither in strife and enuyng.

14 But put ye on y^e Lorde Iesus Christe, And make not provision for the fleshe, to the lustes [therof.]

(b) The further we are from god, the nearer we are to the end. Shows therefore, that our present state is full of darkness, and we are now in the day, when we be sanctified to be true.

Luk. xxi.d.
Eccle. iii.c
and. 38.d.

The. xiiiij. Chapter.

1 The weakie must be borne with. 10 No man ought to offende his neyghbours conscience. 15 One ought to beare with anothers conscience in charitie.

A



in that is weakie in the fayth, receaue: not to iudgementes of ^(a) disputyng.

One beleueth y^e he may eate euery thyng: And other which is weakie,

eateth hearbes.

Let not hym that eateth, dispise hym that eateth not: And let not hym which eateth not, iudge hym that eateth. For God hath receaued hym.

What art thou that iudgest another mans seruauant: To his owne maister he standeth or falleth: yea, he shal be holden by. For god is able to make him stande.

B

This man putteth difference betwene day and day. Another man countereth all dayes alyke. Let euery man be fully perswaded in his owne ^(b) mynde.

He that esteemeth the day, esteemeth it vnto y^e Lorde: And he that esteemeth not the day to the Lorde, he doeth not esteeme it. He that eateth, eateth to the Lorde, for he geueth God thanks: And he that eateth not, eateth not to the Lorde, and geueth God thanks.

7 For none of vs lyueth to hym selfe, and no man dyeth to hym selfe.

8 For yf we lyue, we lyue vnto y^e Lorde: And if we dye, we dye vnto the Lorde. Whether we lyue therefore, or dye, we are the Lordes.

9 For to this ende Christe both dyed and rose agayne and reuyred, that he myght be y^e Lorde both of dead & quicke.

10 But why doest thou then iudge thy brother: Either, why doest thou despise thy brother: we shal be all brought before the iudgement seate of Christe.

11 For it is written, I lyue, sayth the Lorde: and all knees shall bowe to me, & all tongues shall geue prayse to God.

12 So shal euery one of vs geue account of hym selfe to God.

13 Let vs not therefore iudge one another any more: But iudge this rather, that no man put a stumbling blocke, or an occasion to fall, in his brothers way.

14 For I knowe, and am perswaded by the Lorde Iesus, that *there is no thyng common of it selfe: but vnto hym that iudgeth it to be common, to hym is it common.

15 But yf thy brother be greued with thy meat, now we walkest thou not charitably. Destroy not hym with thy meat, for whom Christe dyed.

16 Let not your good be euyl spoken of. 17 For the kyngdome of God, is not meat and drinke: but righteousness, & peace, and ioy in the holy ghost.

18 For he that in these thynges serueth Christe, pleaseeth God, and is comended of men.

19 Let vs therefore folowe those thynges which make for peace, & thynges where with one may edifie another.

20 Destroy not the worke of God for meates sake. *All thynges are pure: but it is euyl for that man, which eateth with offence.

21 It is good neither to eate fleshe, nei- ther

(a) That is, not to this end, contentiously to dispute with him in matters of religion, whereinto, through the weakness of faith, he can not as yet attain, lest he should depart south or east, or west, or north, of the true way of conscience, or be offended with uncharitable reasonings. Iacob. iii. b.

(b) we must be assured in our conscience by Gods word, in all thyngs that we do, that yf we be weakie, we may knowe what is our li- berty: & if we be weakie, we may learne to y^e more easily.

Ages. ii. f.
Philip. ii. b.

Esa. lvi. e.
Philip. ii. b.

Math. xv. b.
Ages. x. b.
1 Tim. iii. a.
Mark. vii. d.

1 Tim. ii. d.

ther to drinke wine, neither any thyng wherby thy brother stumblith, either falleth, or is made weake.

22 Hast thou ^(c) sayth: haue it with thy selfe before God. happy is he that condemneth not hym selfe in the thyng

which he alloweth.

23 For he that maketh conscience, is damned yf he eate, because [he eateth] not of sayth: For whatsoeuer is not of sayth, is ^(c) sinne.

^(d) This sentence, both Bagudine and Digen do take to be generally meant of all men whiche whatsoeuer they be, whiche proceede not of a right conscience and an undoubted sayth, grounded upon the word of God.

The. xv. Chapter.

we must support one another after the example of Christe. 14 Paul sheweth his zeale toward them, 30 and requireth the lyke of them.

1



Which are stronge, ought to beare þe frailnes of the weake, & not to stande in our owne conceiptes.

2 Let euery man please his neyghbour, in that that is good to ^(a) edifying.

3 For Christe pleased not hym selfe. But as it is written: *The rebukes of them which rebuked thee, fell on me.

4 *For whatsoeuer thynges haue ben written afore time, were written for our learning, that we through pacience and comfort of þe scriptures might haue hope.

5 The God of pacience and consolation, graunt you to be lyke mynded one to wardes another, after the ensample of Christe Iesu.

6 *That ye all agreeyng together, may with one mouth prayse God, and the father of our Lorde Iesus Christe.

7 wherfore, receaue ye one another, as Christe receaued vs, to þe prayse of God.

8 And I say, that Iesus Christe was a minister of the circumcishon for the trueth of God, to confirme the promise [made] vnto the fathers:

9 *And that the gentiles myght prayse God for his mercie, as it is written: *For this cause I will praise thee among the gentiles, and syng vnto thy name.

10 And againe he saith: *Reioyce ye gentiles with his people.

11 And againe: *praise the Lord al ye gentiles, & laude him al ye people together.

12 And againe Esaias saith: There shall be the *roote of Jesse, and he that shall rise to raigne ouer the gentiles, in hym shall the gentiles trust.

13 The God of hope, fyll you with al ioy and peace in beleuyng, that ye may be riche in hope, through the power of the holy ghost.

14 I my selfe am perswaded of you my brethren, that ye also are full of goodnes, and fylled with all knowledge, able also

to exhort one another.

15 Neuerthelesse brethren, I haue somewhat more boldly written vnto you, to put you in remembrance, through the grace that is genen me of God.

16 That I shoulde be the minister of Iesus Christe, to the gentiles, and shoulde minister the Gospell of God, that the offering of the ^(b) gentiles might be acceptable, and sanctified by the holy ghost.

17 I haue therefore whereof I may reioyce through Christe Iesus, in those thynges which parteyne to God.

18 For I dare not speake of any of those thynges which Christ hath not wrought by me, to make the gentiles obedient with worde and dede,

19 In myghtie signes and wonders, by the power of the spirit of God: so that from Hierusalem, & the coastes rounde about, vnto Illyricum, I haue fullye preached the Gospell of Christe.

20 So haue I enforced my selfe to preach the Gospell, not where Christe was named, lest I shoulde haue buylt vpon an other ^(c) mans foundation.

21 But as it is written: *To whom he was not spoken of, they shall see: and they that hearden not, shall vnderstande.

22 For this cause I haue ben oft let, that I coulde not come vnto you.

23 But nowe, seyng I haue no more to do in these countreys, and also haue ben desirous many yeres to come vnto you:

24 whensoeuer I take my iourney into Spayne, I will come to you: For I trust to see you in my iourney, and to be brought on my waye thitherwarde by you, after that I be somewhat fylled with you.

25 But nowe go I vnto Hierusalem, to minister vnto the ^(d) saintes.

26 For it hath pleased them of Macedonia & Achaia to make a certaine common gathering for the poore saintes which are at Hierusalem.

^(b) The collectyng here the offering of the gentiles, the people of the gentiles, which he meaneth to god by the preaching of the Gospell.

^(c) In other many foundations he collecty here the church that were taught and instructed of these apostles.

A.C. xi.d.
^(d) That is, to carry to the poore saintes that lyued at Hierusalem. Thealms that he gathered for the same gentiles where he presen.

The Epistle

- 27 It hath pleased them verily, & their
 betterers are they. For yf the gentiles be
 made partakers of their spirituall thynges,
 their duetie is to minister vnto the
 in carnall thynges.
- 28 When I haue perfourmed this, and
 haue ^(c) sealed to the this fruite, I wyll
 come by you into Spayne.
- 29 And I am sure, that when I come
 vnto you, I shall come with abound-
 daunce of the blessing of the Gospell of
 Christe.

(c) That is,
 when I shall
 faithfully dis-
 tinguish to the
 as it were sealed
 most succe-
 ssfully. As fruite,
 he meaneth
 almes, which
 is the fruite of
 the fapth of
 those that had
 receaved the
 Gospell.

- 30 I beseeche you brethren for y^e Lorde
 Iesus Christes sake, and for the loue of
 the spirite, that ye helpe me in my busy-
 nesse with your prayers to God for me :
- 31 That I may be deliuered from them
 which beleue not in Iurie, & that this
 my seruice which I haue at Hierusalem
 may be accepted of the saintes:
- 32 That I may come vnto you with ioy,
 by the wyll of God, and may with you
 be refreshed.
- 33 The God of peace be with you al. Amē. i. Cor. xiii. f

¶ The. xvj. Chapter.

1 A number of salutations. 17 Paul wylleth them to beware of false brethren.
 20 He prayeth and geueth thanks for them.

- A** I Commende vnto you
 Phebe our sister, whi-
 che is a minister of the
 Church of Cenchrea,
 That ye receaue her
 in the Lorde, as it be-
 commeth saintes, and
 that ye assist her in whatsoeuer busy-
 nesse she hath nede of you: For she hath
 suckoured many, and my selfe also.
- 2 Greete Priscilla and *Aquila my hel-
 pers in Christe Iesu:
- 4 (which haue for my lyfe layde downe
 their owne neckes: Vnto Whom, not
 onely I geue thanks, but also all the
 Churches of the gentiles)
- 5 Lykelwyle greete the Church that
 is in their house. Salute my welbelo-
 ued Epenetus, which is the first fruite
 of Achaia in Christe.
- 6 Greete Marie, which bestowed much
 labour on vs.
- 7 Salute Andronicus and Junia my co-
 sins, and prisoners with me also, which
 are wel taken among the Apostles, and
 were in Christe before me.
- 8 Greete Amplias my beloved in the
 Lorde.
- 9 Salute Urban our helper in Christe,
 and Stachys my beloved.
- 10 Salute Appelles approued in Christe,
 salute them which are of Aristobulus
 household.
- 11 Salute Herodion my kinsman, greete
 them that be of the household of Mar-
 cillus, which are in the Lorde.
- 12 Salute Tryphena, & Tryphosa, which
 labour in the Lorde. Salute the belo-
 ued Persis, which laboured much in the

(a) In this
 maner church
 auerent with
 dowes, and
 other vertu-
 ous women
 were chosen &
 appointed to
 minister vnto
 the needy, and
 otherfoze called
 ministrers: &
 not because
 they had any
 prouoke auc-
 toritie to teach
 in the congre-
 gation.



Lorde.

- 13 Salute Rufus chosen in the Lorde,
 and his mother and myne.
- 14 Greete Asyncritus, Phlegon, Herman,
 Patrobas, Mercurius, and the brethren
 which are with them.
- 15 Salute Philologus and Julia, Nere-
 us and his sister, and Olympas, and all
 the saintes which are with them.
- 16 * Salute one an other with an holy
 kysse. The Churches of Christ salute
 you.
- 17 Nowe I beseeche you brethren,
 marke them which canse deuision, &
 geue occasions of euyl, contrarie to the
 doctrine which ye haue learned, and
 auoyde them.
- 18 For they that are suche, serue not the
 Lorde Iesus Christe, but their owne
 belly, and with sweete and flatterying
 wordes deceaue the heartes of the inno-
 centes.
- 19 For your obedience is gone abroad vnto
 al men. I am glad therfore no doubt,
 of you: But yet I would haue you wise
 vnto that which is good, & simple con-
 cernyng euyl.
- 20 The God of peace shall treade Satan
 vnder your feete shortly. The grace of
 our Lorde Iesus Christe be with you.
- 21 Timotheus my workelowe, and Lu-
 cius, and Iason, & Sosipater my kins-
 men, salute you.
- 22 I Tertius, which wrote this epistle,
 salute you in the Lorde.
- 23 * Gaius myne hoast, and of the whole
 Church, saluteth you. Erastus the
 chaniberlaine of the cite saluteth you,
 and Quartus a brother.

ii. Cor. xii. c
 (b) Thowen
 a signe of am-
 icie among the
 Jewes, whi-
 che St. Paul
 suplyeth to be
 holy, that is,
 that it come
 from a mynde
 full of goodly
 charite.

(c) There are
 two markes
 to knowe the
 false apostles
 type. The one
 is, when they
 leaue Christe
 & serue their
 belly. The
 other, when
 they regarde
 not the holpe
 of scripture, but
 prayeche lyke
 a chynelaine
 fantall.

A. xix. c.

The

- 24 The grace of our Lorde Iesus Christ be with you all. Amen.
- 25 To hym that is of power to stablish you, according to my Gospell, and preaching of Iesus Christe, by reuealng of the misterie whiche was kept secreete sence the worlde began,
- 26 But nowe is opened, and by the scriptures of the prophetes, at the commaundement of the euerlastyng God, to the

obedience of sayth, among all nations published:

- 27 To [the same] God, whyle only, be glorie, through Iesus Christe, for euer. Amen.

This epistle was written to the Romanes from Corinthus (and sent) by Phoebe the minister vnto the Church at Cenchrea.

R. E.

The first Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

1 He prayeth the great graces of God shewed towarde them, 10 exhortyng them to con corde and humilitie. 19 He beateth downe all pryde, and wisdom which is not grounded vpon God: 26 Shewyng whom God hath chosen to confounde the wisdom of the worlde.

- A**ule called (to be) an Apostle of Iesu Christ, through the Wyll of God, and brother Sotenes:
- 2 Unto the Church of God whiche is at Corinthus: To the that are sanctified in Christe Iesus, ^(a) saintes by calling, with all that call on the name of our Lorde Iesus Christe in euery place, both of theirs and ours:
- 3 ^(b) Grace be vnto you, and peace from God our father, and from the Lorde Iesus Christe.
- 4 I thanke my God alwayes on your behalfe, for the grace of God whiche is geuen you in Iesus Christe:
- 5 That in all thynges ye are made riche in hym, in all bitteraunce, & in all knowledge:
- 6 As the testimonie of Iesus Christ was confirmed in you.
- 7 So that ye are destitute of no gyft, wayting for the appearing of our Lorde Iesus Christe,
- 8 whiche shall also ^(c) strength you vnto the ende, that ye may be ^(d) blamelesse in the day of our Lorde Iesus Christ.

- 9 God is saythfull, by whom ye are called vnto the felowship of his sonne Iesu Christe our Lorde.
- 10 Nowe I beseeche you brethren by the name of our Lorde Iesus Christe, that ye all speake one thyng, and that there be no discensions among you, but be ye knit together, in one mynde, and in one meanyng.
- 11 For it is shewed vnto me my brethren, of you, by them whiche are of the house of Cloe, that there are contentions among you.
- 12 Nowe this I saye, that euery one of you sayth, I am of Paul, and I am of ^(e) Apollo, and I am of Cephas, and I am of Christe.
- 13 Is Christe deuided: was Paul crucified for you: cyther were ye baptized in the name of Paul:
- 14 I thanke God that I baptized none of you but Crispus and Gaius:
- 15 Lest any shoulde say, that I had baptized in myne owne name.
- 16 I baptized also the housholde of Stephanas: Furthermore knowe I not whether I baptized any other.
- 17 For Christe sent me not to baptize, but to preache the Gospell: not with wisdom of ^(f) wordes, lest the crosse of Christe shoulde be made of none effect.

Nu. xxiii. e.
i. Cor. x. c.

Act. xviii. d.
i. Cor. iii. a.
and xvi. c.

(c) when me
shoulde attel-
bate that vnto
eloquence, whi-
che onlpe be-
longeth to the
power of God

Rij For

The first Epistle

- 18 For the preaching of the crosse, is to them that perishe foolishnesse: but vnto vs which are saued, *it is the power of God.
- Rom. i. b. 19 For it is written, *I wyll destroye the
Esa. xxxix. d. wisdom of the wyse, and wyll cast away the vnderstandyng of the prudent.
- Esa. 33. c. 20 Where is the wise? Where is the scribe? Where is the disputer of this worlde? Hath not God made the wisdom of this worlde foolishnesse?
- D 21 For after that the worlde through wisdom knele we not God, in the wisdom of God: it pleased God through foolishnesse of preaching to saue them that beleue.
- Math. viii. d. 22 For the Iewes require a signe, & the
Luke. xi. d. Grekes seke after wisdom:
John. vi. d.
- 23 But we preach Christ crucified, vnto the Iewes a stumbling block, and vnto the Grekes foolishnesse:
- 24 But vnto them which are called both of the Iewes and Grekes [we preach] Christ the power of God, and the wisdom of God.
- 25 For the foolishnesse of God, is wiser then men, and the weakenesse of God, is stronger then men.
- 26 Brethren, ye see your calling, howe that not many wise men after the fleshe, not many myghtie, not many noble [are called.]
- 27 But God hath chosen the foolish thynges of the worlde, to confounde the wise: And God hath chosen the weake thynges of the worlde, to confounde thynges which are myghtie:
- 28 And vnnoble thynges of the worlde, & thynges which are despyed, hath God chosen, [yea] and thynges which are not, to bring to naught thynges that are:
- 29 That no fleshe shoulde reioyce in his presence.
- 30 And of hym are ye in Christe Iesu, which of God is made vnto vs wisdom, and righteousnesse, and sanctification, and redemption:
- 31 That accordyng as it is written: he that reioyareth, let hym reioyce in the Lorde.

The. ij. Chapter.

He putteth for example his manner of preaching, which was accordyng to the tenor of the Gospell: 8 which Gospell was contemptible, and hyd to the carnall, 10 and agayne honorablen and manifest to the spirituall.

A1 **A**ND I brethren, when I came to you, came not in gloriousnesse of wordes, or of wisdom, shewing vnto you the ^(a) testimonie of God.

(a) That is, the Gospell, whereby God both manifest hym selfe to the worlde, & wherof God is the author and wisdome.

- 2 For I esteemed not to knowe any thyng among you saue Iesus Christe, and hym crucified.
- 3 And I was among you in weaknesse, and in feare, and in much trembling.
- 4 And my wordes and my preaching was not with entyng wordes of mans wisdom, but in shewing of the spirite, and of power:
- 5 That your fayth shoulde not stande in the wisdom of men, but in the power of God.
- 26 And we speake wisdom among the that are perfit: not the wisdom of this worlde, neither of the princes of this worlde, which come to naught.
- 7 But we speake the wisdom of God in a misterie [even] the hyd [wisdom] which God ordeyned before the worlde, vnto our glorie.
- Alex. xiii. d. 8 which none of the princes of this worlde

knele: For had they knowen it, they woulde not haue crucified the Lorde of glorie.

- 9 But as it is written: *The eye hath not seene, & the eare hath not heard, neither haue entred into the heart of man, the thynges which God hath prepared for them that loue hym.
- 10 But God hath reuealed the vnto vs by his spirite: For the spirite searcheth all thynges, yea the deepe thynges of God.
- 11 For what man knoweth the thynges of a man, saue the ^(b) spirite of man which is in hym: Euen so, the thynges of God, knoweth no man, but the spirite of God.
- 12 And we haue reuealed, not the spirite of the worlde, but the spirite which is of God, that we myght know the thynges that are geuen to vs of God.
- 13 which thynges also we speake, not in the wordes which mans wisdom teacheth, but which the holy ghost teacheth, comparayng spirituall thynges with spirituall thynges.
- 14 But the naturall man perceaueth not the thynges of the spirite of God, for they are foolishnesse vnto hym: Neither can

Esa. li.

Rom.

(b) of
spirite,
which
is in
us

D

can

can he knowe [them] because they are spiritually discerned.

- 15 But he that is spirituall, discerneth all thynges, yet he hym selfe is iudged of

¶ The .iiij. Chapter.

3 Paul rebuketh the sectes and auctours therof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christe is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faythfull.

AND I coulde not speake but to you brethren, as vnto spirituall, but as vnto carnall [eu] as vnto ^(a) babes in Christe.

2 I gaue you mylke to drynke, and not meate: For ye then were not stronge, neither are ye as yet.

3 For ye are carnal. Seing then, there is among you enuying, & stryfe, and sectes, are ye not carnall, and walke as men:

4 For whyle one sayth, I am of Paul, and another, I am of Apollo, are ye not carnall:

5 What is Paul: what is Apollo: Only ministers are they by whom ye beleued, euen as the Lorde gaue to euery man.

6 I haue planted, Apollo watered: but God gaue the encrease.

7 So then, neither is he that planteth any thyng, neither he that watreth: but God that geueth the encrease.

8 He that planteth, & he that watreth, are one, and euery man shal receaue his rewarde accordyng to his labour.

9 For we together are Gods labourers, ye are Gods husbandrie [ye are] * Gods buyldyng.

10 Accordyng to the grace of God geuen vnto me, as a wise maister builder haue I layde the foundation, and another buyldeth thereon. But let euery man ^(b) take heede howe he buyldeth vpon.

11 For other foundation can no man lay, then that that is layde, * which is Iesus Christe.

12 If any man buylde on this foundati-

no man.

- 16 * For who hath knowen the mynde of the Lorde, that he myght instruct hym: But we haue the ^(c) mynde of Christe.

^(c) That is, Christes spirituall.

on, golde, syluer, pretious stones; tymber, haye [or] stubble:

- 13 Euery mans worke shal appeare. The day shal declare it, because it shalbe reuealed by the fire: And the fire shal trie euery mans worke what it is.

14 If any mans worke that he hath built vpon abyde, he shal receaue a rewarde.

15 If any mans worke burne, he shal suffer losse, but he shalbe safe hym selfe: neuertheles, yet as it were through fire.

16 * Knowe ye not that ye are the temple of God, and that the spirite of God dwelleth in you:

^(d) 1. Cor. vii.

17 If any man defyle the temple of God, hym shal God destroy. For the temple of God is holy, which [temple] ye are.

18 Let no man deceaue hym selfe. If any man among you seeme to be wise in this worlde, let hym be a foole, that he may be wise.

19 For the wisdom of this worlde, is foolishnesse with God. For it is writte: * he compasseth the wise in ^(e) their owne craftynesse.

^(e) Job. v. b.

20 And agayne: The Lorde knoweth the thoughtes of the wyse, that they be vayne.

^(f) wher they are entangled in the same snares whiche they layde for others.

21 Therefore, let no man reioyce in ^(g) men: For all thynges are yours:

^(g) But in God, who worketh by his multitude to his owne glorie, and the comfort of his Church.

22 Whether it be Paul, or Apollo, or Cephas, either the worlde, either lyfe, or death, whether they be present thynges, or thynges to come, all are yours:

23 And ye are Chyistes, and Chaste ^(h) Gods.

¶ The .iiij. Chapter.

1 After that he had described the office of a true apostle, 3 seying they dyd not acknowledge hym such one. 4 he appealeth to gods iudgement, 7 beatyng downe their glorie, which hyndered them to payse that which they dysprayed in hym. 15 He sheweth what he requiereth on their part, and what they ought to loke for of hym at his returne.

LET A man so esteeme of vs, as the ministers of Christe, and disposers of the * secretes of God. Furthermore, it is required of the disposers that a man be founde

faythfull.

- 3 With me it is but a very small thyng that I shoulde be iudged of you, either of mans iudgement: No, I iudge not ^(a) mine owne selfe.

^(a) whether I haue great offices here, or not.

4 For I knowe nothing by my selfe, yet am I not thereby iustificed: but he that

¶ iiij iudgeth

The first Epistle

iudgeth me is the Lorde.

5 Therefore iudge nothyng before the tyme, vntyll the Lorde come, who wyl lyghten thynges that are hyd in darke- nesse, & open the counsels of the heartes, and then shall euery man haue prayse of God.

6 And these thynges brethren, I haue figuratiuely applied vnto my selfe, and to Apollos, for your sakes, that ye might learne by vs, that no man conceaue in mynde aboue that whiche is written, that one shew not agaynst another for any mans cause.

7 For who ^(b) seperateth thee: And what hast thou, that thou hast not receaued: If thou haue receaued it, why reioycest thou, as though thou haddest not recea- ned it:

8 Nowe ye are full, nowe ye are made ryche, ye raigne as kynges without vs, and I woulde to God ye dyd raigne, that we also myght raigne with you.

9 For me thynketh, that God hath set foorth vs, whiche are the last apostles, as it were men appoynted to death. For we are made a gasping stocke vnto the worlde, and to the angels, and to men.

10 We ^(a) are ^(c) foolles for Christes sake, but ye ^(a) are wylle in Christe. We ^(a) are weake, but ye ^(a) are stronge. We ^(a) are honorable, but we ^(a) are despised.

11 Euen vnto this ^(c) time we both hunger and thirste, and are naked, and are buf-

feted, and haue no certaine dwelling place,

12 And labour, ^(b) working with our owne handes. We are reuyled, and we blesse. We are persecuted, and suffer it.

13 We are euill spoken of, and we praye: We are made as the fylthynesse of the worlde, the offscowryng of all thynges vnto this day.

14 I write not these thynges to shame you, but as my beloued sonnes I warne you.

15 For though ye haue ten thousande in- structours in Christ, yet haue ye not ma- ny fathers: For in Christe Iesu I haue begotten you through the Gospell.

16 Wherefore, I desire you, be ye folow- ers of me.

17 For this cause haue I sent vnto you Timotheus, whiche is my beloued sonne, & saythfull in the Lorde, which shall put you in remembraunce of my wayes which be in Christe, as I teache euery where in all Churches.

18 Some swel as though I would come no more at you:

19 But I wyl come to you shortly, ^(b) if the Lorde wyl, & wyl knowe, not the wor- des of the which swel, but the power.

20 For the kyngdome of God is not in worde, but in ^(b) power.

21 What wyl ye: Shal I come vnto you with a rodde, or in loue and in the spirite of mekenesse:

The .v. Chapter.

He reproveth Charpely their negligence in punysshing him that had committed incest, & wyl- lyng them to excommunicate hym, & to imbrace puritie, & and flee wickednesse.

1 **H**ere goeth a common saying that there is for- nication among you, & such fornication as is not named among the ^(c) gentiles: that one shoulde haue his fa- thers wyfe.

2 And ye swel, and haue not rather so- rowed, that he that hath so done this deede, myght be put from among you.

3 For I verily, as absent in body, but present in spirite, haue determined alre- dle, as though I were present, concer- nyng hym that hath done this deede.

4 In the name of our Lorde Iesus Christe, when ye are gathered together

and my spirite, with the power of the Lorde Iesus Christe,

5 ^(b) To deliuer suche a one vnto Satan ^(b) for the destruction of the fleshe, that the spirite may be saued in the daye of the Lorde Iesus.

6 Your reioyng is not ^(b) good. Knowe ye not, that a litle leauen leaueneth the whole lump:

7 ^(b) Purge out therfore the olde leauen, that ye maye benewte doue, as ye are ^(b) vnleauened bread: For Christe our pas- ouer is offered by for vs.

8 Therefore let vs kepe holy day, not with old leauen, neither with the leauen of malicioussnes and wickednesse, but with the vnleauened bread of purenesse and

(b) To say, I do other me, & preferreth thee.

Psa. lxxiii. d. Rom. viii. f.

(c) By this better know- ing, in ab- sence of hym selfe, and exal- ting the Co- rinthians, he awaketh them ashamed of their wante glorie.

(d) Of, hour.

Ad. xx. 3 i. Thes. i. c. ii. Thes. i. d

Act. xviii. c. Heb. vi. a

(b) Of the holy ghost.

Math. i. d

(b) If you suffer such malici- ous vices as purgation.

Leu. xviii. d

(a) who would thynke that you would suf- fer such wicked- ness, which is most barbarous na- tions abhorre to speake of.

and trueth. 

9 I wrote vnto you in an epistle, that ye should not companie with fornicatours:

10 And I meant not at all with the fornicatours of this worlde, or with the couetous, or extortioners, or with idolaters: for then must ye needes haue gone out of the worlde.

11 But now I haue written vnto you, that ye companie not together, if any

that is called a brother be a fornicatour, or couetous, or a worshipping of idols, or a rayler, or a drunkarde, or an extortioner: with him that is such (see that ye cate not.

12 For what haue I to do to iudge them that are without: Do ye not iudge them that are within: Them that are without God iudgeth. But away from among you that wicked person.

Dent. xiii. b

The .vi. Chapter.

1 He rebuketh them for goyng to lawe together before the heathen. 7 Christians ought rather to suffer. 12 He reproveth the abusing of christian libertie, 15 and sheweth that we ought to serue God purely, both in body and in soule.

A 1



Are any of you, hauing businesse with another, be iudged vnder the bntist, and not rather vnder y^e saintes:

2

*Do ye not knowe that the saintes shall iudge the worlde: If the worlde shalbe iudged by you, are ye vnworthy to iudge the smallest matters:

3

Knowe ye not howe that we shal iudge the angels: howe much more thinges that pertaine to this lyfe:

4

If then ye haue iudgement of thinges pertainyng to this lyfe, set by them to iudge whiche are least esteemed in the Church.

5

I speake it to your shame: Is it so that there is not a wyse man among you: no not one that can iudge betwene brother and brother:

6

But one brother goeth to law with another, and that vnder the vnbeleuers:

7

Nowe therefore there is vnto you a fault among you, because ye go to lawe one with another: why rather suffer ye not wrong: why rather suffer ye not harme:

8

Nay, ye your selues do wrong, and do harme, and that to your brethren.

9

Knowe ye not that the vnrightheous shall not inherite the kingdome of God: Be not deceaued: neither fornicatours, nor idolatours, nor adulterers, nor weaklinges, nor abusers of them selues with mankind,

10

Nor theenes, nor couetous, nor drunkardes, nor cursed speakers, nor pylers, shall inherite the kingdome of

God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirite of our God.

12 All thinges are lawfull vnto me, but *al thinges are not profitable: All thinges are lawfull vnto me, but I will not be brought vnder the power of any.

13 Meates [are ordeyned] for the belly, and the belly for meates: but God shall destroy both it, and them. Nowe the body [is] not for fornication: but for the Lorde, and the Lorde for the body.

14 And God both hath rayled by the Lorde, and also shall rayle by his power.

15 *Knowe ye not that your bodies are the members of Christ: Shall I then take the members of Christ, and make them the members of an harlot: God forbid.

16 Knowe ye not, that he whiche coupleth himselfe with an harlot, is one body: *For two (sayth he) shalbe one fleshe.

17 But he that is ioyned vnto the Lord is one spirite.

18 Flee fornication. Every synne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 Knowe ye not that your body is the temple of the holy ghost [whiche is] in you, whom ye haue of God, and ye are not your owne:

20 For ye are dearely bought: therefore glorifie God in your body and in your spirite, which are Gods.

Eccl. 37. d. i. Cor. x. c.

(b) For we are subject to those thinges which we can not want.

(c) They abused meates, both in that they offered other thereto, & also polluted the same with vncleane life.

1. Cor. iii. c.

Gen. ii. d. Math. xix. Mark. x. a. Eph. v. g.

The first Epistle

The. vii. Chapter.

1 The apostle answereth to certayne questions which the Corinthians desired to know,
2 as of single lpe, 3 of the ductie of mariage, 11 of discordes and discention in mariage
13 of mariage betwene the saythfull and brisaythfull, 18 of vncircumcising the circumci-
led, 21 of seruitude, 25 of virginite, 39 and seconde mariage.

- A** 1 **N**owe as concernyng the thinges wherof ye wrote vnto me, ^(a)it is good for a man not to touche a woman.
- 2 Neuerthelesse, to auoyde fornication, let euery man haue his owne wyfe, and let euery woman haue her owne husband.
- 3 Let the husbände geue vnto the wyfe due beneuolence: Lyke wyfe also the wyfe vnto the husbände.
- 4 The wyfe hath not the power of her owne body, but the husbände: And like wyfe also the husbände hath not the power of his owne body, but the wife.
- 5 ^{Tob. vi. d. Joel. ii. d.} *Descande you not the one the other, except it be with both your consentes for a time, that ye may geue your selues to fasting and prayer: and afterward come together againe, that Satan tempt you not for your incontinencie.
- 6 This I say of fauour, & ^(b)not of commaundement.
- 7 For I woulde that all men were as I my selfe ^[am:] but euery man hath his proper gift of God, one after this maner, another after that.
- 8 I say therefore vnto them that be vnmarried and wyddowes, it is good for them if they abyde euen as I.
- 9 But ^{i. Tim. v. c.} if they can not abstayne, let them marrie: For it is better to marrie then to burne.
- 10 Vnto the married commaunde, not I, but the Lord, *Let not the wyfe depart from the husbände:
- 11 But and if she depart, let her remayne vnmarried, or be reconciled vnto her husbände ^[again:] And let not the husbände put away his wyfe.
- 12 But to the remanent speake I, not the Lord: If any brother haue a wife that beleueth not, if she be content to dwell with him, let him not put her away.
- 13 And the woman which hath to her husbände an infidell, and he consent to dwell with her, let her not put him away.
- 14 For the vnbelyuynge husbände is sanctified by the wyfe, and the vnbelyuynge

wyfe is sanctified by the husbände: els were your children vncleane, but nowe are they ^(c)holy.

15 But if the vnbelyuynge depart, let hym depart: A brother or a sister is not in subiection in such thinges: But God hath called vs in peace.

16 For howe knowest thou O woman, whether thou shalt saue thy husbände: or how knowest thou O man, whether thou shalt saue thy wyfe?

17 But as God hath distributed to euery man, ^{Eph. iii. a.} as the Lord hath called euery one, so let hym walke, and so ordeyne I in all Churches.

18 Is any man called beyng circumcised: let him not adde vncircumcision: Is any called vncircumcised: let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commaundementes of God.

20 Let euery man abyde in the same calling, wherein he was called.

21 ^{i. Tim. vi. a.} Art thou called a seruaunt: care not for it: Neuerthelesse, if thou mayest be free, vse it rather.

22 For he that is called in the Lord ^[being] a seruaunt, is the Lordes free man: Lyke wyfe also he that is called ^[being] free is Christes seruaunt.

23 We are dearly bought, be not ye the seruantes of men.

24 Brethren, let euery man wherein he is called, therein abyde with ^(d)God.

25 Nowe concerning virgins I haue no commaundement of the Lord: yet geue I counsell, as one that hath obtayned mercy in the Lord to be saythfull.

26 I suppose therfore that it is good for the present necessitie: for ^[I say] it is good for a man so to be.

27 Art thou bounde vnto a wife: seke not to be loosed: Art thou loosed from a wyfe: seke not a wyfe.

28 But and if thou marrie a wyfe, thou sinnest not, and if a virgin marrie, she hath not sinned: Neuerthelesse, such shall haue trouble in their fleshe, but I beare with you.

(a) Or, expedient, because marriage, though things corrupted, and not by gods institution, bringeth care and troubles.

Tob. vi. d. Joel. ii. d.

(b) He seemeth that he commaundeth not precisely all men to marrie, but that God hath graunted this remedie vnto them which can not live chaste.

i. Tim. v. c.

Mat. v. c. and xix. a.

(c) They that are borne of either of the parties faithfull, are also counted members of Christs church, because of the promise.

Eph. iii. a.

i. Tim. vi. a.

(d) Or, since we are in the presence of God.

Gal. x. a.
Pet. iii. b.

29 But this say I brethren, * the tyme is short: It remaineth, that they which haue wyues, be as though they had none:

30 And they that wepe, as though they wept not: & they that reioyce, as though they reioyced not: and they that bye, as though they possessed not:

Esai. l. b.

31 And they that vse this worlde, as though they vsed it not: For * the fashion of this worlde goeth away.

John. ii. c.
Mat. vi. d.
Luk. vi. e.

32 * I woulde haue you without care: He that is vnmarrýed, careth for the thinges that belong to the Lorde, how he may please the Lorde:

33 But he that hath maryed a wyfe, careth for the thinges that are of the worlde, how he may please his wyfe.

34 There is difference betwene a virgin and a wyfe: The vnmarrýed woman careth for the thinges that are of the Lorde, that she may be holy both in body and in spirite: [Againe] she that is maryed careth for the thinges that pertain to the worlde, how she may please her husbände.

35 This speake I for your profite, not

to tangle you in a snare: but that ye may folowe that which is honest and comely, and that ye may cleaue fast vnto the Lorde without separation.

36 But if any man thinke that it is vncomeely for his virgin if she passe the tyme of marriage, and neede so require, let him do what he wyll, he sinneth not: let them be maryed.

(c) That is, that she should mary to auoide fornication.

37 Nevertheless, he that purposeth surely in his heart hauing no neede, but hath power ouer his owne wyll, and hath so decreed in his heart that he wyll kepe his virgin, doth well.

38 So then he that ioyneth his virgin in maryage, doth well: but he that ioyneth not [his virgin] in maryage, doth better.

39 * The wyfe is bounde to the lawe as long as her husbände lyueth: but if her husbände be dead, she is at libertie to marry with whom she wil, onely in the Lorde.

Rom. vii. a.
(d) Or, by the lawe of maryage.

40 But she is happier if she so abide, after my iudgement: And I thinke verily that I haue the spirite of God.

¶ The viij. Chapter.

He rebuketh them that vse their libertie to the schaunder of other, in going to the idolatrous sacrifices. And sheweth how men ought to behaue them toward such as be weake.

2

Act. v. c.



As touching thinges offered vnto idols, we are sure & we all haue knowledge. Knowledge maketh a man well: but loue edifieth.

If any man thynke that he knoweth any thing, he knoweth nothing yet as he ought to know.

Cor. iij. b.

3 But if any man loue God, the same is knowne of him.

i. Cor. x. c.

4 As concerning the eating of those thinges that are offered vnto idols, we are sure that * an idoll is nothing in the worlde, and that there is none other God but one.

5 And though there be that are called gods, whether in heauen or in earth, (as there be gods many, and lordes many:)

(a) which be-
lieue in
the
idols, yet
are
enriched
therein,
and
therefore
are
stronger.

6 Yet vnto vs is there but one God, [which is] the father, of whom are all thinges, and we in him, and one Lorde Iesus Christe, by whom are all thinges, and we by him.

7 But euery man hath not knowledge:

* For some hauing conscience of the idoll vntill this houre, eate as a thing offered vnto idols, and so their conscience being weake, is defiled.

i. Cor. viii. g.

8 But meate maketh vs not acceptable to God: For neither if we eate, haue we the more, neither if we eate not, haue we the lesse.

9 But take heede lest by any meanes this libertie of yours be an occasion of falling, to them that are weake.

10 For if any man see thee which hast knowledge, sit at meate in the idolls temple: shal not the conscience of him which is weake, be boldened to eate those thinges which are offered to idols,

(b) By thynke example, with out any ground of doctrine.

11 And through thy knowledge shal the weake brother perishe, for whom Christe dyed:

(c) which eateth against his conscience.

12 When ye sinne so against the brethren, and wounde their weake conscience, ye sinne against Christe.

13 Wherefore, * if meate offend my brother, I wyll eate no flesh whye the worlde standeth, lest I shoulde offende my brother.

Rom. i. d.

¶ The

The first Epistle

The .ix. Chapter.

1 He exhorteth them by his example to vse their libertie to the edification of other.
24 to run on footstap in the course that they haue begun.

Act. xii.

A



Am I not an Apostle:
am I not free: * haue
I not seene Iesus
Christe our Lord: Are
ye not my worke in the
Lorde:

2

If I be not an Apo-
stle vnto other, yet doubtlesse am I vn-
to you: For the ^(c)seale of myne Apostle-
ship are ye in the Lorde.

3

Myne aunswere to them that aske me,
is this,

4

Haue we not power to eate and to
drinke:

5

Haue we not power to leade about a
^(b)sister a woman as well as other A-
postles, and as the brethren of the Lord,
and Cephas:

6

Either only I and Barnabas haue not
power this to do:

7

Who goeth a warfare any time at his
owne cost: who planteth a vineyarde,
and eateth not of the fruite thereof: Who
feedeth a flocke, and eateth not of
the milke of the flocke:

8

Say I these thinges after the maner of
men: or saith not the law the same also:

9

For it is written in the law of Moyses:
* Thou shalt not moosell the mouth of
the Oxe that treadeth out the corne.
Doth God take care for Oxen:

10

Either sayth he it not altogether for
our sakes: For our sakes no doubt this
is written, that he which eareth, should
eare in hope: & that he which tresseth
in hope, should be partaker of his hope.

11

* If we haue sown vnto you spirituall
thinges, is it a great thing if we reape
your carnall thinges:

12

If others be partakers of [this] power
[wherefore are] not we rather: Neuerthe-
lesse, * we haue not bled this power: but
suffer all thinges, lest we shoulde hinder
the Gospel of Christ.

13

Do ye not knowe that they which mi-
nister about holy thynges, eate of the
thinges of the temple: And they whiche
waye at the autler, are partakers with
the autler:

14

Euen so hath the Lord ordayned, * that
they which preache the Gospel, shoulde
lyue of the Gospel.

15

* But I haue vled none of these

thinges. Neuerthelesse, I wrote not
these thinges, that it shoulde be so done
vnto me: For it were better for me to
die, then that any man should make my
relopyng dayne.

16

For if I preache the Gospel, I haue
nothyng to reloyce of: for necessitie is
layde vpon me. But wo is vnto me if
I preache not the Gospel.

17

For if I do it with a good wil, I haue
a rewarde: but if [I do it] against my wil,
the ^(c)dispensatio is committed vnto me.

18

What is my rewarde then: Verily that
when I preache the Gospel, I make
the Gospel of Christ free, that I misuse
not myne authoritie in the Gospel.

19

For though I be free from all men, yet
haue I made my selfe seruaunt vnto all
men, that I might win the mo.

20

* Vnto the Iewes, I become as a
Iewe, that I might win the Iewes:
To them that are vnder the lawe, [I be-
come] as [though I were] vnder the lawe,
that I might win them that are vnder
the lawe:

21

To them that are without lawe, [be-
come] I as [though I were] without lawe,
[when I was not without lawe as par-
teynng to the lawe of God, but in the
lawe of Christ] to winne them that are
without lawe.

22

To the weake became I as weake,
that I might winne the weake. I am
made * all thinges to all men, that I
might at the least way saue some.

23

And this I do for the Gospels sake,
that I might haue my part therof.

24

Perceauye ye not [howe] that they
which run in a race, run all, but one re-
ceaueth the rewarde: So run that ye
may obtayne.

25

Every man that prouetly maisteries,
abstayneth from all thynges, and they
[do it] to obtayne a crowne that shall pe-
rishe: but we to obtayne an * euerlasting
crowne.

26

I therfore so run, not as at an vncer-
tayne thing: So fight I, not as one that
beateth the ayre.

27

But I tame my ^(b)body, and byng it
into subiectiō, lest by any meanes, that
when I haue preached to other, I my
selfe shoulde be a castaway. A

The

(a) I neede no
further decia-
ration, but the
workes that
I haue
brought in
among you.

(b) As a sister
a wife. Whence
Dono's b. c. r.
none other
word to ex-
presse a
wife then
γυνα. vally,
what necessity
it to adde a
woman where
was promised
a sister: wher-
ore I thinke
saphy he re-
inght to be
translated a
wife. Specially
because it is
expresse in
his singular
number

γυναῖκα,
The olde
translation
quered, trans-
lating the
οὐδενος, say-
ing: Mulierem
vorem,
where the
old old write
en copias
οὐδενος
vult vorem
vorem,
is all the
Scyth copias
οὐδενος
vorem.
Jeu. xxv. b.
Timo. v. c.
Roma xv. f.
Gal. vi. b.

Act. xx. g.

Mat. x. b.

Actes. xx. g.

(c) The
Grecke word
δὲνικονομία
signifieth a
guidance,
bestowing, or
distribution of
thinges, as it
were to the
profite of ou
householde.

Act. xvi. a.
Gal. ii. a.

i. Cor. x. g.

2. Tim. 4. b.
i. Pet. v. b.

(d) As he
shoulde be re-
proued of men
whom they
shoulde see him
do contrarie,
or contempe
that thing
which he
taught others
to do.

¶ The.x.Chapter.

He seareth them with the examples of the Jewes, that they put not their trust carnally in the graces of God: 14 Exhortyng them to flee all idolatrie, 23 and offence of their neighbour.

21



Behold, I woulde not that ye shoulde be ignorant, howe that all our fathers were vnder the cloude, and all passed through the sea,

And were all baptized vnto Moyles * in the cloude, & * in the sea:

And dyd * all eate of one ^(c) spirituall meate,

And * dyd all drynke ^(c) of one maner of spirituall drynke. (And they dranke of that spirituall rocke that folowed them, * which rocke was ^(c) Christe.)

But in many of them had God no delite: For * they were ouerthrowen in the wilderness.

These verily are ensamples to vs, to thintent that we shoulde not lust after euill thynges, as they also lusted.

Neither be ye idolatours, as [were] some of them, as it is written: * The people sate downe to eate and drynke, and rose vp to play.

Neither let vs commit fornication, as some of them committed ^(c) fornication, and fell in one daye * thzee and thirtie thousande.

Neither let vs tempt Christe, as some of them tempted, and were destroyed of * serpentis.

Neither murmure ye, as some of the also murmured, and were destroyed of the destroyer.

All these thynges happened vnto them for ensamples: but they are written to put ^(c) vs in remembraunce, whom the endes of the worlde are come vpon.

Wherefore, let hym that thynketh he standeth, take heede lest he fall.

There hath no temptation taken you, but such as foloweth the nature of man: But * God is saythfull, * which shall not suffer you to be tempted aboue your strength: but shall with the temptation make alway that ye maye be able to beare it.

Wherefore my deare beloned, flee from idolatrie.

I speake as vnto them which haue discretion, iudge ye what I say.

The cuppe of blessing which we D blesse, is it not ^(c) partakyng of the blood of Christe: The bread which we breake, is it not the partakyng of the body of Christe:

For we that are many, are one bread and one body, in as much as we all are partakers of one bread.

Beholde Israel after the fleshe. Are not they which eate of the sacrifices, partakers of the auter:

What say I then: * that the idol is any ^(c) thyng: Or that it which is offered to idols is any thyng:

[Say] but [this I saye] that the thynges which the gentiles offer, they offer to deuyls, & not to God. And I woulde not that ye shoulde haue ^(c) fellowshipe with the deuils.

We can not drynke ^(c) y cup of the Lorde, and the cup of deuils. We can not be partakers of the Lordes table, and of the table of deuyls.

Either do we prouoke the Lorde to anger: Are we stronger then he:

All thynges are lawfull for me, * but ^(c) all thynges are not expedient: All thynges are lawfull for me, but all thynges edifie not.

* Let no man seeke his owne: but ^(c) euery man anothers wealth.

Whatsoever is solde in the ^(c) market, that eate, and aske no question for conscience sake.

For * the earth is the Lordes, and all that therein is.

If any of them which beleue not, byd you [to a feast] and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake.

But yf any man say vnto you, this is ^(c) offered vnto idols, eate not [of it] for his sake that sheweth it, and for conscience sake. The earth is the Lordes and all that therein is.

Conscience I say, not thynce, * but of ^(c) the other. For why is my ^(c) libertie, indged of another mans conscience:

For, * if I take my part with thankes, why am I euill spoken of, for that wherefore I geue thankes:

* whether therfore ye eate or drynke, Coloss. iii. c.

The first Epistle

- 32 ³² See that ye geue none offence, neither to the Iewes, nor yet to the Grecians, neither to the Church of God.
- 33 ³³ Euen as * I please all men in all thynges, not seeking myne owne profite, but [the profite] of many, that they might be sau'd.

§ The.xj. Chapter.

¹ He rebuketh the abuses which were crept into their Church. ⁴ As touchyng prayer, prophesying, ¹⁸ and ministring the Lordes supper. ²³ bringyng them agayne to the first institution therof.

- ¹ **B**e ye the folowers of me, euen as I am of Christe.
- ² I commende you brethren, that ye remember me in all thynges, and kepe the ordinaunces, as I deliuered them to you.
- ³ But I wyl that ye knowe, that Christ is the head of euery man. And the man is the * womans head: And God is Christes head.
- ⁴ Euery man praying or prophesying, hauyng any thing on his head, shamieth his head.
- ⁵ But euery woman that prayeth or prophesiethe bare headed, dishonesteth her head: For that is euen all one as yf she were shauen.
- ⁶ ^{Deu.xxii.a.} If the woman be not couered, let her also be shorne. * If it be a shame for a woman to be shorne or shauen, let her couer her head.
- ⁷ ^{Gen.i.d.} A man ought not to couer his head, forasmuch as he is the image and gloire of God: But the woman is the gloire of the man:
- ⁸ For * the man is not of the woman: but the woman of the man:
- ⁹ Neither was the man created for the womans sake: but the woman for the mans sake.
- ¹⁰ ^{(a) Some sayyng to couer her head in signe of subiection.} For this cause ought the woman to haue ^(a) pow' on her head, for the Angels sakes.
- ¹¹ Neuerthelesse, neither is the man without the woman, neither is the woman without the man, in the Lorde.
- ¹² For as the woman is of the man, euen so is the man by the woman, but all of God.
- ¹³ Judge in your selues, whether it be comely that a woman pray vnto God bare headed:
- ¹⁴ Doth not nature it selfe teache you, that it is a shame for a man, yf he haue

long heere:

- ¹⁵ But yf a woman haue long heere, it is a praye for her: For her heere is geuen her to couer her withall.
- ¹⁶ If any man lust to strue, we haue no such custome, neither the Churches of God.
- ¹⁷ This I warne you of, and commende not, that ye come together, not after a better maner, but after a worse.
- ¹⁸ For first of all, when ye come together ^D in the Church, I heare that there is dissention among you, and I partly beleue it.
- ¹⁹ For * there must be sectes among you, ^{Mat.xviii.a} that they which are approued ^(b) among ^(b) you, myght be knowen. ^(b)
- ²⁰ When ye come together therfore into one place, you can not eate the Lordes supper:
- ²¹ For euery one preuenteth other, in eatyng his owne supper. And one is hungry, and another is drunken.
- ²² Haue ye not houses to eate & to drynke in: Despise ye the Church of God, and shame them that haue not: what shall I say vnto you, shall I praye you in this, I praye you not.
- ²³ ^(c) That which I deliuered vnto you, ^(c) I receaued of the Lorde. For the Lord Iesus, the same nyght in the which he was betrayed, toke bread:
- ²⁴ And when he had given thanks, he brake it, and sayde: * Take ye [and] eate, ^{Math.xv.c.} this is my body which is broke for you: ^{Mar.xiii.b} ^(d) This do ye in the remembraunce of me. ^(d) ^{Luk.xviii.b}
- ²⁵ After the same maner also [he toke] the cup, when he had supped, sayyng: This cup is the newe testament in my blood: This do as oft as ye drynke it, in remembraunce of me.
- ²⁶ For as often as ye shal eate this bread, and drynke this cup, * ye shall shewe ^(e) the Lordes death * yll he come. ^(e) ^{i Peter.ii.b}
- ²⁷ Wherefore, whosoener shall eate this bread, and drynke this cup of the Lorde ^(f) vnto thyng,

(b) By per-
ceiving the
one and pure
the of f. some.
u. Cor. xii. b.
Ede. 25. c.

(b) unworthily, shalbe guilty of the body
and blood of the Lorde.

28 *But let a man examine hym selfe, and
so let hym eate of this bread, and drinke
of this cuppe:

29 For he that eateth and drynketh un-
worthily, eateth and drynketh (c) his
owne damnation, [because] he maketh
no difference of the Lordes body.

30 For this cause many are weake and
sicke among you, and many slepe.

(c) But as
though these
were miller
of the Lorde
body & blood,
were common
to all. So
without res-
pect he
commeth un-
worthily.

31 For yf we woulde iudge our selues,
we shoulde not be iudged.

32 But when we are iudged, we are
chastened of the Lorde, that we shoulde
not be damned with the * worlde.

i. Iebn. i. c.

33 Wherefore my brethren, when ye come
together to eate, tary one for another.

34 If any man hunger, let hym eate at
home, that ye come not together unto
condemnation. Other thynges
wyl I set in order when I come.

¶ The. xij. Chapter.

1 The diuersitie of the giftes of the holy ghost, ought to be used to the edifying of Christs
Church, 12 as the members of mans body serue to the use one of another.

1 **C**oncerning spirituall
giftes, brethren, I
woulde not haue you
ignorant.

2 Ye knowe ye were
gentiles, and caried a-
way vnto dumb idols,
as ye were (c) led.

3 Wherefore I declare vnto you, that no
man speaking by the spirite of God, de-
fieth Iesus. Also no man can say that
Iesus is y Lord, but by the holy ghost.

4 There are diuersities of giftes, but
the spirite [is] one.

5 And there are differences of admini-
strations, but the Lorde [is] one.

6 And there are diuers manners of ope-
rations, but God is one, which worketh
all in all.

7 The manifestation of the spirite, is
geuen to euery man, to profite withall.

8 For to one is geuen by the spirite, the
worde of wisdom, to another the word
of knowledge, by the same spirite:

9 To another [is] geuen] sayth, by the
same spirite: to another the giftes of
healyng by the same spirite:

10 To another, power to do miracles,
to another, (c) prophesie, to another
*[iudgement] to discern spirites, to ano-
ther, diuers kyndes of tongues, to
another, the interpretation of tongues.

11 But these all worketh euen one and
the selfe same spirite, deuidyng to euery
man a seuerall gyft, as he wyl.

12 *For as the body is one, & hath many
members, and all the members of one
body, though they be many, [yet] are
[but] one body: euen so is Christe.

13 For by one spirite, are we all baptized

into one body, whether [we be] Iewes
or gentiles, whether [we be] boude or
free: and haue * all drinke of one spirite.

14 For the body is not one member, but
many.

15 If the foote woulde say, because I am
not the hande, I am not of the body: is
it therfore not of the body?

16 And yf the eare woulde say, because I
am not the eye, I am not of the body:
is it therfore not of the body?

17 If all the body [were] an eye, where
were then the hearyng? If all [were]
hearyng, where were the smelllyng?

18 But nowe hath God set y members,
euery one seuerally in the body, as it
hath pleased hym.

19 For yf they were all one member,
where were the body?

20 Nowe are there many members, yet
but one body.

21 And the eye can not say vnto y hande,
I haue no neede of thee: Nor, the head
agayne to the feete, I haue no neede of
you.

22 Yea, rather a great deale, those mem-
bers of the body which seeme to be more
(c) feeble, are necessary:

(c) whose use
seemeth to be
more vile.

23 And vpon those members of the body
which we thynke least honest, put we
more (c) honestie on. And our vncome-
partes, haue more comelynesse on.

(c) we are
more carefull
to cover them

24 For our comely members neede it not:
But God hath tempered the body toge-
ther, and hath geuen the more honour
to that [part] which lacked:

25 Lest there shoulde be any stryfe in the
body: but that the members shoulde
haue the same care one for another.

26 And yf one member suffer, all suffer
with

(b) By ha-
ving the
Mark. ix. f.

Rom. xii. a.

1 pte. iiii. b.

(b) Speaking
of the
of Gods
nature.
1 John. iii. b.

1 Rom. xii. a.
1 pte. iiii. b.

The first Epistle

- With it. If one member be had in honour, all the members reioyce With it.
- 27 We are the body of Christe, and members one of another.
- 28 And God hath ordayned some in the Church, first * Apostles, secondarily, prophetes, thirde teachers, then them that do miracles: after that, the giftes of healyng, helpers, gouernours, diuers

Math. x. a.
Luk. xi. a.
Eph. iiii. c.

- sire of tongues.
- 29 Are all, Apostles: are all, prophetes: are all, teachers:
- 30 Are all, doers of miracles: haue all the giftes of healyng: Do all speake With tongues: Do all interpret:
- 31 Couet after the best giftes: And yet shew I vnto you a more excellent way.

The. xiiij. Chapter.

Because loue is the fountayne and rule of edifying the Church, he setteth forth the nature, office, and prayse thereof.

- A**lthough I speake With the tongues of men and of ^(a) Angels, and haue not loue, I am [as] foundyng brasse, or [as] a tinklyng Cimball:
- 2 And though I coude prophesie, and vnderstoode all secretes, and all knowledge: Yea, & if I had all fayth, * so that I coude moue mountaynes out of their places, and haue not loue, I were nothyng.
- 3 And though I bestowe all my goodes to feede the poore, and though I geue my body that I burned, and haue not loue, it profiteth me nothyng.
- 4 Loue suffreth long, and is curteous: Loue enuieth not, loue doth not forwardely, swelleth not,
- 5 Dealeth not dishonestly, * seeketh not her owne, is not prouoked to anger, thyngketh none euyl,
- 6 Reioyeth not in iniquitie: but reioy-

(a) If the Angels had tongues, and I had the bfe thereof, and did not bestowe the to profite my negli- bone, it were rather but vaine babbling.

i Cor. x. e.
Philip. ii. a.

- ceth in the trueth:
- 7 Suffreth all thynges, belueth all thynges, hopeth all thynges, endureth all thynges.
- 8 Though I prophesyinges sayle, other tongues cease, or knowledge vanishe away, [yet] loue falleth neuer away.
- 9 For our knowledge is vnperfect, & our prophesying is vnperfect:
- 10 But when that which is perfect, is come, then that which is vnperfect shal be done away.
- 11 When I was a chyld, I spake as a chyld, I vnderstode as a chyld, I imagined as a chyld: But as soone as I was a man, I put away chyldishnesse.
- 12 Nowe we see in a ^(b) glasse, euen in a darke speaking: but then [shall we see] face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am known.
- 13 Nowe abydeyth fayth, hope, and loue, these thre, but the chiefe of these is loue.

(b) The mirror of God.

The. xiiij. Chapter.

He exhorteth to loue, commendeth the gift of tongues, and other spirituall giftes, But chiefly prophesying. 34 He commaundeth women to kepe silence in the Church. 40 And sheweth what good order ought to be obserued in the Church.

- A**lwe after loue, and couet spirituall [giftes] but most chiefely that ye may prophesie.
- 2 For he that speaketh With the tongue, speaketh not vnto men, but vnto God: For no man ^(a) heareth [hym]. Howbeit, in the spirite he speaketh misteries.
- 3 But he that prophesieth, speaketh vnto men to their edifying, to their exhortation, and to their comfort.
- 4 He that speaketh With the tongue,

(a) Understandeth hym.

- edifieth hym selfe: * he that prophesieth, edifieth the Church.
- 5 I woulde yve al spake With * tongues, but rather that ye prophesied: For greater is he that prophesieth, then he that speaketh With tongues, except he expounde it, that the Church may haue edifying.
- 6 Nowe brethren, yf I come vnto you speaking With tongues, what shall I profite you, except I speake to you either by reuelation, or by knowledge, or by prophesying, or by doctrine:
- 7 Dozenner, thynges without lyfe ge-

Rom. xii. b. Num. xi. g.

* Tongue, in this place and such lyke, signifieth not a instrument to speake with: but a practice of some language that the hearer can understand: not, without an interpreter.

15 ning sound, whether ^(it be) a pipe or an harpe, except they make a distinction in the soundes, howe shall it be knowen what is piped or harped:

8 And also yf the trumpe geue an vn-certaine sounde, who shall prepare him selfe to the warre:

9 Euen so lyke wyse, When ye speake with tongues, except ye speake wordes that haue signification, howe shall it be vnderstande what is spoken: For ye shall speake into the ^(v) ayer.

10 <sup>your
shall be
ye shall
tongues
to the
private</sup> There are so many kyndes of voyces, [as it commeth to passe] in the worlde, and none of them are without signification.

11 ^C If I knowe not what the voyce meane-
th, I shall be lyke vnto hym that spea-
keth, an aliaunt: and he that speaketh,
shall be an aliaunt vnto me.

12 Euen so, forasmuch as ye couet spiritu-
all [giftes] seke that ye may excell, vnto
the edifying of the Church.

13 Wherefore, let him that speaketh with
tongue, pray that he may interpret.

14 For yf I pray with tongue, my spirite
prayeth, but my vnderstanding is with-
out fruite.

15 What is it then: I wyll pray with the
spirite, and wyll pray with the vnder-
standing also. I wyll ^(v) syng with the
spirite, and wyll syng with the vnder-
standing also.

<sup>ye
come
vnto
ye</sup>

16 Els, when thou blestest with the spi-
rite, howe shall he that occupieth the
rowme of the vnlearned, say Amen at
thy geuyng of thanks, seying he vnder-
standeth not what thou sayest:

17 Thou verily geuest thanks well: but
the other is not edified.

18 I thanke my God, I speake with
tongues more the ye all.

19 Yet had I rather, in the Church to
speake fve wordes with my vnderstan-
dyng, to the information of other, then
ten thousand wordes with the tongue.

20 Brethren, be not chyldren in wytte:
howbeit, as concerning maliciousnesse,
be chyldren: but in wytte, be perfect.

^{1.c.}

21 In the lawe it is written: * with sun-
dry tongues, and with sundry lyp-
pes, wyll I speake vnto this people, and yet
for all that will they not heare me, sayth
the Lorde.

22 Wherefore, tongues are for a signe, not
to them that beleue, but to them that
beleue not: But prophesying [serueth]
not for them that beleue not, but for

them which beleue.

23 If therfore, when all the Church is
come together in one, & all speake with
tongues, there come in they that are vn-
learned, or they which beleue not: wyll
they not say y ye are out of your wittes:

24 But yf all prophesie, and there come
in one y beleueth not, or one vnlearned: &
he is rebuked of all men, and is iudged
of euery man:

25 And so are the secretes of his heart
made manifest, and so falleth he downe
on his face, and worshippeth God, and
sayth that God is in you of a trouth.

26 Howe is it then brethren: when ye
come together, euery one of you hath a
psalme, hath a doctrine, hath a tongue,
hath a reuelation, hath interpretation.
Let all thynges be done vnto edifying.

27 If any man speake with tongue, let
it be by two, or at the most by thre, and
that by course, and let one interprete.

28 But yf there be no interpreter, let him
kepe silence in the Church, and let him
speake to hym selfe, and to God.

29 Let the prophetes speake two or thre, &
and * let the other iudge.

^{1 John. iii. a.}

30 If any reuelation be made to another
that sitteth by, let y first holde his peace.

31 For ye may all prophesie one by one,
that all may learne, and all may haue
comfort.

32 And the ^(v) spirites of the prophetes, are
subiect to the prophetes.

<sup>(v) That is,
the doctrine y
they do bring,
as beying put
in mynde by
the spirit of
God.
Rom. xv. g.</sup>

33 For God is not [the aucthour] of confu-
sion, * but of peace, as in all Churches
of the saintes.

34 * Let your women kepe silence in the
Churches: For it is not permytted vnto
them to speake, but to be vnder obedi-
ence, as sayth the lawe.

<sup>1 Tim. ii. b.
Gen. iii. c.
1 Cor. xi. a.</sup>

35 If they wyll learne any thyng, let
the aske their husbandes at home: For
it is a shame for women to speake in the
Church.

36 Spryng the worde of God from you:
either came it vnto you only:

37 If any man thynke hym selfe to be a
prophete, either spiritual, let him knowe
that the thinges that I write vnto you,
are y commaundementes of the Lorde.

38 But yf any man be ignoraunt, let hym
be ignoraunt.

39 Wherefore brethren, couet to prophesie,
and forbyd not to speake with tongues.

40 Let all thynges be done honestlie and
in order.

C The

The first Epistle

The .xv. Chapter.

1 The proueth the resurrection of the dead, 2 and first that Christe is risen, 22 then, that we shall rylse, 3: and the maner howe,

A1



Reouer brethzen I declare vnto you, the Gospell Which I preached vnto you, which also ye haue receaued, and wherein ye continue, By the which also ye are sau'd, yf ye kepe in memorie after what maner I preached vnto you, except ye haue beleued in bayne.

2

3 For first of all I deliuered vnto you, that which ^(a) I receaued: howe that *Christe dyed for our sinnes, agreeyng to the scriptures:

4

*And that he was buryed, and that he arose agayne the thirde day, accordyng to the scriptures:

5

And that he was seene of * Cephas, then of the twelue:

6

After that, he was seene of nio then fine hundred brethzen at once: of which, many remaine vnto this day, & some are fallen a slepe.

7

After that, he was seene of James, then of all the Apostles.

8

And last of all he was seene of me, as of one home out of due tyme.

9

For I am the least of the Apostles, which am not worthy to be called an Apostle, because * I persecuted the Church of God.

10

But by the grace of God, I am that I am: And his grace which is in me, was not in bayne: But I laboured more aboundantly then they all, yet not I, but the grace of God which is with me.

11

Therefore, whether it were I or they, so we preache, and so haue ye beleued.

12

* If Christe be preached howe that he rose from the dead: howe say some among you, that there is no resurrection of the dead:

13

If there be no rylsyng agayne of the dead, then is Christe not rylsen agayne.

14

* If Christe be not rylsen agayne, then is our preachyng bayne, and your fayth is also ^(b) bayne.

15

Yea, and we are founde false witnesses of God: For we haue testified of God, howe that he rayled bp Christe, whom he rayled not bp, yf it be so that the dead rylse not agayne.

16 For yf the dead rylse not agayne, then is not Christe rylsen agayne.

17 If it be so, that Christe rose not agayne, then is your fayth bayne, and ye are yet in your sinnes.

18 Therefore, they which are fallen in a slepe in Christe, are perished.

19 If in this lyfe only we haue hope on Christe, then are we of all men moste miserable.

20 But nowe is Christe rylsen from the dead, * the first ^(c) frutes of them that slepe.

21 For since by man [came] death, euen so by man [came] the resurrection of y dead.

22 For, as by Adam all dye: euen so by Christe shall all ^(d) be made alyue,

23 But euery man in his owne order. The first frutes [is] Christe, afterward, they that are Christes at his coninyng.

24 Then [commeth] the ende, when he hath deliuered bp the kingdome to God the father, when he hath put downe all rule, and all auctortie, and pow'.

25 For he must raigne * tyll he haue put all his enemies vnder his feete.

26 The last enemy that shalbe destroyed, [is] death.

27 * For he hath put downe all thynges vnder his feete: But when he saith, all thynges are vnder hym, it is manifest that he is excepted which dyd put all thynges vnder hym.

28 When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiect vnto him that put all thynges vnder hym, that God may be all in all.

29 Els what shall they do, which are baptized for the dead, yf the dead rylse not at all:

30 Why are they then baptized for them: And why stande we in icopardie euery houre:

31 By our reioyryng which I haue in Christe Iesu our Lorde, I dye dayly.

32 If I haue fought with beastes at Ephesus after the ^(e) maner of men, what anauntageth it me, yf the dead rylse not agayne: * Let vs cate & dyntie, for to morowe we shall dye.

33 Be not deceaued. Enyll wordes, corrupt good maners.

Colos. i. c. (c) As by the offering of the first frutes is sanctified: so by Christe which is the first that is rayled, all haue assurance of the resurrection. (d) As by the first rayled.

Psal. ex. a. Math. ii. d. Habre. i. c.

Psal. viii. b. Habre. i. d.

(e) That is, having regard to this present lyfe, and not to Gods glorie, and to life eternall.

Awake

(a) The scripture sayeth that no-thing ought to be taught, whiche we haue not receiued by Gods word. Mat. 28. b. Iohn. xx. a.

Luk. 24. b.

Actes. iii. a. Gala. ii. c.

(b) For yf Christe be falsified by death, there remaineth no hope of lyfe any more.

34 Awake truly out of slepe, and sinne not: For some haue not the knowledge of God. I speake this to your shawe.

35 But some man wyll say, howe are the dead raysed vp: with what bodie shall they come?

36 Thou foole, ^{la. xiii. d.} that which thou sowest, is not quickened except it dye.

37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne, as of wheate, or of some other:

38 But God geueth it a body at his pleasure, to euery seede his owne body.

39 ^{On one sort of the} All fleshe, is not ^{the same fleshe:} But there is one ^{maner of} fleshe of man, another fleshe of beastes, another of fyllhes, and another of byrdes.

40 ^f There are also celestial bodies, and bodies terrestrial: But the glorie of the celestial is one, and ^{the glorie} of the terrestrial another.

41 ^{in euen no glorie and noone, be- cause it is so different: so in the resurrection, our bodies shall have excellent bodies then before now} There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: For ^{one} starre differeth from ^{another} starre in glorie.

42 So is the resurrection of the dead. It is sown in corruption, it riseth in incorruption.

43 ^{For whiche our bodye shall be raised vnto, in the dead} It is sown in dishonour, it riseth in honour: It is sown in weakenesse, it riseth in power.

44 It is sown a naturall bodie, it riseth a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie.

45 ^{cor. ii. b.} As it is also written: The first man ^{* Adam} was made a luyng soule, and the last Adam was made a quickenyng spirite.

46 Howbeit, that is not first which is spirituall, but that ^{whiche is} naturall,

and then that ^{whiche is} spirituall.

47 The first man ^{is} of the earth, earthy: the seconde man ^{is} the Lorde from heauen.

48 As is the earthy, such ^{are} they that are earthy: And as is the heauenly, such ^{are} they also that are heauenly.

49 And as we haue borne the image of the earthy, so shall we beare the image of the heauenly.

50 This I saye I brethren, that fleshe and blood can not inherite the kyngdome of God: Neither doth corruption, inherite incorruption.

51 Beholde, I shewe you a misterie. ^{* nac} ^{i. The. liii. d. Phil. iii. d.} shall not all slepe: but we shall all be chaunged.

52 In a moment, in the twinklyng of an eye, at the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shalbe chaunged.

53 For this corruptible, must put on incorruption, and this mortall ^{must} put on immortallite.

54 When this corruptible, hath put on incorruption, and this mortall, hath put on immortallite, then shalbe brought to passe the saying that is written, ^{* Death} ^{Esa. xxxv. c.} is swallowed vp into victorie.

55 ^{* O death} where is thy syngge: ^{O hell} where is thy victorie: ^{Ofee. xiii. c.}

56 The syngge of death ^{is} sinne, and the ^{is} strength of sinne ^{is} the lawe.

57 ^{* But} thanks be vnto God, ^{whiche} hath geue vs victorie through our Lord Iesus Christe.

58 Therefore my beloned brethren, be ye stedfast, vnmouable, alwayes riche in the worke of the Lorde, forasmuch as ye knowe that your labour is not in ⁱⁿ ^{bayne} in the Lorde.

¶ The .xvj. Chapter.

1 He putteth them in remembraunce of the gatheryng for the poore brethren at Hierusalem. 13 we must persecute in earth, in the loue of Christe, and of our neyghbour. 15 After his commendations, he wysheth to them all prosperitie.

1



Concerning the ^{* gathe-}ryng for the saintes; as I haue ordeined in the Churches of Galacia, euen so do ye.

2

Upon some Sabbath daye, let euery one of you put asyde by hym selfe, and laye vp as God hath prospered hym, that then there be no gatherynges when I

come.

3 When I am come, whomsoever ye shall allowe by ^{your} letters, them wyll I sende, to bryng your liberalitie vnto Hierusalem.

4 And yf it be meete that I go also, they shall go with me.

5 I wyll come vnto you, after I haue gone ouer Macedonia ^{For I wyl passe through} ^{* Macedonia} ^{Act. xi. d. ii. Cor. i. c.}

¶

And

The .j. Epistle

- 6 And it may be, that I wyll abyde, yea
or wynter with you, that ye may bring
me on my way whither soeuer I go.
- 25 7 For I wyll not see you now in my
passage, but I trust to abyde a whyle
with you, yf the Lorde shall suffer me.
- 8 I wyll tarie at Ephesus vntyll whyt-
sontyde:
- 9 For a great doore and effectuell is ope-
ned vnto me, *and there are many ad-
uersaries.
- i. Cor. xv. c.
- AA. xix. d. 10 *If Timotheus come, see that he be
without feare with you: For he work-
eth the worke of the Lorde, as I do.
- 11 Let no man therfore despise hym, but
conuay him forth in peace, that he may
come vnto me: for I loke for hym with
the brethren.
- 12 As touchyng our brother *Apollo, I
greatly desired hym to come vnto you
with the brethren, but his nynde was
not at all to come at this tyme: howe-
beit, he wyll come when he shall haue
conuenient tyme.
- AA. xviii. c.
i. Cor. i. b.
- (a) Let the
can steale up
you at this
warre.
- 13 (a) Watche ye, stande fast in the fayth,
quyte you lyke men, be strong.
- 14 Let al your thynges be done with loue.
- i. Cor. i. c.
- 15 *I beseeche you brethren (ye knowe the
house of Stephanas, that it is ^(b) first ^(b) first
frutes of Achaia, and that they haue
appoynted them selues to minister vnto
the saintes)
- 16 That ye be obedient euen vnto suche,
and to all that helpe with vs, & labour.
- 17 I am glad of the comyng of Ste-
phanas, and Fortunatus, & Achaicus:
for that whiche was lackyng (vntome)
on your part, they haue ^(c) supplied.
- 18 For they haue comforted my spirite,
and yours: Loke therfore that ye know
them that are such.
- 19 The Churches of Asia salute you. A-
quila and Priscilla salute you muche in
the Lorde, and so doth the Church that
is in their house.
- 20 All the brethren greete you: *Greete Rom. xix. c.
ye one another with an holy kysse.
- 21 The salutation of [me] Paul, with mine
owne hande.
- 22 If any man loue not the Lorde Iesus
Christe, the same be Anathema *mara-
natha.
- 23 The grace of our Lorde Iesus Christ
be with you.
- 24 My loue be with you all in Christe
Iesus. Amen.
- (c) The grete
that I make
for your ad-
uantage. For
greatly alone
ged by their
presence.
- (d) I wrote
whereby the
accuracy of
this person
the extreme
degree, is
signified.
- (e) The first (epistle) to the Corinthians, was sent from Philippias
by Stephanas, and fortunatus, and Achaicus, and Timotheus.

G. G.

The seconde Epistle of Saint Paul the Apostle
to the Corinthians.

¶ The .j. Chapter.

4 He declareth the great profite that cometh to the faythfull by their afflictions:
15, 17. And because they shoulde not impute to lyghtheite that he deferred his com-
myng contrarie to his promise: he proueth his constancie, both by the sinceritie of
his preachyng, and also by the immutable tructh of the Gospell, 21 which tructh
is groundd on Christe, and sealed in our heertes by the holy ghost.

AI **P**aul an Apostle of Iesu
Christe, by the Wyll of
God, & brother Timo-
theus. Vnto ^(b) Church
of God which is at Co-
rinthus, with all the
saintes which are in all

Achaia:

2 *Grace (be) with you, and peace from
God our father and from the Lorde
Iesus Christe.

Roman. i. a. 3 *Blessed be God, the father of our
i. Conn. i. a. Lorde Iesus Christe, whiche is the fa-
Galat. i. a. ther of mercies, & the God of al comfort:
Ephes. i. a. 4 which comforted vs in all our tribula-

tion, insomuch that we are able to com-
fort them which are in any maner trou-
ble, with the comfort wherewith we our
selues are comforted of God.

5 For as the * ^(a) afflictions of Christe are
plenteous in vs: euen so is our consol-
ation plenteous by Christe.

6 Whether we be troubled [it is] for your
consolation and saluation, which salua-
tion sheweth her power, in that ye suf-
fer the same afflictions whiche we also
suffer: or whether we be comforted [it
is] for your consolation & saluation:

7 And our hope is stedfast, insomuch as
we knowe howe that as ye are parta-
kers

Coloss. i. c.
(a) whiche
I suffer for
Christe, or
whiche Christ
suffereth in us

kers of þ afflictions, so ye be partakers also of the consolation.

8 For we woulde not brethren haue you ignoraunt of our trouble, Whiche came vnto vs in Asia: For we were greened out of measure, passyng strength, so greatly, that we dispayred euen of lyfe.

9 Wea, we receaued the sentence of death in our selues, that we should not put our trust in our selues, but in God, whiche rayseth the dead:

10 Who deliuered vs from so great a death, and doth deliuer: On Whom we trust that yet hereafter he wyll deliuer,

11 By the helpe of your prayer for vs, that by þ meanes of many persons, thankes may geuen of many on our behalfe, for the grace geuen vnto vs.

12 For our reioyng is this, the testimonie of our conscience, that in simplicitie & godly purenesse, and not in fleshely wisdom, but by the grace of God, we haue had our conuersatiō in the worlde, and most of all to youwarde.

13 We write none other thinges vnto you then that ye read, or also þ ye acknowledge, and I trust ye shall acknowledge vs vnto the ende.

14 Euen as ye haue acknowledged vs partly: For we are your reioyng, euen as ye are ours in the daye of our Lorde Iesus.

15 And in this confidence was I minded

first to haue come vnto you, þ ye myght haue had one pleasure more:

16 And to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to be led forth of you to Iurie.

17 When I therfore was thus mynded, I did I vse lightnesse: or mynde I carnally those thynges whiche I mynde, that with me shoulde be yea yea, & nay nay:

18 God is saythfull: For our preaching to you, was not yea and nay.

19 For Gods sonne Iesus Christe which was preached among you by vs, euen by me, and Silvanus, and Timotheus, was not yea and nay, but in hym it was yea.

20 For all the promises of God in hym are yea, and are in hym Amen, vnto the glorie of God, through vs.

21 And God it is whiche stablysheth vs with you in Christe, and hath annoynted vs.

22 Which hath also sealed vs, and geuen the earnest of the spirite in our heartes.

23 I call God for a recorde vnto my soule, that to spare you I came not as yet vnto Corinthus.

24 Not that we be Lordes ouer your fayth, but are helpers of your ioy. For by fayth ye stande.

The. ij. Chapter.

He sheweth his loue towardes them, & requyryng lyke wyse that they would be favourable to the incestuous adulterer, sayng he dyd repent. 14 He also reioyce in God for the efficacie of his doctrine, 17 confuting thereby such quarell pykers, as vnder pretence of speaking agaynst his person, sought nothyng but the ouerthrowe of his doctrine.

21 **U**t I determined this in my selfe, þ I would not come againe to you in heauynesse.

2 For if I make you sorrie, who is he þ shoulde make me glad, but the same which is made sorrie by me:

3 And I wrote this same vnto you, lest when I came, I shoulde take heauynesse of them of Whom I ought to reioyce. This confidence haue I toward you all, that my ioy is (the ioy) of you all.

4 For in great affliction and anguyshe of

heart, I wrote vnto you with many teares, not that ye shoulde be made sorrie, but that ye myght perceaue the loue which I haue, most specially vnto you.

5 But yf any man hath caused sorow, the same hath not made me sorrie, but partly, lest I shoulde greene you all.

6 It is sufficient vnto the same man that he was rebuked of many.

7 So that nowe contrarywise, ye ought rather to forgeue hym, and comforte hym, lest that same person shoulde be swallowed vp with ouermuche heauynesse.

¶ Therefore

(1) Growe to adorne one thyng, & then to drine it, whiche is a signe of incontinencie.

(2) He rebuketh God to softnesse, that he preacheth the truth.

Rom. viii. 2 Ephes. iiii. c.

1. Pet. v. 2

xix. f.

g. d. xviij. d.

Cor. iii. c.

1. Thim. ii. c.

Thell. ii. c. 1. Heaue those men in Christ. Cor. xvi. 2. 1. Whiche is the ioy of the

1. Whiche is the ioy of the

The.ij. Epistle

8 wherefore I pray you, that you would conferre your loue towardes hym.

9 For this cause verily did I write, that I myght knowe the profe of you, whether ye be obedient in all thynges.

10 To Whom ye forgue any thyng, I forgue also. For if I forgave any thing, to Whom I forgave it, for your sakes forgave I it, in the ^(b) sight of Christe.

Lest Satan shoulde circumment vs: For his thoughtes are not unknownen unto vs.

12 Furthermore, When I came to Troada, to [preache] Christes Gospel, and a doore was opened unto me of the lord,

13 I had no rest in my spirite, because I founde not Titus my brother, but toke

my leane of them, and went away into Macedonia.

14 Nowe thanks be unto God, which alwayes geueth vs the ^(c) victorie in Christe, and openeth the sauour of his knowledge by vs in euery place.

15 For we are unto God the sweete sauour of Christe in them that are sauued, and in them which perishe.

16 To the one part [are we] the sauour of death, unto death: and unto the other part [are we] the sauour of lyfe unto lyfe. And who is meete unto these thynges.

17 For we are not as many are, which chop & chaunge with the word of God: but as of purenesse of God, in the syght of God, so speake we in Christe.

(b) That is, cruelte from myne hearte, even as in the presence of Christe.

(c) In so much as myghte be by vs, he maketh vs partakers of his victorie & triumph.

Luk.ii.c.

The. iij. Chapter.

He taketh for example the sayth of the Corinthians for a probation of the trueth which he preached, & and to exalt his apostleship agaynst the draggers of the false apostles, 7. 13. he maketh comparison betwixt the lawe and the Gospel.

A We begyn to prayle our selues agayne: We neede we [as some other] of epistles of recomendation unto you: or [letters] of recomendation from you.

2 We are our epistle written in our heartes, which is vnderstande and read of all men:

3 Forasmuche as ye declare that ye are the epistle of Christ ministered by vs, and written, not with ynke, but with the spirite of the luyng God, *not in tables of stone, but in fleshy tables of the heart.

4 Such trust haue we through Christe to Godwarde.

5 Not that we are sufficiēt of our selues to thynke any thyng as of our selues: *but our ablenesse is of God,

6 which hath made vs *able ministers of the newe testament, not of the letter, but of the spirite: For the letter killeth, but the ^(a) spirite geneth lyfe.

7 Of the ministracion of death, through the letters figured in stones, was in glorie, so that the chyl dren of Israel coulde not beholde the face of Moyses, for the ^(b) glorie of his countenance, which [glorie] is done alway:

8 Nowe shall not the ministracion of the spirite be much more in glorie:

9 For yf the ministracion of condempnation be glorie: much more doth the mi-

nistracion of ryghteousnes excede in glorie.

10 For euen that which was glorified, is not glorified in respect of this excedyng glorie.

11 For yf that which is destroyed was glorious, much more that which remaineth is glorious.

12 Seyng then that we haue such truste, we vse great boldnesse:

13 And not as Moyses, which *put ^(c) a bayle over his face, that the chyl dren of Israel shoulde not see for what purpose that serued which is put away.

14 But their myndes were blynded: For vntyll this day remaineth the same coueryng vntaken away in the reading of the olde testament, which [bayle] is put away in Christe.

15 But euen vnto this day when Moyses is read, *the bayle is layde vppon their heart.

16 Neuerthelesse, *when it shall turne to the Lorde, the bayle shalbe taken away.

17 *The Lorde is a spirite: And where the spirite of the Lorde [is] there [is] liberty.

18 But we all beholde [as] in a ^(d) mirour, the glorie of the Lorde, with his face open, and are chaunged vnto the same similitude, from glorie to glorie, euen as of the spirite of the Lorde.

Exo.xxiiii. (b) Moyses shrouded his face with a vail, lest the chyl dren of Israel should be consumed by the glorie of his face. (c) A bayle, or vail, which was put over Moyses face, when he came downe from the mounte, that the chyl dren of Israel should not see his face, for it was too glorious for them to beholde.

Iohn.iii.c.

(d) In which we see the glorie of the Lorde, as in a mirour, and are chaunged into the same image, from glorie to glorie, by the operation of the spirite of the Lorde.

Exo.xxiiii. Deut.v.d. ler.xxxi.a.

Philip.ii.b. i.Cor.iii.b.

(a) Meaning the spiritual doctrine which is in our heartes.

(b) After that God had spoken with him, and graunted him the lawe.

¶ The. iij. Chapter.

1 He declareth his diligence, and roundnesse in his office: 8 and that which his enemies toke for his disaduauntage, to wit, the crosse and affliction which he endured, he turned it to his great aduauntage, 11 17 the wyng what profite commeth thercy.

A 1 Therefore, seying that we haue such a ministerie, as we haue receaued mercie, we saynt not:

2 But haue cast from vs the clokes of vnholyneshe, and walke not in craftynesse, neither handle we the word of God disceitfully, but in openyng of the trueth, and report our selues to every mans conscience in the syght of God.

3 ¶ If our Gospell be yet hyd, it is hyd in them that are lost:

4 In whom ^(a) the god of this worlde hath blinded the myndes of them which beleue not, lest the lycht of the Gospell of the glorie of Christe (which is the image of God) should shine vnto them.

5 ¶ For we preache not our selues, but Christe Iesus the Lord, and our selues your seruantes for Iesus sake.

6 For it is God that commaundeth the lycht to shine out of darknesse, whiche hath shined in our heartes, for to geue the lycht of the knowledg of the glorie of God, in the face of Iesus Christe.

7 But we haue this treasure in earthen vessels, that the excellencie of the powere be Gods, and not ours.

8 We are troubled on euery syde, yet are we not without syft. We are in povertie, but not utterly without somewhat.

9 We suffer persecution, but are not forsaken therein. We are cast downe, but we perish not.

10 We allwayes beare about in the body the dying of the Lorde Iesus, that the lyfe of Iesus myght also appeare in our bodie.

11 ¶ For we which lyue, are allwayes deliuered vnto death for Iesus sake, that the lyfe also of Iesu myght appeare in our mortall fleshe.

12 So then, death worketh in vs, but life in you.

13 ¶ Seing then that we haue the same spirite of fayth (accordyng as it is written, "I beleued, and therefore haue I spoken") we also beleue, and therefore speake.

14 For we knowe, that he which raysed D by the Lorde Iesus, shall rayse by vs also by the meanes of Iesus, and shall set vs with you.

15 For all thynges (do I) for your sakes, that the plenteous grace, by thanks geuyng of many, may redounde to the prayse of God.

16 Wherefore we are not werped: But though our outwarde man perishe, yet the inward man is remed day by day.

17 ¶ For our exceddyng tribulation which is momentanie & ^(b) lycht, preparerth an exceddyng and an eternall wayght of glorie vnto vs.

18 Whyle we loke not on the thynges which are seene, but on the thynges which are not seene. For the thynges which are seene, are temporall: but the thyngs which are not seene, are eternal.

¶ The. v. Chapter.

1 Paul proceedeth to declare the vtilitie that commeth by the crosse, 4 howe we ought to prepare our selues vnto it, 5 by whom, 9 and for what ende. 14 19 He setteth forth the grace of Christ, 20 and the office of ministers, & all the faithful.

A 1 We knowe, that yf our earthy ^(a) house of [this] tabernacle were destroyed, we haue a building of God, an habitation not made with handes, but eternall in heauen.

2 For therfore sygh we, desirynge to be clothed with our house which is from heauen:

3 So yet, yf that we be founde clothed, and not naked.

4 For we that are in this tabernacle sigh, & being burdened because we would not be vnclothed, but would be clothed by, that

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that mortalitie might be swallowed vp of lyfe.

5 He that hath ordeyned vs for this thyng [is] God, which hath also geuen vnto vs the earnest of the spirite.

Rom. viii. c.
11. Cor. i. d.

6 Therfore we are allway of good cheare, and knowe, that as long as we are at home in the body, we are absent from the Lorde.

7 (For we walke by fayth, not after outward appareance.)

8 Neuerthelesse, we are of good comfort, and had rather to be absent from the body, and to be present with the Lorde.

9 wherfore, whether we be at home, or from home, we endenour our selues to be accepted vnto hym.

10 *For we must all appeare before the iudgement seate of Christe, that every man may receaue the workes of his bodye according to that he hath done, whether it be good or bad.

Mat. xxv. c. 10
Rom. xiii. c

11 Seing then that we knowe the feare of the Lorde, we fere saye with men: For we are knowen well enough vnto God. I trust also that we are knowen in your consciences.

(b) By the same sayng the same sayng which we preach to o. chris.

12 For we paye not our selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye may haue somewhat agaynst them which reioyce in the face, and not in the heart.

E

13 For yf we be to seruent, to God are we to seruent: Or yf we kepe measure, for your cause kepe we measure.

(c) the geue foloweth thus. whether we be out of syt, to God we be out of wyte: whether we be wile, to you (the be wile.)

14 For the loue of Christe constraineth vs, because we thus iudge, that yf one dyed for all, then were all dead.

15 And he dyed for all, that they which lyue, shoulde not henceforth lyue vnto them selues, but vnto hym which dyed for them, and rose agayne.

1. Theff. v. c.

16 wherfore henceforth knowe we no man after the fleshe: Insomuche, though we haue knowen Christe after the fleshe, nowe yet henceforth knowe we hym so no more.

(d) according to the estimation of flesh: but as he is suppled by the spirit of god.

17 Therfore yf any man be in Christe, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are become newe.

Esa. xlii. c.

18 And all thynges are of God, which hath reconciled vs vnto hym selfe by Jesus Christe, and hath geuen to vs the ministerie of reconciliation.

Apor. xxi. a
Rom. iii. d.
Coloss. i. c.

19 For God was in Christe, reconciling the worlde to hym selfe, not imputyng their sinnes vnto them, and hath committed to vs the preachyng of the atonement.

Coloss. iii. c.

20 Nowe then are we messengers in the rowme of Christe, euen as though God dyd beseeche you through vs. So praye we you in Christes steade, that ye be reconciled vnto God.

21 For he hath made him to be sinne for vs, which knewe no sinne, that we shoulde be made the ryghteousnesse of God in hym.

Esa. liii. b.
Rom. viii. d.

The .vj. Chapter.

1 An exhortation to christian lyfe, 11 and to beare him like affection, as he doeth them: Also to kepe them selues from pollution of idolatrie both in body and soule, and to haue none acquaintance with the heathen.

A



Also as helpers exhort you, that ye receaue not the grace of God in vayne.

2

For he saith: *I haue heard thee in a tyme accepted, and in the day of

saluation haue I suckoured thee. Beholde, nowe is that accepted tyme, beholde nowe is that day of saluation:

3

Let vs geue none occasion of euill in any thyng, that the ministerie be not blamed:

4

But in all thynges let vs behaue our selues as y ministers of God, in much patience, in afflictions, in necessities, in

anguishes,

5 In stripes, in prisonmentes, in strifes, in labours,

6 In watchynges, in fastinges, in purenesse, in knowledg, in long suffryng, in kynndnesse, in the holy ghost, in loue vnfained:

7 In the worde of trueth, in the power of God, by the armour of righteousness, of the ryght hande and on the lefte,

8 By honour and dishonour, by euill report and good report, as deceauers and yet true,

9 As vnknowen, and yet knowen, as dying, and beholde we lyue, as chastened, and not kyllled,

As

Esa. xlix. c.

(a) To sayte, gods free incc are, wherent he hath roius red soothly his infinite loue.

1. Cor. iii. a.

10 As sorrowing, and yet allway merie: as poore, and yet make many riche: as hauyng nothyng, and yet possessyng all thynges.

E 11 O ye Corinthians, our ^{mouth} is open vnto you, our heart is made large:

12 We are in no straye in vs, but are in a straite in your owne bowels.

13 I promise you lyke rewarde as vnto children: Set your selues at ^{large},
14 And ^{beare} not ye a straunge yoke with the vnbeleuers. For what fellowship hath rightcoulnesse with vnrigh-

tcoulnesse: Or what communion hath lycht with darkenesse:

15 ^{Or} What concord hath Christe with belpall: Eyther what part hath he that beleueth, with an infidell:

16 Or howe agreeth the temple of God ^D with images: For ye are the temple of the luyng God, as saide God, ^I Wyll dwell in them, & walke in ^{them} & Wyll be their God, & they shalbe my people.

17 Wherefore ^{come} out fro among them, and seperate your selues from them (saith the Lorde) and touche none vn-

cleane thyng, and I wyll receaue you, 18 And wyll be a father vnto you, and ye shalbe my sonnes and daughters, saith the Lorde almighty.

5 The. vij. Chapter.

He exhorte them by the promise of God to kepe them selues pure, 3. 7 Muryng them of his loue, 8. 13 and doeth not excuse his seueritie towarde them, but reioy- ceth therof, consideryng what profite came thereby. 10 Of two sortes of sorowe.

S 1 Eying that we haue these promises (dearely becoued) let vs cleanse our selues from all fylthynesse of the fleshe & spirite, and growe vp to full holynesse in the feare of God.

2 Understande vs, we haue wronged no man, we haue corrupt no man, we haue defrauded no man.

3 I speake not this to condemne you: for I haue shewed you before, that ye are in our heartes to dye and lyue with you.

4 I am very bolde ouer you, I reioyce greatly in you. I am fylled with confort, and am exceedyng ioyous in all our tribulation.

5 For when we were come into Macedonia, ^{our} fleshe had no rest, but we were troubled on euery syde: Outward was fyghtyng, inward was feare.

6 Reuerthelesse, ^{God} that comforteth the humble, comforted vs by the comynyng of Titus.

7 And not by his comynyng only, but also by the consolatio whiche we receaued of you, when he tolde vs your desire, your wepyng, your feruent mynde towarde me, so that I reioyced the more.

8 For though I made you sorie with a

letter, I repent not, though I dyd repent. For I perceaue, that the same epistle made you sorie, though it were but for a sealon.

9 I now reioyce, not that ye were sorie, but that ye so sorowed to repent: for ye sorowed godly, so that in nothyng ye were hurt by vs.

10 For godly sorowe, causeth repentaunce vnto saluatio, not to be repented of: but the sorowe of the ^{world} causeth death.

11 For beholde this thing, what carefulnesse this godly sorow that ye toke, hath wrought in you: yea ^{what} clearing of your selues, yea ^{what} indignation, yea ^{what} feare, yea ^{what} behemiet desire, yea ^{what} zeale, yea ^{what} punishment. For in all thynges ye haue shewed your selues that ye were cleare in ^{matter}.

12 Wherefore, though I wrote vnto you, I dyd it not for his cause that had done the hurt, neither for his cause that was hurt: ^{but} that your good minde to vs warde myght appeare among you in the syght of God.

13 Therefore we are comforted, because ye are comforted: yea and exceedyngly the more ioyed we, for the ioy that Titus had, because his spirite was refreshed by you all.

14 I am therefore not now ashamed, though I boasted my selfe to hym of ⁱⁿ you,

Math. viii. d

i. Cor. iii. b.

Exod. xix. g

Leut. xix. b.

Esaia. lii. c.

Exod. ix. d

2xvi. c.

Cor. i. a

But that our care towarde you in the syght of God, myght appeare vnto you.

So hath our care towarde you in the syght of God, myght appeare vnto you.

So hath our care towarde you in the syght of God, myght appeare vnto you.

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you. For as all thinges which we spake vnto you are true: euen so our boasting that I made vnto Titus is made true.
15 And his inward affection is more aboundaunt toward you, when he re-

membered the obedience of you all, howe with feare and trembling ye receaued hym.

16 I reioyce that I may be bolde in you in all thynges.

¶ The .viii. Chapter.

1 By the example of the Macedonians 9 and Christe, he exhorteth them to continue in relieuing the poore saintes, commending their good beginning. 23 After he commendeth Titus and his felowes vnto them.

1 **M**oreouer, we do you to write brethren, of the grace of God, which was geuen in the Churches of Macedonia.

2 Howe that y^e aboundance of their reioyng is, that they are tryed with much tribulation. And though they were exceeding poore, yet haue they geuen exceeding rychlye, and that in singlenesse.

3 For to their powers (I beare them re- corde) yea & beyonde their powers, they were wylling.

4 And prayed vs with great instaunce that we woulde receaue this ^(a) grace and societie of the ministerie to y^e saintes.

5 [And this they dyd] not as we looked for: but gaue their owne selues first to the Lorde, and [after] vnto vs by the wyll of God.

6 So that we coulde not but desire Titus to accompysh y^e same grace among you also, euen as he had begun.

7 Howe therefore as ye are riche in all thinges, in fayth, in worde, in know- ledge, in all feruentnesse, and in loue, which ye haue to vs: euen so, see that ye be plenteous in this grace also.

8 This say I not by commaundement, but because of y^e feruentnesse of ^(b) other, & allowing the vnfaynednes of your loue.

9 For ye knowe the grace of our Lorde Iesus Christ, that though he was ^(c) rich, yet for your sakes he became poore, that ye through his pouertie might be made rich.

10 And I geue counsell hereto: For this is expedient for you, which haue begun not to do only, but also to wil a yere ago.

11 Howe therefore perfourme the thyng which ye began to do: that as ther was in you a redines to wyll, euen so ye may performe y^e dede of that which ye haue.

12 For if there be first a wylling mynde, it is accepted accordyng to that a man

hath, and not accordyng to that he hath not.

13 Truly, not that other be set at ease, & ye brought into combraunce:

14 But that there be equalnesse nowe at this tyme, and that your aboundaunce may succour their lacke, and that theire aboundaunce maye supplie your lacke, that there may be equalitie.

15 As it is written: ^{Exod. xvi. d} "He that had much, had not the more aboundaunce, and he that had litle, had not the lesse."

16 Thanks be vnto God, which put the same good mynde for you in the heart of Titus,

17 Because he accepted the exhortation, yea rather he was so well wylling, that of his owne accorde he came vnto you.

18 We haue sent with hym that brother ^(d) whose praise is in the Gospel through out all the Churches.

19 (And not that only, but is also chosen of the Churches to be a felowe with vs in our iourney, concernyng this grace that is ministered by vs vnto the glorie of the same Lorde, and to stirre by your redie mynde)

20 For this we eschewe, that any man shoulde rebuke vs in this plenteous distribution that is ^(e) ministered by vs:

21 And make promys for ^(f) honest thinges, not only in the syght of the Lorde, but also in the syght of men.

22 We haue sent with them a brother of ours, whom we haue oftentimes proued diligent in many thinges, but nowe much more diligent, for the great confidence [whiche I haue] in you:

23 Partly for Titus sake, which is my felowe & helper concernyng you: partly because of other which are our brethren and the messengers of the Churches, [and] the glorie of Christe.

24 Wherefore shewe ye vnto them y^e professe of your loue, & of our ^(g) reioyng of you in the syght of the Churches.

¶ The

(a) Grace here signifieth beneuolence or kindness. Actes. xi. d.

(b) Or reade, but through the feruentnesse of other, prouoking also the perfectnesse of your loue. Rom. x. a.

i. Pet. iii. e. Prou. iii. b. Mark. xii. d. Luk. xxi. a.

Rom. xii. e.

(c) Or is with doying in ap- pearance before God & man.

(d) In press- ing the Gos- pell, some vnderstande Titus, other, Barnabas.

i. The. i. d.

¶ The.ix. Chapter.

3 The cause of Titus and his companions commyng to them. 6 He exhorteth to geue almes chearefully, 7 He wyng what frutes wyll come therof.

¶

Actes.xii.d.
1 Cor.xvi.a.
2 Cor.viii.a.
Rom.xv.f.



If the *münstryng to the saintes, it is but superfluous for me to write vnto you :

For I knowe the redinesse of your mynde, whereof I boast my selfe of you, vnto them of Macedonia, that Achaia was prepared a yere ago : and your zeale hath prouoked many.

¶ Yet haue I sent the brethren, lest our boastynge which I make of you, shoulde be in vayne in this behalfe, that ye (as I haue sayde) may prepare your selues.

¶ Lest yf they of Macedonia come with me, and fynde you vnprepared, we (I wyll not say you) shoulde be ashamed in this matter of boastynge.

¶ Therefore, I thought it necessarie to exhort the brethren, to come beforeshand vnto you, and to prepare your good blessing promised afore, that it myght be redy, so that it be as a blessing, and not a defraudynge.

Thou.xi.d.
Galath.vi.b

¶ This yet I say he which soweth litle, shall reape litle : and * he that soweth in geuyng largely and freely, shall reape plenteouslie.

1m.xxv.a.
1m.35.a.

¶ Let euery man do, accordyng as he hath purposed in his heart, not grudgyngly, or of necessitie : * For God loueth

a chearefull geuer.

8 God is able to make you riche in all grace, that ye in all thynges hauyng sufficient vnto the vniuersall, may be riche vnto all maner of good workes,

9 As it is written : * he hath ^(a) sparred abroad, and hath geuen to the poore, his ryghteousnesse remaineth for euer.

Pal.cxii.b.
(a) Dauid
searcheth of
man which
feareth God,
and loveth his
neighbour.

10 He that ministrerth seede vnto y soldier, ministrerth bread also for foode, and multiplieth your seede, and encreaseth the frutes of your ryghteousnesse.

11 That in all thynges ye may be made riche into all singleness, which causeth through vs, that thankes are geuen vnto God.

12 For the administration of this seruice, not only supplieth y neede of the saintes : but also is aboundaunt by the thankes geuyng of many vnto God,

13 Which by the experiment of this ministracion, prayse God for the obedience of your consentynge to the Gospell of Christe, and for your singleness in distributyng to them, and to all men :

14 And by their prayers for you, which long after you, for the aboundaunt grace of God in you.

O Dr. are
greatly affec-
tioned toward
you.

15 Thankes be vnto God, for his vnspokeable gyft.

¶ The.x. Chapter.

1 He toucheth the false Apostles, and defendeth his auctoritie, exhortyng them to obedience: 11 And sheweth what his power is, 13 and howe he bleth it.

¶



Paul my selfe beseeche you by the mekenesse & gentleness of Christ, whiche when I am present among you, am lowlye : but am bolde towarde you be-
yng absent.

2 I beseeche you, that I neede not to be bolde when I am present, with that same boldenesse, wherewith I am supposed to haue ben bolde, agaynst some, which repute vs as though we walked accordyng to the fleshe.

3 For though we walke in the fleshe, yet we do not warre accordyng to y flesh.

4 * For the weapons of our warfare are not carnall, but myghtie through God, Eph.vi.c.
to cast downe strong holdes,

5 wherewith we ouerthrowe counsels, and euery hye thyng, that is exalted agaynst the knowledge of God, & bring into captiuitie all imagination, to the obedience of Christe,

6 And are readye to take vengeance on all disobedience, when your obedience is fulfilled.

7 Loke ye on thynges after the vtter appareance: If any man trust in hym selfe that he is Christes, let hym consider this agayne of hym selfe, that as he is of Christe, euen so are we of Christe.

For

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ii Cor. xiii. c

(b) Warning a certayne man among them, which thus spake of Paul.

- 8 For though I shoulde boast my selfe sonewhat more of our auctoritie, which the Lorde hath geuen to vs *for edificacion, and not for your destruction, it shal not be to my shame :
- 9 Lest I should seeme as though I wēt about to make you astrayde by letters.
- 10 For the ^(b) letters sayth he, are soze and strong: but his bodyly presence is weake, and his speache rude.
- 11 Let hym that is such, thynke on this wise: that as we are in worde by letters, when we are absent, such are we in dede when we are present.
- 12 For we dare not make our selues of the number of them, or to compare our selues to them which praise them selues. Fewer: helesse, whyle they measure them selues, with them selues, and compare them selues with them selues, they vnderstande not.
- 13 But we wyll not reioyce aboue mea-

sure: but accorbyng to the ^(c) measure of the rule, which God hath distributed vnto vs, a measure to reache euen vnto you.

(c) That is, the gites and vocacion which God had geuen hym to wyrrite others by.

- 14 For we stretch not out our selues beyonde measure, as though we reached not vnto you: For euen to you also haue we come with the Gospell of Christe:
- 15 And we boast not our selues out of measure in other mens labours: Wea, and we hope, when your fayth is increased among you, to be magnified accorbyng to our measure aboundantly,
- 16 And that I shall preache the Gospell, in those [regions] which [are] beyonde you: and not to glorie of those thynges, which by another mans measure are prepared alreedy.
- 17 But let hym that glozieth, glorie in the Lorde.
- 18 For he that prayseth hymselfe, is not allowed, but whom the Lorde prayseth.

¶ The .xj. Chapter.

2 He declareth his affection towarde them. 5 The excellencie of his ministerie, 9 and his diligence in the same. 13 The fetches of the false Apostles. 16 The peruerse iudgement of the Corinthians. 22 And his owne prayes.

A¹



ould to God ye coulde haue suffred me a little in my foolishnesse: and in dede ye do forbear me.

- 2 For I am gelous ouer you, with Godly gelousie: For I haue coupled you to one man, to present [you] a chaste virgin vnto Christe.

Gen. iii. a.

- 3 But I feare lest by any meanes, that as the serpent * beggled Eue through his subtiltie, euen so your myndes shoulde be corrupted fro the singlenesse that is towarde Christe.

(a) That is, more perfect doctrine concerning christe Jesus.

- 4 For yf he that commeth, preacheth another ^(a) Jesus, whom we haue not preached: or yf ye receaue another spirite whom ye haue not receaued: either another Gospell which ye haue not receaued, you woulde well haue suffered [hym].

- 5 Vnceryly I suppose that I was not beyonde the chiefe Apostles.

- 6 But though [I be] rude in speakyng, yet not in knowledge, but in all thynges among you, we haue ben well knowen to the vniuers.

- 7 Dyd I sinne because I submitted my selfe, that ye myght be exalted, & because I preached to you the Gospell of God freely?

- 8 I robbed other Churches, takyng wages of them, to do you seruice.

- 9 And when I was present with you, and had nede, * I was chargeable to no man: for that which was lackyng vnto me, the brethren which came from Macedonia supplied, and in all thynges I haue kept my selfe so that I shoulde not be chargeable to any man, and [so] wyll I kepe my selfe.

Ages. xx. 5 ii Cor. xiii. d

- 10 ^(b) The trueth of Christe is in me, that this reioyryng shal not be shut vp agaynst me in the regions of Achaia.

(b) Let not the trueth of Christe be thought to be in me. yf I suffer my say to be shut vs, which I haue conceauid of Grecia.

- 11 Wherefore: Because I loue you not: God knoweth.

- 12 But what I do, that wyll I do, to cut away occasion from them which desire occasion, that they myght be founde lyke vnto vs, in þe wherein they glozied.

- 13 For such false Apostles [are] disceyptfull workers, transfourmed into þe Apostles of Christe.

- 14 And no maruayle, for Satan hymselfe is transfourmed into an angel of lycht.

Therefore

15 Therefore it is no great thyng though his ministers be transfourmed as the ministers of rightcouſneſſe, whole ende ſhalbe accordyng to their workes.

¶ 16 I ſay agayne, let no man thynke that I am foolyſhe: or els euen nowe take ye me as a foole, that I alſo may boaſt my ſelfe a litle.

17 That I ſpeake, I ſpeake it not after the⁽¹⁾ Lorde: but as it were fooliſhly, in this maner of boaſtyng.

In his
th. he had
ſerue to the
the: but
aſſuſion of
thyng ſer-
a ſeruyng
man, wher-
to they com-
in hym.

18 Seyng that many glozie after þe fleſhe, I wyll glozie alſo.

19 For ye ſuffer foolcs gladly, ſeyng ye your ſelues are wyſe.

20 For ye ſuffer, yf a man bryng you into bondage, yf a man deuoure, yf a man take, yf a man exalt hym ſelfe, yf a man ſmite you on the face.

21 I ſpeake concernyng reproche, as though we had ben weake: howbeit, wherin ſoeuer any man is bolde, (I ſpeake fooliſhly) I am bolde alſo.

E
ſup. iii. 1.

22 * They are Egiptes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeede of Abraham, euen ſo am I.

23 They are the miniſters of Chriſte, (I ſpeake as a foole) I am more: in labours more abundant, in ſtripes aboue meaſure, in pryſon more plenteouſlie, in death⁽²⁾ oft.

In the
ent deam-
in death.

24 * Of the ſelues ſyue tymes receaued Deut. xxv. 4
I fouertie (ſtripes) ſaued one.

25 * Thyrle was I beaten with roddeſ, Actes xvi. c
once ſtoned, thyrle I ſuffred ſhipwracke, Actes. xiii. d
nyght and day haue I ben in þe depth: Actes. 17. g.

26 In iourneyng often, in perils of waters, in perils of robbers, in perils of myne owne nation, in perils among the heathen, * in perils in the cite, in perils in the wilderneſſe, in perils in the ſea, in perils among falſe brethern,

Actes. x. d.

27 In labour & trauayle, in watchinges often, in hunger and thirſt, in faſtinges often, in colde and nakedneſſe,

28 Beſides the thynges which outwardlye come vnto me: my dayly encon-
braunce⁽³⁾ the care of all the Churches. i Cor. ix. d.

29 * Who is weake, and I am not weake: who is offended, and I burne not:

30 If I muſt needes glory, I wyll glory of the thynges that concerne myne infirmities.

31 The God and father of our Lorde Jeſus Chriſte, which is bleſſed for euer: more, knoweth that I lye not.

32 ¶ In [the cite of] Damascus, Aretas the kynges gouernour of the people, layde watche in the cite of the Damascens, and woulde haue caught me: Actes. ix. d.

33 And* at a Wyndolbe was I let downe in a baſket through the wall, and ſcaped his handes.

¶ The. xij. Chapter.

1 He reioyceth in preferment, 5 but chiefly in his humbleneſſe, 11 and ſayeth the cauſe of his boaſtyng vpon the Corinthians, 14 he ſheweth what good wil he beareth them, 20 and promiſeth to come vnto them.

¶ 1



It is not expedient doubtles, for me to glozie, I wyll come to viſions & reuelations of the Lorde. For I knew a mā⁽¹⁾ Chriſte, aboue ciij. yerres ago,

whether [he were] in the body I can not tell, or whether [he were] out of the body, I can not tell, God knoweth) that he was taken bp into the thirde⁽²⁾ heauen:

3 And I knewe the ſame man (whether in the body or out of the body, I can not tell, God knoweth)

4 Nowe that he was take bp into⁽³⁾ paradice, & heard vnspeakeable wordes,

which is not lawfull for man to vtter.

5 Of ſuch a man wyll I glozie, yet of my ſelfe wyll I not glozie, but in myne infirmities.

6 For though I woulde deſire to glozie, I ſhall not be a foole, for I wyll ſay the trueth: but I nowe reſtayne, leſt any man ſhoulde thynke of me, aboue that which he ſeeth me to be, or þe heareth of me.

7 And* leſt I ſhoulde be exalted out of meaſure through the aboundaunce of the reuelations, there was geuen vnto me a pricke to the fleſhe, the meſſenger of Satan to buffet me, becauſe I ſhould not be exalted out of meaſure.

8 For this thyng belonght I the Lorde thyrle, that it myght depart from me.

And

¶ That is,
quian, or,
ſoules is in
pale.

¶ That is
up into the
third hea-
uen.

¶ Stand in-
me ſoules
able to be-
re them,
the were
in paradice
whom ſay
a man.

The .ij. Epistle

- ¶ 9 And he sayde vnto me: My grace is sufficient for thee. For my strength is made perfect in weakenesse. Most gladly therefore, I wyll rather glorie in my infirmities, that the power of Christ myght dwell in me.
- 10 Therefore haue I delectation in infirmities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: For when I am weake, then am I strong.
- 11 I am become a foole [in] gloryng. We haue compelled me: for I ought to haue ben commended of you. * For nothyng was I inferiour vnto the chiefe Apostles, though I be nothyng.
- 12 Truly the signes of an Apostle were wrought among you, in all patience, and signes, and wonders, and myghtie deedes.
- ¶ 13 For what is it, wherein ye were inferiour vnto other Churches, except [it be] that I was not chargeable vnto you: Forgeue me this wrong.
- 14 Beholde, nolue the thirde tyme I am redy to come vnto you, and yet wyll I not be chargeable vnto you: For * I seke not yours, but you. For the children ought not to lay vp for the fathers and moethers: but the fathers and moethers

i Cor. ix. a.

Act. xx. g.
ii Cor. xi. c.
Eccl. 4. 6. c.
i Reg. xii. a.

for the chyldren.

- 15 I wyll very gladly bestowe, & wyll be bestowd for your sakes, though the more aboundantly I loue you, the lesse I am loued agayne.
- 16 But be it, [that] I was not chargeable vnto you: ^(b) Neuerthelesse, when I was craftie, I taught you with guile.
- 17 Dyd I pyl you by any of them whō I sent vnto you?
- 18 I desired Titus, and with hym I sent a brother: Dyd Titus defraude you of any thyng: haue we not walked in the same spirite: not in the same steppes?
- 19 Agayne, thynke you that we excuse our selues vnto you: we speake in Christ in the sight of God: but [we do] all thinges dearly beloued, for your edifying.
- 20 For I feare lest when I come, I shall not fynde you such as I woude: and that I shalbe founde vnto you, such as ye woude not: lest there be * debates, en-
Galah. v. d.
upinges, wyathes, strifes, backbitinges, whisperinges, swellinges, & seditions:
- 21 And that when I come agayne, my God byrnyng me lowe among you, and I shall bewayle many of the which haue sinned alreedy, and haue not repented of the * vncleannesse, and fornication, and
i Cor. v. a.
Wantonnes, which they haue comitted.

(b) Thus sayde his ad- uersaries that though he toke it not by hym self, yet he dyd it by the means of others.

¶ The. xiiij. Chapter.

¶ He threatneth the obstinate. 5 And declareth what his power is by their owne testimonie. 10 Also he sheweth what is the effect of this Epistle. 11 After, hauyng exhorted them to their duetie, he wisheth them all prosperitie.

- ¶ A 1 **N**owe come I the thirde time vnto you. * In the mouth of two or thre witnesses shall enery worde be stablissed.
- 2 I tolde you before, and tell you before, as though I had ben present with you the seconde tyme, so write I nolue beyng absent, to them which in time past haue sinned, and to all other, that yf I come agayne, I wyll not spare,
- 3 Seyng yf ye seeke experience of Christe
- Mat. x. d.
* Which speaketh in me, which to you ward is not weake, but is myghty in you.
- 4 For though he was crucified of weakenesse, yet liueth he of the power of God. And we no doubt, are weake in hym: but we shall lyue with hym, by yf myght of God towarde you.
- ¶ 5 * Examine your selues, whether ye are

in the sayth: Wone your owne selues. Knowe ye not your owne selues, holue that Iesus Christe is in you: except ye be reprobates.

- 6 I trust ye shal knowe that we are not reprobates.
- 7 Truly I pray to God that ye do none euyll, not that we shoulde seeme approued: but yf ye shoulde do that which is honest, though we be as ^(c) reprobates.
- 8 For we can do nothyng agaynst the truely: but for the truely.
- 9 For we are glad when we are weake, and ye are strong. Truly this also we wishe, euen your perfection.
- 10 Therefore write I these thynges beyng absent, lest when I am present, I should vse sharpenesse, accordyng to the power * which the Lorde hath geuen me to edification, and not to destruction.
- ii Cor. x. c.
11 Finally brethren, fare well, be perfect, be

(c) In that he humbled hym selfe, and robe upon hym yf forme of a seruante.

Deu. xix. d.
Mat. xviii. c.
John. viii. c.
Hebr. x. f.



be of good comfort, be of one mynde,
lyue in peace, and the God of loue and
peace shalbe with you.

1 Cor. xvi. f. 12. * Greete one another in an holy kisse.

All the saintes salute you.

13 The grace of our Lorde Jesus Christ,
and the loue of God, and the communion
of the holy ghost, be with you all. Amen.

¶ The ende of the seconde Epistle to the Corinthians. Sent from Philippios,
a citie in Macedonia, by Titus and Lucas.

¶ The Epistle of the Apostle Saint Paul, to the Galathians.

¶ The first Chapter.

¶ Paul rebuketh their inconstancie, which suffered them selues to be seduced
by the false apostles, who preached that the obseruation of the ceremonies
of the lawe were necessarie to saluation. 8 and detesteth them that preache
any other toyse then Christe purely. 13 He sheweth his owne conuersation,
magnifieth his office and Apostleship, and declarcth hym selfe to be equall
with the chiefe Apostles.

1 **P**AUL an Apostle,
not of men, nei-
ther by man: but
by Jesus Christe,
and by God the
father, which ray-
sed hym by from
death:

2 And all the bre-
thren which are
with me. Vnto ^h Churches of Galatia:

3 * Grace [be] with you, and peace from
God the father, and from our Lorde
Jesus Christe:

4 which gaue hym selfe for our sinnes,
to deliuer vs from this ^(a) present euill
worlde, accordyng to the Wyll of God,
and our father:

5 To Whom be glory for euer and euer.
Amen.

6 I maruaile, that ye are so soone tur-
ned from him that had called you in the
grace of Christe, vnto another Gospel:

7 which is not another [Gospel] but that
there be some which trouble you, and
intende to peruert the Gospel of Christ.

8 Neuerthelesse, though we, or an Angel
from heauen, preache any other Gospel
vnto you, then that which we haue
preached vnto you, let hym be accursed.

9 As we sayde before, so say I now a-
gayne, yf any man preache any other
Gospel vnto you, then that ye haue re-
ceaued, let hym be accursed.

10 Do I now perswade men, or God:
Other do I seke to please men: * For yf

I shoulde yet please men, I were not
the seruaunt of Christe.

11 ¶ I certifie you brethren, that the
Gospel which was preached of me,
was not after man.

12 For I neither receaued it of man, nei-
ther was I taught [it] but by the reue-
lation of Jesus Christe.

13 For ye haue hearde of my conuersa-
tion in tyme past in the Jewes religion,
howe that beyonde measure * I perse-
cuted the Church of God, & spoyled it:

14 And profited in the Jewes religion,
aboue many of my companions in mine
owne nation, * beyng a very seruent
maynteyner of the ^(b) traditions of my
fathers.

15 But when it pleased God, which sepe-
rated me from my mothers wombe, &
* called [me] by his grace,

16 To reueale his sonne by me, that I
shoulde by the Gospel preache hym a-
mong the heathen: immediatly I com-
muned not with ^(c) fleshe and blood:

17 Neither returned to Iherusalem, to
them which were Apostles before me:
but went my wayes into Arabia, and
came agayne vnto Damascus.

18 Then after thre yerres, I returned to
Iherusalem to see Peter, and abode with
hym fyfteen dayes.

19 But other of the Apostles sawe I
none, save James the Lordes brother.

20 The thynges therfore which I write
vnto you, beholde, before God I lie not.

21 * Afterwarde, I came into the coastes
of

Actes. viii. a.

1 Cor. xv. b.

Philip. iii. a.

(b) That is,

of the lawe of

God, which

was given to

the ancient

fathers.

Actes. ix. e.

Math. xvi. c.

(c) That is,

with any man

as though I

had neede of

his counsell to

aproue me

doctrine.

Act. xxii. d.

of

The Epistle

of Syria & Cilicia, and was vnknownen in face vnto the Churches of Iurie, which were in Christe.

22 But they had hearde only, that he

which persecuted vs in tyme past, now he preacheth the ^(b) sayth, which before he destroyed.

23 And they glorified God in me. ^(c)

^(b) That is, the Gospel, which is the doctrine of sayth.

The.ij. Chapter.

1 Confirming his Apostleship to be of God, he sheweth why Titus was not circumcised, & that he is nothing inferiour to other Apostles. 11 Yea, and that he hath reprobued Peter, the Apostle of the Jewes. 16 After, he commeth to the principal scope, which is, to proue that iustification only cometh of the grace of God by sayth in Iesus Christe, and not by the workes of the lawe.

21



After fourteene yerres after, I went by a gayne to Hierusalem* with Barnabas, and toke Titus with me.

2

I went by also by reuelation, & I declared vnto them the Gospel which I preache among the gentiles: but priuately, with them which were the chiefe, lest by any meanes, I shoulde runne or had runne in vayne.

3

But neither Titus which was with me, beyng a Greke, was compelled to be circumcised,

4

And that because of incommers, being false brethren, which came in priuily, to spye out our libertie which we haue in Christe Iesu, that they myght bring vs into bondage.

5

To whom, no not for an houre, we gaue place by subiection, that the trueth of the Gospel might continue with you.

25

Of them which seemed to be somewhat (what they ^(a) were in time passed, it maketh no matter to me, * God accepteth no mans person) for they which seemed chiefe, ^(b) added nothyng (to me.)

7

But contrary wyse, when they saue that the Gospel of the vncircumcision was committed vnto me, as the Gospel of the circumcision was committed vnto Peter.

8

(For he that was myghtie in Peter, to the Apostleship of the circumcision, the same was myghtie in me towarde the gentiles)

9

When they persecuted the grace that was geuen vnto me, then James, Cephas, and John, which seemed to be pyllers, gaue to me and Barnabas the ryght handes of felowshippe, that we [shoulde be Apostles] vnto the heathen, and they vnto the circumcision.

10 Onely that we shoulde remember the poore: * wherein also I was diligent to do the same.

11 But when Peter was come to Antioche, I withstode him ^(c) to the face, because he was to be blamed.

12 For per y certaine came from James, he dyd eate with the gentiles: But when they were come, he withdrew, and seperated himselfe, fearing them which were of the circumcision.

13 And the other Jewes dissembled lykewyse with hym: insomuch that Barnabas also was brought into their simulation.

14 But when I sawe that they went not the ryght way to the trueth of the Gospel, I saide vnto Peter before them all: If thou beyng a Jewe, lyuest after the maner of the gentiles, and not as do the Jewes: why causest thou the gentiles to lyue as do the Jewes?

15 We [which are] * Jewes by nature, and not ^(d) sinners of the gentiles,

16 Knowe that a man * is not iustified by the deedes of the lawe, but by the sayth of Iesus Christe: And we haue beleued on Iesus Christ, that we might be iustified by the sayth of Christe, and not by the deedes of the lawe, because by the deedes of the lawe no fleshe shal be iustified.

17 If then, whyle we seke to be made ryghteous by Christe, we our selues are founde sinners: is therfore Christe the minister of sinne: God forbid.

18 For yf I bulde agayne the thynges which I destroyed, then make I my selfe a trespasser.

19 For I, through the lawe, am dead to the lawe, that I myght lyue vnto God: I am crucified with Christe.

20 Furtherthelesse, I lyue: yet now he not I, but Christe lyueth in me. And yf I lyfe

Act. xi. d. ii Cor. ix. a.

^(b) Meaning before all men.

Philip. iii. a. ^(c) For so the Jewes call the gentiles in reproche. Rom. ix. c.

Act. xiv. a.

^(a) Albeit they had ben conuersant with Christe, as yet tyme.

^(b) That is, they taught me not: but appoynted my doctrine persecute in all synners.

which

Which I nowe liue in the fleshe, I lyue by the faith of the sonne of God, * Which loued me, and gaue hym selfe for me.

21 I reiect not the grace of God: For * yf ryghteousnesse come of the lawe, then Christe is dead in vayne.

¶ The. iij. Chapter.

1 He rebuketh them sharply, 2 and proueth by dyuers reasons, that iustification is by fayth, 6 as appeareth by the example of Abraham, 10, 19, 24. and by the office, and the ende both of the lawe, 11, 25. and of fayth.

¶ 1



Foolishe Galathians, who hath bewitched you, that ye shoulde not obey þe trueth: To whom Iesus Christe was ⁽¹⁾ described be-

you crucified.

2 This only woulde I learne of you, whether ye receaued the spirite by the deedes of the lawe, or by the hearyng of the fayth:

3 Are ye such fooles, that after ye haue begun in the spirite, ye woulde nowe ende in the fleshe:

4 Haue ye suffered so great thynges in vayne: If it be yet in vayne.

5 He therfore that ministrerh to you the spirite, and worketh miracles among you, doth he it through the deedes of the lawe, or by hearyng of the fayth:

6 * Euen as Abraham beleued God, & it was ascribed to hym for righteousnesse.

7 Knowe ye therfore, that they which are of fayth, the same are the chyldren of Abraham.

8 For the scripture seying aforehande that God woulde iustifie the heathen through fayth, shewed beforhand gladtydynges vnto Abraham, [sayng]: * In thee shall all nations be blessed.

9 So then, they which be of fayth, are blessed with the faythfull Abraham.

10 For as many as are of the ⁽¹⁾ deedes of the lawe, are vnder the curse. For it is writte: * Cursed is euery one that curieth not in all thynges which are writen in the booke of the lawe, to do them.

11 But that no man is iustified by þe lawe in the sight of God, it is euident. * For the iust shall lyue by fayth.

12 And the lawe is not of fayth: * but the man that doth them, shall lyue in them.

13 Christe hath redeemed vs from the curse of the lawe, beyng made a curse for vs. For it is written: * Cursed is euery one that hangeth on tree:

14 That the blessing of Abraham might come on the gentiles through Iesus Christe, that we myght receane the promise of the spirite through fayth.

15 Brethren, ⁽¹⁾ I speake after þe maner of men: Though it be but a mans testament, yet if it be allowed, no man reiecteth it, or addeth thereto.

16 ¶ To Abraham and his seede were the promises made. He sayth not to the seedes, as of many: but to thy seede, as of one, which is Christe.

17 This I say, that the lawe which began afterwarde, beyonde * foure hundred and thirtie yeres, doth not disannull the testament that was confirmed afore of God, vnto Christe warde, to make the promise of none effect.

18 * For yf the inheritance be of the lawe, then not nowe of promise: But God gaue it vnto Abraham by promise.

19 Wherefore then [serueth] the lawe: * It was added because of transgressions, tyl the seede came to whom the promise was made: and it was ordayned * by Angels in the hande of a mediator.

20 A mediator is not [a mediator] of one, but God is ⁽¹⁾ one.

21 * Is the lawe then against the promise of God: God forbyd. For yf there had ben a lawe geuen which coulede haue geuen life: then no doubt righteousnesse shoulde haue ben by the lawe.

22 But the scripture hath concluded all vnder sinne, that the promise by þe fayth of Iesus Christe shoulde be geuen vnto them that beleue.

23 But before fayth came, we were kept vnder the lawe, and were shut vp vnto the fayth which shoulde afterwarde be receaued.

24 Wherefore, the lawe was our scholemaster vnto Christe, that we shoulde be iustified by fayth.

25 But after that fayth is come, we are no longer vnder a scholemaster.

26 For ye are all the chyldren of God by fayth

(1) I will use a common example, that you may be assured to attribute it vnto God, the to such causes, which one man may know to another.

Gen. xcv. d. Exod. xii. f. Iudith. v. b. Actes. vii. a.

Rom. iiii. e.

Rom. v. c.

Act. vii. g.

(b) Constant, and alwayes lyke hym selfe.

Rom. vii. c.

Tim. i. b.

Ephe. v. a.

(1) To shew that the lawe is but a shadow of the thinge to come, and not the thinge it selfe.

Ex. xv. b. Rom. iiii. a. Gal. ii. d.

Ex. xii. a. Gal. xii. b.

Gal. ii. b. Gal. ii. c. Gal. ii. d. Gal. ii. e. Gal. ii. f. Gal. ii. g. Gal. ii. h. Gal. ii. i. Gal. ii. j. Gal. ii. k. Gal. ii. l. Gal. ii. m. Gal. ii. n. Gal. ii. o. Gal. ii. p. Gal. ii. q. Gal. ii. r. Gal. ii. s. Gal. ii. t. Gal. ii. u. Gal. ii. v. Gal. ii. w. Gal. ii. x. Gal. ii. y. Gal. ii. z.

Gal. ii. a. Gal. ii. b. Gal. ii. c. Gal. ii. d. Gal. ii. e. Gal. ii. f. Gal. ii. g. Gal. ii. h. Gal. ii. i. Gal. ii. j. Gal. ii. k. Gal. ii. l. Gal. ii. m. Gal. ii. n. Gal. ii. o. Gal. ii. p. Gal. ii. q. Gal. ii. r. Gal. ii. s. Gal. ii. t. Gal. ii. u. Gal. ii. v. Gal. ii. w. Gal. ii. x. Gal. ii. y. Gal. ii. z.

Gal. ii. d.

The Epistle

sayth in Christe Iesu.

(c) Some
reade, all ye
that are bap-
tized into
Christe, haue
put on Christ.

27 For all ye that are baptized, haue put on Christe.

28 There is no Jewe, neither Greke, there is neither bonde nor free, there is

neither male, nor female: For ye are all one in Christe Iesu.

29 If [ye be] Christes, then are ye Abrahams seede, and heyes accordyng to the promise.

The.iiiij. Chapter.

2 He sheweth wherfore the ceremonies were ordayned, which beynge shadowes, must ende, when Christe the trueth commeth. 9 He moueth them by certayne exhortations, 22 and confirmeth his argument with a strong example or allegorie.

A



And I say, that the heye, as long as he is a chyldre, differeth no- thyng from a seruaunt, though he be Lorde of all,

2 But is vnder tuters and gournours, butyll the tyme ap- poynted of the father.

(c) What is, the law, whiche before he called a scole maister.

3 Euen so we, when we were chyldren, were in bondage vnder p^r rudimentes of the worlde:

Luk.xx.b.
John.iii.b.
Rom.viii.a.

4 But when the fulnesse of the tyme was come, God sent his sonne, made of a woman, and made vnder the lawe,

5 To redeme them that were vnder the lawe, that we myght receaue the adoption of chyldren.

Rom.viii.c.

6 Because ye are sonnes, * God hath sent the ^(a) spirite of his sonne into your heartes, cryng, ^(b) Abba, father.

(a) For our adoption vnto Christe, is sealed by hym.

7 Wherfore thou art no more a seruaunt, but a sonne: If thou be a sonne, thou art also an heire of God, through Christ.

(b) We instructe both Jewes and Gentiles, to call God their father in euery language, so that none are excepted.

8 Notwithstandyng, when ye ^(c) knewe not God, ye dyd seruite vnto the ^(d) which by nature are no Gods.

(c) when ye receaued the Gospell,

9 But nowe after that ye haue knowen God, yea, rather are knowen of God, howe turne ye agayne vnto the weake and beggarly rudimentes, wherunto agayne ye desire a freshe to be in bondage:

(d) when ye receaued the Gospell,

10 We obserue dayes, and monethes, and tymes, and yeres.

(e) when ye receaued the Gospell,

11 I am in feare of you, lest I haue be- stowed on you labour in vayne.

(f) when ye receaued the Gospell,

12 Brethren, I beseech you be as I [am] for I am as ye are. We haue not injured me at all.

(g) when ye receaued the Gospell,

13 We knowe howe through infirmite of the flesh, I preached the Gospell vnto you at the first:

(h) when ye receaued the Gospell,

14 And my temptation which was in my flesh, ye despised not, neither abhorred: but receaued me as an Angel of

(i) when ye receaued the Gospell,

(j) when ye receaued the Gospell,

(k) when ye receaued the Gospell,

(l) when ye receaued the Gospell,

(m) when ye receaued the Gospell,

(n) when ye receaued the Gospell,

God, euen as Christe Iesus.

15 What is then your felicitie? For I heare you recorde, that yf it had ben possible, ye woulde haue plucked out your owne eyes, and haue geuen them to me.

16 Am I therfore become your enemie, & because I tell you the trueth?

17 They are gelouse ouer you ^(a) amisse: yea, they intende to exclude ^(b) you, that ye shoulde be feruent to them warde.

(c) For they are but ambles.

(d) They shoulde turne from me, & you might followe them.

18 It is good alwayes to be zelous in a good thyng, and not only when I am present with you

19 By litle chyldren, of whom I tra- uayle in birth agayne, butyll Christe be ^(e) fashioned in you.

(g) And thus you are to be in your hearts, that ye maye knowe other.

20 But I desire to be present with you nowe, and to chaunge my boyce: for I stande in doubt of you.

21 Tell me, ye that desire to be vnder the lawe, do ye not heare the lawe?

22 For it is written, that Abraham had two sonnes, * the one by a bonde mayde, * the other by a free woman:

Gen.xvii.a.
Gen.xcix.a.
Hebr.xii.a.

23 But he which was of the bonde wo- man, was borne after the flesh: but he which was of the free woman, [was borne] by promise.

24 Which thynges are spoken by ^(h) an allegorie. For these are two testamen- tes: the one from the mount Sina, which gendreth vnto bondage, which is Agar.

(h) When we are in bondage, that is another thyng is meant.

25 For Agar is the mount Sina in Ara- bia, and bordreth vpon the citie, which is nowe [called] Hierusalem, and is in bondage with her chyldren.

26 But * Hierusalem which is aboue, is free: which is the mother of vs all.

Apo.xxii.a.

27 For it is written: * Reioyce thou barren, that bearest no chyldren, breake forth and crye, thou that trauiellest not: For the desolate hath many mo chyldren, then she which hath an husbande.

Esaia.ii.a.

But

- 28 But brethren, we are after Isaac the chylidren of promise.
 29 But as then he that was borne after the flesh, persecuted hym that was borne after the spirit: euen so is it now.
 30 Neuerthelesse, what saith the scrip-

ture: *put away the bondwoman and her sonne: For the sonne of the bondwoman, shall not be heire with the sonne of the free woman.
 31 So then brethren, we are not chylidren of the bonde woman, but of the free. ¶

Gen. xxi. b.

¶ The. v. Chapter.

2 He laboureth to drawe them away from circumcision, 17 and sheweth them the battell betwixt the spirit and the flesh, and the frutes of them both.

A1



Sande fast therfore in the libertie wherwith Christe hath made vs free, and be not intangled agayne with y^e yoke *of bondage.

Beholde I Paul saye vnto you, that *yf ye be ^(a)circumcised, Christe shall profite you nothyng.

For I testifie agayne to euerie man which is circumcised, that he is a better to do the whole lawe.

Christe is become but bayne to you, as many of you as are iustified by the lawe, are fallen from grace.

For we through the spirit, wayte for the hope of ryghteousnes by fayth.

*For in Iesus Christe, neither is circumcision any thing woorth, neither yet but circumcision: but fayth, which wor-
 keth by loue.

We dyd runne well, who was a let vnto you, that ye should not obey y^e truth:

Not the perfection of hym that called you.

*A litle leauen, doth leauen the whole lump of dolle.

I haue truste towarde you in the Lorde, that ye wyll be none otherwyle mynded: But he that troubleth you, shall beare iudgement, whatsoeuer he be.

And brethren, if I yet preache circumcision, why do I yet suffer persecution: Then is the slander of the crosse reas-
 sed.

I woulde to God they were cut of which trouble you.

For brethren, ye haue ben called into libertie: Only *let not libertie be an occasiō to the flesh, but by loue serue one another.

For all the lawe is fulfilled in one worde, which is this: *Thou shalt loue thy neyghbour as thy selfe.

If ye byte and deuoure one another, take heede lest ye be consumed one of another. ¶

Then I say, walke in the spirit, and ye shall not fulfill the lust of the flesh.

For the flesh lusteth contrary to the spirit, *and the spirit contrary to the flesh. These are contrary one to the other, so that ye can not do what ye woulde.

But and yf ye be ledde of the spirit, then are ye not vnder the lawe.

The deedes of the flesh are manifest, which are these, adulterie, fornication, uncleannesse, wantonnesse,

worshipping of images, witchcrafte, hatred, variaunce, zeale, wrath, strife, seditious, sectes,

enuynges, murders, drunkennesse, gluttonies, and such lyke: of the whiche I tell you before, as I haue tolde you in tyme past, that *they which do such thinges, shall not inherite the kingdome of God.

But the frute of the spirit is, loue, loye, peate, long sufferynge, gentlenesse, goodnesse, fayth,

meekenesse, temperauncie: *agaynst such there is no lawe.

They truly that are Christes, ^(b)haue crucified the flesh, with the affections and lustes. ¶

If we lyue in y^e spirit, let vs walke in the spirit.

Let vs not be desirous of bayne glorie, prouoking one another, enuyng one another.

Mat. xxiii. d
 Mark. xii. c
 Leuit. xix. d
 Rom. xiii. c
 Iacob. ii. b.

Mat. xxvi. b

1. Cor. vi. b.
 Ephe. v. a.

1. Tim. i. b.

(b) Christe
 hath not only
 crucified the
 fleshe, but
 sanctified this
 into newnesse
 of life.

The Epistle

The .vj. Chapter.

1 He exhorteth them to be gentleness towarde the weake, 2 and to shewe their brotherly loue and modestie, 3 also to prouide for their ministers, 4 to perseuer, 5 to reioyce in the crosse of Christe, 6 to newnesse of lyfe, 7 and last of all wylthy to them with the rest of the saythfull all prosperitie.

1



Brethren, yf a man be taken in any fault, ye which are spiritual restore such a one in the spirit of mekenes, considering thy selfe, lest thou also be tempted.

Rom. xv. a.

2 *Beare ye one anothers burthen, and so fulfill the lawe of Christe.

3 For if any man seeie to him selfe that he is somewhat, when he is nothyng, the same deceaueth hymselfe in his owne fantasie.

(a) For his reioyng is a redimonie of a good conscience.

Rom. xiii. c

4 But let every man proue his owne worke, & then shall he haue (a) reioyng only in his owne selfe, and not in another.

Rom. xv. f.
i. Cor. ix. b.

5 For *every man shall beare his owne burthen.

6 *Let hym that is taught in the word, minister vnto hym that teacheth hym, in all good thynges.

John. iii. b.

7 Be not deceaued, God is not mocked: For *whatsoever a man soweth, that shall he also reape.

8 For he that soweth into his flesh, shall of the flesh reape corruption: But he that soweth into the spirit, shall of the spirit reape lyfe euerlastyng.

ii. The. iii. b.

9 *Let vs not be weary in well doyng: for in due season we shall reape, yf we saynt not.

10 Whye we haue therefore tyme, let vs do good vnto all men, specially vnto the which are of the household of sayth.

11 We see how large a letter I haue written vnto you with myne owne hande.

12 As many as desire with outward appearance to please carnally, the same constrain you to be circumcised, only lest they shoulde suffer persecution for the crosse of Christe.

13 For they the selues which are circumcised, kepe not the lawe: but desire to haue you circumcised, that they myght reioyce in your flesh.

14 God forbyd that I shoulde reioyce, but in the crosse of our Lorde Iesus Christe, wherby the (b) world is crucified vnto me, and I vnto the worlde.

(b) For the world, he meaneth all outward pompes, ceremonies, & things whiche please mens fantasies Galath. v. 4.

15 For *in Christe Iesu, neither circumcision auayleth any thing, nor vncircumcision, but a new creature.

16 And as many as walke accordyng to this rule, peace be on them, and mercie, and vpon the (c) Israel [that is] of God.

(c) That is, vpon the Jews Gal. iii. 14.

17 From hencefoorth, let no man put me to busynesse: *For I beare in my body the markes of the Lorde Iesus.

i. Cor. iii. c.

18 Brethren, the grace of our Lorde Iesus Christe be with your spirit. Amen.

The Epistle vnto the Galatians, was sent from Rome.

The Epistle of the Apostle S. Paul, vnto the Ephesians.

The first Chapter.

After his salutation, 4 he sheweth that the chiefe cause of their saluation standeth in the free election of God through Christe, 16 he declareth his good wyl towarde them, geuyng thanks, & praying God for their sayth. 21 The maiestie of Christe.

1



Paul an apostle of Iesus Christe by the wyl of God: To the saintes which are at Ephesus, and to the saythfull in Christe Iesus:

Rom. i. a.
i. Cor. i. 2.

2 Grace be with you, and peace, from God our father, & from the Lorde Iesus Christe.

3 *Blessed be God, the father of our Lorde Iesus Christe, whiche hath blessed vs in all spirituall blessing, in heauenly thynges by Christe: i. Pet. i. 2. Galath. iii.

4 Accordyng as he had chosen vs in hym before the foundation of the world, that we shoulde be holy, and without blame before hym, through loue.

5 who hath predestinate vs into the adoption

The Epistle

7 That in ages to come, he might shew the exceeding riches of his grace, in kindnesse to vsward through Christe Iesus.

8 For by grace are ye made safe through fayth, and that not of your selues, it is the gyfte of God:

9 Not of workes, lest any man shoulde boast hym selfe.

Titus. i. d.

10 For we are his workmanship, created in Christe Iesus vnto good workes, whiche God hath ordeyned that we shoulde walke in them.

Philip. iii. 2.
Coloss. ii. b.

¶ 11 Wherefore, remember that ye being in tyme passed gentiles in the flesh, called vncircumcision of that which is called circumcision in the flesh, made by handes:

12 That at that tyme ye were without Christe, beyng alienates from the common wealth of Israel, and straungers fro the testaments of promise, hauyng no hope, & without God in this worlde.

13 But now in Christe Iesus, ye which sometyme were farre of, are made nye by the blood of Christe.

14 For he is our peace, which hath made both one: and hath broken downe the

Wall that was a stoppe betwene vs, taking away in his flesh the hatred [euen] the lawe of commaundementes, [conteyned] in ordinaunces, for to make of twayne one newe man in hym selfe, so making peace,

16 And that he myght reconcile both vnto God in one body through [his] crosse, and slewe hatred thereby.

17 And came and preached peace to you which were a farre of, and to them that were nye.

18 For through hym, we both haue an entraunce in one spirite vnto the father.

19 ¶ Nowe therefore, ye are no more straungers and foreyners: but citizens with the saintes, and of the household of God,

20 And are built vpon the foundation of the apostles and prophetes, Christe hym selfe being the head corner stone,

1. Cor. iii. b.
Eph. xxi. d.
Rom. ix. f.
Psal. cxviii.

21 In whom all the buyldyng coupled together, groweth vnto an holy temple in the Lord.

22 In whom ye also are buylded together for an habitation of God through the spirite.

The. iij. Chapter.

1 He sheweth the cause of his imprisonment, 12 desireth them not to faynt because of his trouble, 14 and prayeth God to make them stedfast in his spirite.

A 1



Of this cause I Paul am a prisoner of Iesus Christe, for you hearken:

2

If ye haue hearde of the dispensation of the grace of

God, which is geuen me to youwarde:

3 For by reuelation shewed he the misterie vnto me (as I wrote afore in fewe wordes:

4 Whereby, when ye reade, ye may vnderstande my knowledg in the misterie of Christe)

5 which misterie in other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy apostles and prophetes by the spirite,

6 That the gentiles shoulde be inheritours also, and of the same body, and

partakers of his promise in Christe, by the Gospell:

7 Whereof I am made a minister, according to the gyfte of the grace of God, which is geuen vnto me after the working of his power.

8 Vnto me the least of all saintes is this grace geuen, that I shoulde preach among the gentiles the vnsearchable riches of Christe,

9 And to bring to lyght to all men what the felowship of the misterie is which is hid in god, which made all thinges through Iesus Christe:

10 To shew that now vnto the rulers and power in heauenly thinges myght be knowen by the Church, the very manifeste wyldeome of God:

11 According to the eternall purpose which he wrought in Christe Iesus our Lord:

12 By whō we haue boldnesse & entraunce in confidence which is by faith of him.

¶ Wherefore

1. Cor. xv. 2.
Eph. iii. 1.
Coloss. ii. 12.
1. Tim. iii. 16.
2. Tim. i. 10.
Titus. i. 2.
Philip. i. 12.
Coloss. ii. 12.
1. Cor. xv. 2.

Act. xiii. 8.
Galathi. i. b.
(a) misterie, is that secret hidden purpose of salvation through Christe.

- E** 13 **W**herfore I desire that ye saynt not in my tribulations* for you, whiche is your glorie.
- 14 For this cause I bowe my knees vnto the father of our Lorde Iesus Christe,
- 15 Of whō all the family in heauen and earth is named:
- 16 That he would graunt you, according to the rycheffe of his glorie, to be strengthened with myght by his spirite in the inner man.
- 17 That Christe may dwell in your heartes by fayth: that ye beyng rooted and grounded in loue,

- 18 Myght be able to comprehendē with all saintes, what is the breadth, & length, and deapth, and heygth:
- 19 And to knowe the loue of Christe, whiche excelleth knowledge, that ye might be fylled with all fulnesse of God.
- 20 Vnto him that is able to do exceeding abundantly aboue all that we aske or thynke, accordyng to the power that worketh in vs,
- 21 We praye in the Church by Christe Iesus, throughout all ages, worlde without ende. Amen. **A**

¶ The. iiii. Chapter.

- H**e exhorteth them vnto mekenesse, long sufferynge, and vnto loue and peace. & euery one to serue and edifie another with the gyst that God hath geuen hym, 14 to beware of strange doctrine, 22 To lay asyde the olde conuersation of greedy lusses, & to walke in a newe lyfe.

- A** 1 **T**herfore, a prisoner **in the Lorde**, exhorthe you, * that ye walke worthy of the vocatio wherewith ye are called,
- 2 With all lowlynesse & mekenesse, with long sufferynge, forbearynge one another in loue.
- 3 Endeuorynge to kepe the vnitie of the spirite in the bonde of peace:
- 4 One body and one ^(a) spirite, euen as ye are called in one hope of your calling.
- 5 One Lorde, one fayth, one baptisme.
- 6 One God, and father of all, whiche is aboue all, and through all, and in you all. **A**
- B** 7 **B**ut vnto euery one of vs, is geuen grace, accordyng to the measure of the gyst of Christe.
- 8 Wherfore he saith: * when he went vp an hye, he ledde captiuitie captiue, and gaue gyftes vnto men.
- 9 (But that he ascended, what is it: but that he also descended first into the lower partes of the earth:
- 10 * he that descended, is euen the same also that ascended vp farre aboue all heauens, to fulfill all thynges.)
- 11 And he gaue some * apostles, and some prophetes, and some euangelistes, and some shepherdes and teachers,
- 12 To the gatherynge together of the saintes, into the worke of ministrati-

on, into the edifyng of the body of Christe:

- 13 Tyll we all meete together into the vnitie of fayth, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christe: **A**
- 14 That we hencefoorth be no more children, * wauering and carped about with euery wynde of doctrine, in the wyllynesse of men, in craftynesse, to the laying ^(b) wayte of deceyte.
- 15 But folowynge truely in loue, let vs growe vp into him in all thynges * whiche is the head, Christ:
- 16 In whom all the body beyng coupled and knit together by euery ioynt of subministration, accordyng to the effectual power in y^e measure of ^(c) euery part, maketh increase of the body, vnto the edifyng of it selfe in loue.
- 17 **T**his I say therfore, and testifie in the Lorde, that ye hencefoorth walke not * as other gentiles walke, in vanitie of their mynde:
- 18 Darkened in cogitation, being alienated from the lyfe of God by the ignorance that is in them, by the blindness of their heartes.
- 19 Whiche beyng past ^(d) feelyng, haue geuen the selues ouer vnto wantonnesse to worke al uncleannesse with greedy-nesse.
- 20 But ye haue not so learned Christe.

Coloss. ii. b.

(b) wherby they lye in wayte to deceiue.
Ephes. i. d.
Coloss. i. c.


(c) That is, wherewith one ministrereth to another.

Rom. i. d.
i. Pet. iii. a.

(d) The greke word both signifie such as he obseruante in hearte, and both not the feignynge of contentance.

The Epistle

21 If so be that ye haue hearde hym, and haue ben taught in hym, as the tructh is in Iesus,

22 To lay dolue, accordyng to the for-
mer conuersation, ^(c) olde man, which is corrupt, accordyng to the lustes of er-
roꝝ: 

^(c) That is, all the natural corrupcion that is in vs.

23 To be renued in the spirite of your mynde,

Rom.vi.a.
Coloss.iii.a.

24 And to put on that newe man, which after God is shapen, in righteousness & holynesse of tructh.

Leui.xix.e.

25 Wherefore, puttyng away lying, speake euery man tructh vnto his neyghbour, forasmuch as we are members one of another.


Psal.iii.a.

26 Be ye ^(b) angry, and sinne not, let not the sunne go dolue vpon your wrath,

27 Neither geue place to the deuyl.

28 Let hym that stole, steale no moze:

^(b) If so be that ye be angry, so moderate your affection that it burst not out vnto an euill woꝛke, but be soone appa-
red.

but let hym rather labour, woꝛkyn^g with his handes the thyng whiche is good, that he may geue vnto hym that needeth). 

14. The. iiii. b

29 Let no fylthy communication procede out of your mouth, but that whiche is good to edifie withal, as oft as neede is, that it may minister grace vnto the hearers.

30 And greue not the holy spirite of God, by Whom ye are sealed vnto the day of redemption.

^(c) So to be. haue your selues, that the holpe the map wryll- inge to be in you, and geue hym no occa- sion to depart for so much as your abusing of Gods gra-
ce.

31 Let all bytternesse, and fiercenesse, & wrath, and crying, and euill speakyng, be put away from you, with all malici-
ousnesse.

32 Be ye courteous one to another, merci-
ful, forgewing one another, euen as God for Christes sake hath forgiven you.

The. v. Chapter.

2 He exhorteth them vnto loue, **3** warneth them to beware of vncleannesse, couetous-
nesse, foolyshe talkyng, and false doctrine, **17** to be circumspect, **18** to auoyde drunken-
nesse, **19** to reioyce, and to be thankfull towarde God, **21** to submit them selues one
to another. **22** He entreateth of corporall mariage, & of the spirituall betwixt Christe
and his Church.

21  ye therefore folow-
ers of God, as deare
chyliden:

i. Pet. ii. d.
Iohn. xiii. b.
Galath. ii. d.

2 And walke ye in loue,
euen as Christe hath
loued vs, and hath ge-
uen hym selfe for vs an
offering and a sacrifice of a swete smel-
lyng sauour to God.

3 But fornication, and all vncleannesse,
or couetousnesse, let it not be once named
among you, as it becometh saintes:

4 Neither fylthyneesse, neither foolyshe
talkyng, neither iestyng, which are not
comely: but rather, genyng of thanks.

Galath. v. d.
i. Cor. vi. b.

5 For this ye knowe, that no whor-
mouger, neither vncleane person, nor
couetous person, which is a woꝛshipper
of images, hath any inheritaunce in the
kyngdome of Christe, and of God.

6 Let no man deceane you with bayne
woꝛdes: for, because of such thynges
cometh the wrath of God vppon the
chyliden of disobedience.

Math. 24. a.
Coloss. iii. b.
Mark. xiii. a.
Luk. xxi. b.

7 Be not ye therefore companions of
them.

8 For ye were sometimes darknesse: but
nowe are ye lyght in the Lorde. Walke
as chyliden of lyght.

Iohn. xii. e.
i. The. i. v. a.

9 For the fruite of the spirite (is) in all
goodnesse, and righteousness, & tructh,
10 Approuyng what is acceptable vnto
the Lorde.

11 And haue no felowship with the vn-
fruitfull woꝛkes of darknesse, but ra-
ther euen rebuke them.

12 For it is shame euen to name those
thynges whiche are done of them in se-
crete.

13 But all thynges, when they are rebu-
ked of the lyght, are manifest: for all
that which do make manifest, is lyght.

14 Wherefore he sayth: ^(a) Awake thou
that sleepest, and stande vp from the
dead, and Christe shall geue thee lyght.

^(a) God thus
speaketh by
his seruantes,
so that the
which are from
their slpyne-
nesse.

15 Take heede therfore holwe ye walke
circumspectly: not as vnwyle, but as
wyle,

16 Redecmynge the time, because y dayes
are euyl.

17 Wherefore be ye not vnwyle, but vnder-
standyng what the wyll of the Lorde is.

18 And be not drunke with wine, wherein
is excessse: but be fylled with the spirite,

19 Speaking vnto your selues in psalmes
and hymnes, and spirituall songues,
syngyng and makyng melodie to the
Lorde in your heartes:

Psal. 118. 2.
Coloss. iii. d.

Geuyng

- 20 Geyng thanks alwayes for all thynges vnto God and the father, in þe name of our Lorde Iesus Chyriste,
- 21 Submyttyng your selues one to another in the feare of God.
- 22 Wyues, submitt your selues vnto your owne husbendes; as vnto the Lorde:
- 23 For the husbende is the head of the wyfe, euen as Chyriste is the head of the Church: & he is the sauour of the bodie.
- 24 But as the Church is subiect to Chyrist, lyke wyse the wyues to their owne husbendes in all thynges.
- 25 Ye husbendes loue your wyues, euen as Chyriste also loued the Church, and gaue hym selfe for it.
- 26 To sanctifie it, cleyng [it] in the fountayne of water in the worde,
- 27 To make it vnto hym selfe a glorious Church, not hauyng spot or wrinkle,

or any such thyng: but that it shoulde be holy, and without blame.

28 So ought men to loue their wyues, as their owne bodie. He that toucheth his wyfe, toucheth hym selfe.

29 For no man euer yet hated his owne flesh: but nourisheth & cherisheth it, euen as the Lorde the Church.

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leaue father and mother, and shalbe ioyned vnto his wyfe, and two shalbe made one flesh.

Genes. ii. d.
Math. xix. a.
Mark. x. a.
i. Cor. vi. d.
Ephes. v. g.

32 This is a great secreete: but I speake of Chyriste and of the Church.

33 Therfore euery one of you [do ye so] Let euery one of you loue his wyfe euen as hym selfe, and [let] the wyfe reuerence her husbende.

¶ The .vj. Chapter.

1 Howe chyldren shoulde behaue them selues towarde their fathers and mothers,
4 Lyke wyse parentes towarde their chyldren, & seruauntes towarde their maisters,
9 Maisters towarde their seruauntes, 15 An exhortation to the spiritual battayle, and what weapons the christians shoulde fyght withall.

1 **C**hyldren, obey your fathers and mothers in the Lorde: for this is ryght.

2 Honour thy father and mother (whiche is the first commaundement in promise)

3 That thou mayest prosper, and lye long on earth.

4 Fathers prouoke not your chyldren to wrath: but bring them vp in instruction and information of the Lorde.

5 Seruauntes obey them that are your bodyly maisters, with feare and trembling, in singleness of your heart, as vnto Chyriste.

6 Not with seruice vnto the eye, as men pleasers: but as the seruauntes of Chyriste.

7 Doyng the wyll of God fro the heart, with good wyll seruyng the Lorde, and not men:

8 Knowyng, that whatsoeuer good thyng any man doeth, that shall he receaue agayne of the Lorde, whether [he be] bonde or free.

9 And ye maisters do the same thynges vnto them, puttyng away threathyng: knowyng that your maister also is in heauen, neither is respecte of person with hym.

10 Finally my brethren, be strong in the Lorde, & in the power of his might.

11 Put on all the armour of God, that ye may stande agaynst the assaultes of the deuyl.

12 For we wrestle not agaynst blood & flesh: but agaynst rule, agaynst power, agaynst worldly gouernours of the darknesse of this worlde, agaynst spiritual craftynesse in heavenly places.

13 Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euyl day, and hauing finished all thynges, to stande fast.

14 Stande therfore, hauyng loynes girt about with the truth, and puttyng on the brest plate of righteousnesse,

15 And hauyng your feete shodde, in the preparation of the Gospel of peace.

16 Above all, takyng the shilde of fayth, wherewith ye may quench all the fierie dartes of the wicked:

17 And take the helmet of saluation, and the sworde of the spirit, whiche is the worde of God.

18 Praying alwayes in all prayer and supplication in the spirit, and watche ther vnto with all instance and supplication, for all saintes,

19 And for me, that utterance may be geue vnto me, I may open my mouth freely,

(a) The flesh
will haue not
only to streue
agaynst men,
& themselfes;
but agaynst
Satan the
ritual enemy,
who is moode
doun in ouer
our heads, &
for he is ouer
reache hym,
but he must
be resisted by
Gods grace.

Luke. xii. e.
i. Pet. i. c.

(b) That ye
maye be ready
to suffer all
thynges for
the Gospel.

Luke. xviii. a.
i. Thess. v. d.

Colos. iii. a.

The Epistle

freely, to utter þ secretes of the Gospell.
 20 Whereof I am messenger in bondes,
 that therein I may speake freely, as I
 ought to speake.

21 But þ ye may also knowe my affaires;
 and what I do, Tichicus a deare bro-
 ther and faythfull minister in the Lord,
 shall shewe you all thynges:

22 Whom I haue sent vnto you for the

22 Sent from Rome vnto the Ephesians, by Tichicus.

same purpose, that ye myght knowe of
 our affaires, and that he myght com-
 fort your heartes.

23 Peace [be] vnto the brethzen, and loue,
 with fayth, from God the father; and
 from the Lorde Iesus Christe.

24 Grace be with all them whiche loue
 our Lorde Iesus Christe in sinceritie.
 Amen.

The Epistle of Saint Paul the Apostle to the Philippians.

The first Chapter.

1 Saint Paul discovereth his heart towarde them, 3 by his thanks getyng.
 4 prayers, 8 and wisshes for their fayth and saluation. 7. 12. 20. He sheweth the
 fruite of his crosse, 15. 27. and exhorteth them to bunitie, 28 and patience.

21



Paul & Timotheus
 the seruantes of
 Iesus Christ: To
 all the saintes in
 Christ Iesus, whi-
 che are at Philip-
 pos, with the bis-
 hops & deacons:

2 Grace [be] vnto
 you, and peace frō
 God our father, and [from] the Lorde
 Iesus Christ.

3 I thanke my God, with all remem-
 braunce of you,

Roma. 6.
 Coloss. 1. a.

4 (*Alwayes in all my prayer for all you,
 makynge prayer with gladnesse.)

(a) That ye
 receaured the
 Gospell.

5 For your felowship in the Gospell, frō
 the first (a) day vntyll now.

6 And beyng perswaded of this same
 thyng, that he which hath begun good
 worke in you, wyll perfourme it vntyll
 the day of Iesus Christe,

7 As it becommeth me to iudge this of
 you al, because I haue you in my heart,
 and in my bondes, in the defence and
 confirmation of the Gospell, you all be-
 yng partakers of my (b) grace.

(b) Of this
 peculiar bene-
 fite to suffer
 for Christes
 sake.

8 For God is my recorde: holue greatly
 I long after you all, in the (c) bowels of
 Iesus Christe.

(c) That is,
 from the very
 hearte: soote of
 Iesus Christ

9 And this I pray, that your loue may

abounde yet more and more in know-
 ledge, and in all vnderstandyng:

10 That ye maye discerne thynges that
 differ, that ye maye be pure, and with-
 out offence, tyll the day of Christe.

11 Beyng fylled with the frutes of righ-
 teousnesse, which [are] by Iesus Christ,
 vnto the glorie and prayse of God.

12 But I woulde ye should vnderstande
 brethzen, that the thynges which [came]
 vnto me, hath come rather vnto the
 furtheraunce of the Gospell:

13 So that my bondes in (d) Christe, are
 manifest, throughout all the iudgement
 hall, and in all other [places.]

(d) whiche I
 suffer for
 Christes
 cause.

14 And many of the brethzen of the Lord,
 beyng incouraged through my bondes,
 dare more plentifully speake the word,
 without feare.

15 Some preache Christe of enuie & strife,
 and some of good wyll.

16 The one preache Christe of strife, not
 sincerely, supposyng to adde more afflic-
 tion to my bondes:

17 But the others of loue, knowing that
 I am set to the defence of the Gospell.

18 What then? So that Christe be prea-
 ched any maner of way, whether it be
 by pretence, or by truethe, I ioy therein,
 and wyll ioy.

19 For I knowe that this shall turne &

10

or. i. b.

to my saluation, * through your prayer, and ministryng of the spirite of Iesus Christe,

20 Accordyng to my expectation, and my hope, & in nothyng I shalbe ashamed: but & with all boldnesse, as alwayes, so now also, Christ shalbe magnified in my body, whether it be by life, or by death.

21 For Christe [is] to me lyfe, and death [is] to me aduantage.

22 But if I lyue in the fleshe, this [is] the fruite of my labour, and what I shall chose, I wote not.

23 * For I am in a straye betwixt two, hauyng a desire to be loosed, and to be with Christ, which is much farre better.

24 Neuerthelesse, to abyde in & fleshe, [is] more needefull for you.

25 And this am I sure of, that I shall abyde & continue with you all, for your

furtheraunce and ioy of fayth,

26 That your reioysyng may be & more & aboundaunt in Iesus Christe for me, by my commyng to you agayne.

27 Only let your conuersation be, * as it becommeth the Gospell of Christe: that whether I come and see you, or els be absent, I may yet heare of your matters, that ye continue in one spirite, in one soule, fyghtyng together for & fayth of the Gospell. Ephes. iii. a.

28 And in nothyng fearyng your aduersaries, which is to them a token of perdition: but to you of saluatio[n], and ^(c) that of God. (c) God the-
with by this
menes of ben-
reyn & auste,
who are his,
and who are
not.
(d) Dr.
Christes
cause.

29 For vnto you it is geuen for Christe, not only this to beleue on hym: but also this, to suffer for his sake,

30 Hauyng the same fight, which ye sawe in me, and now heare in me.

¶ The. ij. Chapter.

He exhorteth them aboue all thynges to humilitie, wherby pure doctrine is chiefly mayntayned, 16 promisyng that he and Timotheus wyll speedly come vnto them, 27 and excuseth the long taryng of Epaphroditus.

¶

¶ If you so
it me that
a desire mp
abge.



I [there be] therefore any ^(c) consolation in Christe, yf any comfort of loue, if any felowship of & spirite, yf any compassion and mercie,

2 Fulfyl ye my ioy, that ye be lyke mynded; hauyng the same loue, being of one acorde, of one mynde,

3 Let nothyng [be done] through stryfe or bayne glorie, but in meekenesse of mynde every man esteenie one & other better then hym selfe.

Cor. x. f.

4 * Loke not every man on his owne thynges, but every man also on the thynges of others.

5 Let & same mynde be in you, which was in Christe Iesus:

¶ For he
it was god,
made them
us done no
me to the
we had.

6 who being in the fourme of God, thought it not ^(c) robbery to be equall with God.

7 But made hym selfe of no reputation, takyng on him the fourme of a seruaunt, and * made in the lykenesse of men, and founde in figure as a man:

8 He humbled hym selfe, made obedient vnto death, euen the death of the crosse.

9 wherfore God also hath highly exal-

ted hym, and geuen hym a name which is aboue every name.

10 That in * the name of Iesus * euery ^(c) knee should bowe, [of thynges] in heauen, and [thynges] in earth, and [thynges] vnder the earth: Math. i. c.
Rom. xiii. c
(c) worship,
and be subiect
to hym.

11 And that euery tongue should confesse that the * Lorde, Iesus Christe [is] to the glorie of God the father. Ages. ii. f.
Rom. xiii. b

12 wherfore, my dearely beloued, as ye haue allwayes obeyed, not as in my presence only, but now much more in my absence, worke * out your owne saluation with feare and tremblyng.

13 * For it is God which worketh in you, both to will and to do of good wyll.

14 * Do all thyng without inuermurynge and disputyng:

15 That ye may be blamelesse and pure, the sonnes of God, without rebuke in the myddes of a croked and peruerse nation, among who shynye ye as lightes in the worlde,

16 holdyng fast the worde of lyfe, to my * reioysyng in the day of Christe that I haue not runne in bayne, neither haue laboured in bayne.

17 Yea, and though I be offered by vpo the offeryng and seruice of your fayth, I re-

¶ Our health
haght not on
our rookbe:
a pet are they
saye to rookbe
out their
health, who
do ruine in &
race of iustice.
For although
we be saued
freely in Christ
by fayth, yet
must we walke
by the way of
iustice vnto
our health.

ii Cor. i. c.
i Thes. v. c.

The Epistle

Actes xvi.
i Thell. iii. b.

- I reioyce, and reioyce with you all.
18 For the same cause also do ye reioyce, and reioyce with me.
19 But I trust in the Lorde Iesus, to * sende Timotheus shortly vnto you, * that I also may be of good comfort, when I knowe your state.
20 For I haue no man lyke mynded, who wyll naturally care for your state.
21 For all seeke their owne, not the thynges which are Iesus Christes.
22 We knowe the poble of hym, that as a sonne with the father, he hath serued with me in the Gospell.
23 hym therfore I hope to sende, as soone as I knowe my state.
24 But I trust in the Lorde, that I also my selfe shall come shortly.
25 But I supposed it necessarie to sende to you Epaphroditus, my brother and

companion in labour, & fellowe souldier, but your Apostle, and the minister of my neede.

- 26 For he longed after you all, and was full of heauinesse, because that ye had hearde that he had ben sicke.
27 And no doubt he was sicke nye vnto death, but God had mercie on hym, and not on hym only, but on me also, lest I shoulde haue sorowe vpon sorowe.
28 I sent him therfore the more diligentlie, that when ye see him againe, ye may reioyce, and that I may be the lesse sorowfull.
29 Recaue hym therfore in the Lorde with all gladnes, & make much of such.
30 Recaue, for the worke of Christe, he was nye vnto death, not regarding his lyfe, to fulfyll your lacke of seruice towarde me. Rom. xv. d.
i Thell. v. c.

The .iiij. Chapter.

2 We warneth them to beware of false teachers, 3 agaynst whom he setteth Christe.
4 Likewise himselfe, 9 and his doctrine, 12 and reproceth mans owne righteousnes.

21



Reioice my brethren, reioice ye in the Lorde. It greeneth me not to write the same thyng often to you, for to you it is a sure thyng.

Beware of ^(a) dogges, beware of euill workers, beware of ^(b) conuulsion.

* For we are the circumcision, which worship God * in the spirite, and reioyce in Christ Iesus, and haue no confidence in the fleshe:

4 Though I might also haue confidence in the fleshe. If any other man thinketh that he hath wherof he myght trust in the fleshe, more I:

5 Circumcised the eght day, of the kindred of Israel, of the tribe of Benjamin, * an Ebue of the Ebues, after the lawe a pharisee,

6 Concernyng feruentnesse, persecutyng the Church: touchyng þ righteousnesse which is in þ lawe, I was blamelesse.

7 * But the thynges that were bannage vnto me, those I counted losse for Christes sake.

8 Yea, I thinke all thynges but losse, for the excellencie of the knowledge of

Christe Iesus my Lorde: For whom I haue counted all thyng losse, & do iudge the but vile, that I may winne Christe,

9 And be founde in hym, not hauyng myne owne righteousnesse which is of the lawe: but that which is through the fayth of Christ, the righteousnes which cometh of God through fayth:

10 That I may knowe hym, and the power of his resurrection, and the fellowshipe of his passions, confirmable vnto his death,

11 If by any meanes, I myght attayne vnto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I folowe, yf that I may comprehend, wherein also I am comprehended of Christe Iesus.

13 Brethren I count not my selfe as yet that I haue attained: but this one thing I say I forget those thynges which are behynde, and endeavour my selfe vnto those thynges which are before,

14 And I prease towarde the marke, for the price of the hie calling of God in Christe Iesus.

15 Let vs therfore as many as be perfect, be thus mynded, and if ye be otherwise

(a) which 2 barke agaynst the reue-
rence, to fill their bellies.
(b) I. Paul here alludeth vnto circums-
cision by sem-
blance of a lyke word, be-
cause that the
same reached
cherof, did ra-
ther cause a
scisme, diuisi-
on, or cutting
of and tearing
in sunder, the
one accord in
the Church.

ii Cor. xi. a.
Act. xiii. b.

Mat. xiii. c.

(c) I. hee
nowe taken
full possession
thereof, not þ
in words to
attain vnto it,
but because he
would perse-
vere the excellencie
thereof.

Wise mynded, God shall reueale the same also vnto you.

16 Neuerthelesse, vnto that which we haue attayned vnto, let vs procede by one rule, that we may be of one accorde.

D 17 ¶ Brethren, be folowers together of me, and loke on them which walke so as ye haue vs for an ensample.

18 For many walke, of whom I haue tolde you often, & nolde tel you wepyng, [that they are] the enemies of the crosse of Christe:

¶ The. iij. Chapter.

I exhorteeth them to be of honest conuersation, 15 and thanketh them, because of the prouision that they made for hym beyng in pryson, 21 and so concludeth with salutations.

A 1 **T**herfore my brethren beloued & longed for, my ioy and crowne, so continue in the Lorde ye beloued.

2 I pray Euodias, and beseeche Syntyche, & they be of one accorde in the Lorde.

3 Dea, and I beseeche thee also faythfull pocketefellowe, helpe those [women] which laboured with me in the Gospell, and with Clement also, and with other my labourer felowes, * whose names [are] in the ^(a) booke of lyfe.

4 ¶ Reioyce in the Lorde alway, and agayne I say reioyce.

5 Let your patient mynde be knowen vnto all men: The Lorde [is] at hande.

6 Be carefull for nothyng: but in all thynges, let your petition be manifest vnto God, in prayer and supplication with geuyng of thankes.

7 And the peace of God, which passeth all vnderstandyng, shall ^(b) kepe your heartes and myndes through Christe Iesus.

8 Furthermore brethren, whatsoeuer, thynges are true, whatsoeuer thynges [are] honest, whatsoeuer thynges [are] iuste, whatsoeuer thynges [are] pure, whatsoeuer thynges pertaine to loue, whatsoeuer thynges [are] of honest report: If there be any vertue, & yf there be any prayse, thynke on these thynges:

9 which ye haue both learned, and receaued, and hearde, and seene in me: Those thinges do, and the God of peace shalbe with you.

10 But I reioyce in the Lorde greatly, that nolde at the last you are reuiued agayne to care for me, in y^e wherin ye were

19 * whose ende [is] damnation, whose God [is] their belly, and glorie to their shame, which mynde earthly thynges. Rom. xvi. c.

20 But our conuersation is in heauen, from whence also we loke for the sauiour, the Lorde Iesus Christe:

21 who shall * chaunge our vyle body, ^{i Co. xv. g.} that it may be fashioned lyke vnto his glorious body, according to the working wherby he is able to subdue all thynges vnto hym selfe.

also carefull, but ye lacked oportunitie.

11 I speake not because of ^(c) necessitie. For I haue learned, in whatsoeuer estate I am, * therewith to be content. (c) That I was not able to endure my pouertie. i Tim. vi. b.

12 I knowe howe to be loue, and I knowe howe to excreade. Euerie where & in all thynges I am instructed, both to be ful, and to be hungry, both to haue plentie, and to suffer neede.

13 I can do all thynges through Christe, which strengtheneth me.

14 Notwithstandyng, ye haue well done y^e ye dyd communicate to my afflictions.

15 We philippians knowe also, that in the ^(d) begynnyng of the Gospell, when I departed fro Macedonia, no Church communicated to me, as concernyng geuyng and receauyng, but ye only. (d) when I first preached the Gospell vnto you.

16 For euen in Thessalonica, ye sent once, & after ward agayne vnto my necessitie.

17 Not that I desire a gyft, but I desire fruite aboundyng to your accompt.

18 But I haue receaued al, & haue plentie. I was euen fylled after that I had receaued of Epaphroditus the thynges [which were sent] from you, an odoure of a sweete smel, a * sacrifice acceptable, Rom. xii. a. Heb. xii. c. pleasaunt to God.

19 My God shall supplie all your neede, through his riches in glorie, in Christe Iesus.

20 Vnto God and our father, be prayse for euermore. Amen.

21 Salute all the saintes in Christe Iesus. The brethren which are with me, greete you.

22 All the saintes salute you, most of all, they that are of Caesars household.

23 The grace of our Lorde Iesu Christe [be] with you all. Amen.

The Epistle

The Epistle of Saint Paul the Apostle to the Colossians.

The first Chapter.

He geueth thanks vnto God for their fayth, 7 Confirming the doctrine of Epaphras, 9 prayeth for the increafe of their fayth. 13 He sheweth vnto them the true Chyſte, and diſcouereth the counterfayte Chyſte of the falſe Apoyles. 25 He approueth his aucto- ritie and charge, 28 and of his faythfull executyng of the ſame.

21 **P**aul an Apoſtle of Jeſus Chyſte, by the Wyll of God, and Timotheus the brother.

2 To them which [are] in Coloſſa, ſaintes and fayth- full brethren in Chyſte: * Grace

vnto you, & peace from God our father, and the Lorde Jeſus Chyſte.

3 * We geue thanks to God and father of our Lorde Jeſus Chyſte, * alwayes for you, praying:

4 Sence we hearde of your fayth ^(a) in Chyſte Jeſus, and of the loue which [is] to all ſaintes,

5 For the hopes ſake which is layde vp for you in heauen, of which [hope] ye hearde befoze, in the worde of truely of the Goſpell,

6 which is come vnto you, euen as [it is] into all the worlde, & is fruitfull, as it is alſo in you, from the day ye hearde [of it] and knelwe the grace of God in truely,

7 As ye alſo learned of * Epaphras, our deare felowe ſeruant, which is for you a faythfull miniſter of Chyſte:

8 Who alſo declared vnto vs your loue ^(b) in the ſpyrite,

9 * For this cauſe we alſo, ſence y day we hearde, haue not ceaſed to pray for you, and to deſire that ye myght be ful- fylled wiſh knowledge of his Wyll, in all wiſdome & ſpiritual vnderſtandyng,

10 That ye myght walke worſhip of the Lorde in all pleaſyng, * beyng fruitefull in all good workes, and increaſyng in the knowledge of God,

11 Strengthened wiſh all might, through his glorious power, vnto all patience and long ſufferyng wiſh ioyfullneſſe: &

12 Geuyng thankes vnto y father, which hath made vs meete to be partakers of the inheritaunce of the ſaintes in lyyht.

13 Who hath deliuered vs from the

power of darckneſſe, and hath transla- ted vs into the kingdome of his deare ſonne.

14 * In who we haue redemptio through his blood, the forgeueneſſe of ſinnes: ^{Eph. i. b. ii Cor. iii. a.}

15 who is the image of the inuiſible God, the firſt borne of all creatures.

16 * For by him were all thynges created, ^{Hebre. i. a.} that are in heauē and that are in earth, viſible and inuiſible, Whether [they be] maieſtie or lordſhippe, either rule or power: All thynges were created by hym and for hym.

17 And he is befoze all thynges, and in hym all thynges conſiſt.

18 * And he is the head of the body of the Church: he is the begynyng, the firſt ^{Eph. i. b. i Cor. xv. c.} borne of the dead, that in all thynges he myght haue the preeminence.

19 For it pleaſed [the father] that in hym ſhoulde all ^(c) fulneſſe dwell,

20 And by hym to * reconcile all thynges vnto hym ſelfe, & to ſet at peace through the blood of his croſſe by hym, both the thynges in earth, and thynges in heauen,

21 And you * which were ſometyme ^{Rom. v. 2. Eph. i. a. a.} ſtraungers, and enemies, by ^(d) cogitation in euyl workes, hath he now pet re- conciled,

22 In the body of his fleſhe, through death, to preſent you holpe, and vn- blameable, & without fault in his ſyght:

23 If ye continue grounded & ſtabliſhed in the fayth, and be not moued away from the hope of the Goſpell, which ye haue hearde howe it is preached to euery creature which is vnder heauen, wherof I Paul am made a miniſter. ^{D ii Cor. i. a. Eph. iii. b.}

24 Nowe iolpe I * in my ſufferynges * for you, and fulfill that which is beynde of the paſſions of Chyſte, in my fleſhe, for his bodies ſake, which is y Church:

25 wherof I am made a miniſter, accordyng to the diſpenſation of God, which is geuen to me to youwarde, to fulfill the worde of God:

The

Galath. i. a. Eph. i. a.

Philip. i. a. i Phil. i. a. Rom. i. b. Philip. i. a. Ephe. i. d. (a) For wiſh out Chyſte there is no fayth to be ſa- ued by, but only a vayne opinion.

Colloſ. iii. c

(b) which cometh of y haly ſpyrit. Ephe. i. d.

Iohn. xv. c.

(c) That the Church, while ſhe is in this world, myſt receiue of his abundance.

(d) That is, the mynde, which part is y principall in man, as wherof is de- rived y conſci- ence of our do- ings, bent & geuen vnto to be directed.

Eph.iii.b.

26 The* misterie hyd sence the worlde began, and [sence the begynnyng of] generations: *but now is opened to his ⁽¹⁾ saintes:

Mat.xi.d.
(1) whom he
with elected &
maistered to
by Christ

27 To Whom God would make knowe what ⁽¹⁸⁾ the riches of the glorie of this misterie among the gentiles, which is Christe in you, the hope of glorie:

28 whom we preache, watnyng every man, and teachyng every man in all wisdom, to present all men perfect in Christe Iesus:

29 wherunto I also labour stryng, accordyng to his workyng which worketh in me mightly.

¶ The.ij. Chapter.

1 Watnyng protected his good wyll towarde them. 4 he admonisheth them not to turne backe from Christe, 8 to the seruice of Angels or any other inuention, or els ceremonies of the lawe, 17 which haue finished their office, and are ended in Christe.

¶



2 I woulde that ye knew what great fight I haue for you, and for them that are at Laodicea, and for as many as haue not seene my face in the fleshe,

2 That their heartes myght be comforted, beyng knyt together in loue, and in al riches of certaintie of vnderstanding, to knowe the misterie of God, and of the father, and of Christe,

3 In Whom are hyd all the treasures of wisdom and knowlledge.

Eph.v.a.

4 *This I say, lest any man shoulde begyle you with perswasion of wordes.

5 For though I be absent in the fleshe, yet am I with you in the spirite, ioyng and beholdyng your order, and your stedfast fayth in Christe.

6 As ye haue therfore receaued Christe Iesus the Lorde, ⁽¹⁰⁾ walke ye in hym:

7 Rooted and built in hym, & stablished in the fayth, as ye haue ben taught, aboundyng therein with thankes geuing.

8 * Beware lest any man spoyle you throughe ⁽¹⁾ philosophie & bayne deceipt, after the tradition of men, and after the rudimentes of the worlde, and not after Christe.

(1) Teaching
no bayne spe-
cialiter, as
conspiring
of Angles, of
hymne cere-
monies & beg-
gins traditi-
ons: for nowe
they haue no
lawe, tryng
Christe as
God.

9 For in hym dwelleth all the fulnesse of the Godhead bodyly:

10 And ye are complete in hym, which is the head of all principallitie and polwer,

Rom.ii.d.
Eph.ii.c.
Colof.b.

11 In Whom also ye are *circumcised with circumcisio made without handes, by puttyng of the body of sinnes of the fleshe, in the circumcision of Christe:

Rom.vi.a.
Galat.iii.d.

12 *Buried with him in baptisme, in whō ye are also risen agayne throughe ⁽¹⁾ fayth

⁽¹⁾ of the operation of God, who hath raysted hym from the dead.

(1) In be-
lyng y^e God
by his power
raysted up
Christ, wher-
of we haue a
sure token in
our baptisme.

13 *And ye beyng dead to sinne and to the vncircumcision of your fleshe, hath he quickened with hym, forgueyng all your trepassess,

14 And puttyng out the hande Wryting of ⁽¹⁾ ordinaunces, that was agaynst vs, and that hath he taken out of the way, faste-nyng it to his crosse:

15 Spoylyng*all principallities & polwers, hath made a shewe of them openly, tri-umphyng ouer them in it.

Gen.iii.e.
Luk.xi.c.
John.xii.e.

16 Let no man therfore iudge you in meate, or in drinke, or in part of an holy- day, or of the newe moone, or of the Sabbath [dayes]:

17 *which are shadowes of thynges to come:but the body ⁽¹⁸⁾ of Christe.

Hebr.vii.a.

18 Let no man ⁽¹⁾ begile you of victorie, in the humblenesse and worshippynge of Angels, intrudyng (hym selve into those thynges) which he hath not seene, cause-lesse puffed up with his fleshy mynde,

(1) Meaning
that the hypo-
crites led the
at their pite-
sure into all
superstition
and error.

19 And holdeth not the head, wherof all the body by ioyntes & bandes supported and knyt together, encreaseth with the encrease of God.

20 wherfore, yf ye be dead with Christe from ⁽¹⁾ rudimentes of the worlde:why, as though lyuyng in the worlde, are ye led with traditions,

Galat.iii.b.

21 Touche not, taste not, handle not:

22 which all be in corruption, in abusyng after the commaundementes and doc- trines of men.

23 which thynges haue a shewe of wis- dome, in superstition & humblenesse of mynde, and in hurtynge of the body, not in any honour to the satisfiying of ⁽¹⁾ fleshe.

¶ The

The Epistle

The. iij. Chapter.

1 He sheweth where we shoulde seeke Christe, 5 he exhorteth to mortification, 10 to put of the olde man, and to put on Christe, 12 to the which he addeth exhortation, both generall and perticuler, to charitie and humilitie.

21

Ephes. i. d.
Hebre. i. a.



If ye then be rylen a gayne With Christ, seke those thynges which are aboue, where Christe sitteth* on the ryght hande of God.

2

(a) which is
cher serue but
for a tyme, or
eis are inuena
red by men.

Set your affection on (a) thynges aboue, not on thynges on the earth.

3

For ye are dead, and your lyfe is hyd With Christe in God.

4

When soeuer Christe which is our life, shall appeare, then shall ye also appeare With hym in glorie.

5

Mortifie therefore your members which are vpon the earth: fornication, vncleannesse, inordinate affection, euill concupiscence, and couetousnesse, which is worshipping of images:

6

For which thynges sake, the Wrath of God cometh on the children of disobedience,

Ephes. i. a.

7

In the which ye walked sometyne, when ye lyued in them.

8

But now we put ye of also all, Wrath, fiercenesse, maliciousnesse, blasphemie, filthie communication out of your mouth.

9

Lye not one to another, seying that ye haue put of y olde man With his workes:

Rom. vi. a.

Ephes. i. c.

10

Hauiug put on the newe man, which is renued into the knowledge after the image of hym that made hym,

Galath. vi. d

11

Where is neither Greke nor Jewe, circumcision nor vncircumcision, Barbarian, Sythian, bonde, free: but Christe is all, and in all.

12

(b) the shew-
eth what
frutes are in
them that are
dead to the
lawe, and
are rylen in
grace with
Christe.

Put on therfore (as the elect of God, (b) holy and beloued) bowels of mercie, kyndenesse, humblenesse of mynde, mekenesse, long sufferiug,

13

Forbeariug one another, and forge-

uyng one another, yf any man haue a quarel agaynst any: euen as Christe forgaued you, so also [do] ye.

14

And aboue all thynges [put on] * loue, Mat. xxii. d. which is the bonde of perfectnesse.

15

And let the peace of God haue the victorie in your heartes, to the which also we are called in one body: And see that ye be thankfull.

16

Let the worde of God dwell in you & richly in all wisdom, teachyng and admonishyng your owne selues, * in psalmes, psalmes, and hymnes, and spirituall songes, singyng With grace in your heartes to the Lorde.

17

And * whatsoeuer ye do in worde or deede, [do] all in the name of the Lorde Iesus, geuyng thanks to God and the father by hym.

18

* Wiues, submit your selues vnto your owne husbannes, as it is comely in the Lorde.

19

Husbannes, loue your wyues, and be not bitter agaynst them:

20

* Chylidren, obey your fathers and mothers in all thynges, for that is well pleasyng vnto the Lorde.

21

Fathers, (c) prouoke not your chylidren [to anger], lest they be discouraged.

22

* Seruauntes, obey in all thynges to your bodyly maisters: not With eye seruite, as men pleasers, but in singlenesse of heart, fearyug God.

23

And whatsoeuer ye do, do it heartilie, as to the Lorde, and not vnto men:

24

Knowyng, that of the Lorde ye shall receaue the rewarde of inheritaunce, for ye serue the Lorde Christe:

25

But he that doth wrong, shall receaue for the wrong he hath done: * And there is no respect of persons.

The. iiii. Chapter.

1 He exhorteth them to be seruent in prayer, 5 to walkie wisely towarde them that are not yet come to the true knowledge of Christ, he saluteth them, and wissheth them all prosperitie.

21

Ephes. vi. a.



* Sisters, do vnto your seruauntes that which is iust & equall, knowyng that ye also haue a maister in heauen.

Ephes. vi. c.

2

* Continue in prayer, and watche in the same

With thanks geuyng:

3

Praying also for vs, * that God may open vnto vs the (d) doore of vter ranne, that we may speake y misterie of Christ, wherfore I am also in bondes:

4

That I may bitter it, as I ought to speake.

walkie

- 5 *walke in wisdom towarde the that are without, redeemyng the tyme.
- 6 Let your speache be alway in grace, powdered with salt, *to knowe howe ye ought to aunswere euery man.
- 7 All my state shall Tychicus declare vnto you, [who is] a beloued brother and faythfull minister, and felowe seruaunt in the Lorde:
- 8 whom I haue sent vnto you for the same thyng, that he myght knowe your state, and comfort your heartes,
- 9 with Onesimus a faythfull and beloued brother, which is of you. They shall shewe you of all thynges which [are] here.
- 10 *Aristarchus my prison felowe saluteth you, & *Marcus Barnabas sisters soune, (touchyng, whom ye receaued commaundementes:) If he come vnto you, receaue hym:
- 11 And Iesus, which is called Justus, which are of the circumcision. These only are my ^(b) workefelowes vnto the kyngdome of God, which hath ben vn-

to my consolation.

- 12 *Epaphras which is of you, a seruaunt of Christe, saluteth you, alwayes labouryng feruently for you in prayers, that ye may stande perfect and fylled in all the wyll of God.
- 13 For I beare him recoorde, that he hath a great zeale for you, and them [that are] in Laodicea, and them [that are] in Hierapolis.
- 14 Deare Lucas the phisition greeteth you, and *Demas.
- 15 Salute the brethzen [which are] in Laodicea, and Nymphas, and the Church which is in his house.
- 16 And when the epistle is read of you, make that it be read also in the Church of the Laodiceans: and that ye likewise reade the epistle from Laodicea.
- 17 And say to Archippus: take heede to the ministerie that thou hast receaued in the Lorde, that thou fulfill it.
- 18 The salutation, by the hande of me, Paul. Remember my bondes. Grace be with you. Amen.

Written from Rome to the Colossians, by Tychicus and Onesimus.

The first Epistle of Saint Paul the Apostle, vnto the Thessalonians.

¶ The first Chapter.

¶ He thanketh God for them, that they are so stedfast in fayth and good woorkes, 6 And receaue the Gospell with such earnestnesse, 7 that they are an example to all others.

- 1 **P**aul & Siluanus and Timotheus, vnto the Church of the Thessalonians, in ^(a) God the father, and in the Lorde Iesus Christ: *Grace [be] vnto you, & peace from God our father, and the Lorde Iesus Christe.
- 2 We geue thanks to God *alwayes for all you, makyng mention of you in our prayers,
- 3 without ceassyng, callyng to remembrance the woike of your fayth, and labour of *loue, and patient abidyng in the *hope of our Lorde Iesus Christe,

in the syght of God and our father.

- 4 Knowyng, brethzen beloued, your election of God.
- 5 For our Gospell came not vnto you in *worde only, but also in power, and in the holy ghost, and in much certayntie, as *ye knowe after what maner we were among you for your sake.
- 6 And ye became folowers of vs, and of the Lorde, receauyng the worde in much affliction, with ^(b) ioy of the holy ghost:
- 7 So that ye were an ensauple to all that beleue in Macedonia and Achaia.
- 8 For from you, founded out the worde of the Lorde, not only in Macedonia & Achaia: but also in euery place your faith to Godwarde is spread abroade, so that

(a) In there
the Church
which is not
yet recei-
ued of God.

Rom.i.a.
1 Cor.i.a.
2 Cor.i.a.
Galath.i.a.
Iph.i.a.
Rom.i.b.
Philip.i.a.
Iph.i.b.
Coloss.i.a.

Thess.i.b.
Tim.i.a.

Coloss.i.a.

ii Tim.iii. e

(b) To be-
lieue, and to be
fully persua-
ded to haue
giftes of the
holy ghost, &
willingly to suf-
fer for Christe
sake, are most
certain signes
of our election

The first Epistle

that we neede not to speake any thyng.

- D** 9 For they them selues shewe of you, what manner of entryng in we had vnto you, and holwe ye turned to God from images, to serue the ^(c) luyng and true

(c) For images are dead things, and only feigned fantasies.

God.

- 10** And to tary for his sonne * seem hear- uen, whom he rayled from the dead: ^(euen) Iesus which deliuereth vs from * the wrath to come. Athen. b. Iohann. b.

¶ The. ij. Chapter.

¹ To the intent they shoulde not faint vnder the crosse, ² he commendeth his diligence in preaching, ³ and theirs in obeying, ⁴ he excuseth his absence, that he coulde not come and open his heart to them.

A 1

i Thess. i. b.



Do ye your selues, * brethren, knowe our ent- traunce in vnto you, & it was not in ^(a) bayne:

2 But euen after that we had suffred before, and were * shamefully

entreated as ye knowe, at Philippos, we were bolde in our God, to speake vnto you the Gospell of God, in * much stryving.

3 For our exhortation was not of deceit, neither of vndeannes, neither in guile:

4 But as it were allowed of God, to be put in credite with the Gospell: euen so we speake, not as pleasyng * men, but God, which tryeth our heartes.

Galath. i. b.

5 For neither at any tyme bled we flat- tering wordes, as ye knowe, neither clothe of couctonnes, * God ^(b) recorde,

Philip. i. a.

6 Neither sought we prayse of men, nei- ther of you, nor yet of others:

O Di. a. b. i. d. i.

7 When we myght haue ben in ^(c) aucto- ritie, as the Apostles of Christe, but we were tender among you, euen as a ^(d) nourse cherissheth her chyliden,

8 So, beyng tenderly affected towarde you, our good wyll was to haue dealt vnto you, not the Gospell of God only: but also our owne soules, because ye were deare vnto vs.

9 For ye remember brethren, our la- bour and trauaile. * For we labouryng nyght & day, because we woulde not be chargeable vnto any of you, preached vnto you the Gospell of God.

Athen. xx. g. 2 Thess. iii. b. i Cor. ix. c.

10 We [are] Witneses, & God [also] holwe holyly, and iustly, and vblameably, we behaued our selues among ^(e) you that

(c) For it is not possible to auoyde there proche of the wicked, whiche euer hate good doynge.

beleue.

11 As ye knowe, holwe that as a father his chyliden, so we haue exhorted, com- forted, and besought euery one of you,

12 That ye woulde walke worthie of God, who hath called you vnto his kyngdome and glorie.

13 For this cause thanke we God also without ceaslyng, because ye receauyng the worde which ye hearde of vs con- cernyng God, ye receaued it not as the worde of man, (but as it is in dedde) the worde of God, which effectuously wor- keth also in you that beleue. ^(f)

14 For ye brethren became folowers of ^(g) the Churches of God, which in Iurie are in Christe Iesus: for ye haue suffred lyke thynges of your countreymen, as they haue of the Iewes:

15 Who both kylled the Lorde Iesus, and their owne prophetes, & haue per- secuted vs: and God they please not, and are contrarie ^(h) to all men:

(h) Iud would hynder all men from their saluatio.

16 And hynder vs to speake to the gen- tiles that they myght be saued, to fulfyll their synnes alway. For the * wrath [of God] is come on them to the vtmost.

Luk. xxi. a.

17 Forasmuch brethren, as we are kept from you for a short season, in person, not in heart, we enforced ⁽ⁱ⁾ more to see you personally with great desire.

18 And therfore we woulde haue come vnto you, (I Paul) once agayne: * but Satan hyndered vs. Daniel. x. a.

19 For what is our hope, or ioy, or crowne of reioyryng: * Are ^(j) not ye it in the presence of our Lorde Iesus Christe, at his commyng: ii Cor. i. c.

(j) I knowe I coulde not forget you, except I woulde forget my selfe.

20 Yes, ye are our glorie and ioy.

¶ The. iij. Capter.

¹ He sheweth howe greatly he was affectioned towarde them, both in that he sent Timotheus to them, ² and also prayed for them.

A 1

Athen. xvii. d.



therfore, sence we coulde no longer forbear, we thought it good to remaine at Athens alone.

2 And sent Timotheus, our brother and minister of God, and selouue labourer in the Gospell of Christe, to stablishe you & to comfort you concernyng your faith. That

3 That no man shoulde be moued in these afflictions: For ye your selues knowe, that we are appoynted therevnto.

4 For verily when we were with you, we tolde you before that we shoulde suffer tribulation, euen as it came to passe, and [as] ye knowe.

5 For this cause, when I^(c) coulde no longer forbear, I sent to knowe your sayth, lest by some meanes the tempter had tempted you, and our labour had ben bayne.

6 But nowe lately, when Timotheus came from you vnto vs, and brought vs good tydynges of your sayth and loue, and holwe that ye haue good remembrance of vs alwayes, desirynge to see vs, as we also [to see] you:

7 Therefore brethren we were comforted ouer you, in all our aduersitie and

necessitie, because of your sayth.

8 For nowe we^(c) lyue, yf ye stande fast in the Lorde.

9 For what thanks can we recompence to God agayne for you, for all the ioye wherewith we ioy for your sakes before our God:

10 Praying nyght and daye exceedingly to see you personally, and repayre the wantynges of your sayth:

11 Nowe God him selfe, and our father, and our Lord Iesus Christe, guyde our waye vnto you.

12 And the Lorde encrease you, & make you abounde in loue one towarde another, and towarde all men, euen as we also towarde you,

13 To stablyshe your heartes vnblander, in holynesse before God and our father, in the comynge of our Lorde Iesus Christe, with all his saintes.

(c) If ye remaine constant in faith & true doctrine, I shall thinke that all myne afflictions, be so many vires, & shall be refected to death to life.

The .iiij. Chapter.

1 He exhorteeth them to holynesse, 6 innocencie, 9 loue, 11 labour, 13 and moderation in lamentynge for the dead, 17 describenge the ende of the resurrection.

A Furthermore we beseech you brethren, & exhorte you by the Lorde Iesus, that ye encrease more and more, as ye haue receaued of vs, how ye ought to walke and to please God.

2 For ye knowe what commaundementes we gaue you by the Lorde Iesus.

3 For this is the wyll of God, *your holynesse, ^(a) that ye should abstayne from fornication:

4 That euery one of you should knowe how to possesse his vessel in holynesse and honour:

5 Not in the lust of concupiscence, *euen as the gentiles, which knowe not God.

6 That no man oppresse and defraude his brother in [any] matter, because that the Lorde is the auenger of all such: as we also haue forewarned you, and testified.

7 For God hath not called vs vnto uncleanness, but into holynesse.

8 He therefore that despiseth, despiseth not man, but God, who hath geuen to you *his holy spirit.

9 But as touchyng brotherly *loue, ye neede not that I write vnto you: *For

ye are taught of God to loue one another.

10 Mea and that thyng verily ye do by to all brethren which [are] in all Macedonia: But we beseech you brethren, that ye encrease more and more:

11 And that ye studie to be quiet, and to do your owne [business] and *to worke with your owne handes as we commaunded you:

12 That ye may walke honestly towarde them that are without, & that nothyng be lackyng in you.

13 But I woulde not haue you to be ignoraunt brethren, concernyng them which sleepe, that ye ^(b) sorowe not euen as other, which *haue no hope.

14 For yf we beleue that Iesus dyed and rose agayne: euen so them also which sleepe by Iesus, wyll God bring with hym.

15 For this say we vnto you in the worde of the Lorde, that we which *lyue, remainyng vnto the comynge of the Lord, shall not preuent them which sleepe.

16 For the Lorde hym selfe shal descende from heauen in a shoute, [and] in the voyce of the *Archangell, and in the trump of God: And the dead in Christ shall aryse first.

Ades. xx. 6
1. Cor. ix. c.
1. Thel. iii. b

(b) The body not condeime all hynde of forowe, but that which is contrary of infortune.
Sapi. ii. a.

1. Cor. xv. g.

Math. 24. 6.
Daniel. xii. a

17 Than we which lyue, which remaine, shalbe caught vp together with them in the cloudes, to meete the Lorde in the ayre: And so shall we euer be with the

Lorde.

18 wherefore comfort your selues one another in these wordes. ☞

The .v. Chapter.

1 He insourmeth them of the day of iudgement and commyng of the Lorde,
6 Exhortyng them to watche, 12 and to regarde such as preache Gods word among them.

21



At of the tymes & seasons brythre, ye haue no neede that I write vnto you. For ye your selues knowe perfectlye* that the day of the Lord shall so come euen as a theefe in the nyght.

3 For when they shall say peace & safetie, then shall sodayne destruction come vpon them, ^(a) as sorowe vpon a woman with chylde, and they shall not escape.

4 But ye brythren are not in darknesse, that that day shoulde ouertake you as a theefe.

5 We are all the chyldren of lyght, and the chyldren of the daye: we are not of the nyght, neither of darknesse.

6 Therefore let vs not ^(b) sleepe, as [do] other: but let vs watche and be sober.

7 For they that sleepe, sleepe in the night: and they that be drunken, are drunken in the nyght.

8 But let vs which are of the day, be sober, *puttyng on the brest plate of fayth and loue, and a helmet, the hope of saluation.

9 For God hath not appoynted vs to wrath: but to obtayne saluation, by our Lorde Iesus Christe,

10 *whiche dyed for vs, that whether we wake or sleepe, we shoulde lyue together with hym.

11 wherefore comfort your selues together, and edifie euery one another, euen as ye do. ☞

12 And we beseeche you brythren to know them* whiche labour among you, and haue the ouersight of you in the Lorde, and admoynsye you:

13 That ye haue them in hye reputation, in loue for their worke, and be at peace among your selues.

14 ☞ We exhort you brythren, warne them that are brculy, comfort the feeble mynded, lyst by the weake, be patient towarde all men.

15 *See that none reconyence euyl for euyl vnto any man: but euer folowe that whiche is good, both among your selues, and to all men.

16 *Reioyce euer.

17 *Pray continually.

18 In all thynges geue thanks. For this [is] the wyll of God in Christe Iesus towarde you.

19 Quenche not the spirite.

20 *Despise not ^(c) prophesynges.

21 Examine all thynges, holde fast that which is good.

22 Abstayne from all appearaunce of euyl.

23 And the very God of peace sanctifie you througout [And I pray God] that your whole spirite, and soule, and body, may be preserued blamelesse in the conyng of our Lorde Iesus Christe.

24 *Faythfull is he whiche called you, whiche wyll also do it.

25 Brythren, pray for vs.

26 *Greete all the brythren in an holy kyss.

27 I charge you in the Lorde, that this epistle be read vnto al the holy brythren.

28 The grace of our Lord Iesus Christ be with you. Amen.

Math. 24. d.
ii. Pet. iii. c.
Apoc. iii. a.

Ierc. xv. b.
(a) That is,
sodayne & vnto
toke for.

Iolin. xii. c.
Eph. v. c.

Rom. xiii. d.
(b) Here
sleepe is taken
for contempte
of saluation,
when men con-
strue in saluati-
on and will not
awake to god-
lynesse.

Eph. vi. b.

ii. Cor. v. c.

Galath. vi. b.
i. Tim. v. c.
Philip. ii. b.

Philip. iii. a.

Luk. xviii. a.

i. Cor. xiii. g.
(c) The pre-
seryng of the
word of God.

Nu. xxiii. d.

i. Cor. i. b.
Rom. xvi. c.
i. Cor. xv. d.

ii. Cor. xiii. e.
ii. Thes. iii. d.

20 The first (epistle) vnto the Thessa-
lonians, written from Athens.

The

☞ The first Chapter.

21



2. 2

1.

b.

Ergebnisse

th, as otable

nt,
chew

12 That the name of our Lorde Iesus
Christe may be glorified in you, and ye
in hymn, accordyng to the grace of our
God, and the Lorde Iesus Christe.

¶ The.ij. Chapter.

35



2

rate

X =

7 * For the misterie of iniquitie doth al-
redie worke, tyll he whiche nowe onely
letteth, be taken out of the way.

Qu And

I heleconde Epistle

- 8 And then shall that wicked be reuealed, *whom the Lorde shall consume with the spirite of his mouth, and shall destroy with the brightnesse of his coming: ^{Esaia. xi. a.}
- 9 [Euen hym] whose coming is after the working of Satan, in all power * & signes, and wonders, of lying, ^{Math. 24. c.}
- 10 And in all deceauablenesse of vnrigh- teousnesse, in them that peryshe: be- cause they receaued not the loue of the truth, that they myght be saued.
- 11 *And therefore God shall sende them strong delusion, that they should beleue lyes: ^{Rom. i. d.}
- 12 That all they myght be danpned whiche beleued not the truth, but had pleasure in vnrightheousnes.
- 13 But we are bounde to geue thanks

allway to God for you, brethren beloued of the Lorde, because that God hath fro the begynnyng chosen you to saluation in sanctifying of the spirite, & [in] sayth of the truth:

- 14 Wherevnto he called you by our Gos- pell, to the obteyning of the glorie of our Lorde Iesus Christe.
- 15 * Therefore brethren stande fast, and holde the ordinaunces whiche ye haue ben taught, whether it were by our preachyng, or by our epistle.
- 16 Our Lorde Iesus Christe, and God and our father, whiche hath loued vs, and hath geuen vs euerlastyng consolati- on, and good hope in grace,
- 17 Comfort your heartes, and stablyshe you in all good saying and doying.

¶ The .iiij. Chapter.

He desireth them to pray for hym, that the Gospell may prosper, & and geueth them warning to reprove the idle, & and to wyshe them all wealthy.

- 1 **E**thermore brethren, praye ye for vs, * that the worde of the Lord may haue free passage and be glorified, euen as with you: ^{Ephe. vi. c. Coloss. iii. a.}
- 2 And that we may be deliuered from disordered and euyl men: For all men haue not ^(a) sayth.
- 3 But the Lorde is saythfull, whiche shall stablyshe you, and kepe you from euyl.
- 4 And we haue confidence in the Lorde to yourwarde, that ye both do, and wyll do the thynges whiche we commaunde you.
- 5 And the Lorde guyde your heartes to the loue of God, and to the pacient way- tyng for Christe.
- 6 * We commaunde you brethren in the name of our Lorde Iesus Christe, * that ye withdraue your selues from euery brother that walketh inordinately, and not after the ^(b) institution whiche he receaued of vs.
- 7 For ye your selues knowe holwe ye ought to folowe vs: For we behaued not our selues inordinately among you,
- 8 Neither toke we breade of any man for nought: * but wrought with labour and sweate nyght and daye, because we

woulde not be chargeable to any of you.

- 9 Not but that we had auctoritie, but to make our selues an ensample vnto you to folowe vs.
- 10 For when we were with you, this we warned you of: that yf any woulde not worke, the same shoulde not eate.
- 11 For we haue heard that there are some which walke among you inordinately, working not at all, but be busy bodie.
- 12 Them that are such, we commaunde and exhort by our Lorde Iesus Christ, that they working in quietnesse, eate their owne breade.
- 13 And ye * brethren, be not weery in well doying. ^{Galath. vi. b.}
- 14 If any man obey not our doctrine, sig- nifie hym by an epistle, * and haue no companie with hym, that he maye be ashamed. ^{i. Thess. i. d.}
- 15 Yet count hym not as an enemy, but warne hym as a brother.
- 16 Followe the very Lorde of peace geue you peace allwayes, by all meanes. The Lorde be with you all.
- 17 The salutation of me Paul with mine owne hande. This is the token in euery epistle. So I write.
- 18 * The grace of our Lord Iesus Christ be with you all. Amen. ^{i. Thess. v. b. Philim. b.}

¶ Sent from Athens.

¶ The

¶ The first Epistle of the Apostle Saint Paul,
vnto Timothee.

The first Chapter.

¶ He exhorteth Timothee to waite vpon his office, namely to see that nothing be taught but gods worde, &c. ¶ Declaryng that fayth, with a good conscience, charitie, and edification, are the ende therof, 20 and admonisheth of Hymeneus and Alexander.

A¹

Act. ix. c.

1 Thel. i. a.

2

Act. xv. a.
(1) So called becauſe he ſo-
uered the firm
ſtaue of the
goſpell.



Paul an Apoſtle of
Jeſus Chriſt, *by
the commiſſion of
God our ſauour,
and Lorde Jeſus
Chriſte [whiche is]
*our hope,
Vnto *Timothee
a natural ^(a) ſonne
in the faith: Grace,

mercie [and] peace from God our father
and Jeſus Chriſte our Lorde.

3 As I beſought thee to abyde ſtyll in
Ephelus, when I departed into *Mac-
donia [to do] that thou comaunde ſome
that they teache no other doctrine:

Act. ix. a.

1 Tim. ii. c.

1 Tim. iii. a.

4 Neither geue heede to *fables and end-
leſſe genealogies, whiche breede queſti-
ons, more then godly edifying which is
in fayth.

25

(b) Becauſe
the queſti-
ons to perſe-
cutione
haue led to
other know-
ledge, & be-
cauſe them
in the law,
whiche had
beene ſer-
ued of God:
¶ Paul ſe-
eth, that the
care of God
was in loue,
which can not
be without a
prouerbi-
all ſentence
and conſi-
deration
without
any fayth
without the
law of God
the law does
not which is
the ſeruation
of man, &
not no-
thing.

5 But the ^(b) ende of the commaunde-
ment, is loue out of a pure heart, and of
a good conſcience, & of fayth vnfaigned.

6 From the whiche thynges, ſome ha-
uyng erred, haue tourned vnto vayne
janglyng:

7 Courtyng to be doctours of the lawe,
not vnderſtandyng what they ſpeake,
neither wherof they affirme.

8 ¶ But we knowe that the lawe is
good, yf a man vſe it lawfully:

9 Knowyng this, *that the lawe is not
geuen vnto a ryghteous man, but vnto
the lawleſſe and diſobedient, to the vn-
godly and to ſinners, to vnholy and vn-
cleane, to murderers of fathers & mur-
derers of mothers, to manſlayers,

10
Rom. i. d.

To *whozemongers, to them that de-
ſyle them ſelues with mankynde, to
manſealers, to lyers, to perjured, and
yf there be any other thyng that is con-

trarie to whoſſome doctrine:

11 Accordyng to the Goſpell of glorie of
the bleſſed God, whiche is committed
vnto me.

12 And I thanke Chriſt Jeſus our Lorde
whiche hath made me ſtrong: For he
counted me faythfull, puttyng [me] into
the miniſterie,

Act. ix. a.
i. Cor. xv. b.
Galath. c.

13 Weyng a blaſphemer, *and a perfec-
ter, and an oppreſſour: But yet I ob-
tayne mercie, becauſe I dyd it ^(c) igno-
rauntly in vnbeliefe.

(c) Not know-
ing that I
fought againſt
God.

14 Neuertheleſſe, the grace of our Lorde
was exceedyng aboundaunt, with fayth
and loue, which is in Chriſte Jeſus.

15 ¶ This is a faythfull ſaying, and by
all meanes worthy to be receaued, that
*Chriſte Jeſus came into the worlde to
ſaue ſynners, of whom I am chiefe.

Math. ix. d.
Mark. ii. c.
Luk. xix. a.
John. iii. c.

16 Notwithſtandyng, for this cauſe was
mercie ſhewed vnto me, that in me the
fiſt, Jeſus Chriſte myght ſhewe all
long ſufferyng, to the example of them
which ſhoulde beleue on hym to lyfe e-
uerlaſtyng.

17 ¶ Nowe, vnto the kyng euerlaſtyng,
immortall, inviſible, vnto God onlye
wiſe [be] honour and glorie for euer and
euer, Amen.

(d) He brast
eth forth in-
to theſe godly
affections, con-
ſideryng gods
great mercie
toward hym.

18 This commaundement commit I vn-
to thee ſonne Timotheus, accordyng to
the propheſies which went before vpon
thee, that thou in them ſhouldeſt fyght
a good fyght:

19 hauyng fayth and good conſcience,
which ſome hauyng put alwaye as con-
cernyng fayth, haue made ſhipwracke.

ii. Tim. ii. c.
Mat. xviii. c.

20 Of whom *is Hymeneus and Alexan-
der, whom I haue ^(e) deliuered vnto
Satan, that they maye learne not to
blaſpheme.

(e) Excom-
municate, or
cutt out of the
Church.

The first Epistle

¶ The .ij. Chapter.

1 He exhorteth to pray for all men, 4 wherfore, 8 and howe. 9 As touchyng the apparell and modeste of women.

A1



Exhort therefore, that firste of all, prayers, supplications, intercessions and geuyng of thanks be made for all men :

* For kynges, and for all that are in

authoritie, that we maye leade a quiete and peaceable lyfe, in all godlynesse and honestie.

25 3 For that is good and accepted in the syght of God our sauour,

4. wwho wyl haue all men to be saued, and to come vnto the knowledg of the tructh).

Ioh. xviij. a.
Hebr. ix. d.
Galath. iij. c.

5 For [there is] *one God, and one mediatour of God and men, the man Christe Iesus:

(a) He sheweth that there can be no intercession, except he be also the redeemer.

6 wwho gaue him selfe a ^(a) raunsome for all, a testimonie in due tynes.

7 wherewith I am ordeined a preacher and an apostle (I tell the tructh in Christe, and lye not) a teacher of the gen-

tiles in fayth and veritie.

8 I wyl therefore, that the men *praye everywhere, lyftynge vp holy handes, without wrath and reasonyng.

John. iiii. c.

9 Lyke wyse also the women, that they araye them selues in comely apparell, with shamefastnesse, and discrete behauiour, not in brayded heere, either golde or pearles, or costely araye:

10 But (that becommeth women professyng godlynesse) through good workes.

11 * Let the woman learne in silence in all subiection.

i. Cor. xiiii. g

12 But I suffer not a woman to teache, neither to vsurpe authoritie ouer ^p man, but to be in silence.

13 For Adam was first fourmed, then Cue.

14 And Adam was not deceaued: but the woman beyng deceaued, was ^(b) in the transgression.

(b) That is, guilty of the transgression.

15 For withstandyng through bearyng of chyldren she shalbe saued, yf they continue in fayth and loue, and holynesse, with modestie.

¶ The .iiij. Chapter.

2 He declareth what is the office of ministers, 11 and as touchyng their families, 15 the dignitie of the Church, 16 & the principall poynt of the heauenly doctrine,

A1



This is a faithfull saying: If a man desire ^p office of a bishop, he desireth a good worke.

2 A bishop therefore must be blamelesse, the husband of one wyfe, watchyng, sober, comely apparelled, a louer of hospitalitie, apt to teache,

3 Not geuen to ouermuch wyne, no stricker, not greedy of fylthy lucre: but gentle, abhoryng fyghtyng, abhoryng contentiousnesse:

4 One that ruleth well his owne house, haryng chyldren in subiection, with all grauitie.

25 5 For yf a man knowe not to rule his owne house, howe shall he care for the Church of God:

(a) A selfe, being proude of his degree, he be lykewyse condemned, as the deuyll was for lyftynge vp hym selfe by ppe c.

6 Not a young scoler, lest he, beyng puffed vp, ^(a) fall into the condemnation of the deuyll.

7 He must also haue a good report of the which are without, lest he fall into the

rebuke and snare of the deuyll.

8 Like wyse must ^p ministers be *graue, not double tongued, not geuen to much wyne, neither greedy of fylthy lucre:

Actes. vii. a.

9 ^(b) Holdyng the misterie of the fayth in a pure conscience.

(b) Haryng the true doctrine of God, and the feare of God.

10 And let them first be proued, then let them minister, beyng blamelesse.

11 Euen so must their wyues be graue, not euyl speakers, sober, faythfull in all thynges.

12 Let the deacons be the husbandes of one wyfe, and such as can rule their chyldren well, and their owne householdes.

13 * For they that haue ministred well, get them selues a good degree, and great libertie in the fayth [whiche is] in Christe Iesus.

Mat. xxv. b.

14 These thynges write I vnto thee, hoppyng to come shortly vnto thee:

15 But yf I tary long, that thou mayest knowe howe thou oughtest to behaue thy selfe in the house of God, whiche is the Church of the luyng God, the pyl-
ler and

ler and grounde of trueth.

- 16 And without doubt, great is that misterie of godlynesse: * God was shewed in the fleshe, was iustified in the spirite,

1 John i. b.

¶ The. iij. Chapter.

2 He teacheth hym what doctrine he ought to see, 6, 8, 11. and what to folowe, 15 and wherin he ought to exercise hym selfe continually.

A 1



2 Owe the spirite speaketh evidently, that in the latter tymes some shall depart from the fayth, geuing heed vnto spirites of errour, & doctrines of deuyls,

- 2 Which speake false in hypocrisie, hauping their ^(a) conscience scared with an hotte iron:

3 Forbidding to marrie (a commaunding) to abstayne from meates whiche God hath created to be receaued with gening thanks, of them whiche beleue, and knowe the trueth.

- 4 For euery creature of God ^(is) good, and nothyng to be refused, yf it be receaued with thanks geuyng.

- 5 For it is sanctified by the worde of God and prayer.

B 6

6 If thou put the brethren in remembrance of these thynges, thou shalt be a good minister of Iesus Christ, which hath ben noysshed by in the wordes of fayth and of good doctrine, which thou hast continually folloved.

- 7 But cast away prophane & old wities fables: Exercise thy selfe rather vnto godlynesse.

(a) These but consciences, which were before: then after, cankered and corrupted head therof: all of all. It was burnt of with an hotte iron, so that he meaneth such as haue no conscience. Ephe. 4. Gene. 1. d. Rom. xxiiij. Titus. i. d.

1 Tim. iii. d.

1 Tim. i. a. Titus. i. c.

was seene among the angels, was preached vnto the gentiles, was beleued on in the worlde, and was receaued by in gloze.

- 8 For bodyly exercise profiteth little: but godlynesse is profitable vnto all thynges, & hauing promise of the lyfe that is nowe, and of that which is to come.

- 9 [This is] a sure saying, & by all meanes worthy to be receaued.

- 10 For therfore we both labour, and suffer rebuke, because we haue hoped in the lyving God, whiche is the sauoure of all men, specially of those that beleue.

- 11 These thynges commaunde & teache.

- 12 Let no man despise thy youth: * but be thou a paterne of the beleuers, in worde, in conuersation, in loue, in spirite, in fayth, in chastite.

- 13 Tyll I come geue attendaunce to reauyng, to exhortation, to doctrine.

- 14 Despise not the gyfte that is in thee, which was geuen thee ^(b) through prophesie, with the laying on of handes by the auctorite of the elder ship.

- 15 Haue a care of these thynges, and geue thy selfe vnto them, that it may be seene howe thou profitest in all thynges.

- 16 Take heed vnto thy selfe, and vnto doctrine, and continue therein: For in doyng this, thou shalt both ^(c) save thy selfe, and them that heare thee.

Coloss. iii. d.

Titus. ii. c. 1. Pet. v. a.

(b) And reuelation of the holy ghost. Actes. vi. b.

(c) Thou shalt sayth: fully do thy doctrine, which is an assurance of thy salvation.

¶ The. v. Chapter.

1 He teacheth hym howe he shall behaue hym selfe in rebuking all degrees, 3 an order concerning wyddowes, 17 The establisshing of ministers, 23 the gouernance of his body, 24 and the iudgement of tymes.

A 1



1 Rebuke not an elder, * but exhort him as a father, the younger men as brethren,

- 2 The elder women as mothers, the younger as sisters, in all chastite.

- 3 Honour wyddowes, whiche are wyddowes in deede.

- 4 But yf any wyddowe haue chyldren or nephewes, let them learne first to rule their owne houses godly, and to recompence also their elder kynsfolkes: for that is good and acceptable before God.

- 5 And she that is a wyddowe ^(d) in deede, and left alone, hopeth in God, and continueth in supplications and prayers nyght and day.

- 6 But she that liueth in pleasure, is dead beinge alyue.

- 7 And these thynges commaunde, that they may be blamelesse.

- 8 But if any prouide not for his owne, and specially for them of his household, he hath denyed the fayth, and is worse then an infidell.

- 9 Let not a wyddowe be chosen vnder thre score yeres olde, hauping ben the wyfe of one man.

Luke. ii. f. (d) whiche hath no minere of sorrow, is instance to helpe her selfe with.

25

¶ And

¶ And

1 Tim. xix. d.

1 Tim. i. b.

The first Epistle

Gene. ix. a.
Acts. x. c.
i. Pet. iii. b.

10 And Well reported of in good Workes, yf she haue brought vp chyldren, *yf she haue lodged straungers, yf she haue wasshed the saintes feete, yf she haue ministred vnto them that were in aduerfite, yf she haue ben continually geuen to euerý good worke.

11 But the yonger Wydowes refuse: For whē they haue begun to Ware Wanton agaynst Chyrste, they Wyl marrie:

12 Hauyng danipation, because they haue cast away their first sayth.

13 They learne to Wander about from house to house idle: yea not idle only, but also tattlers and busybodies, speaking thynges which are not comely.

14 If Wyl therefore that the yonger Women do *marrie, to beare chyldren, to guyde the houle, to geue none occasion to y aduersarie to speake slaunderously.

15 For certayne of them are alcedy turned backe after Satan.

16 If any man or woman that beleueth haue Wydowes, let them susteine them, & let not the Churches be charged, that there maye be sufficient for them that are Wydowes in deede.

17 The elders that rule Well are worthy

of double honour, most specialllye they which labour in the worde & teachyng.

18 For the scripture sayth: *Thou shalt not moouel the oxe that treadeth out the corne: And, *the labourer is worthy of his rewarde. Deu. xxv. b. Math. x. b.

19 Agaynst an elder receaue none accusation, but *vnder two or thre witnesses. Dent. xix. d.

20 Them that sinne, rebuke before all, that other also may feare.

21 I testifie before God, and the Worde of Iesus Chyrste, and the elect angels, that thou obserue these thynges without hastynesse of iudgement, and do nothyng after partialitie.

22 *Lay handes sodenly on no man, neither be partaker of other mens sinnes. Kepe thy selfe chaste. Nu. xxviii. d. Act. vi. b.

23 Drinke no longer Water, but *use a litle Wine for thy stomackes sake & thine often diseases. ii. Tim. i. b. Eccl. x. d.

24 Some mens sinnes are open before hande, hastyng before vnto iudgement, and in sonie ^(b) they folowe after.

25 Lykelýse also, good Workes are manifest before hande, and they that are otherwýse can not be hypd.

^(b) They spynn folow, which say a synne haue decreased & goodly, and after are better, as Saul, he was, & other hypocrites.

¶ The .vj. Chapter.

1 The duetie of seruantes towarde their masters. 3 Agaynst such as are not satisfied with the worde of God. 6 Of true godlynesse and contentation of mynde. 9 Agaynst couetousnesse. 11 A charge geuen to Timothy.

¶ 1

i. Cor. xii. c.
Eph. vi. a.
Coloff. iii. d.



Et as many *seruantes as are vnder the yoke, count their masters worthy of all honour, that the name of god and his doctrine be not blasphemed.

2 And they which haue beleuyng masters, despise them not because they are brethren: but rather do service, forasmuch as they are beleuyng and beloued and partakers of the ^(b) benefite. These thynges teache and exhort.

^(a) That is, of the grace of God, Galath. i. a.

3 *If any man teache otherwýse, and consenteth not vnto the wholsome wordes of our Lorde Iesus Chyrste, and to the doctrine which is accordyng to godlynesse:

4 He is pult vp, knowyng nothing, but dotyng about questions and *strifes of wordes, wherof cometh enuie, stryfe, raylynges, euill surmynges,

5 Wayne disputations of men of corrupte myndes, destitute of the truely, thynk-

ing lurre to be godlynesse. From suche be thou separate.

6 Godlynesse is great lurre, *if a man be content with that he hath. Eccl. xix. d. Hebr. xiii. a.

7 For we brought nothyng into the worlde, and it is certayne that we may carry nought away. Iob. i. d. Eccl. v. c.

8 But hauyng fooode and rayment, we must therewith be content.

9 For they that ^(b) Wyl be riche, fall into temptations and snares, and into many folithe & noysome lustes, which drawne men in perdition and destruction.

^(b) They let their felicitie in richesse.

10 For loue of money, is the roote of all euyl, which whyle some lusted after, & they erred from the sayth, & ^(c) perced the selues through with many sorowes.

^(c) For they are inuaded by it, which is in their way.

11 But thou O man of God, flee these thynges, and folow after righteoulnes, godlynes, faith, loue, patience, mekenes.

12 Fight the good fight of faith, lay hand on eternall lyfe, wherevnto thou art also called, and hast professed a good profession before many witnesses.

I gene

13 I geue thee charge in the sight of God,
* Who quickeneth all thynges, and be-
fore Iesus Christe, which vnder Pon-
tius Pilate witnessed a good profession,

Act. xvii. c.

14 That thou kepe the commaundement
without spot, vnbukeable, vntyll the
appearyng of our Lorde Iesus Christ:

Apoc. xvii. c.

(1) We this
righte power
of God, the
spirituall ore
manifested
belong to
honor in their
location, al-
though the
world, Satan
and hell, rage
against them.

15 * which in his tymes he shall helpe
that is blessed and prince only, (2) the
kyng of kynges, and Lorde of Lordes,

16 who only hath immortalitie, dwelling
in the light that no man can attayne vn-
to, * whom no man hath seene, neither
can see, vnto whom be honour & pow-
er euerlastyng. Amen.

(2) In thynges
percepti-
on thus life

17 Charge them which are riche (3) in
this world, that they be not hie minded;

nor * trust in vncertayne riches: but in
lyuyng God, which geueth vs aboun-
dantly all thynges to enioy:

Math. v. c.
Luc. xii. d.
Eccl. i. b.

18 That they do good, that they be riche
in good workes, that they be redye to
geue, glad to distribute:

19 * Laying vp in store for them selues a
good foundation agaynst the tyme to
come, that they may lay holde on eter-
nall lyfe.

Math. vi. c.

20 O Timotheus, saue (4) that which is
geuen thee to kepe, auoydyng prophane
(and) vayne bablynges, and (5) opposi-
tions of science, falslie so called:

(4) The dis-
tinction of
the doctrine
of the Church.
(5) As when
question, en-
gendereth
question.

21 Which some professyng, haue erred
concernyng the sayth. Grace (be) with
thee. Amen.

¶ Sent from Laodicea, which is the chiefest cite of Phrygia Pacaciana.

The seconde Epistle of the Apostle Saint Paul, to
Timothe.

¶ The first Chapter.

¶ Paul exhorteeth Timotheus to stedfastnesse and patience in persecution, and to
continue in the doctrine that he had taught hym, 12 wherof his bondes & afflic-
tions were a gage. 16 A commendation of Onesiphorus.

1 **P**aul an Apostle of
Iesus Christe by
the Wyl of God,
(1) according to the
promise of lyfe,
which is in Christ
Iesus,
2 To Timothee
a beloued sonne:
Grace, mercy, and
peace, from God the father, and Christe
Iesus our Lorde.

(1) We sayng
that God to
make that
we which he
had promised
to Christe
Iesus.

Act. xii. a.
Rom. i. a.
Phil. iii. a.

3 I thanke God * whom I worshippe
from (my) forefathers in pure conscience,
that without ceassyng I haue remem-
braunce of thee in my prayers night & day

4 Desirynge to see thee, myndefull of thy
teares: that I may be fylled with ioy.

5 When I call to remembraunce the be-
fained sayth that is in thee, whiche
dwelt first in thy graundmother Lois,
and in thy nother Eunice: and I am
assured that (it dwelleth) in thee also.

6 wherefore I put thee in remembraunce
that thou (2) stirre vp the gyft of God,

(2) The gyft
of God

which is in thee * by the puttyng on of
my handes.

7 * For God hath not geuen to vs the
spirite of feare: but of power, and of
loue, and of a sounde mynde.

8 * Be not thou therfore ashamed of the
testimonic of our Lorde, neither of me
his prisoner: but suffer thou aduersitie
with the Gospel, accordyng to the po-
wer of God,

9 who hath * saued vs, & called vs with
an holy calling, not accordyng to our
workes: but accordyng to his owne pur-
pose and grace, which was geuen vs in
Christe Iesus, before the world began:

Titus. iii. b.
Eph. i. a.

10 But is now made manifest by the
appearyng of our sauour Iesus Christ,
* who hath put away death, and hath
brought life and immortallitie vnto light
through the Gospel:

1 Cor. xv. g.
Hebr. ii. d.
Rom. i. a.

11 * wherunto I am appoynted, a prea-
cher and Apostle, and a teacher of the
gentiles:

1 Tim. ii. b.

12 For the which cause I also suffer these
thynges. Neuerthelesse, I am not
ashamed:

The seconde Epistle

ashamed: For I knowe whom I haue beleued, and I am perswaded that he is able to kepe that which I haue committed to hym, agaynst that day.

D
i. Tim. iii. b.
Titus ii. b.
i. Peter. v. a.

13 * See thou haue the paterne of wholesome wordes, which thou hast hearde of me in fayth & loue, [that is] in Christe Iesus.

(c) The grace of the holy ghost.

14 That ^(c) good thyng which was committed to thy keeping, holde fast through the holy ghost which dwelleth in vs.

15 This thou knowest, that all they

which are in Asia, be turned from me: of who are Phygellus & Hermogenes.

16 The Lorde geue mercie vnto y^e house of Onesiphorus, for he oft refreshed me, * and was not ashamed of my chayne. ^{Mat. xxv. c. Rom. i. b.}

17 But why he was in Rome, he sought me out very diligently, and founde [me].

18 The Lorde graunt vnto hym, that he may fynde mercie with the Lorde in that day: And in howe many thynges he ministered vnto me at Ephesus, thou knowest very well.

The. ij. Chapter.

² He exhorteth hym to be constant in trouble, to suffer manly, to abyde fast in the wholesome doctrine of our Lorde Iesus Christe. ¹¹ Shewyng hym the fidelitie of Gods counsell touchyng the saluation of his, ¹⁹ and the marke therof.

A
1



hou therfore my sonne, be strong in the grace that is in Christe Iesus.

And the thynges that thou haste hearde of me by many witnesses, the same commit

Titus. i. b.

thon * to faythfull men, which shalbe apt to teache other also.

3 Thou therfore suffer afflictions as a good souldier of Iesus Christe.

4 No man that warreth, entangleth hym selfe with thaffayres of [this] lyfe, that he may please hym which hath chosen hym to be a souldier.

5 And if a man also wrestle, yet is he not crownded except he wrestle lawfullie.

(a) So that the payne must go before the recompence.

6 The labouryng husbandman, ^(a) must first be partaker of the frutes.

7 Consider what I say: and the Lorde geue thee vnderstandyng in all thynges.

B
Math. i. a.
Rom. i. a.

8 Remember that Iesus Christe, * of the seede of Dauid, was raysted from the dead, accordyng to my Gospell,

9 wherin I suffer trouble as an euyll doer, euen vnto bondes: But the worde of God is not bounde.

Ages. xx. f. 10

10 Therfore * I suffer all thynges for the electes sakes, that they myght also obtaine the saluation, which is in Christ Iesus, with eternall glorie.

Rom. vi. b.
Rom. viii. c.

11 It is a faythfull saying: * for yf we be dead with hym, we shall also lyue with hym:

Luk. xii. b.
Rom. iii. a.

12 * If we be patient, we shall also raigne

with hym: * If we denie hym, he also shall denie vs. ^{Num. 31. c.}

13 If we be vnfaythfull, he abideth faythfull, he cannot denie hym selfe.

14 Of these thynges put them in remembrance, testific before the Lorde, that they strue not about wordes to no profite, [but] to the peruertying of y^e hearers.

15 Studie to shewe thy selfe approued vnto God, a workman not to be ashamed, rightlie demyng the worde of trueth. ^(c)

16 * But prophane voyces of banitie passe ouer: For they wyll encrease vnto greater vngodlynesse. ^{i. Tim. i. a.}

17 And their worde shall fret as doth a canker: of whom is * Hymeneus and Philetus, ^{i. Tim. i. d.}

18 which about the trueth haue erred, saying that the resurrection is past already, & do ouerthrowe the fayth of some.

19 But the strong foundation of God standeth styll, hauyng this scale: ^(b) The Lorde knoweth they that are his: And let euery one that nameth the name of Christe, depart from iniquitie. ^{(b) The ground is upon Gods elects & mans feyth.}

20 But * in a great house are not onely vessels of golde, and of siluer, but also of wood and of earth: some to honour, and some vnto dishonour. ^{Rom. ix. d.}

21 If a man therfore pouрге hym selfe from these, he shalbe a vessel vnto honour, and meete for y^e vles of the Lorde, and prepared vnto euery good worke.

22 Lustes of youth auoyde, but folowe ryghteousnesse, fayth, loue, peace, with them that call on the Lorde out of a pure heart.

But

Tim. i. a. 23 * But foolish & vnlearned questions put from thee, knowyng that they do but gender strife.

Tim. iii. a. 24 And the seruauit of the Lorde must not strue: but be gentle vnto all men, * apt to teache, sufferynge euyl in mekenesse,

(c) He meaneth not this of Apostles & of heretikes, whom he wil- leth to see: but of them only which as yet are not come to the know- ledge of the truth, and fal through igno- rance. 25 Instructing the which are ^(c) contrarie

¶ The. iij. Chapter.

1 He prophesieth of the perilous tymes, 2 setteth out hypocrites in their colours, 12 the which the state of the Christians, 14 and howe to auoyde daungers, 16 Also what profite commeth of the scriptures.



Ades. xx. f. *Tim. iii. a.* *Peter. ii. a.* *Jude. i. c.* 2 **H**is knowe also, that * in the last dayes, per- uolous tymes shalbe at hande.

For men shalbe louers of their owne selues, couetous, boasters,

proude, blasphemers, disobedient to fa- thers and mothers, vnthankfull, vn- godlye:

3 Without naturall affection, trucebre- akers, false accusers, riotous, fierce, de- spisers of them which are good,

4 Traytours, headdy, hye mynded, lo- uers of pleasures more then louers of God:

5 Hauyng a fourme of godlynesse, but denyng the powler therof: turne away from these.

Tim. i. c. 26 These are they, * which enter into houses, & leade captiue ^(simple) women laden with sinne, carryed with diuers lustes:

7 Euer learnyng, and neuer able to come vnto the knowledge of the trueth).

Exod. vii. b. 8 * For as Iannes and Iambres with- stood Moyses, so do these also resist the trueth: Men of ^(c) corrupt myndes, re- probate concernyng the sayth:

(c) which an iudge no- thing argueth.

9 But they shall preuayle no longer. For

mynded, yf God at any tyme wyll geue them repentance, to the knowledge of the trueth:

26 And that they may come to the selues agayne, out of the snare of the deuyll, which are holden captiue of hym at his wyll.

their madnesse shalbe manifest vnto all [men] as also theirs was.

10 But thou hast folowed my doctrine, ^(b) purpose, sayth, long sufferynge, loue, patience,

(b) Not on- ly what I taught and dyd, but also what my minde and wyll soop.

11 Persecutions, afflictions, which came vnto me at Antioche, at Iconium, at Lystra, which persecutions I suffered patiently: And from them all, the Lord deliuered me.

12 Yea, and * all that wyll lyue godly in Christe Iesus, shall suffer persecution.

Act. xiiii. d. *Phil. i. d.* *Prou. 24. b.* *Eccle. ii. a.*

13 But the euyl men and deceauers, shall wate worse and worse, deceauyng and deceaued.

14 But continue thou in the thynges which thou hast learned, which also were committed vnto thee, knowyng of whom thou hast learned ^(them):

15 And that from an * infant thou hast knowen the scriptures, which are able to make thee wyse vnto saluation, tho- rowe sayth which is in Christe Iesus.

Tim. i. a.

16 * All scripture is geuen by inspiration of God, and ^(is) profitable to doctrine, to reprove, to correction, to instruction which is in ryghteousnesse,

ii Peter. i. d.

17 That ^(c) the man of God may be per- fect, instructed vnto all good workes.

(c) which is content to be gouerned by Gods word.

¶ The. iij. Capter.

2 He exhorteeth Timotheus to be seruent in the worde, and to suffer aduersitie, 6 maketh mention of his owne death, 9 and biddeth Timothe come vnto hym.

Al



Tellie therefore be- fore God, & the Lorde Iesus Christe, which shall iudge the quicke and the dead at his ap- pearyng, and his king- dome.

2 Preache the worde, be ^(c) instant in sea- son, out of season: Reproue, rebuke, ex-

(c) Reue- newe doctrine and reprove.

hort in all long sufferynge and doctrine.

3 For the tyme wyll come, when they shall not suffer wholsome doctrine: but after their owne lustes, shal they whose eares itthe, get the an heape of teachers:

4 And shall turne away their hearyng from the trueth, and shalbe turned vnto fables.

5 But wathe thou in all thynges, suffer afflictions,

The seconde Epistle

afflictions, do the worke of an Euangelist, fulfill thy ministerie:

6 For I am now ready to be offered, & the tyme of my dissolution is at hande.

7 I haue fought a good fyght, I haue fulfilled my course, I haue kept faith.

i Cor. ix. d.
i Peter. v. b.

8 Henceforth there is layde by for me a crowne of ryghteousnesse, which the Lorde, the ryghteous iudge, shall geue me at that day: not to me only, but vnto the also y haue loued his appearng.

9 Do thy diligence to come shortly vnto me.

10 For Demas hath forsaken me, hauing loued this present worlde, and is departed vnto Thessalonica, Crescens to Galatia, Titus vnto Dalmatia.

11 Only Luke is with me. Takynge Marke and bring him with thee, for he is profitable vnto me for my ministratiō.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, whē thou comest bring with thee, and the bookes, but specially the parchementes.

14 Alexander the coppersmith shewed me

much euill: The Lorde^(c) rewarde hym accordyng to his deedes.

(c) For Paul
receiue in hym
maner of
recompensation.

15 Of whom be thou ware also: For he hath greatly withstande our preaching.

16 At my first aunsweryng, no man afflicted me, but all forsoke me, [I pray God] y it may not be layde to their charges:

17 Notwithstanding, the Lorde assisted me, and strengthened me, that by me the preachyng should be fulfilled to the vtmost, and that all the gentiles should heare, and I was deliuered out of the mouth of the Lion.

18 And the Lorde shall deliuer me from euery^(d) euill worke, & will preserve me vnto his heauenly kingdome: To whō [be] prayse for ever and ever. Amen.

(d) That I
dō not nothing
in my owne
name or of me.

19 Salute Prisca and Aquila, and the houtholde of Onesiphorus.

Act. xiii. a.
Rom. xvi. a.
ii Tim. i. d.
Ages. xx. b.

20 Crastus abode at Corinthum: But Trophimus haue I left at Miletum sicke.

21 Do thy diligence to come before winter. Eubolus greeteth thee, and Pudens, & Linus, and Claudia, & all the brethren.

22 The Lorde Iesus Christe [be] with thy spirite: Grate be with you. Amen.

¶ The seconde epistle vnto Timothy, was written from Rome, when Paul was presented the seconde tyme vnto the Emperour Nero.

¶ The epistle of Saint Paul vnto Titus.



¶ The

¶ The first Chapter.

¶ He aduertiseth Titus touchyng the gouernment of the Church. 7 The ordinaunce and office of ministers. 12 The nature of the Cretians, and of them which some abroade Jewelike fables and inuentions of men.

A1



Dul a seruauant of God, & an Apostle of Iesus Christe, according to the^(a) sayth of Gods elect, & the knowledge of þe trueth, whiche is after godlynesse,

In the hope of eternall lyfe, which * God that can not lye, promysed before the worlde began:

But hath made manifest his worde, at þe time appoynted throughe preaching, which is committed vnto me, according to the ordinaunce of God our sauour:

To * Titus a natural^(b) soune after the common sayth: * Grace, mercie, peace, from God the father, and the Lorde Iesus Christe our sauour.

For this cause lest I thee in Creta, that thou shouldest resourne þe thynges that are left, and * ordayne elders in euery cite, as I had appoynted thee:

If any be blamelesse, the husbande of one wyfe, hauyng faythfull chyldren, not accusable of riote, or vntactable.

* For a bishop must be blamelesse, as the steward of God: not stubborne, not angry, * not geuen to wyne, no striker, not geuen to filthy lucre:

But a louer of hospitalitie, a louer of goodnes, sober, ryghteous, godly, temperate,

perate,

9 Holdyng fast the faythfull worde, which is accordyng to doctrine, that he may be able both to exhort in wholsome doctrine, and to improve them that say agaynst it.

10 For there are many vniuersally and bayne talkers, and deceainers of myndes, specially they (that are) of þe^(c) circumcision,

11 whose mouthes must be stopped, which subuert whole houses, teachyng thynges which they ought not, for fylthy lucre sake.

12 One of them selues [even] a prophete of their owne, sayde: The Cretians [are] allwayes lyers, euill bestes, slowe bellies.

13 This witnesse is true: wherfore rebuke them sharply that they may be sounde in the fayth,

14 Not takyng heed to Jewes fables and commaundementes of men, turnyng from the trueth.

15 * Vnto the pure, [are] all thynges pure: but vnto them that are defyled and vnbeleuyng, [is] nothyng pure, but even the mynde and conscience of them is defyled.

16 They confesse that they knowe God: but with wordes they denie hym, sayng they are abhominable and disobedient, and vnto euery good worke reprobate.

(a) which were not only the Jews, but also the Pharisies, & Heretiques, which taught that the lawe must be loosed with Christe.

Rom. xiii. d

¶ The .ij. Chapter.

¶ He commendeth vnto hym the wholsome doctrine, and telleth hym howe he shall teache all degrees to behaue them selues, 11 through the benefite of the grace of Christe.

A1



But speake thou the thynges which become wholsome doctrine.

That the elder men be watchyng, graue, sober, sounde in fayth, in loue, in pacience:

The elder * Women lykelysse, that they be in such behauiour as becometh holynesse, not false accusers, not geuen to much wyne, teachers of good thynges,

4 To make the young women sober mynded, to loue their husbandes, to loue their chyldren,

5 (To be) discrete, chaste, house keepers, good, obedient vnto their owne husbandes, that the worde of God be not blasphemied.

6 Young men lykelysse exhort, to be sober mynded.

7 * In all thynges shewyng thy selfe a patrene of good workes, in the doctrine, vncorruptnesse,

(b) Not running to a fro without necessary occasions, which is a signe of lightnesse.

25
1 Tim. ii. b.
1 Peter. v. a.

(a) That is, to preach the sayth, to encrease their knowledge, to teach them to godly, that at length they may obtaine eternall lyfe.

Rom. iii. a.

1 Cor. viii. c.

(b) In respect of sayth, which was common to them both, so that hereby they are blessed: but in respect of the ministerie, Paul began hym as his soune.

1 Tim. iii. a.

1 Tim. x. b.
1 Pet. v. d.

1 Thim. ii. b.
1 Tim. ii. b.

1 Tim. ii. b.

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incorruptnesse, grauitie, integritie,
 8 whollsome worde, vnrinkeable, that
 he which withstandeth, may be ashamed,
 hauing no euill thyng to say of
 you.
 9 [Exhort] seruauntes, to be obedient vnto
 their owne maisters, and to please
 them in all thynges, not aunsweryng
 agayne:
 10 Neither pickers, but shewing all good
 faythfulnesse, that they may aboutne
 the doctrine of God our sauour in all
 thynges.
 11 ¶ For there hath appeared the grace
 of God [which is] ^(c)healthful to all men,
^(c) Of what
 condition or
 state foure
 they be.

Ephe. vi. a.
 i Peter. ii. d.
 Coloss. iii. d.
 i Tim. vi. a.

12 Teachyng vs, that denyng vngodly-
 nesse and * worldly lustes, we shoulde
 lyue soberlye and ryghteouslye, and god-
 lie in this present worlde:
 13 Lokyng for that blessed hope and ap-
 pearyng of the glorie of the great God,
 and our sauour Iesus Christe,
 14 which * gaue hym selfe for vs, that he
 myght redeeme vs from all vnyghte-
 oussnesse, and * purge vs a peculier peo-
 ple vnto hym selfe, * zelous of good
 woorkes.
 15 These thynges speake and exhort, and
 rebuke with all auctoritie. * Let no
 man dispise thee.

Rom. viii. a.
 Galath. ii. a.
 Ephe. v. e.
 Ephe. ii. b.

¶ The. iij. Chapter.

i Of obedience to such as be in auctoritie. 9 He warneth Titus to beware of
 foolishhe and vnprofitable questions, 12 concludyng with certayne priuate
 matters, 15 and salutations.

Rom. xiii. a.
 i Peter. ii. c.

A 1



Arne them * to be
 subiect to rule &
 powler, to obey
 magistrates, to
 be redie to euery
 good worke:

2

To blaspheme
 no man, to be no
 fyghters, [but]

gentle, shewyng all mekenesse vnto all
 men.

(a) For, let 3
 vs consider
 what we our
 selues were
 when God
 shewed vs
 his grace.

B 3

(a) For we our selues also were some
 tyme foolyshe, disobedient, decreaued,
 seruyng diuers lustes & voluptuousnes,
 lyuyng in malicioussnesse and enuie, full
 of hate, hatyng one another.

4

¶ But after that the kyndenesse and
 loue of our sauour God to manwarde
 appeared,

ii Tim. i. b.

5

* Not of woorkes which [be] in rygh-
 teousnesse wrought, but accordyng to
 his mercie, he saued vs * by the ^(b) foun-
 tayne of regeneration and renuyng of
 the holy ghost,

John. iii. a.
 (b) Baptisme
 is a signe of
 our regenera-
 tion, which is
 wrought by
 the holy ghost

6

which he shed on vs richlie through
 Iesus Christe our sauour:

Actes. xv. b.
 Ephe. ii. b.

7

¶ That we iustified * by his grace, shoulde
 be made heyres accordyng to the hope
 of eternall lyfe.

C

8 ¶ [This is] a faythfull sayyng: And of
 these thynges I wyll that thou con-
 firme, that they which haue beleued in
 God, myght be carefull to shewe forth
 good woorkes. These thynges are good
 and profitable vnto men.

i Tim. i. a.
 ii Tim. ii. a.

9 * But foolishhe questions, and genealo-
 gies, and contentions, and strynges
 about the lawe, auoyde: for they are vn-
 profitable and bayne.

10 ¶ A man that is an aucthour of sectes,
 * after the first and the seconde admoni-
 tion, auoyde:

Math. x. c.

11 Knowyng, that he that is such, is sub-
 uerted and sinnet), beyng dampned of
 hym selfe.

D

12 ¶ When I shall sende Artemas vnto
 thee, or Tychicus, be diligent to come
 vnto me vnto Nicopolis: For I haue
 determined there to wynter.

13 Wryng Zenas the lawyer, & Apollos,
 on their iourney diligently, that nothing
 be lackyng vnto them.

14 And let ours also learne to excell in
 good woorkes to necessarie bles, that
 they be not vnfrutefull.

15 All that are with me, salute thee.
 Greete them that loue vs in the fayth.
 Grace be with you all. Amen.

¶ Written from Nicopolis, (a citie) of Macedonia.

¶ The epistle of Saint Paul vnto Philemon.

¶ He reioyseth to heare of the fayth and loue of philemon, 9 whom he desireth to forgeue his seruauit Onesimus, and louyngly to receaue hym agayne.

A1



Paul a prisoner of
Jesus Christ, and
brother Timo-
theus: Vnto Phi-
lemo the beloued,
and our felowe
labourer,

2

And to the be-
loved Apphia, and
to Archippus our felowe souldier, and
to the Church in thy house:

Cor.i.a.
ii Cor.i.a.
Galath.i.a.

3

* Grace to you, and peace from God
our father, and the Lorde Jesus Christ.

4

I thanke my God, makyng mention
allwayes of thee in my prayers,

5

Hearyng of thy loue and fayth, which
thou hast toward the Lorde Jesus,
and toward all saintes:

(1) Thy be-
nignity to-
ward the
loure, which
proueth of
thyne and
eternal fayth

6

That the (1) felowshippe of thy fayth
may be effectuell in the knowledge of
euery good worke: Which is in you, to-
ward Christe Jesus.

(2) Hearing
for inward
pities and af-
fections were
through his
dinite com-
passion.

7

For we haue great ioy & consolation in
thy loue, because the (2) bowels of the
saintes are refreshed by thee, brother.

8

Wherefore, though I myght be much
bolde in Christe, to inioyne thee that
which is conuenient:

9

Per for loues sake, I rather beseeche
thee, being such a one as Paul the aged,
& now also a prisoner of Jesus Christe.

Coloss.iii.b

10

I beseeche thee for my sonne * Onesi-
mus; whom I haue begotten in my
bordes:

11

Which in tyme passed, was to thee vn-
profitable, but now profitable to thee
and to me.

12

Whom I haue sent agayne: Thou
therefore receaue hym, that is, myne

owne bowels,

13 whom I woulde haue retayned with
me, that in thy steade he myght haue
ministred vnto me in the bondes of the
Gospell:

14 But without thy mynde woulde I do
nothyng, that thy benefite shoulde not
be as it were of necessitie, but willingly.

15 For happily he therfore departed for a
season, that thou shouldest receaue hym
for euer:

16 Not now as a seruauit, but about a
seruauit, a brother beloued, specially to
me: but howe much more vnto thee,
both in the fleshe, and in the Lorde:

17 If thou count me therfore a felowe,
receaue hym as my selfe.

18 If he haue iniured, or oweth (thee
ought) that lay to my charge.

19 I Paul haue written it with myne
owne hande, I wyll recompence it: Al-
beit, I do not say to thee, howe that
thou owest vnto me euen thyne owne
selfe.

20 Vea brother, let me enioy this pleasure
of thee in the Lorde: Comfort my (3)
bowels in the Lorde.

(3) Comfort
me this bre-
nre, whiche
shalbe moue
acceptable vn-
to me of all
other.

21 Trustyng in thine obedience, I wrote
vnto thee, knowyng, that thou wilt also
do more then I say.

22 Moreover, prepare me also a lodgyng:
for I trust that through your prayers,
I shalbe geuen vnto you.

23 There salute thee Epaphras, my fe-
lowe prisoner (4) in Christe Jesus.

(4) That is,
for Christes
cause.

24 Marcus, Aristarcus, Demas, Lucas,
my felowe labourers.

25 The grace of our Lorde Jesus Christ
[be] With your spirite. Amen.

¶ Written from Rome, by Onesimus a seruauit.

¶ The Epistle of Saint Paul the Apostle, vnto the Hebrewes.

¶ The first Chapter.

¶ He sheweth the excellencie of Christe, 4 aboute the Angels, 7 and of their office.

A1



Of which in time past,
at sundrie tymes, and
in diuers manners, spake
vnto the fathers in the
prophetes:

2

Hath in these (5) last
dayes, spoken vnto vs

in the sonne, whom he hath appoynted
heyr of all thynges, * by whom also he
made the wordes.

Coloss.i.c.

3 * who beyng the bryghtnesse of the
glorie, and the very image of his sub-
staunce, vpholdyng all thynges with
the worde of his power, hauing by him
selfe

Sapi.viii.d.

(5) So that
we haue
increased in
our re-
uerence of
Christe

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selfe poured out sinnes, hath spt on the ryght hande of the maiestie on hye:

- 4 Bepng so much more excellent then the Angels, as he hath by inheritance obtayned a more excellent name then they.

5 For vnto which of the Angels sayde he at any tyme: *Thou art my sonne, ^(b) this day haue I begotten thee:

Psal.ii.a.
(b) Because he was at the tyme appointed, declared to the world.

6 And agayne, *I wyll be to hym a father, and he shalbe to me a sonne: And agayne, When he bryngeth in the first begotten sonne into the worlde, he saith: *And let all the Angels of God worship hym.

Psal.97.a.

7 And vnto the Angels he sayth: *He maketh his ^(c) Angels spirites, and his ministers a flame of fyre.

Psal.ciii.a.
(c) He com-
pareth the An-
gels to the
wyndes, whiche
they are here
breath of
Gods meekne-
sses.

8 But vnto the sonne (he sayth) *Thy seate O God, [shalbe] for euer and euer: The scepter of thy kyngdome [is] a scepter of ryghteousnesse.

9 Thou hast loued ryghteousnesse, and hated iniquitie: Therefore God, euen thy God, hath annoynted thee With the oyle of gladnesse, about thy felowes.

10 *And thou Lorde, in the begynnyng ^{Psal.cii.b.} hast layde the foundation of the earth: And the heauens are the workes of thy handes:

11 They shall perishe, but thou endurest, and they shall waxe olde as doth a garment:

12 And as a besture shalt thou folde the by, and they shalbe chaunged: but thou art the same, & thy yerres shall not fayle.

13 But vnto which of y^e Angels sayde he at any tyme: *Sitte on my right hande, tyll I make thyne enemies thy foote stooles: <sup>Psal.cx.a.
Mat.xxii.d
i Cor.xv.b.</sup>

14 Are they not all ministring spirites, sent forth into ministerie for their sakes which shalbe hepyres of saluation:

The .ij. Chapter.

He exhorteth vs to be obedient vnto the newe lawe which Christe hath geuen vs, and not to be offended at the infirmities & lowe degree of Christe, because it was necessarie that for our sakes he shoulde take such an humble state vpon hym, that he myght be lyke vnto his bretheren.

21



Wherefore we ought to geue the more earnest heede to the thynges which we haue heard, lest at any ^(c) tyme we should let them slippe.

(a) We must diligently keepe in memo-
rie, the doctrine whiche we haue recei-
ued, lest they be
beneficial full of chappes,
we loose and run
out on euery
parte.

For yf the ^(b) worde spoken by Angels, was stedfast: And euery transgression and disobedience receaued a iust recompense of rewarde:

3 Howe shall we escape, yf we neglect so great saluation: which at the first began to be preached of the Lorde, and was confirmed vnto vswarde, by them that hearde it:

4 *God bearyng witnesse therto both with signes & wonders also, and with diuers powres and gyftes of the holy ghost, accordyng to his owne wyll.

Mar.xvi.d.

5 For vnto the Angles hath he not put in subiection the worlde to come, where of we speake.

6 But one in a certayne place witnessed, saying: *What is man, that thou arte myrdeful of hym: Or the sonne of man, that thou wouldest loke vpon hym:

Psal.viii.a.

7 Thou madest hym for a litle whyle lower then the Angels, thou hast crow-

ned hym with ^(c) glorie and honour, and ^(d) hast set hym aboute the workes of thy handes.

(c) It was
byng hym sit-
tome byng
with Christe.
Psal.viii.b.
i Cor.xv.d.

8 Thou hast put all thynges in subiection vnder his fete. In p^r he put all thynges vnder hym, he left nothyng that is not put vnder hym. But nowe, we see not yet all thynges put vnder hym.

9 But hym that [for a whyle] was made lesse then the Angels, we see [that it was] Iesus, who through the sufferynge of death, was crowned with glorie and honour, that he by the grace of God, shoulde taste of death for all.

10 For it became hym, for whom are all thynges, and by whom are all thynges, after he had brought many sonnes vnto glorie, that he shoulde make the captayne of their saluation perfect through afflictions.

11 For both he that sanctifieth, and they which are sanctified, [are] all of one. For which cause, he is not ashamed to call them bretheren,

12 Saying: I wyll declare thy name vnto my ^(e) bretheren, in the myddes of the Churche wyll I praye thee. <sup>Psal.xxii.e.
John.xx.d.</sup>

13 And agayne: I wyll put my trust in hym.

hym. And agayne: Beholde here am I, and the chyldren whiche God hath geuen me.

D 14 Forasmuch then as the chyldren are partakers of fleshe and blood, he also hym selfe lyke wyse toke part with the, that through death he myght expell hym that had lordship ouer death, that is the deuyll:

15 And that he myght deliuer them, which through feare of death, were all their lyfe tyme in daunger of bondage.

16 For he in no place taketh on hym the
○ Angels: but the seede of Abraham
 taketh he on hym.

17 Wherefore, in all thynges it became hym to be made lyke vnto his brethren, that he myght be mercifull, and a faythfull hye priest in thynges concernyng God, for to purge the peoples synnes.

18 For in that he hym selfe suffered and was tempted, he is able to succour them that are tempted.

○ Not the nature of angels, but of men.

¶ The .iiij. Chapter.

1 He requireth them to be obedient vnto the worde of Christe, 2 who is more worthy then Moyses. 3 The punishment of such as wyll harden their heartes, and not beleue, that they myght haue eternall rest.

A 1 Therefore holy brethren, partakers of the celestiall calling, ^(a) consider the apostle and hye priest of our profession Christe Iesus,

2 being faythfull to hym that appoynted hym, as also ^(was) Moyses in all his house.

3 For this ^(man) is counted worthy of more glorie then Moyses, inasmuch as he which hath buylded the house, hath more honour then the house.

4 For euery house is buylded of some man: But he that buylded all thynges, is God.

5 And Moyses verily ^(was) faythfull in all his house, as a minister, for a witnesse of those thynges whiche were to be spoken after:

B 6 But Christe as a sonne ^(hath rule) ouer his owne house, whose ^(house) are we, yf we holde fast the confidence and ^(the) reioycyng of that hope vnto the ende.

7 Wherefore, as the holy ghost saith: To day yf ye wyll heare his voyce,

8 Harden not your heartes, as in the prouoking, in the day of the temptation in the wyldernesse,

9 where your fathers tempted me, prouoked me, and saue my woordes .xl. yeres.

10 wherefore I was grieved with that generation, and sayde: they do alway erre in heart, they verily haue not knownen my wayes.

11 So that I sware in my wrath, ^(y) if they shall enter into my rest.

12 Take heede brethren, lest at any tyme there be in you an euyl heart of unbelief, to depart from the luyning God:

13 But exhort ye one another dayly, whyle it is called to day, lest any of you be hardened, through the deceytfulnesse of sinne.

14 For we are made partakers of Christe, yf we kepe sure vnto the ^(ende) the begynnyng of the substance,

15 So long as it is said: to day yf ye wyll heare his voyce, harden not your heartes, as in the prouoking.

16 For some when they had hearde, dyd prouoke: holde be it, not all that came out of Egypt by Moyses.

17 But with whom was he displeased fourtie yeres: Not with them that had sinned, whose carcases fell in the desert:

18 And to who sware he that they should not enter into his rest, but vnto them that were not obedient:

19 And we see that they coulde not enter in, because of unbelief.

(a) These note the Hebrew phrase, meaning that they shall not enter

(b) which is, by sayth to imbrace and holde fast the true doctrine of Iesus Christ.

The .iiij. Chapter.

2 The worde without fayth is vnprofitable. 3 The Sabbath or rest of the Christians. 4 Punishment of vnbeleuers. 5 The nature of the worde of God.

A 1 Let vs feare therefore, lest at any tyme, by forsakyng the promise of entryng into his reste, any of you shoulde be defrauded.

2 For vnto vs was the Gospell preached, as well as vnto them: But the worde whiche they hearde dyd not profite them, not being coupled with fayth to them that hearde.

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3 For we which haue beleued, do enter into his rest, as he sayde: Euen as I haue sworne in my wrath, if ^(a) they shal enter into my rest. Although the workes were made perfecte from the foundation of the worlde.

(a) Although that God by his rest after the creation of his worlde, signified the spiritual rest of the faithful: yet he meant to give rest in Canaan, which was but a figure of the heavenly rest, & dured but for a time. Gene. ii. 2.

4 For he spake in a certayne place of the seuenth daye on this wyse: *And God dyd rest the seuenth daye from all his workes.

5 And in this place againe: yf they shal enter into my rest.

6 Seing therfore it foloweth, that some must enter there into, and they to who the Gospell was first preached entered not therein for vnbeliefe.

7 Againe, he appoynteth a certayne day, by to day, saying in Dauid after so long a tyme (as it is sayde:) To day yf ye wyl heare his voyce, harde not your hearts.

(b) 33 yf ye say, is meant: Iesus.

8 For yf ^(b) Iesus had geuen them reste, then woulde he not afterwarde haue spoken of another day.

9 There remaineth therfore yet a rest to the people of God.

10 For he that is entered into his rest, hath ceassed also from his owne workes, as God (dyd) from his.

11 Let vs studie therfore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the worde of God is quicke, and myghtie in operation, and sharper then any two edged sword, and entreteth thorow, euen vnto the deuydng a sunder of the ^(c) soule & the ^(d) spirite, and of the ioyntes & the marie, and is a discerner of the thoughtes and of the intentes of the heart:

(c) where the affectiō are.
(d) which discerneth wyl and reason.

13 Neither is there any creature that is not manifest in the syght of hym: But all thinges are naked and open vnto the eyes of hym of whom we speake.

14 Seyng then that we haue a great hye priest, which is entered into heauens, Iesus the sonne of God, let vs holde faste the confession.

15 For we haue not an hye priest whiche can not be touched with the feelyng of our infirmities: but *was in all poyntes tempted lyke as we are, and (yet) without sinne.

Phil. ii. 3.

16 Let vs therfore come boldly vnto the *throne of grace, that we may obteyne mercie, and fynde grace to helpe in time of neede.

Exo. xxxv. 1.

The. v. Chapter.

He compareth Iesus Christe with the Leviticall priestes, shewing wherein they eether agree or dissent. 11 Afterwarde he reproveth the negligence of the Jewes.

1 **F**or euery hye priest taken from among men, is ordeined for men, in things pertaining to God, *to offer ^(a) gyftes & sacrifices for sinne:

Leuit. ix. b.
(a) He sheweth that man can haue none access to god, without an hye priest, because that of hym selfe, he is prophane & synfull.

2 which can sufficiently haue compassion on the ignorant, & on them that erre out of the waye, forasmuche as he hym selfe also is compassed with infirmitie.

3 And for ^(b) same [infirmitie] he is bounde to offer for sinnes, as well for hym selfe, as for the people.

4 And no man taketh the honour vnto hym selfe, but he that is called of God, as was Aaron.

5 Euen so, Christ also glorified not hym selfe to be made ^(c) hye priest: but he that sayde vnto hym, *thou art my sonne, to day haue I begotten thee [gave it hym.]

Psal. ii. b.
Actes. xiii. c.

6 As he saith also in another place: *thou art a priest for euer, after the order of Melchisedech.

Hebr. i. b.
Psal. cx. b.

7 which in the dayes of his flesh, when he had offered by prayers and supplications with ^(d) strong crying and teares, vnto hym that was able to saue hym

(b) Deniceth & mooueth that man can haue none access to god, without an hye priest, because that of hym selfe, he is prophane & synfull.

from death, and was hearde in ^(e) that which he feared:

(c) bring in perplexitie, & heauyness of death.

8 Though he were the sonne, yet learned he obedience, by these thinges which he suffered:

9 And being perfect, was made the author of eternall saluation vnto al them that obey hym:

10 And is called of God an hye priest after the order of Melchisedech.

11 Of whom we haue many thynges to say, and harde to be bittered, seing ye are dull of hearing.

12 For when as concerning the tyme, ye ought to be teachers, yet haue ye nede againe that we teache you the first principles of the begynnynge of the worde of God, and are become such as haue nede of *mylke, and not of strong meate.

i. Cor. iiii. 2.

13 For euery one that bleseth mylke, is vnexpert of the worde of righteousness, for he is a babe.

14 But strong meate belongeth to them that are perfecte, euen those whiche by reason of vlt, haue their wittes exercised to discern both good and euill.

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¶ The .vij. Chapter.

1 He proceedeth in reproving them, and exhorteth them not to faint, 12 but to be steadfast and patient, 13 forasmuch as God is sure in his promise.

A 1



heretofore leauyng the doctrine of the begynnyng ^(a) of Chyriste, let vs go forth vnto perfection, not laying agayne the foundatio of repentaunce from dead

workes, and of sayth towarde God,

2 Of the doctrine of baptisnes, and of laying on of handes, and of resurrection of the dead, and of eternall iudgement.

3 And this wyll I do, *yf God permit.

4 For it can not be that they which were once lighted, and haue tasted of the heavenly gyft, and were become partakers of the holy ghost,

5 And haue tasted of the good worde of God, and the powers of the worlde to come:

6 *And they fall away, shoulde be renewed agayne into repentaunce, hauyng crucified to the selues the sonne of God a fresshe, and made a mocke of hym.

B 7

For the earth which drynkeþ in the rayne that cometh oft vppon it, and bringeth forth hearbes meete for them by whom also it is dressed, receaueth blessing of God:

8 But that grounde which beareth thornes and byers, is reprobud, and is nye vnto cursyng, whose ende is to be burned.

9 Neuerthelesse, deare frendes, we haue perswaded our selues better thynges of you; and thynges which accompanie saluation, though we thus speake.

10 For God is not blypghteous, *to for-

get your worke & labour of loue, which ye haue shewed toward his name, hauyng ministered to the saintes, and [do] minister.

11 Yea and we desire that euery one of you do shewe the same diligence, to the full assurance of hope, vnto the ende,

12 That ye faint not, but be folowers of ^(b) them which through sayth and patience inherite the promises.

^(b) As the holy fathers, prophetes and martyrs, that were before vs.

13 For when God made promise to Abraham, because he had no greater to sweare by, *he sweare by hym selfe,

Gene. xii. c.

14 Saying: Surely, blessing I wyll blesse thee, and multiplyng, multiply thee.

15 And so after that he had tarped patiently, he enioyed the promise.

16 For men verily sweare by the greater, and *an oth for confirmation, is to them an ende of all stryfe.

Exo. xxii. a.

17 Wherein God wylling very ^(c) aboumdantly to shewe vnto the heires of promise, the stablenesse of his counsaile, confirmed by an oth:

^(c) Because of many wickednes, which the world not beleue God receiue he sweare.

18 That by ^(d) two immutable thynges, in which it was vnpossible for God to lye, we myght haue a strong consolati- on, which haue fledde to holde fast the hope layde before vs:

^(d) Goddes worde & oth, are two thynges gra in him vnchangeable.

19 Which [hope] we holde as an anchor of the soule both sure and stedfast, and en- tryng in, into that thing which is with- in the vayle:

20 Whyther the forerunner is for vs en- tred [euē] Iesus, after the order of Melchisedech made *a priest for euer.

Hebr. viii. a.

¶ The .vij. Chapter.

1 He compareth the priesthood of Chyriste vnto Melchisedech, 11 also Chyristes priesthood with the Leuites.

A 1



Of this Melchisedech kyng of *Salem, priest of the most hye God, who met Abraham returnyng from the slaugh-

ter of the kynges, and blessed hym:

2 To whom also Abraham gaue tythe of all thynges, first being called by inter- pretatio kyng of righteousness, & after y

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also,

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also, kyng of Salem, which is, kyng of peace.

(a) So called, because that thowpica maketh no mention of his parents or kynfolken, but so he had ben solemnly sent of God into the world, to be a figure of Christ, or euerylastyng priest, & thowp taken out of the world as a gapne: So Christ as euerylastyng priest had no father, & concerning his diuinitie no mother.

3 Without^(a) father, without mother, without kynne, hauing neither beginning of dayes, neither ende of yse, but lykened vnto the sonne of God, and continueth a priest for euer.

4 Nowe consider howe great this man was, vnto whom also the patriarche Abraham gaue tythe of the spoyle.

5 And verily they which are of the children of Leuite, which receaue the office of the priesthood, haue a commaundement to take tythe of the people accor- dyng to the lawe, that is, of their bre- thren, though they came out of the loynes of Abraham.

6 But he whose kynrede is not counted among them, receaued tythe of Abra- ham, and blessed hym that had the pro- mises.

7 And without all controuersie, the lesse is blessed of the better.

8 And here men that dye, receaue tithes: but there he [receaueth them] of whom it is witnessed that he lyueth.

9 And to say the trueth, Leuite also whiche receaueth tithes, payed tithes in Abraham.

10 For he was yet in the loynes of his fa- ther, when Melchisedech met Abra- ham.

Rom. ii. c.
Galat. iii. c.

11 * If therefore perfection was by the priesthood of the Levites (For vnder that priesthood the people receaued the law) what neded it furthermore that ano- ther priest shoulde rise after the order of Melchisedech, and not to be called after the order of Aaron?

12 For yf the priesthood be translated, of necessitie also there is made a transla- tion of the lawe.

13 For he of whom these thynges are spoken, parteyneth vnto another tribe, of which no man stode at the aulter.

Math. i. a.

14 For it is euident that our Lord sprang out of Iuda, of which tribe spake Dauid: nothing concernyng priesthood:

15 And it is yet a farre more euident thing,

ys after the similitude of Melchisedech there arys another priest,

16 which is not made after the lawe of the carnall commaundement, but after the power of the endlesse lyfe:

17 For he testifieth that thou art a priest for euer, after the order of Melchisedech.

Psal. cx. b.
Hebr. iii. c.

18 For there is truly a disanulling of the commaundement goyng before, for the weakenesse and vnpofitablenesse ther- of.

19 For the lawe made nothyng perfect, but [was] the byngyng in of a better hope, by the whiche we drawe nygh vnto God.

Rom. viii. a.
Galat. iii. a.

20 And in as much as that was not with- out an oth (For those priestes were made without an oth :

21 But this priest with an oth, by hym that saide vnto him: The Lord *ware and wyll not repent, thou art a priest for euer, after the order of Melchisedech.)

Psal. cx. a.

22 By so much was Iesus made a suretie of a better testament.

23 And among them many were made priestes, because they were forbidden by death to endure.

24 But this man, because he endureth euer, hath an^(b) vnbchaungeable priest- hood.

(b) There all others a blasphemous that cryeth make them selues high priests, & offerre an othre sacrifici. i. Tim. ii. a. i. Iohn. iii. b.

25 Wherefore he is able also euer to saue them to the vttermost that come vnto God by hym, seying he euer lyueth to make intercession for them.

26 For such an hye priest became vs, whiche^(c) holy, harmelesse, vndefyled, se- perate from sinners, and made hygher then heauens:

27 whiche nedeth not dayly, as those hye priestes, to offer by sacrifice, first for his owne sinnes, and then for the peoples: for that dyd he once, when he offered by hym selfe.

Leuit. ix. b.

28 * For the lawe maketh men hye priestes which haue infirmitie: but the word of the oth which [was] after the lawe (ma- keth) the sonne, whiche is perfecte for euermore.

Hebr. v. a.

The .viii. Chapter.

¶ He proueth the abolishing of well of the Leuiticall priesthood, as of the olde couenaunt, by the spirituall and euerlastyng priesthood of Christe, and by the newe couenaunt.

xⁱHebr. vi. d.
ad. x. c.

Et of the thinges whiche we haue spoken, [this is] þe summe: * we haue such an hye priest that sitteth on þe ryght hand of þe throne of the maiestie in the heaues,

2 A minister of holy thynges, and of the true tabernacle, which the Lord pight, and not man.

3 For euery hye priest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie, that this man haue some what also to offer.

4 For he were not a priest, yf he were on the earth, seying there are priestes that accordyng to the lawe offer gyftes,

Coloss. ii. c.
Hebr. x. a.

5 who serue vnto the example and * shadowe of heauenly thinges, as Moyses was admonished of God, when he was about to finishe the tabernacle: * For see, saith he, that thou make all thynges accordyng to the patterne shewed to thee in the mount.

Exo. xxv. d.
Act. vii. f.

6 But now he hath he obteyned a more excellent office, by howe much also he is the mediator of a better couenaunt, which was confirmed in better poun-
des.

7 For yf that first [couenaunt] had ben founde faultlesse, then shoulde no place

haue ben sought for the seconde.

8 For in rebukying them, he saith: * Be- holde the dayes ^(a) come, saith the Lord, and I wyll finishe vpon the house of Israel and vpon the house ^(b) of Iuda a newe couenaunt;

9 Not lyke that that I made with their fathers, in the day when I toke them by the hande, to leade them out of the lande of Egypt: because they continued not in my couenaunt, and I regarded them not, saith the Lord.

10 For this is the couenaunt that I wyll make with the house of Israel after those dayes, saith the Lord, geuyng my lawes into their mynde, and in their heart I wyll wryte them, and I wyll be to them a God, and they shalbe to me a people.

11 And they shall not ^(c) teach euery man his neyghbour, and euery man his brother, saying, knowe the Lord: for all shall knowe me, from the litle of them to the great of them.

12 For I wyll be mercifull to their iniquities, and their synnes and their iniquities wyll I thynke vpon no more.

13 In that he sayth a newe [couenaunt] he hath wome out the first: For that which is wome out and waxed olde, is redie to vanishe away.

Iere. xxxi. f.

(a) That is, when Christe shall remitt our synnes by the preaching of the Gospell.
(b) Signifying that there shoulde be no more diuision: but all shall be made one Church.

(c) When shall not in the tyme of the Gospell be ignorant as they were before: but shall knowe God muche more perfectly through Christe.

The .ix. Chapter.

¶ Howe that the ceremonies and sacrifices of the lawe are abolished, 11 by the eternitie and perfection of Christes sacrifice.

xⁱ

Exo. xxv. b



he first couenaunt then had verelye iustifying ordinaunces, seruinges of God, and worldye holynesse.

For * there was a fore tabernacle made, wherein was the lycht, and the table, and the shewe bread, which is called holy.

(a) That is, the inward part of the temple, which was the first for the people.

2 But after the ^(a) seconde bayle [was] a tabernacle, which is called holiest of all:

3 which had the golden senser, and the arke of the couenaunt ouerlaide rounde about with golde, wherein was the golden pot hauing * Manna, and * Arons rodde that had budded, and * the tables of the couenaunt:

Exo. xvi. g.
Leui. xvi. a
Exo. xl. c.

4 And ouer it, the Cherubins of glorie, shadowyng the mercie seate: Of which thynges we can not now speake particularly.

5 When these thynges were thus ordeyned, the priestes went alwayes into the first tabernacle, accomplisshyng the seruice of God.

Exo. xxx. b
Leui. xvi. b.

6 But into þe seconde [went] the hye priest alone * once euery yere, not without blood, * which he offered for hym selfe, & for the ignorauncies of the people.

7 The holy ghost this signifying, that the ^(b) waye of holy thynges was not yet opened, whyle as yet the first tabernacle was standyng:

8 which [was] a similitude for the tyme then priest, in which were offered gyftes

(b) So long as the hye priest offered once a yere for his owne synnes and for the peoples, also whyle this earthly tabernacle dooeth, & way to þe heauenly tabernacle, which is made open by Christes blood, coulde not be entred into.

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and sacrifices, that coulde not make the worshipp perfect as pertaining to the conscience,

10 With only meates and drynkes, and diuers washynges, and iustifynges of the flesh, which were layde by vntyll the tyme of reformation.

Hebr. vii. d.

11 But ^DChriste beyng come an hye priest of good thynges that shoulde be, by a greater and more perfect tabernacle, not made with handes, that is to say, not of this buyldyng,

i. Pet. i. b.

12 Neither by the blood of Goates and Calues: but by^a his owne blood he entered in once into the holy place, & founde eternall redemption.

Leui. xvi. c.

(a) The Levitical priest offered beasts blood: But Christ by true and eternall sacrifice offered his own blood which was most holy and pure. The Levitical priest offered perishe, and therefore did only repare sent the true holynesse: but Christ by one onlie sacrifice hath made holp for ever the that beleue. i. Tim. ii. a.

13 For if the blood of Oxen & of Goates, and the ashes of a young Cowe, sprayng the vncleane, sanctifieth to the purifying of the flesh:

14 How much more the blood of Christe, which through the eternall spirite offered hym selfe without spot to God, shall purge your conscience from dead workes, to serue the lyving God:

15 And for this cause is he the^a mediatur of the newe conuenaunt, that through death, which was for the redemption of the transgressions [that were] vnder the first couenaunt, they which are called myght receaue the promise of eternall inheritance.

16 For where as is a testament, there must also of necessitie be the death of him that maketh it.

17 For a testament is confirmed when men are dead: for it is yet of no valye, as long as he that maketh the testamēt is aliyue.

18 For which cause also, neither the firste

[testament] was dedicated without blood.

19 For when Moyses had spoken euery precept to all the people according to the lawe, takyng the blood of Calues and of Goates, with water & purple wooll and ysope, he spraynged both the booke it selfe, and all the people,

20 Saying: ^{Exod. 24. b.} *This [is] the blood of the testament, which God hath enioyned vnto you.

21 And lyke wise he spraynged with blood both the tabernacle, and all the vessels of the ministerie.

22 And almost all thynges are by lawe purged with blood, and without sheddyng of blood is no remission.

23 It is neede then that the paterne of heavenly thynges, be purified with such thynges: but the heavenly thynges themselves (be purified) with better sacrifices then are those.

24 For Christe is not entered into the holy places made with handes (which are) paterne of true thynges: but into heaven & it selfe, now to ^{Acts. xvi. c.} *appeare in the syght of God for vs.

25 Not that he shoulde offer him selfe often, as the hye priest entereth into the holy places euery yere in straunge blood: ^{(b) Christe to make any other offering of sacrifice for sinne. After that Christe body was once offered, is made spem.}

26 (For then must he haue often suffered sence the foundation of the worlde) But nowe once in the ende of the worlde hath he appeared, to put away sinne, by the sacrifice of hym selfe.

27 And as it is appoynted vnto men once to dye, and after this the iudgement:

28 Euen so, Christe once offered to take away the synnes of many, the seconde time shalbe seene without sinne, of them which wayte for hym vnto saluation. ^{Rom. v. b. i. Pet. iii. d.}

¶ The .x. Chapter.

1 The olde lawe had no power to cense away sinne, 10 but Christe dyed it with offering of his body once for all. 22 And exhortation to receaue the goodnesse of God thankfully, with patience and stedfast sayth.

Coloss. ii. c. Hebr. viii. a. (a) which was as it were first brought and purgace of the lyvely paterne to come.



Like the lawe, hauyng the shadow of good thynges to come, and not the very fashyon of the thynges themselves, can neuer with those sacrifices which they

offer yere by yere continually, make the commers therevnto perfect.

2 For woulde not then those [sacrifices] haue ceased to haue ben offered, because

that the offerers once purged, shoulde haue had no more conscience of synnes:

3 Neuerthelisse, in those [sacrifices] is mention made of synnes euery yere.

4 For it is not possible that the blood of Bulles & of Goates shoulde take away synnes. ^{Leui. xvi. c.}

5 Wherefore when he cometh into the worlde, he saith: ^{Psal. cxl. b.} *Sacrifice and offering thou wouldest not haue, but a body hast thou ordeyned me.

6 In burnt sacrifices & sinne (offerings) thou hast had no pleasure.

7 Then sayde I, lo I come (In the begynnyng of the booke it is written of me) to do thy wyll O God.

8 Aboute when he saith, that sacrifice, and offering, and burnt offerings, and sinne [offerings] thou wouldest not, neither haddest pleasure [therein] (which are offered by the lawe:)

C 9 Then sayde he, lo I come, to do thy wyll, O God. he taketh away first ^(b) to stablyshe the ^(c) seconde.

10 In ^(b) which wyll we are made holy, euen by the offering of the body of Iesus Christe once for all.

11 And eury priest standeth dayly ministeryng, & offering oftentimes the same sacrifices, whiche can neuer take away synnes.

12 But this man, after he hath offered one sacrifice for synnes, is sit downe for euer ^(c) on the ryght haunde of God:

13 From hencefoorth taryng tyl his foes be made his footstool.

14 For with one offering hath he made perfite for euer them that are sanctified.

15 And the holy ghost also beareth vs recorde: For after that he tolde before,

16 This is the couenaunt that I wyll make vnto them after those dayes, (sayth the Lorde) geuyng my lawes in their heart, and in their myndes wyl I write them:

17 And their synnes and iniquities wyl I remember no more.

18 And where remission of these thinges [is] there [is] no more offering for sinne.

D 19 Hauyng therefore brethzen, libertie to enter into holy [places] in the ^(b) blood of Iesus,

20 By the new and ^(c) lyving way, which he hath prepared for vs through the bayle, that is to say his fleshe:

21 And (seyng we haue) an hyc priest ouer the house of God:

22 Let vs drawe nye with a true hearte, in assurance of fayth, sprynkeled in our heartes from an euyl conscience, and walshed in body with pure water.

23 Let vs holde the profession of the hope without waueryng, (for he is saythfull that promised:)

24 And let vs consider one another to prouoke vnto loue and good woorkes,

25 Not forsakyng the assenblyng of our

selues together, as the manner of some [is] but exhortyng one (another) and so much the more, as ye see the day appo- chyng.

26 ^(b) For yf we sinne wyllyngly after that we haue receaued the knowledg of the truely, there remaineth no more sacrifice for synnes: Nath. xii. d.
Hebr. vi. a.
ii. Pet. ii. d.

27 But a fearefull lokyng for of iudgement, and violent fire, whiche shall deuour the aduersaries.

28 He that despiseth Moyses lawe, dyeth without mercie ^(b) vnder two or thre visitacions: Deut. xix. d.
Mat. xviii. c.
ii. Cor. xiii. a

29 Of holwe muche sozer pmyshment (suppose ye) shall he be worthy, whiche treadeth vnder foote the soune of God: and counteth the blood of the conuenant wherein he was sanctified, an vnholye thyng, and doth despite to the spirite of grace:

30 For we knowe hym that hath sayde, ^(b) vengeance [belongeth] vnto me, I wyl render saith the Lorde: And agayne, the Lorde shall iudge his people. Deut. 32. d.
Psal. xciii. a.
Rom. x4. d.

31 It is a fearefull thyng to fall into the handes of the lyving God.

32 Call to remembraunce the foriner dayes, in the which after ye had receaued light ye endured a great fyght of aduersities:

33 Partly whyle ye were made a galing stocke, both by reproches & afflictions, and partly whyle ye became companions of them whiche were so tolled to & fro.

34 For ye suffred also with my bondes, & toke in woorth the spoylyng of your goodes with gladnesse: knowyng in your selues how that ye haue in heauen a better and an enduryng substance.

35 Cast not away therefore your confidence, which hath great recompence of rewarde.

36 For ye haue neede of patience, that after ye haue done the wyll of God, ye myght receaue the promise.

37 For yet a very litle whyle, and he that shall come, wyl come, and wyl not tary.

38 ^(b) The iuste shall lyue by fayth: And yf he withdraue hym selfe, my soule shall haue no pleasure in hym. Abacuc. ii. a.
Rom. i. a.
Galat. iii. b.

39 We are not of them that withdraue our selues vnto perdition: but we paretayne vnto fayth, to the wypping of the soule.

(b) That is, sacrifices.
(c) which is, the wyll of God, to stand content with Chyestes satisfaction.


Eph. i. d.
Coloss. iii. a.
Hebr. i. a.

(b) we by Chyestes haue the libertie, whiche the ancient lawes coude not haue by the lawe.
(c) The blood of Chyestes was always freche and lyuely because the faithfull in synnersle & clemency.

The Epistle

The .xj. Chapter.

1 what fayth is, and a commendation of the same. 9 without fayth we can not please God. 16 The steadfast beliefe of the fathers in olde tyme.

A I  Ayth is the ground of thynges hoped for, the euidence of thynges not seene. For by it, the elders^(a) ob-
tayne a good report.

(a) These ben
aproued, and
so obtained
saluation.

3 Through fayth, we vnderstande that the worldes were ordeined by the word of God, and that thynges whiche are seene, were made of thynges^{*} whiche were not seene.

Act. xiii. c.
Roma. c.
Gene. i. i. a.
(b) Because
God receaued
him to mercie,
therefore he im-
puted hym
righteous.
Gene. v. g.
Sep. iiii. b.
Ecd. xliiii. b

4 By fayth Abel offered vnto God a more excellent sacrifice then Cain: by whiche he was witnessed to be^(b) righte-
teous, God testifying of his gyftes: by which also he beyng dead, yet speaketh.

5 By fayth was^{*} Enoch translated, that he shoulde not see death, neither was he founde, for God had taken hym away: for afore he was taken away, he was reported of to haue pleased God.

6 But without fayth it is vnpossible to please hym: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seeke him.

Gene. vi. d.

7 By fayth Noe beyng warned of God of thinges not seene as yet, moued with reuerence, prepared the arke to the sa-
uyng of his house, through the whiche [arke] he^{*} recondempned the world, and became heire of the righteounes which is by fayth.

Math. xiii. d.

Gene. xii. a.
Act. viii. a.

8 By fayth^{*} Abraham when he was called, obeyed, to go out into a place whiche he shoulde afterwarde receaue to inheritance: and he went out, not knowyng whither he shoulde go.

9 By fayth he remoued into the lande of promise, as into a strange countrey, whiche he had dwelt in tabernacles, with Isaac and Jacob, heires with hym of the same promise:

10 For he looked for a citie hauyng a foun-
dation, whose buylder and maker is God.

Gene. xxi. a

11 Through fayth also Sara her selfe receaued strength to conceaue seede, and was deliuered of a chyld whiche she was past age, because she iudged hym fayth-
full which had promised.

12 And therefore sprang there of one, euen

of one whiche was as good as dead^{*} [to many] in multitude, as are the starrs in the skye, and as the sande the whiche is by the sea shore innumerable.

Gene. xv. a.

13 These all dyed accordyng to fayth, not hauing receaued the promises, but seing them a farre off, and beleuyng, and salu-
tyng, and confessyng that they were strangers and pilgrimes on the earth.

Iob. viii. g.
Gene. xliii. b
i. Pa. xxxix. d

14 For they that saye suche thynges, de-
clare that they seeke a countrey.

15 Also yf they had ben myndfull of that [countrey] from whence they came out, they had leasure to haue returned:

16 But now they desire a better, that is, a heauenly. wherefore God is not a-
shamed of them^{*} to be called theire God, for he hath prepared for them a citie.

Exod. iiii. f.

17 By fayth Abraham offered vp Isaac when he was^(c) proued: and he that had receaued the promises, offered vp his only begotten sonne:

Gene. xxi. a.
Ecclef. 4. 4. c
(c) For it
myght seeme
to the flesh,
that the pro-
mise was con-
trary to the
communda-
ment, to sa-
crifice a son.

18 To whom it was saide, that in Isaac shall thy seede be called.

19 For he considered that God was able to rayse the dead vp agayne, fro whence also he receaued hym in a similitude [of the resurrection.]

20 By fayth did Isaac blesse Jacob and Esau, concernyng thynges to come.

Gene. xxviii. d.

21 By fayth Jacob when he was a dy-
ing, blessed both the sonnes of Joseph, and worshypped towarde the toppe of his scepter.

Gene. xlix. a

22 By fayth Joseph when he dyed, re-
membred the departyng of the chyldren of Israel, and gaue commaunde-
ment of his bones.

Gene. 4. d

23 By fayth Moyses whiche he was bozne, was hyd thre monethes of his father and mother, because they sawe he was a proper chyld, neither feared they the kynges commaundement.

Exod. i. a.
Act. vii. a

24 By fayth Moyses when he was great, refused to be called the sonne of Pharaos daughter:

Exod. ii. b.

25 Chosyng rather to suffer aduersitie with the people of God, then to enioye the pleasures of sinne for a season:

26 Esteemyng the rebuke of Christ, grea-
ter

ter riches, then the treasures of Egypt : For he had respect vnto the recompence of the rewarde.

cod. xii. f.

27 * By sayth he forsoke Egypt, fearyng not the wrath of the kyng : For he endured, enen as though he had seene him which is invisible.

ff
cod. xii. d.

28 * Though sayth, he ordeyned the passage and the effusion of blood, lest he that destroyed the first bozne, shoulde touche them.

cod. 14. e.

29 * By sayth, they passed through the redde sea, as by drye lande : which the Egyptians assaying to do, were drowned.

sfue. vi. e.

30 * By sayth, the walles of Jericho fell downe, after they were compassed about seven dayes.

sfue. ii. a.

31 * By sayth, the harlot Rahab perished not with them that were disobedient, when she had receaued the spyes with peace.

id. vii. a.

id. viii. d.

id. xiii. a.

id. xi. a.

Reg. 17. f.

32 And what shall I more say : for the tyme woulde fayle me, to rehearse of Gedeon, of Barac, and of Samson, and of Iephth, * of Dauid also * and Samuel, and of the prophetes :

33 Which through faith subdued kingdoms, wrought righteousnesse, obtey-

ned the promises, * stopped the mouths of the Lions,

1 Reg. xii. a.

1 Reg. 17. a.

Daniel. vi. f.

Daniel. iii. c.

34 * Quenched the violence of fyre, * escaped the edge of the sworde, * out of weakenesse were made strong, wared valiant in fyght, turned to flyght the armies of the aliantes.

35 * The women receaued their dead, raysted to lyfe agayne : Other were racked, not loking for deliuerance, that they might receaue a better resurrection.

3 Reg. 19. a.

36 And others were tryed with mockynges, and scourgynges : yea, moreouer with bondes and prisonment :

37 * They were stoned, were hewen asunder, were tempted, were slaine with sword, wandred about in sheepskinnes, and goates skinnes, beyng destitute, afflicted [and] tormented :

3 Reg. 21. b.

Esa. 38. b.

38 Of who the worlde was not worthy : They wandred in wilderness, and in mountaynes, and in denmes, and caues of the earth.

39 And these all through sayth, obteyned good report, and receaued ^(b) not the promise :

(b) They had not such cleare sight as we : for they loked for that which we haue : they sawe it : we see it : we haue it : we haue not as great constancy as they.

40 God prouidyng a better thyng for vs, that they without vs shoulde not be made perfect.

¶ The .xij. Chapter.

In exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlastyng rewarde. 25 A commendation of the newe Testament aboue the olde.

21



Wherefore, seying that we are compassed with so great a cloude of witnessnesse, * lay alway all that ^(c) presseth downe, & the sinne that hangeth so fast on, let vs run

with patience vnto the battayle that is set before vs :

phe. iii. a.
1) Bariche
is a sache
it, and so to
some whys
is bid pte,
p compung
miles a s
thyng our
wts to so-
we hye.

2 Loking vnto Iesus, the captayne and finisher of our sayth, which for the ioy that was set before hym, endured the crosse, hauyng dispised the shame, and is set downe * on the ryght hande of the throne of God.

phe. i. d.
olaf. iii. a.
lebr. i. a.

3 Consider therfore hym that endured such speakyng agaynst hym of sinners, lest you shoulde be ierped, sayntyng in your myndes.

4 We haue not yet resisted vnto blood, stryuyng agaynst same.

5 And ye haue forgotten the exhortatiō, which speaketh vnto you as vnto chyldren : By somme despyse not thou the chastenyng of the Lorde, neither saynt when thou art rebuked of hym :

6 For whom the Lorde loueth, he chasteneth, and scourgeth euery soune that he receaueth.

7 If ye endure chastenyng, God offe- recth him selfe as vnto sonnes : For what soune is he whom the father chasteneth not ?

8 But yf ye be without chastisment, wherof all are partakers, then are ye bastardest, and not sonnes.

9 Furthermore, we haue had fathers of our fleshe, which corrected vs, and we gaue them reuerence : Shall we not then much rather be in subiection vnto the father of spirites, and lyeve ?

10 For they verely, for a felde dayes, chastened

6 So that we may boldely saye, the Lorde is my helper, and I wyll not feare what man may do vnto me.

7 Remember them which haue the ouersyght of you, which haue spoken vnto you the worde of God: whose ende of conuersation ye consideryng, folowe their sayth.

8 Jesus Christe ^(a) yester day and to day, and the same for euer.

9 Be not caried about with diuers & strange doctrines: For it is a good thing that the heart be stablished with grace, & not with meates, which haue not profited the that haue ben occupied therein.

10 We haue an altar, wherof they haue no ryght to ^(b) eate which serue in the tabernacle.

11 For the bodyes of those beastes whose blood is brought into the holy place by the hie priest for sinne, are ^(c) burnt without the tentes.

12 Therefore Jesus also, that he myght sanctifie ^(d) people with his owne blood, suffered without the gate.

13 Let vs go forth therefore vnto hym out of the tentes, bearyng his reproche.

14 For here haue we no continuing cite: but we seeke one to come.

15 By hym therefore, do we offer sacrifice of laude allwayes to God: that is, the fruite of lippes confessyng his name.

16 To do good & to distribute forget not,

^(e) written from Italie by Timotheus.

for * With such sacrifices God is pleased.

17 Obeey them that haue the ouersight of you, and submit your selues: for they wathe for your soules, as they that must geue accomptes, that they may do it with ioy, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: For we trust we haue a good conscience, in all thynges wylling to lyue honestly.

19 But I desire you the more earnestlie that ye so do, that I may be restored to you the sooner.

20 The God of peace, that brought agayne from the dead our Lorde Jesus the great shepherde of the sheepe, through the blood of the euerlastyng covenant,

21 Make you perfect in all good workes to do his wyll, working in you that which is pleasaunt in his sight, through Jesus Christe, to whom be prayse for euer and euer. Amen.

22 And I beseeche you brethren, suffer the worde of exhortation: for I haue writen vnto you in selve wordes.

23 Knowe ye, that brother Timothee is deliuered: with whom (yf he come shortly) I wyll see you.

24 Salute all them that haue the ouersight of you, and all the saintes. They of Italie salute you.

25 Grace be with you all. Amen.

The Epistle of Saint James.

The first Chapter.

^(a) He exhorteth to reioyce in trouble, ^(b) to be seruent in prayer, with stedfast belife, ^(c) to loke for all good thynges from aboue, ^(d) to forsake all vice, and thankfully to receaue the worde of God, ^(e) not only hearyng it, & speakyng of it, but to do ther- after in dede. ^(f) what true religion is.

21 **A**MES a seruaunt of God, and of the Lorde Jesus Christ, to ^(a) twelue tribes which are scatted abroad, greetyng.

2 By brethren, count it all ioy when ye fall into diuers

temptations:

3 Knowyng (this) that * the tryng of your sayth worketh patience:

4 And let patience haue ^(b) perfect worke, that ye may be perfect & sounde,

lackyng nothyng.

5 If any of you lacke wisdom, let hym aske of God, that geueth to all men indifferently, and casteth no man in the teeth: and it shalbe geuen hym.

6 But let hym aske in sayth, nothyng waueryng: For he that wauereth, is like a waue of the sea, tost of the wynde, and caried with violence.

7 Neither let that man thynke that he shall receaue any thyng of the Lorde.

8 A double mynded man, ^(c) is vnstable in all his wayes.

9 Let the brother of lowe degree, reioyce in

Eccle. 35. a.
Actes. x. a.
Rom. xi. a.
Philip. iii. d.

Ezech. 34. b.
Iosue. x. a.
i Peter. v. a.

Iob. xviii. c.
Eccle. vii. c.
Math. xii. a.
Luk. xi. b.

1) We could, and shalbe, the foundatio[n] of the Churches, our,

2) These hat Oike to be ceremonie of the law, as not eate, bat is, can not be partakers of our altre, which is thanksgyng and libe alme, whiche is no sacrifices n offerings, as nowe only dit to the Christians.
(3) So that the synners had no peace then.

ob. xlii. a.
plu. iii. a.
om. v. a.

The Epistle

(a) That he is called to be companion of Christe and his Angells. Eesai. xli. b. Eccle. i. d. b. i Peter. i. d.

in that he is ^(a) exalted:

10 Agayne, the riche, in that he is made lowe: * Because as the flowre of the graspe he shall passe away.

11 For the sunne hath rylen with heate, and the graspe hath withered, and his flowre hath fallen away, & the beaultie of the fashyon of it hath perished: So also shall the ryche man fade away in his wayes.

12 Blessed is the man that endureth temptation: For when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue hym.

(b) We meane with notice of the insonde temptations, as of our disordered appetites, which cause vs to sinne.

13 Let no man say when he is ^(b) tempted, I am tempted of God, for God can not be tempted with euyl, neither tempteth he any man:

14 But euery man is tempted, when he is drawen away, & entised of his owne concupiscence.

15 Then, when lust hath conceaued, it bryngeth forth sinne: and sinne when it is finished, bryngeth forth death.

16 Do not erre my deare brethzen.

(c) Beryng all good thynges some of God, we ought not to make hym the author of our sinne.

¶ 17 * Every good ^(c) geuyng, and euery perfect gyft is from aboue, and cometh downe from the father of lyghtes, with who is no variablenes, neither shadow of turnyng.

18 * Of his owne Wyl begat he vs with the worde of trueth, that we shoulde be

the first frutes of his creatures.

19 Wherefore my deare brethzen, * let euery man be swyft to heare, slowe to speake, slowe to wrath.

20 For the wrath of man, worketh not that which is ryghteous before God.

21 * Wherefore, lay apart all filthinesse, and superfluitie of malitiousnes, and receaue with mekenesse, the worde that is graffed in yon, which is able to saue your soules.

22 * And * be ye doers of the worde, and not hearers only, deceayning your owne selues.

23 For * yf any be a hearer of the worde, and not a doer, he is lyke vnto a man beholding his bodyly face in a ^(d) glasse:

24 For he hath considered hym selfe, and is gone his wayes, & hath forgotten immediately what his fashyon was.

25 * But who so loketh in the perfect lawe of libertie, and continueth therein he being not a forgetfull hearer, but a doer of the worke, shall be blessed in his deede.

26 If any man among you seeme to be deuout, and refrayneth not his tongue, but deceaueth his owne heart, this mans deuotion is bayne.

27 Pure deuotion and vndespyled before God and the father, is this: To visite the fatherlesse and widowes in their aduersitie, and to kepe hym selfe vnspotted of the worlde.

¶ The .ij. Chapter.

1 He forbiddeth to haue any respect of persons, 5 but to regarde the poore as well as the riche, 8 to be louyng and merciful, 14 and not to boast of faith where no deedes are, 17 for it is but a dead sayth, where good workes folowe not.

A



(a) As esteeming sayth & religion by the outward appearance of men.

1 My brethzen, haue not the sayth of our Lorde Iesus Christe, the Lord of glorie, ^(a) with respect of persons.

2 For yf there come into your companie a man wearing a golde ryng, clothed in goodly apparell, and there come in also a poore man in vile rayment:

3 And ye haue a respect to hym that weareth the gay clothynge, and say vnto hym, sitte thou here in a good place: & say vnto the poore, stande thou there, or sitte here vnder my footeskoole:

4 Are ye not partiall in your selues, and are made iudges of euyl thoughtes:

5 Hearken my deare beloued brethzen. Hath not God chosen the poore of this worlde, such as are riche in sayth, and heyres of the kyngdome, which he promysed to them that loue hym:

6 But ye haue despised the poore. Do not riche men oppresse you by tyrannie, and drawe you before the iudgementes seates:

7 Do not they blasphemie that ^(b) good name by the which yon are named:

8 If ye fulfyll the royal lawe, accordyng to the scripture, * thou shalt loue thy neighbour as thy selfe, ye do well:

9 But yf ye regarde one person more then another, ye commit sinne, and are rebuked of the lawe, as transgressours.

(b) The name of God and Christe, wherof we make prouision: and in that they discomenue God, it is not meete that you his childre should honour them.

whosocuer

10 whosoeuer shal kepe the whole lawe,
and * yet fayle in one poynt, he is gyltie
of all.

¶ 11 For he that sayde, thou shalt not
commit adulterie: sayde also, thou shalt
not kyll. Though thou do none adulte-
rie, yet yf thou kyll, thou art become a
transgressour of the lawe.

12 So speake ye, and so do, as they that
shalbe iudged by the lawe of ^(c) libertie.

^(c) By the
mercie of god,
which deliue-
reth vs from
the curse of
the lawe.

13 For he shall haue iudgement without
mercie, * that sheweth no mercie: And
mercie reioyeth agaynst iudgement.

14 What profiteth it my brethren, though
a man say he hath fayth, and hath not
deedes: Can fayth saue hym?

15 If a brother or a sister be naked, and
destitute of dayly foode,

16 And one of you say vnto them, depart
in peace, be you warmed and fylled: not-
withstanding, ye geue them not those
things which are nedefull to the body,
what shall it profite?

17 Euen so, fayth, yf it haue not deedes, is
dead in it selfe:

¶ 18 But some man wyll say, thou hast
fayth and I haue deedes: shewe me
thy fayth by thy ^(c) deedes, and I wyll

^(c) Here
deedes are
considered, as
wrought with
true fayth.

shewe thee my faith by my deedes.

19 Weneest thou that there is one God:
Thou doest well. The deuyls also be-
leue, and tremble.

20 But wylt thou knowe, O thou bayne
man, that that fayth which is without
woorkes, is dead:

21 Was not Abraham our father iustified
through woorkes, when he had * offered ^{Gen. xxii. b}
Isaac his sonne vpon the altier:

22 Seest thou not, howe y^e faith wrought
with his deedes, and through y^e deedes
was the fayth made perfect?

23 And the scripture was fulfilled, which
sayth: * Abraham belened God, and it ^{Gen. xv. b.}
was reputed vnto hym for ryghteoun- ^{Rom. iii. a.}
nesse: And he was called the frende of ^{Galat. iii. a.}
God.

24 ¶ We see then, howe that of deedes a
man is iustified, and not of fayth only.

25 Likewyse also, was not Rahab the
harlot iustified through woorkes, * when ^{Iosue. ii. a.}
she had receaued the messengers, and
had sent them out another way:

26 For as the body without the spirite is
dead: euen so, fayth without woorkes, is
dead [also].

¶ The .iiij. Chapter.

2 He forbiddeth all ambition to seeke honour aboue our brethren. 3 He describeth
the propertie of the tongue. 15, 16: And what difference there is betwixt the wis-
dome of God, and the wisdom of the worlde.

¶ 1
Mat xxiii. f
Pro. xvii. a.



My brethren, * be not ma-
nie maisters, knowyng
howe that we shall re-
ceiue the greater dam-
nation:

2 For in many thynges
we sinne all. If a man

sinne not in ^(a) word, the same is a perfect
man, and able also to bridle all the body.

3 Beholde, we put bittes in the horses
monthes, that they may obey vs, and
we turne about all the body of them:

4 Beholde also y^e shippes, which though
they be so great, and are dyuen of fierce
windes, yet are they turned about with
a very small helme, whither soeuer the
violence of the gonernour wyll.

5 Euen so the tongue is a litle member
also, & boasteth great thynges. Beholde
how great a matter a litle fire kindleth.

¶ 6 And the tongue is fyre, euen a woilde
of wickednesse. So is the tongue set a-

mong our members, that it defileth the
whole body, and ^(b) setteth on fyre the
course of nature, & it is set on fyre of hell.

7 All the natures of beastes, & of byrdes,
and of serpentes, and thynges of the sea,
are meeked and tamed of the nature of
man:

8 But the tongue can no man tame, it
is an vnruly euyl, full of deadly poyson.

9 Therewith blesse we God the father: &
therewith curse we men, * which are ^{Gen. i. d.}
made after the similitude of God.

10 Out of one mouth procedeth bles-
sing and cursing. My brethren, these
thynges ought not so to be.

11 Doth a fountayne sende foorth at one
place, sweete water, and bitter also:

12 Can the fygge tree, my brethren, beare
oliue beries: either a vine beare figges:
So can no fountayne geue both salt
water and freshe also.

13 who is a wise man, and ended with
knowledge

^(b) The in-
temperance
of the tongue,
is a flame of
hell fyre.

^(a) He that
is able to ma-
ster his
tongue, hath
attained to
an excellent
virtue.

knowledg among you: let him shewe
his workes out of good conuersation
with mekenesse of wisdom.

14 But yf ye haue bitter enuyng & strife
in your hearte, glorie not, neither be
lyers agaynst the trueth.

15 For such wisdom descendeth not fro
aboue: but is earthlie, sensuall, and de-
uillish.

16 For where enuyng and strife is, there
is sedition & all maner of euill workes.

17 But the wisdom that is from aboue,
is first pure, then peaceable, gentle, and
easie to be entreated, full of mercie and
good fruites, without iudgeng, with-
out simulation:

18 Pea, and the fruite of ryghteousnes is
sown in peace, of the that make peace.

¶ The. iij. Chapter.

1 haupng shewed the cause of all wrong and wickednesse, and also of all graces
and goodnesse, 4 he exhorteth them to loue God, 7 and submit them selues to
hym, 11 not speakng euill of their neighbours, 13 but patiently to depende on
Gods prouidence.

1 **L**om whence cometh
warre and fightyng a-
mong you: come they
not here hence, euen of
your lustes that fight
in your members:

2 Ye lust, and haue not:
Ye enue, and haue indignation; and can
not obtayne: Ye fyght and warre, ye
haue not, because ye aske not.

3 Ye aske and receaue not, because ye
aske amisse, euen to consume it vpon
your lustes.

4 Ye adulterers & adulteresses, knowe
you not holwe that the frendship of the
worlde is enmitie with God: whosoener
therfore wyll be a friende of the worlde,
is made the enemye of God.

5 Either do ye thynke that the scripture
sayth in vayne, the spirite that dwel-
leth in vs, lusteth after enue:

6 But [the scripture] offereth more grace,
and therefore sayth, God resisteth the
proude, but geneth grace vnto lowlye.

7 Submit your selues therfore to God:
but resist the deuyl, and he wyll flee
from you.

8 Drawe nye to God, and he wyll drawe
nye to you. Clenge your handes ye sin-
ners, and purifie your heartes ye double
myned.

9 Suffer afflictions, and mourne, and
weepe: Let your laughter be turned to
mournyng, and your ioy to heauynesse.

10 Humble your selues in the sight of the
Lorde, and he shall lyft you vp. i Peter. v. 2.

11 Backbite not one another brethren. He
that backbiteth his brother, and he that
iudgeth his brother, backbiteth & lawe,
and iudgeth the lawe: But and yf thou
iudge the lawe, thou art not an obseruer
of the lawe, but a iudge.

12 There is one lawe geuer, which is
able to saue and to destroy. What art
thou that iudget another? Rom. xiii. 1.

13 Go to now ye that say, to day and
to morowe let vs go into such a citie, and
continue there a yere, and bye and sell,
and wyne:

14 And yet can not ye tel what shall hap-
pen on the morowe. For what thyng is
your lyfe: It is euen a vapour, that ap-
peareth for a litle tyme, and then he va-
nisheth away.

15 For that ye ought to say: * If the
Lorde wyll, and yf we lyue, let vs do
this or that. A. c. xvii. c.
Hebr. vi. a.

16 But now ye reioyce in your boastinges:
All such reioycyng is euill.

17 Therefore to hym that knoweth howe
to do good, and doth it not, to hym it is
sinne. Luk. xii. b.

The. v. Chapter.

1 He threatneth the wicked riche men, 7 exhorteth vnto patience, 12 to beware of
swearyng, 16 one to knowledg his faultes to another, 20 and one to labour
to byng another to the trueth.

1 **T**o now ye riche men,
weepe and howle on your
wretchednesse that shall
come vpon you.

2 Your riches is corrupt,

your garmentes are motheaten:

3 Your golde and siluer is cankered, and
the rust of them shalbe a witness a-
gaynst you, and shall eate your fleshe as
it were fyre. Ye haue heaped treasure
together

(a) For the
lawe of the
members, con-
tinually fygh-
teth agaynst
the lawe of
the mynde.

(b) He calleth
adulterers
here, after the
maner of the
scriptures,
them which
offerre the
pleasures of
the worlde, to
the loue of
God.
(c) The im-
agination of
mans heart,
is wicked.

i Peter. v. b.

(d) We ought
to submit our
selues to the
prouidence of
God.

A. c. xvii. c.
Hebr. vi. a.

(e) And his
die the words
of god agaynst
you.

(c) To suffice
the ende
of the worlde.
1. Cor. xix. c.

together in your ^(c) last dayes.

4 Beholde, *the hire of labourers, which haue reaped doونه your fieldes, which hire is of you kept backe by fraude, cryeth: and the cryes of them which haue reaped, are entred into the eares of the Lorde Sabaoth.

5 He haue liued in pleasure on the earth, and ben wanton: He haue nourished your heartes, as in a day of slaughter.

6 He haue condemned and kyled the iust, and he hath not resisted you.

7 Be patient therfore brethren, vnto the comynge of the Lorde. Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience therbyon, vntill he receaue the early and the later rayne.

8 Be ye also patient therfore, and settle your heartes, for the comynge of the Lorde draweth nye.

9 Grudge not one agaynst another brethren, lest ye be dampned: Beholde, the iudge standeth before the doore.

10 Take my brethren, the prophetes for an ensample of suffering aduersitie, and of patience, which spake in the name of the Lorde.

11 Beholde, *we count the happy which endure. He haue hearde of the patience of Job, and haue knowen what ende the Lorde made: For the Lorde is very pitifull and mercifull.

12 But aboue all thynges my brethren,

The ende of the epistle of Saint Iames.

The first epistle of Saint Peter the Apostle.

The first Chapter.

2 He sheweth that through the aboundaunt mercie of God, we are elect and regenerate to a lyuely hope, 7 and howe sayth must be tried, 10 that the saluation in Christe is no newes, but a thyng prophesied of olde, 13 he exhorteth them to a godly conuersation, forasmuch as they are nowe bozne a newe by the worde of God.

1



Deter, an Apostle of Iesus Christ, to ^(c) them that dwell here and there as strangers, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia:

Elect accordyng to the ^(b) foreknowledge of God the father, vnto the sanctifying of the spirite, through obedience & sprinklyng of blood of Iesus Christ:

*Weare not, neither by heauen, neither by earth, neither any other othe: Let your ^(c) yea, be yea, and your nay nay, lest you fall into condemnation.

13 Is any among you afflicted: let hym pray. Is any mery: let hym sing psalmes.

14 Is any diseased among you: let hym call for the elders of the Church, and let them pray for him, and anoynt him with oyle in the name of the Lorde:

15 And the prayer of fayth shall saue the sicke, and the Lorde shall raise him vp: and yf he haue committed sinnes, they shalbe forgiven hym.

16 Knowledge your faultes one to another, and pray one for another, that ye may be healed: For yf seruent prayer of a ryghteous man auayleth much.

17 Elias was a man vnder infirmities euen as we are, and he prayed in his prayer that it myght not rayne: *and it rayned not on the earth by the space of threec yeres and sixe monethes.

18 And he prayed againe, and the heauen gaue rayne, & the earth brought forth her fruite.

19 Brethren, yf any of you do erre from the trueth, and another conuert hym,

20 Let the same knowe, that he which conuerteth the sinner from going astray out of his way, shall saue a soule from death, and shall hyde the multitude of sinnes.

(c) That which muste be affirmed, is true, and without othe: yf he praye that which muste be deuyed, it is not from the magistrate his auctorite, who may require on othe for the maintenance of iudice, iudges ment, and trespeth.

1 Reg. 17. a. Luk. 11. c.

Rom. 1. a. Cor. 1. a. ii. Cor. 1. a. Galath. 1. a. ii. Cor. 1. a. Eph. 1. a.

* Grace & peace be multiplied vnto you.

3 Blessed be God the father of our Lorde Iesus Christe, which accordyng to his aboundaunt mercie begat vs a gayne vnto a lyuely hope, by that that Iesus Christe rose agayne from death,

4 To an inheritance immortall, and vndefiled, and that fadeth not away, reserved in heauen for you,

5 which are kept by the powler of God through fayth vnto saluation, which is prepared alyredie to be shewed in the last tyme.

6 In the which ye reioyce, though nowe

for

AA. viii. a. (c) whiche bene Ierows, in whom he was appointed to be an Apostle.

(c) The free word of god, the efficient cause of our saluation, the material cause is Christe by whose grace, our sinfull consciences are washed in the blood of the small cause, as the small cause is our justification.

for a season (yf nebe require) ye are in heaviness through manifold temptations:

7 That the triall of your fayth, beyng much more precious then golde that perissheth, though it be * tried with fyre, myght be founde vnto laude, glorie, and honour, at the appearyng of Iesus Christe,

Ioh. xxi. b.
Sap. i. a.
Iam. i. a.
Rom. v. a.

8 Whom ye haue not seene, and yet loue hym, in whom euen nowe * though ye see hym not, yet do you beleue, & reioyce with ioy vspeakable and glorious:

Iohn. x. g.

9 Receauiyng the ende of your fayth, euen the saluation of your soules.

A. Act. x. g.
Esa. ix. a.
Daniel. ii. g.
Agg. ii. b.

10 Of which saluation haue y^e * prophetes enquired & searched, which prophesied of the grace that shoulde come vnto you:

11 Searchyng when or at what tyme the spirite of Christ which was in them, shoulde signifie, which spirite testified before, the passions that shoulde happen vnto Christe, and the glorie that shoulde folowe after.

12 Vnto which prophetes it was also declared, that not vnto them selues, but vnto vs, they shoulde minister y^e thinges which are nowe shewed vnto you of them, which by the holy ghost * sent downe from heauen, haue in the Gospel preached vnto you, the thynges which the Angels desire to beholde.

A. Act. ii. a.

13 Wherefore * garde by the loynes of your mynde, be lober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christe:

Luk. xii. c.
Eph. vi. c.

14 As obedient chyldren, not fashionyng your selues vnto the former lustes of your ignorance:

15 But as he which called you is holy,

euen so be ye holy also in all maner of conuersation:

16 Because it is written, * be ye holy, for I am holy. Leuit. xi. g

17 And yf so be that ye call on the father, which without respect of person indgeth * accordyng to euery mans worke, see that ye passe the tyme of your dwelling here, in feare: Mat. xvi. d.
Psal. xvi. c.
Rom. ii. b.

18 Forasmuch as ye knowe, holde that ye were not redeemed with corruptible thynges, as siluer and golde, from your vayne conuersation which ye receaued by the tradition of the fathers:

19 But * with the precious blood of Christ, as of a lambe vndefiled, & without spot: Hebre. ix. d.
Iohn. i. b.
Apoca. i. b.

20 which was ordeyned beforehande, euen before the worlde was made, but was declared in the ^(c) last tymes * for your sakes:

(c) when Christ appeared vnto the world, and when the Gospel was preached. Philip. i. b.

21 which by his meanes do beleue on God that rayled hym by from death, and * glorified hym, that ye might haue fayth and hope towarde God:

22 Euen ye which haue purified your soules through the spirite in obeying the trueth, with brotherly loue vsayned, see that ye loue one another with a pure heart feruentlye:

23 For ye are borne a newe, not of mortal seede: but of immortal, by the worde of God, which lyueth and lasteth for ever.

24 * For all flethe is as grasse, and all the glorie of man, is as the flowre of grasse. The grasse withereth, and the flowre falleth away: Esa. xl. b.
Eccl. xiii. b.
Iacob. i. b.

25 But the worde of the Lorde endureth euer. And this is the worde, which by the Gospel was preached vnto you.

The .ij. Chapter.

1 He exhorteth them to lay aside all vice, 4 shewyng that Christe is the foundation wherbyon they builde, 9 The excellent estate of the Christians, 11 he prayeth them to abstayne from beglye lustes, 13 to obey the rulers, 18 howe seruantes shoulde behaue them selues towarde their maisters, 20 he exhorteth to suffer after the example of Christe.

1



Wherefore lay asyde all malicioufnesse, and all guile, and saynednesse, and enuie, and all backbityng,

Mat. xviii. a. 2

And * as newe borne babes, desire ye y^e milke of the worde, which is without deceipt: that ye may growe therby (vnto saluation)

3 If so be that ye haue tasted howe gracious the Lorde is:

4 To whom ye come, as vnto a lyuyng stone, disallowed of men, but chosen of God and precious:

5 And ye as lyuely stones, be you made a spirituall house, an holy priesthood, for to offer vp spirituall sacrifices, acceptable to God by Iesus Christe.

wherefore

- 26 ⁶ Wherefore it is conteyned also in the scripture: * beholde, I put in Sion a stone to be laide in the chiefe corner, elect and precious, and he that beleueth on hym, shall not be confounded.
- 7 ⁷ Unto you therfore which beleue, he is precious: but vnto them which beleue not, * the stone which the buylders refused, the same is made the head of the corner:
- 8 ⁸ And a stone that men stumble at, and a rocke wherat they be offended, which stumble at the woide, and beyng disobedient, vnto the which thing they were euen ordeyned.
- 9 ⁹ But ye are a chosen generation, a royal * priesthood, an holy nation, a peculiar people: that ye should shewe forth the vertues of hym that called you out of darkness into his marueylous lyght.
- 10 ¹⁰ * Which in time past were not a people, but are now the people of God: which sometime had not obteyned mercy, but now haue obteyned mercy.
- C** II ¹¹ **¶** Dearely beloued, I beseeche you as straungers and pilgrimes, abstaine * from fleshly lustes, which fight agaynst the soule:
- 12 ¹² And see that ye haue honest conuersation among the gentiles: that where as they backbite you as euill doers, * they may by your good workes which they shall see, prayse God in the day of visitation.
- 13 ¹³ * Submit your selues therfore vnto al maner ordinance of man for the Lordes sake: whether it be vnto the king, as hauyng the preeminence:
- 14 ¹⁴ Other vnto rulers, as vnto them that are sent of hym for the punishment of

- euill doers, but for the laude of them that do well.
- 15 ¹⁵ For so is the wyll of God, that with well doying, ye may stoppe the mouthes of foolish and ignorant men:
- 16 ¹⁶ As free, and not as hauyng the libertie for a cloke of malicioulnes, but euen as the seruantes of God.
- 17 ¹⁷ * Honour all men. Loue brotherly fellowship. Feare God. Honour the kyng.
- 18 ¹⁸ * Seruauntes, obey your maisters with all feare, not only yf they be good & curteous, but also though they be forward.
- 19 ¹⁹ * For it is thanke worthy, yf a man for conscience toward god, endure griefe, and suffer wrong vnder serued.
- 20 ²⁰ For what prayse is it, yf when ye be buffeted for your faultes, ye take it patiently: But yf when ye do well ye suffer wrong, & take it patiently, then is there thanke with God.
- 21 ²¹ For herevnto verily were ye called, for Christ also suffered for vs, * leauyng vs an ensample, that ye should followe his steppes.
- 22 ²² Which did no sinne, neyther was there guyle founde in his mouth.
- 23 ²³ Which when he was reuiled, reuiled not agayne: When he suffered, he threatened not, but committed the vengeance to him that iudgeth righteously.
- 24 ²⁴ * Which his owne selfe bare our sinnes in his body on the tree, that we beyng deliuered from sinne, shoulde liue vnto righteousnes: By whose strypes ye were healed.
- 25 ²⁵ For ye were as sheepe goyng astray: but are now turned vnto the shepheard and Byshop of your soules.

The .iiij. Chapter.

1 Howe wyues ought to order themselves toward their husbandes. 3 And in their apparel. 7 The due tie of men toward their wyues. 8 He exhorteth all men to bntie and loue. 14 And patiently to suffer trouble by the example and benefite of Christe.

Eph. v. c.
Coloss. iii. c.

A



- 1 ¹ Likewise * ye wyues, be in subiectio to your husbandes, that euen they which obey not the word, may without the word, be wonne by the conuersation of y wyues,
- 2 ² whyle they beholde your chaste conuersation coupled with feare.
- 3 ³ whose apparel shall not be outward with

- brazded heere, & hanging on of gold, eyther in putting on of gorgeous apparel.
- 4 ⁴ But let the hid man which is in the heart, be without all corruption, so that the spirite be at rest and quiet, which [spirite] is before god a thing much set by.
- 5 ⁵ For after this maner in the olde tyme dyd the holy women, which trusted in God, tye their selues, and were obedient vnto their husbandes.

S j

Euen

The first Epistle

6 Euen as Sara obeyed Abraham, and called hym **Lorde**, whose daughters ye are as long as ye do well, and are not a frayde for any terrour.

7 **L**yke wyse ye husbandes dwell with them accordyng to knowlledge, geuyng honour vnto the wyse, as vnto the weaker vessell, and as vnto them that are heires also of the grace of Iyse, that your prayers be not hyndered.

8 **I**n conclusion, be ye all of one minde, of one heart, loue as byethren, be pitiful, be courteous,

O meke,

9 **N**ot rendyng euyl for euyl, or rebuke for rebuke: but contrarywyse blesse, knowyng that ye are therevnto called, euen that ye shoulde be ^(a) heires of the blessing.

(a) God hath made vs wylle we fore: his enuies heires of his kyng-dome: & shall not see for-giue our by-ethen a small faulte
Psal. 34.c.

10 **F**or he that doeth long after Iyse, and loueth to see good dayes, let hym re-frayne his tongue from euyl, and his lippes, that they speake no guyle.

11 **L**et hym eschewe euyl and do good, let hym seke peare and ensue it.

12 **F**or the eyes of the **Lorde** are ouer the ryghteous, and his cares are open vnto their prayers: Againe, the face of the **Lorde** is ^(b) ouer them that do euyl.

(b) To take vengeance on hym.

13 **H**owouer, who is it that wyll harme you, yf ye folowe that which is good?

14 **W**ea, happy are ye if any trouble hap-pen vnto you for ryghtconlines sake: **W**e not ye **a**frayde for any terrour of them, neither be ye troubled:

Math. v. b.
Esa. viii. c.
Math. x. d.

15 **B**ut sanctifie the **Lorde** God in your

heartes. **W**e reby allwayes to geue an answer to euery man that asketh you a reason of the hope that is in you,

16 **A**nd that with mekenesse and feare, hauyng a good conscience: **t**hat wher as they backbite you as euyl doers, they may be ashamed that falsely accuse your good conuerlation in **C**hryste.

i. Pet. ii. b.
Titus. i. a.

17 **F**or it is better, yf the wyll of **G**od be so, that ye suffer for wel doying, then for euyl doying.

i. Pet. ii. b.
Math. v. a.

18 **F**orasmuch as **C**hryste hath once suffered for sinnes, the iust for the vniust **a**nd to byng vs to **G**od, and was kylled as parteynyng to the fleshe, but was quickened in the spirite.

Rom. v. a.

19 **I**n which spirite, he also went & preached vnto the spirites that were in pry-son,

20 **W**hich sometime had ben disobedient, when once the long sufferynge of **G**od abode in **p** dayes of **N**oe, whyle the **A**rke was a preparyng, **W**herin selwe, that is to say eyght soules, were saued in the water:

Gene. vi. a.
Gene. vii. c.

21 **T**o the which also the figure agreeth that nowwe saueth vs, euen **b**aptisme, not the puttyng away of the fylth of the fleshe, but in that a good conscience maketh request to **G**od, by the resurrection of **J**esus **C**hryste:

Rom. vi. a.

22 **W**hich is on the ryght hande of **G**od, and is gone into heauen, **a**ngels, pow-ers, and myght subdued vnto hym.

Heb. i. b. b.

¶ The .iiij. Chapter.

1 **H**e exhorteth men to cease from sinne, 2 to spende no more tyme in btye, 3 to be sober and apt to pray, 4 to loue eche other, 5 to be patient in trouble, 6 to beware that no man suffer as an euyl doer, 7 but as a christian man, and so not to be ashamed.

A



As muche then as **C**hryst hath suffered for vs in the fleshe, arme ye your selues lykelike with the same mynde: for he which suffereth in the fleshe, ceaseth from sinne:

2 **T**hat he hence forwarde shoulde lyue, as much tyme as remaineth in **p** fleshe, not after the lustes of men, but after the wyll of **G**od.

3 **F**or it is sufficient for vs that we haue spent the tyme that is past of the lyfe, after the wyll of the **g**entiles, walkyng in wantonnesse, lustes, in excesse of

Rom. i. d.
Eph. iii. d.

wynes, in excesse of eatyng, in excesse of drynkyng, and abominable idolatrie.

4 **A**nd it seemeth to them an inconuenient thyng, that ye runne not also with them vnto the same excesse of riote, and therefore speake they euyl of you:

(A) Although the which theyke this Gospel newe, and here you that imbrace it: yet hath it ben preached to the of tyme past, whiche now are drawe to the uncom-fort of the uncom-fort of sinne in the fleshe, & also myght haue lyued in God in the spirite, whiche two are the effect of the Gospel.

5 **W**hiche shall geue accomptes to hym that is reby to iudge quicke and dead.

6 **F**or vnto this purpose verily was the Gospel preached also vnto **p** dead, that they shoulde be iudged lyke other men in the fleshe, but shoulde lyue before **G**od in the spirite.

7 **T**he ende of all thynges is at hande.

8 **W**e ye therefore sober, and watche vnto prayer.

But

8 But aboue all thynges, haue feruent loue among your selues: For loue shall couer the multitude of synnes.

m. xi. x. a. 2.
alex. c.
sp. ii. b.
9 *Be ye harberous one to another, without grudgyng.

10 As every man hath receaued the gyft, euē so minister the same one to another, as good ministers of the manifold grace of God.

m. xii. b.
cor. viii. c.
11 If any man speake, [let hym talke] as the wordes of God. * If any man minister, let him do it as of the abilitie which God ministereth vnto hym, that God in all thynges may be glorified through Iesus Christe, to Whom be prayse and dominion for euer and euer. Amen.

12 Dearly beloued, thinke it not straunge concerning the fierie triall, which thing is to trye you, as though some straunge thyng happened vnto you.

13 But reioyce, in as much as ye are partakers of Christes passions: that when his glory appeareth, ye maye be mery and glad.

14 * If ye be rayled vpon for the name of Christe, happy are ye. For the spirite of Math. v. b. glory and of God, resteth vpon you: On their part he is euill spoken of, but on your part he is glorified. *i. Pet. i. c.*

15 See that none of you be punished as a murderer, or as a thiefe, or an euill doer, or as a busie body in other mens matters.

16 If any [man suffer] as a Christian man, let hym not be ashamed, but let him glorifie God on this behalfe.

17 For the tyme is [come] that iudgement must begin at the house of God. If it first [begin] at vs, what shall the ende be of them whiche beleue not the Gospell of God?

18 And* if the ryghteous scarcely be saued, *Prou. xi. d.* Where shall the vngodly and the sinner appeare?

19 Wherefore, let them that are troubled accordyng to the Wyll of God, commit their soules to him with well doyng, as vnto a faythfull creatour.

¶ The .v. Chapter.

2 The duetie of pastours is to feede the flocke of Christe, and what rewarde they shall haue if they be diligent. 5 He exhorteth young persons to submit them selues to the elders, 8 to be sober, and to watche that they may resist the enemy.



m. xi. c.
m. xii. b.
m. xiii. c.
m. xiiii. d.
m. xv. e.
m. xvi. f.
m. xvii. g.
m. xviii. h.
m. xix. i.
m. xx. k.
m. xxi. l.
m. xxii. m.
m. xxiii. n.
m. xxiiii. o.
m. xxv. p.
m. xxvi. q.
m. xxvii. r.
m. xxviii. s.
m. xxix. t.
m. xxx. u.
m. xxxi. v.
m. xxxii. w.
m. xxxiii. x.
m. xxxiiii. y.
m. xxxv. z.
The ^(a) elders which are among you, I exhort, whiche am also an elder, & a wytnesse of the afflictions of Christe, and also a partaker of the glory that shalbe opened:

2 *Feede you God his flocke, whiche is committed vnto you, takyng the ouersight of them not as compelled therto, but wyllingly, not for the desyre of fylthy lucre, but of a good mynde:

3 *Not as though ye were Lordes ouer God his heritage: but* that ye be an example to the flocke.

4 And when the chiefe shepheard shall appeare, ye shall receaue* an incorruptible crowne of glory.

m. xxi. b.
m. xxi. c.
m. xxi. d.
m. xxi. e.
m. xxi. f.
m. xxi. g.
m. xxi. h.
m. xxi. i.
m. xxi. k.
m. xxi. l.
m. xxi. m.
m. xxi. n.
m. xxi. o.
m. xxi. p.
m. xxi. q.
m. xxi. r.
m. xxi. s.
m. xxi. t.
m. xxi. u.
m. xxi. v.
m. xxi. w.
m. xxi. x.
m. xxi. y.
m. xxi. z.
5 Likewise ye younger, submit your selues vnto the elder: Submit your selues euery man one to another, decke your selues inwardly in lowlynes of mynde: For God resisteth the proude, and geueth grace to the humble.

6 Submit your selues therfore vnder the mightie hande of God, that he may exalt you when the tyme is come.

7 *Cast all your care vpon hym, for he careth for you. *Math. vi. d.* *Luk. xii. c.*

8 Be sober, & watche, for your aduersarie the deuyll, as a roaryng Lion* walke about seeking whō he may deuour: *Iohn. i. b.* *Iacob. iiii. b.*

9 *Whom resist stedfast in the fayth, knowing that the same afflictions are accomplished in your brethren that are in the worlde.

10 But the God of all grace whiche hath called vs vnto his eternall glory by Christe Iesus, shal his owne selfe, after that ye haue suffered a litle affliction, make you perfite, settle, strength, and stablyshe you.

11 To hym be glory and dominion, for euer and euer. Amen.

12 By Syluanus a faythfull brother, brother vnto you, as I suppose, haue I wyrtten briesly, exhortyng and testifyng, holwe that this is the true grace of God, where in ye stande.

The second Epistle

13 The Church that is at Babylon elected together with you, saluteth you, and so doeth Marcus my sonne.

14 Greete ye one another with the kysse of loue. Peace be with you all which are in Christe Iesus. Amen. Rom. xvi. c. i. Cor. xvi. d.

The seconde epistle of Saint Peter.

The first Chapter.

4 Forasmuch as the power of God hath geuen them all thynges pertainyng vnto lyfe, he exhorteth them to flee the corruptio of worldly lustes, 10 to make their calling sure with good workes and frutes of fapth. 14 He maketh mention of his owne death, 17 declarpyng the Lorde Iesus to be the true sonne of God, as he him selfe had seene vpon the mount.

A1



Simon Peter, a seruaunt and an Apostle of Iesus Christe, to them which haue obtained lyke precious faith with vs, through the righteousnes of our god and sauour Iesus Christe:

i. Pet. i. a.

2 Grace and peace be multiplied vnto you, through the knowledge of God, and of Iesus our Lorde:

3 Accordyng as his godly power hath geuen vnto vs all thynges that pertaine vnto lyfe and godlynesse, ^(a) through the knowledge of hym that hath called vs vnto glorie and vertue:

(a) The sum of our saluati on and redempci on, to be receiued by Christe to f. father, who calleth vs in the sonne.

John i. c. Coloss. ii. b.

4 By the which are geuen vnto vs excellent and most great promises, that by the meanes thereof, ye might be partakers of the godly nature, yf ye flee the corrupti on of worldly lust.

5 And herevnto geue all diligence: in your fapth minister vertue, in vertue knowledge,

i. Cor. viii. a.

6 In knowledge temperaunce, in temperaunce patience, in patience godlynesse,

7 In godlynesse brotherly kyndnesse, in brotherly kyndnesse loue.

8 For yf these thynges be among you, and be plenteous, they wyll make you that ye neither shalbe idle nor vnfruitefull in the knowledge of our Lorde Iesus Christe.

9 But he that lacketh these thynges, is blynde, and can not see farre of, & hath forgotten that he was purged from his

olde synnes.

10 Wherefore brethren, geue the more diligence for to make your calling and electi on ^(b) sure: For yf ye do such thynges, ye shall neuer fall.

(b) Wher it be sure in it self, forasmuch as god cannot change: yet we must consi der it in our selues by the frutes of the spirite, knowyng that the outpoure of god electeth. Gal. v. c. i. sanctificati on, and iustificati on.

11 Yea, and by this meanes an entryng in shalbe ministred vnto you aboundantly, into the cuerlastyng kyngdome of our Lorde and sauour Iesus Christe.

12 Wherefore I wyll not be negligent to put you alwayes in remembraunce of suche thynges, though ye knowe them your selues, and be stablyshed in the present truthe.

13 Forwithstandyng I thynke it meete, as long as I am in this ^(c) tabernacle, to stirre you vp by puttynge you in remembraunce:

ii. Cor. v. a.

14 Forasmuch as I am sure that shortly I must put of this my tabernacle, ^(d) euen as our Lorde Iesus Christe shewed me.

John. xxi. d.

15 I wyll euer also geue my diligence & ye may haue wherewith to stirre by the remembraunce of these thynges after my departyng.

16 For we haue not folowed deceitfull fables, when we opened vnto you the power and comynge of our Lorde Iesus Christe, but ^(e) with our eyes we sawe his maiestie:

i. John. i. a.

17 Euen then verily when he receaued of God the father honour and glorie, & when there came suche a voyce to hym from the excellent glorie: ^(f) This is my deare beloued sonne in whom I deelyte.

Mat. xvi. d. Mark. i. b. Luk. iii. d.

18 This voyce we heard come from heauen, when we were with hym in the holy mount.

- 19 We haue also a ryght sure worde of prophesie, whereunto yf ye take heede, as vnto a lyght that shyneth in a darke place, ye do well, vntill the day daune, and the day starre arise in your heartes.
- 20 So that ye first knowe this, that no

prophesie in the scripture is of any priuate motion.

- 21 For the prophesie came not in olde time by the wyll of man: but holy men of God, spake as they were moued by the holy ghost.

¶ The .ij. Chapter.

¶ He prophesieth of false teachers, and sheweth their punishment.

A Here were false prophetes also among the people, euen as there shalbe false teachers among you, whiche pryncipally shal bring in damnable heresies, euen denying the Lorde that hath bought them, and bring vpon them selues swift damnation.

- 2 And many shall folowe their damnable wayes, by whom the way of trueth shalbe euill spoken of:

3 And through couetousnesse, shall they with fayned wordes make marchandise of you, whose iudgement is now not farre off, and their damnation sleepeyth not.

4 For if God spared not the angels that sinned, but cast them downe into hell, and deliuered them into chaynes of darknesse, to be kept vnto iudgement:

5 Neither spared the olde worlde, but saued Noe the ryght person a preacher of ryghteousnesse, and brought in the flood vpon the worlde of the vngodly,

6 And turned their cities of Sodom & Gomorhe into ashes, ouerthrowing them, and made of them an ensample vnto those that after shoulde lyue vngodly:

7 And iust Lot, vexed with vncleane conuersation of the wicked, deliuered he.

8 For he being ryghteous, & dwelling among them, in seying and hearyng, vexed his ryghteous soule from daye to daye with their vniuersall deedes.

9 The Lorde knoweth holie to deliuer the godly out of temptation, and to reserue the vniuersall vnto the day of iudgement for to be punished:

10 But chiefly them that walke after the flesh in the lust of vncleanness, and despise auctoritie. Presumptuous are they, and stande in their owne conceyte, whiche feare not to speake euill of them that excell in worship.

11 When the Angels whiche are greater

both in power and might, geue not raylyng iudgement against them before the Lorde.

- 12 But these, as brute beastes ledde with sensualitie, and made to be taken and destroyed, speake euill of the thynges that they vnderstande not, and shall perishe through their owne corruption,

13 And receaue the rewarde of vnrightheousnesse, they count it pleasure to lyue deliciousslye for a season: Spottes they are and blottes, delighting themselves in their deceaynges, in feasting with you.

14 Hauyng eyes full of adulterie, & that can not cease from sinne, begylyng vniuersall soules: heartes they haue exercised with robberie, they are cursed chyliden,

15 which haue forsaken the ryght waye, and are gone astray, folowynge the way of Balaam the sonne of Boso, which loued the rewarde of vnrightheousnesse:

16 But was rebuked of his iniquitie. The dumbe beast, and bled to the yoke, speaking with mans voyce, forbade the madness of the prophete.

17 These are welles without water, cloudes that are carped with a tempest, to whom the mist of darknesse is reserved for ever.

18 For when they haue spoken the great swelling wordes of banitie, they entice through lustes in the voluptuousnesse of the flesh, them that were cleane escaped, from them whiche are wrapped in error,

19 whyle they promise them libertie, where as they themselves are vnder bondage of seruantes of corruption. For of whom a man is overcome, vnto the same is he brought in bondage.

20 For yf they, after they haue escaped from the fylthynesse of the worlde, thorowe the knowledge of the Lorde, & the sauour Iesus Christe, are yet tangled

¶ iii agayne

Cor. iii. b.

Ades. xxi. f.
Tim. iii. a.
Tim. iii. a.
1 Pet. iii. a.
Iudic. i. e.

(6) That is
evidently sent
to the Pope &
his priests,
which by spee-
ch and flatteries
seduce soules:
so that it
is certayne
that he is not
the friend of
God & Peter,
but of Simon
Magus.

Genes. vii. a.

Gene. xii. d.

Ioh. xv. b.
1 Cor. x. c.

(b) For as
youe holie sea-
sons, they set
as members
of the church,
where as in
deeds they be
but spottes, &
so decaie
you.

Num. xxi. b.

Iudic. i. d.

Iohn. viii. d.
Rom. vi. c.

Hebr. vi. a.
and. x. c.

The seconde Epistle

Math. xii. d.

agayne therein, and *ouercome, then is the later end worse with them then the begynnyng.

- 21 For it had ben better for them not to haue knowen the way of righteousness, then after they haue knowen it, to turne from the holy commaundement that

was geuen vnto them.

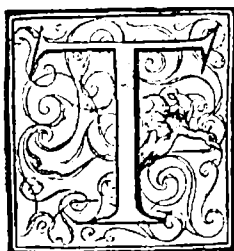
- 22 But the same is happened vnto them that is vsed to be spoken by the true prophete: *The dogge is turned to his owne vomite againe, and the sorbe that was wasshed, is turned againe to her wallowynge in the myze.

Pro. xxii. a.

The. iij. Chapter.

¶ He sheweth the impietie of them which mocke at Gods promises. 7 After what fort the ende of the worlde shal be. 8 That they prepare them selues therevnto. 15 Who they are which abuse the wytynges of S. Paul, & the rest of the scriptures, 18 Concludynge with eternall thanks to Christe Iesus.

¶ 1



his is the seconde epistle that I now wyte vnto you, dearly beloued, wherewith I stirre vp & warne your pure myndes,

2

By puttyng you in remembraunce,

that ye may be myndfull of the wordes which were tolde befoze of the holy prophetes, and also the commaundement of vs, whiche be Apostles of the Lorde and sauour.

Actes. xx. f. i. Pet. ii. a.

3

*This first vnderstande, that there shal come in the lasse dayes mockers, whiche wyl walke after their owne lustes,

Iud. i. e. i. Tim. iii. e. ii. Tim. ii. a.

4

And say: where is the promise of his comynge: For sence the fathers dyed, all thynges continue a lyke from the begynnyng of the creation.

¶ 5

(a) He meaneth the whiche had once professed christian religion, but became of afterward conuertyers and mockers, as Epicurians & Stryches.

5

For this they knowe not (and that^(a) wylfully) howe that the heauens were of olde, and the earth that was of the water, and by the water, by the worde of God:

6

By the which thinges the world that then was, perished, beyng then ouer-runne with water.

John. xiii. b. Esaus. ii. b.

7

*But the heauens and earth whiche are now, be kept by his worde in store, and reserued vnto fire, agaynst the day of iudgement and perdition of vngodly men.

Psal. xc. a. i. Cor. vii. c.

8

Dearly beloued, be not ignorant of this one thyng, howe that *one day is with the Lorde as a thousande yere, & a thousande yere as one day.

9

The Lorde that hath promised, is not slacke, as some men count slacknesse, but is patient to vsurde [forasmuch] as he woulde haue no man lost, but wyl

receaue all men to repentance.

- 10 Neuerthelesse *the day of the Lorde & wyl come as a theefe in the nyght, in the which the heauens shal passe away with a noyse, and the elementes shal melt with heate, the earth also and the workes that are therein shal burne.

Math. 24. d. i. The. v. a. Apoc. iii. a.

- 11 Seyng then that all these thynges shal perishe, what maner persons ought ye to be in holy conuersation and godlynesse:

- 12 Loking for, and hastynge vnto the comynge of the day of God, by whom the heauens shal perishe with fire, and the elementes shal melt with heate:

- 13 *Neuerthelesse, we accordyng to his promise, loke for a newe heauen, and a newe earth, wherein dwelleth ryghteousnesse.

Apoc. xxi. a.

- 14 wherfore dearly beloued, seyng that ye loke for such thynges, be diligent that ye may be founde of hym in peace, without spot, and vndefyled:

- 15 And suppose that the long suffering of the Lorde is saluatiō, euen as our dearly beloued brother Paul also, accordyng to the wisdom geuen vnto hym, hath witten vnto you:

- 16 Bea almost in euery epistle, speakyng of such thynges: among which, are many thynges harde to be vnderstande, which they that are vnlearned and vnstable, peruert, as they do also the other scriptures, vnto their owne destruction.

- 17 We therfore beloued, seyng ye be warned afore hande, beware lest ye with other men be also plucked away through the errour of the wicked, and fall from your owne stedfastnesse:

- 18 But growe in grace, and in the knowledge of our Lorde and sauour Iesus Christe, to whom be glorie both now and for euer. Amen.

¶ The

The first Epistle of Saint Iohn the Apostle.

The first Chapter.

2 True witnesse of the everlastyng worde of God. 7 The blood of Chryse is the purgation of sinne. 10 No man is without sinne.

A1



hat whiche was
fro the beginning,
whiche we haue
heard, which we
haue seene with
our eyes, whiche
we haue looked
vpon, & our handes
haue handeled of,

the worde of lyfe :

2 (And the lyfe appeared, and we haue
seene, and beare witnesse, and shewe
vnto you *that eternall lyfe which was
with the father, and appeared vnto vs.)

Mat. xvi. a.

B3

That which we haue seene and heard
declare we vnto you, that ye also maye
haue ^(a) felowship with vs, and that our
felowship may be with the father, and
his sonne Iesus Chryste.

(a) The ef-
fect of f. Gof-
pelus, that
is all be-
yng roge-
not in f. hark
lyth, shal-
in the sonne
of God.

4 And this write we vnto you, that your
ioy may be full,

5 And this is the trydynge whiche we
haue hearde of hym & declare vnto you,
that God is lyght, & in hym is no darke-
nesse at all.

6 If we saye that we haue felowship
with hym, and walke in darkenesse, we
lye, and do not the trueth.

7 But and yf we walke in light, enen as
he is in lyght, then haue we felowship
^(b) one with another, and the blood of
Iesus Chryst his sonne cleanseth vs from
all sinne.

(b) That is,
Chryse with
vs, and we
with our fel-
low.

8 *If we say that we haue no sinne, we
deceave our selues, and the trueth is not
in vs.

1. Reg. viii. e.
ii. Par. vi. g.

9 *If we knowledge our sinnes, he is
faythfull & iust to forgene vs our sinnes,
and to cleanse vs from all vnrightheous-
nesse.

Ioh. xiii. c.
Gal. ii. d.
Luk. xv. d.

10 If we say we haue not sinned, we make
hym a lyer, and his worde is not in vs.

¶ The .ij. Chapter.

1 Chryse is our aduocate. 10 Of true loue, and howe it is tryed.
18 To beware of antichryse.

A1



A litle chylde, these
thynges write I vnto
you, that ye sinne not.
And yf any man sinne,
we haue an aduocate
with the father, Iesus
Chryste the ryghteous.

2 And he is f. attonement for our sinnes:
not for our sinnes only, but also for the
sinnes of all the worlde.

3 And hereby we are sure that we
^(a) knowe hym, yf we kepe his commaun-
dementes.

(a) That is,
by hys, and
every hym -
is knowlege
m. not be
without obe-
dience.
Ioh. xiii. d.

4 He that sayth I knowe hym, and ke-
peth not his commaundementes, is a
lyer, and the veritie is not in hym:

5 But who so kepeth his worde, in hym
is the loue of God perfect in dede. Here-
by knowe we that we are in hym.

6 He that sayth he bydeth in him, ought
to walke enen as he walked.

7 Brethren, I write no newe commaun-

dement vnto you, but that olde commaun-
dement which ye haue had from the be-
gynnyng. The olde commaundement
is the worde which ye haue hearde fro
the begynnyng.

B3

8 Agayne, a newe commaundement I
write vnto you, that is true in hym, and
[the same is true] also in you: For the
darkenesse is past, and the true lyght
nowe shyneth.

9 He that sayth howe that he is in the
lyght, and yet hateth his brother, is in
darkenesse, enen vntyll this tyme.

10 He that loueth his brother, abyedeth in
the lyght, and there is none occasion of
cypell in hym.

11 He that *hateth his brother, is in dark-
nesse, and walketh in darkenesse, & can
not tell whyther he goeth, because that
darkenesse hath blynded his eyes.

Leuit. xix. d

12 Babes I write vnto you, because your
Siii times

The first Epistle

sinnes are forgiven you for his names sake.

13 I write unto you fathers, because ye haue knowen hym that is from the begynnyng. I write unto you young men, because you haue overcome the wicked.

14 I write to you little chyldren, because ye haue knowen the father. I haue written to you fathers, because ye haue knowen hym that is from the begynnyng. I haue written unto you young men, because, ye are stronge, and the worde of God abyde in you, and ye haue overcome the wicked.

15 See that ye loue not the worlde, neither the thynges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym.

16 For all that is in the worlde, as the lust of the fleshe, and the lust of the eyes, and the pride of life, is not of the father, but of the worlde.

17 And the worlde passeth away, and the luste thereof: but he that fulfilleth the wyll of God, abydeth for ever.

18 Little chyldren, it is the last tyme, and as ye haue hearde howe that antichrist shall come, euen now are there many antichristes, whereby we knowe that it is the last tyme.

19 They went out from vs, but they were not of vs: For yf they had ben of vs, they woulde no doubt haue continued with vs: But that it myght appere that they were not of vs.

(b) the grace of the holy ghost.

20 Wherefore, ye haue an oymntment

of hym that is holy, and ye knowe all thynges.

21 I haue not written unto you, as though ye knewe not the truth: but because ye knowe it, and that no lyc is of the truth.

22 Who is a lyer, but he that denieth that Iesus is Christe: The same is antichrist that denyeth the father and the sonne.

23 Whosoever denyeth the sonne, the same hath not the father [But he that knowledgeth the sonne, hath the father also.]

24 Let therfore abyde in you, that same whiche ye hearde from the begynnyng. If that whiche ye hearde from the begynnyng shall remayne in you, ye also shall continue in the sonne, and in the father.

25 And this is the promise that he hath promised vs, euen eternall lyfe.

26 These thynges haue I written unto you, concerning them that deceaue you:

27 And the annoynting whiche ye haue receaued of hym dwelleth in you: And ye nede not that any man teach you, but as the same annoynting teacheth you of all thynges, and it is true, and not lying: and as it taught you, ye shall abyde in it.

28 And now babes abide in hym, that when he shal appeare, we may be bolde and not be made ashamed of hym at his coming.

29 If ye knowe that he is ryghteous, knowe also that euery one whiche doth righteousness, is borne of hym.

Esai. lxxv. d.
(c) Christe communiceth hym selfe vnto you, & teacheth you by the holy ghost and his ministris.
(d) By this name, he meaneth the whole church of Christe in general.

The .iiij. Chapter.

The singular loue of God towarde vs, 7 and howe we agayne ought to loue one another.

1 **B**ehold what loue the father hath shewed on vs, that we shoulde be called the sonnes of god: For this cause the worlde knoweth you not, because it knoweth not hym.

Luk. xx. f.
Iohn. i. b.

2 Dearly beloved, now we are the sonnes of God, and yet it doth not appere what we shalbe: But we knowe that when he shal appeare, we shalbe lyke hym, for we shall see hym as he is.

3 And euery man that hath this hope in hym, purgeth hym selfe, euen as he also is pure.

4 Whosoever committeth sinne, transgresseth also the lawe: for sinne is the transgression of the lawe.

5 And ye know that he appeared to take away our sinnes, & in hym is no sinne.

6 As many as byde in hym, sinne not: Whosoever sinneth, hath not seene him, neither knowen hym.

7 Babes, let no man deceaue you: He that doeth righteousness, is ryghteous, euen as he is righteous.

8 He that committeth sinne, is of the deuyll: for the deuyll sinneth since the beginning. For this purpose appeared the sonne of God, to loose the woorkes of the deuyll.

Gene. iii. a.
Iohn. viii. f.

who-

- 9 Whosoever is borne of God, sinneth not: for his seede remaineth in him, and he can not sinne, because he is borne of God.
- 10 In this are y^e children of God knowē, and the chyldren of the deuyll: whosoever doth not ryghteousnesse, is not of God, neither he that loueth not his brother.
- 11 For this is the tidynge that ye heard from the begynnyng, that ye shoulde loue one another.
- 12 Not as Cain, which was of that wicked, and slewe his brother: And wherefore slewe he hym? Because his owne workes were euill, and his brothers good.
- 13 Maruaile not my brethren though the worlde hate you.
- 14 We knowe, that we are translated from death vnto lyfe, because we^(a) loue the brethren. * He that loueth not his brother, abideth in death.
- 15 Whosoever hateth his brother, is a manslayer: And ye knowe that no manslayer, hath eternall life abidyng in hym.
- 16 Hereby perceaue we loue, because he layde downe his lyfe for vs, & we ought to lay downe our lyues for the brethren.
- 17 But who so hath this worldes good, and * seeth his brother haue neede, and shunteth by his compassion from hym: howe dwelleth the loue of God in hym?
- 18 By babes, let vs not loue in worde, neither in tongue: but in dede and in veritie.
- 19 Hereby we knowe that we are of the trueth, and shall assure our heartes before hym.
- 20 For yf our heart condemneth vs, God is greater then our heart, and knoweth all thynges.
- 21 Dearly beloued, yf our heart condemneth vs not, then haue we boldnesse towarde God.
- 22 And * whatsoeuer we aske, we receaue of hym, because we kepe his commandmentes, and do those thynges which are pleasynge in his syght.
- 23 And * this is his commaundement, that we beleue on the name of his sonne Iesus Christe, and loue one another, as he gaue commaundement.
- 24 And he that kepeth his commandmentes, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the spirite which he hath geuen vs.

Math. vii. a.
Iohn. xv. b.
Iacob. i. a.

i Iohn. v. c.
Iohn. xiii. d.

¶ The .iiij. Chapter.

1 Difference of spirites, 2 howe the spirite of God may be knowen from the spirite of errour, 7 of the loue of God and of our neyghbours.

- 1 **D**early beloued, * beleue not euery spirite: but proue the spirites whether they are of God or not: for many false prophetes are gone out into the worlde.
- 2 Hereby shall ye knowe the spirite of God: Euery spirite that confesseth that Iesus^(a) Christe is come in the fleshe, is of God:
- 3 And euery spirite which confesseth not that Iesus Christe is come in the fleshe, is not of God. And this is that spirite of antichriste, of whom ye haue hearde howe that he shoulde come: and euen now he alreedy is in the worlde.
- 4 Litle chyldren, ye are of God, & haue overcome them: for greater is he that is in you, then he that is in the worlde.
- 5 They are of the worlde, therefore speake they of the worlde, & the worlde heareth them.
- 6 We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirite of veritie, and the spirite of errour.
- 7 Dearly beloued, * let vs loue one another, for loue cometh of God: And euery one that loueth, is borne of God, and knoweth God.
- 8 He that loueth not, knoweth not God: for God is loue.
- 9 In this appeared the loue of God to vs warde, because * God sent his only begotten sonne into the worlde, that we myght lyue through hym.
- 10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes.
- 11 Dearly beloued, yf God so loued vs, we ought also to loue one another.
- 12 * No man hath seene God at any time. Exod. 33. d.
Iudic. v. c.

Iohn. xiii. d.
I Thess. i. b.

Iohn. iii. c.
Rom. v. b.

ceaueth not the byethzen: but also he forbiddeth the that woulde, and thrusteth them out of the Church.

11 Beloued, folow not that which is euyl, but that which is good. He that doth well, is of God: but he that doth euyl, seeth not God.

12 Demetrius hath good report of all men, and of the truely it selfs: Hea, and

We our selues also beare recorde, and ye knowe that our recorde is true.

13 I haue many thynges to write: but I wyll not with inke and penne write vnto thee.

14 I trust I shal shortly see thee, and we shall speake mouth to mouth. Peace be vnto thee. The louers salute thee. Greete the louers by name.

¶ The epistle of Saint Jude.

¶ Saint Jude admonisheth all Churches generally to take heede of deceauers, which go about to drawe away the heartes of the simple people from the truely of God, & willeth them to haue no societie with such, whom he setteth forth in their liuely colours, the wyng by dyuers examples of the scriptures, what horrible vengeance is prepared for them: finally, he comforteth the faythfull, & exhorteth them to perseuer in the doctrine of the Apostles of Iesus Christe.

A1



Iude the seruaunt of Iesus Christe, the brother of James: To them which are called and sanctified in God the father; and preserued in Iesus Christe:

2 H. L. Mercy vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that ye shoulde earnestly ^(a) contende for the fayth which was once geuen vnto the saintes.

4 For there are certayne vngodly men craftily crept in, which were before of olde ordeyned to this condemnation: They turne the grace of our God vnto wantonnesse, and denye God which is the only Lorde, and our Lorde Iesus Christe.

5 My mynde is therfore to put you in remembraunce: forasmuch as ye once knowe this, holde that the Lorde, after that he had delynered the people out of Egypt, destroyed the which afterward belued not.

6 The Angels also which kept not their first estate, but left their owne habitation, he hath reserued in cuerlastyng chaynes vnder darkenesse, vnto the iudgement of the great day.

Gen. x. f. 7 *Euen as Sodome and Gomorhe, and the cities about them, which in lyke manner defiled them selues with fornication, and folowed straunge fleshe, are set

forth for an ensample, and suffer the payne of eternall fyre.

8 Lyke wyse, these beyng deceaued by dreames, despyle the flesh, despise rulers, and speake euyl of them that are in auctoritie.

9 Yet Michael the Archangel, when he stroue agaynst the denyll, and disputed about the body of Moyses, durst not geue raylyng sentence, but sayde, the Lorde rebuke thee.

10 But these speake euyl of those thinges which they knowe not: & what thinges they know naturally, as beastes which are without reason, in those thynges they corrupt them selues.

11 Who be vnto the, for they haue folowed the way of Cain, and are bitterly geuen to the errour of Balaam for lucre sake, *and perishe in the gaynslaying of Coze. Gen. iii. b. Num. xvi. f.

12 These are spotted in your feastes of charitie, whē they feast with you, without al feare feedyng the selues: cloudes they are without water, caryed about of windes, corrupt trees, and without fruite, twise dead, and plucked by by the rootes:

13 They are the ragyng waues of the sea, fornyng out their owne shame: They are wandryng starres, to whom is reserued the mist of darknes for euer.

14 Enoch the seuenth from Adam, prophesied before of such, saying: *Beholde, the Lorde shall come with thousandes of saintes, Apoc. i. b. Esai. iii. c.

15 To geue iudgement agaynst all men, and to rebuke all that are vngodly among them, of all their vngodly deedes, which they haue vngodly committed, -and

(a) Agaynst
all faults of
Sintan and
heretiquen.

and of all their cruel speakynges, which vngodly sinners haue spoken agaynst hym.

E 16 These are murmurers, complayners, walkyng after their owne lustes, whose mouthes speake proude thynges. They haue men in great reuerence because of aduantage.

17 But ye beloued, remember the wordes which were spoken before, of the Apostles of our Lorde Iesus Christe.

18 Holpe that they tolde you, that there shoulde be beglers in þe last tyme, which shoulde walke after their owne vngodly lustes.

19 These are makers of sectes, fleshye, hauyng not the spirite.

20 But ye dearely beloued, cosse your

selues in your most holy sayth, praying in the holy ghost,

21 And kepe your selues in the loue of God, lokyng for the mercie of our Lorde Iesus Christe, vnto eternall lyfe.

22 And haue compassion of some, sepe: ratyng them:

23 And other saue with feare, pullyng them out of the fyre, and haue compassion on the other, and hate euen the garment spotted by the fleshe.

24 Vnto him that is able to kepe you free from sinne, and to present you faultlesse before the presence of his glory with ioy,

25 To God our sauour, which only is wyse, be glorie, maiestie, dominion, and power, nowe and euer. Amen.

The reuelation of Saint Iohn the diuine.

The first Chapter.

1 The cause of this reuelation. **3** Of them that reade it. **4** John writeth to the seven Churches. **5** The maiestie and office of the sonne of God. **20** The vision of the candlestickes and starres.

At

(a) Of things which were seene before.
(b) Christe receiued this reuelation out of his fathers booke as his owne doctrine but it was hid in respect of vs. so that Christe as Lorde & God revealed it to John his seruant, by the ministration of his Angel, so the reuelation of his Church



THE reuelation of Iesus Christ, which God gaue vnto hym, for to shewe vnto his seruantes thynges which must shortly come to passe:

And when he had sent, he shewed by his Angel, vnto his seruant John,

2 which bare recorde of the worde of God, and of the testimonie of Iesus Christe, and of all thynges that he sawe.

3 Happy is he that readeth, and they that heare the wordes of this prophesie, and kepe those thynges which are written therein, for the tyme is at hande.

4 John to the seven Churches in Asia: Grace be vnto you, and peace, from him which is, and which was, and which is to come: and from the seven spiritues which are before his throne,

5 And from Iesus Christe, which is a faythfull witnesse, and first begotten of the dead, and Lorde over the kynges of the earth: Vnto hym that loued vs, and washed vs from our sinnes in his

owne blood,

6 And made vs kynges and priestes vnto God his father, be glorie and dominion for euermore. Amen.

7 Beholde, he cometh with cloudes, and all eyes shall see hym, and they also which pearced hym: And all kindredes of the earth shall wape before hym. Euen so. Amen.

8 I am Alpha and Omega, the begynnyng and the endyng, sayth the Lorde almyghtie, which is, and which was, and which is to come.

9 I John, your brother and companion in tribulation, and in the kingdome and patience of Iesus Christe, was in the Ile that is called Pathmos, for þe worde of God, and for the witnessyng of Iesus Christe.

10 I was in the spirite on the Lordes day, and hearde behynde me a great voyce, as it had ben of a trumpe,

11 Saying: I am Alpha and Omega, the first and the last: That thou seest, write in a booke, and sende it vnto the seven Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and

The Reuelation

and vnto Laodicea.

- 12 And I turned backe to see the voyce that spake to me: And whē I was turned, I sawe seuen golden candlestickes,
13 And in þe middes of the candlestickes, one lyke vnto the sonne of man, clothed

With a garment downe to the feete, and girde about the pappes with a golden girdle.

- 14 His head, and his heerres were whyte as whyte wooll, and as snowe, and his eyes were as a flambe of fyre.



- 15 And his feete lyke vnto fine brasse, as though they bent in a furnace, and his voyce as the sounde of many waters.

- 16 And he had in his ryght hande, seuen starres: And out of his mouth went a sharpe two edged sworde: * And his face shone, euen as the sunne in his strength.

Mat. xvii. a.

- 17 And when I sawe hym, I fell at his feete euen as dead: And he layde his ryght hande vpon me, saying vnto me, feare not, * I am the first and the last,

Esa. xliii. b.

- 18 And am alyue, and was dead: And beholde, * I am alyue for euermore,

Rom. vi. b.

Amen, and haue the keyes of hell and of death.

- 19 Write therefore the thinges which thou hast seene, and the thynges which are, and the thinges which must be fulfilled hereafter.

- 20 The misterie of the seuen starres which thou sawest in my ryght hande, and the seuen goldē candlestickes. The seuen starres, are the Angels of the seuen Churches: And the seuen candlestickes whiche thou sawest, are the seuen Churches.

The .ij. Chapter.

1 He exhorteth foure Churches, 5 to repentaunce, 10 to perseueraunce, patience, and amendement, 14, 20, 23. as wel by threathninges, 7, 10, 17, 26. as promises of rewarde.

1



Unto the Angel of the Church at Ephesus, write: these thynges sayth he that holdeth the seuen starres in his ryght hande, and that walketh in the middes of the seuen golden candlestickes:

- 2 I knowe thy workes, and thy labour, and thy patience, and howe thou canst not forbear them which are euill: and hast examined them which say they are

Apostles, and are not, and hast founde them liers:

- 3 And hast suffred, and hast patience, and for my names sake hast laboured, and hast not faynted.

- 4 Neuertheles, I haue somewhat against thee, because thou hast left thy first loue.

- 5 Remember therefore from whence thou art fallen, and repent, and do the first workes: Or els I wyll come vnto thee shortly, & wyll remoue thy candlestick out of his place, except thou repent.

25ut

6 But this thou hast, because thou hatest the deedes of the * Nicolaitans, which (deedes) I also hate.

Actes.vi.b.

7 Let hym that hath an eare, heare what þ spiritie sayth vnto the Churches. To hym that ouercommeth, Wyll I geue to eate of the * tree of lyfe, which is in the middes of the paradise of God.

Gene.ii.b.

8 And vnto the Angel of the Church of Smyrna, write: These thynges sayth he that is first and the last, which was dead, and is ^(a) alyue.

(a) The ceter-
nall brumme
of Iesus
Christe is
here made
plaine by be-
clared, with
his manhood
and victorie
ouer death, to
assure vs,
that they shall
not be ouer-
come by death
(b) In spie's
real treasures

9 I knowe thy workes, and tribulation, and pouertie: but thou art ^(b) rich. And I know the blasphemie of them which eal them selues Iewes, and are not, but (are) the synagogue of Satan.

10 Feare none of those thynges, which thou shalt suffer: Beholde, the deuyll shall caste some of you into prison, to tempt you, and ye shall haue tribulation ten dayes. Be saythfull vnto the death, and I wyll geue thee a crowne of lyfe.

11 Let hym that hath an eare, heare what the spiritie sayth vnto þ Churches. He that ouercommeth, shall not be hurt of the seconde death.

12 And to the Angel of the Church in Pergamos, write: This saith he which hath þ sharpe ^(c) sword with two edges:

(c) The word
of God, is the
sword with
two edges.

13 I knowe thy workes, and where thou dwellest, euen where Satans seate is, and thou kepest my name, and hast not denyed my sayth: Euen in those dayes when Antipas my saythfull martir was slayne among you, where Satan dwelleth.

14 But I haue a fewe thynges agaynst thee, because thou hast there, them that maynetayne the doctrine of Balaam, * whiche taught in Balacke, to put a stumbleng blocke before the chyliden of Israel, that they shoulde eate of meate dedicate vnto idols, & commit fornicatio.

Nu.xxxi.c.

15 Euen so hast thou the that maintayne the doctrine of the Nicolaitans, which thyng I hate.

16 Repent, or els I wyll come vnto thee shortly, and wyll feght agaynst them with the sword of my mouth.

17 Let hym that hath an eare, heare

what þ spiritie sayth vnto the Churches. To hym that ouercommeth, Wyll I geue to eate of the * tree of lyfe, and wyll geue hym a white stone, and in the stone a newe name written, which no man knoweth, sayng he þ receaueth it.

18 And vnto the Angel of the Church of Thyatira, write: This saith þ some of God, who hath eyes lyke vnto a flambe of fyre, and his feete are like fine brasse.

19 I knowe thy workes, and thy loue, seruite, and sayth, and thy patience, and thy deedes, which are mo at the last the at the first.

20 Notwithstandyng, I haue a fewe þ thynges agaynst thee, because thou sufferest that woman * Iesabel, which called her selfe a prophetisse, to teache, and to deceaue my seruantes, to make them commit fornication, and to eate meates offred by vnto idols.

3.Reg.xvi.g
iii.Reg.x.d

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I wyll cast her into a bed, and them that commit fornication with her into great aduerfite, except they turne from their deedes:

23 And I wyll kyl her chyliden with death, & all the Churches shall knowe, that * I am he which searcheth the raynes and heartes: And I wyll geue vnto euery one of you, accordyng vnto his workes.

Ier.xxvii.b.

24 Vnto you I say, and vnto other of the of Thyatira, as many as haue not this learyng, & which haue not knowe the depenelle of Satan, as they say, I wyll put vpon you none other burthen:

25 But that which ye haue already, holde fast tyll I come,

26 And whosoever ouercommeth, and kepeth my workes vnto the ende, to hym wyll I geue power ouer nations,

27 * And he shall rule them with a rodde of yron: and as the vessels of a potter, shall they be broken to shewers: Psal.ii.b.

28 Euen as I receaued of my father, so wyll I geue hym the moonyng starre.

29 Let hym that hath an eare, heare what the spiritie sayth to the Churches.

The Reuelation,

The .iiij. Chapter.

He exhorteth the Churches or ministers to the true profession of sayth, and to watchynge, 12 with promyses to them that perseuer.

A¹



And Write vnto the Angel of the Churche that is at Sardis, this sayth he that hath the seuen spirites of God, and the seuen starres.

I knowe thy workes: thou hast a name that thou lynest, and thou art dead.

2 Be awake, and strength the thynges which remaine, that are redie to dye: for I haue not founde thy workes perfect before God.

3 Remember therfore howe thou hast receaued and heard, and holde fast, and repent. * If thou shalt not watche, I wyll come on thee as a thiefe, and thou shalt not knowe what houre I wyll come vpon thee.

4 Thou hast a fewe names in Sardis, which haue not defiled their garmētes, and they shall walke with me in white, for they are worthe.

5 He that ouercommeth, shalbe thus clothed in whyte aray, and I wyll not put out his name out of the booke of life, and I will confesse his name before my father, and before his Angels.

6 Let hym that hath an eare, heare what the spirite sayth vnto the Churches.

7 And Write vnto þe Angel of the Church of Philadelphia, this sayth he that is holy and true, which hath the key of Dauid, * Which openeth, and no man shutteth, and shutteth, and no man openeth.

8 I knowe thy workes: Beholde, I haue set before thee an open doore, and no man can shut it, for thou hast a litle strength, & hast kept my saynges: and hast not denyed my name.

9 Beholde, I make them of the synagogue of Satan, which call them selues Ielues and are not, but do lye: Behold, I wyll make them that they shal come and worshyp before thy seete, and shall knowe that I haue loued thee.

10 Because thou hast kept the wordes of my patience, therfore I wyll kepe thee from the houre of temptation, which

Wyll come vpon all the worlde, to trie them that dwel vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take away thy crowne.

12 Hym that ouercometh, wyll I make a pyller in the temple of my God, and he shall go no more out: And I wyll write vpon hym the name of my God, and the name of the cite of my God, newe Iherusalem, which cometh downe out of heauen from my God, and I wyll write vpon hym my newe name.

13 Let hym that hath an eare, heare what the spirite sayth vnto þe Churches.

14 And vnto the Angel of the Church which is in Laodicea, Write: This saith Amen, the saythfull and true witnesse, the begynnyng of the creatures of God.

15 I knowe thy workes, that thou arte neither colde nor hotte: I woulde thou were colde or hotte.

16 So the, because thou art luke warme, and neither colde nor hotte, I wyll spewe thee out of my mouth:

17 Because thou sayest, I am riche and increased with goodes, and haue neede of nothyng: & knowest not howe that thou art wretched, and miserable, and poore, and blynde, and naked.

18 I counsel thee to bye of me gold tryed in the fyre, that thou mayest be riche, and whyte rayment, that thou mayest be * clothed, that thy fylthie nakednesse do not appeare, and annoynt thyne eyes with eye salue, that thou mayest see.

19 * As many as I loue, I rebuke and chasten: Be feruent therfore, & repent.

20 Beholde, I stande at the doore and knocke: If any man heare my voyce, and open the doore, I wyll come in to hym, and wyll suppe with hym, and he with me.

21 To hym that ouercometh, wyll I graunt to sitte with me in my throne, euen as I ouercame, and haue sitten with my father in his throne.

22 Let hym þe hath an eare, heare what the spirite sayth vnto the Churches.

i Thess. v. 2.
ii Pet. iii. c.

Esa. xxii. f
Iob. xii. c.

Prou. ii. 5.
Heb. xii. 5.

ii Cor. v. 2.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sittynge vpon it,
8 and .xxiii. seates about it. with .xxiiii. elders sittynge bypon them, and foure
beastes prayng God day and nyght.

¶ And before the throne there was a sea

11 Thou art worthy, O Lord, to receaue
glorie, and honour, and polver: for thou
hast created all thynges, and for thy
pleasures sake they are & were created.

He seeth the lambe opening the booke, s. 14. and therfore the foure beades, the
trillit. ciders, and the angels, prayse the lambe, and do hym worchip for their re-
demption and other benefites.

5 And one of the elders sayde vnto me,
Wepe not: behold a Lion of the tribe of
Juda, the roote of Dauid, hath obtey-

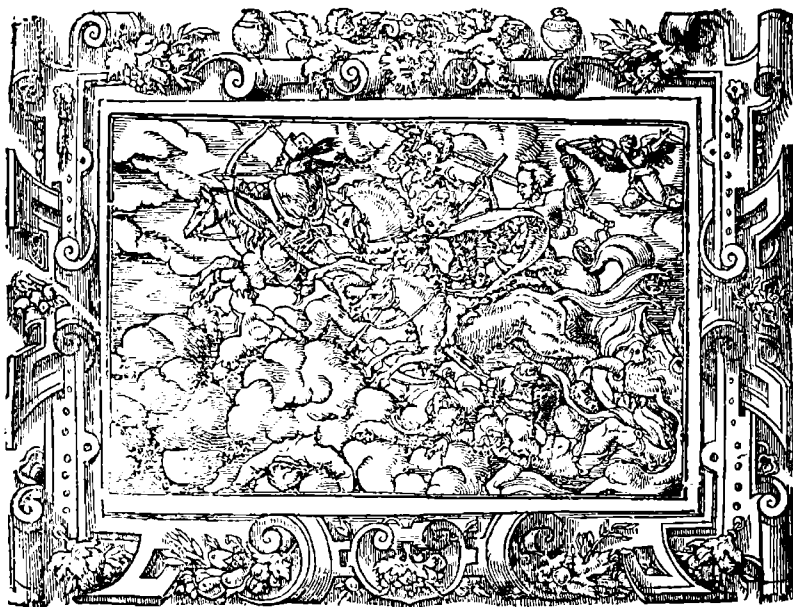
8. And when he had taken the booke, the
fourre beastes and .xliij. elders fell
downe before the lambe, hauing euery
one of them harpes, and golden byals
full of odours, which are the prayers of
saintes:

The Reuelation

- 9 And they song a newe song, saying : Thou art worthy to take the booke and to open the scales therof : for thou wast kylled, and hast redeemed vs to God by thy blood, out of all kinrede, and tongue, and people, and nation :
- 10 And hast made vs vnto our God kinges and priestes, and we shall raigne on the earth.
- ¶ 11 And I beheld, and I heard the voyce of many angels about the thron, and [about] the beastes and the elders, and hearde thousande thousandes,
- 12 Saying With a loude voyce : worthy is the lambe that was kylled to receaue power, and richesse, and wisdomie, and strength, and honoz, and glorie, and blessing.
- 13 And all the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, hearde I, saying : Blessyng, honour, glorie, and polwer be vnto hym that sitteth vpon the thron, and vnto the lambe for euermoze.
- 14 And the foure beastes sayde, Amen. And the .xiiij. elders fell vpon their faces, and worshipped hym that lyueth for euermoze.

¶ The .vj. Chapter.

The lambe openeth the sixe scales, and many thynges folowe the opening therof, so that this contyneyth a generall prophetic to the ende of the worlde,

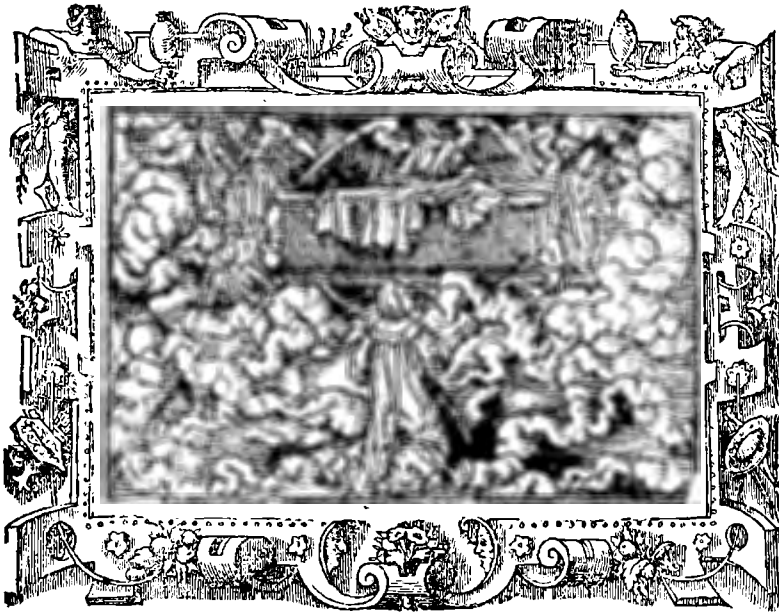


- ¶ 1 And I sawe When the lambe opened one of the scales, and I heard one of the foure beastes say, as it were the noyse of thunder, come and see : and I sawe.
- 2 And behold, there was a whyte horse, and he that sat on hym had a bolue, & a crolle was geuen vnto hym, and he went forth conqueriug, and for to ouercome.
- 3 And when he had opened the seconde scale, I hearde the seconde beast saye, come and see.
- 4 And there went out another horse that was redde, and polwer was geuen to hym that sat thereon to take peace from the earth, and that they should kyl one another : * and there was geuen vnto hym a great sworde. Esa. xxvii
- 5 And when he had opened the thirde scale, I hearde the thirde beast say, come and see. And I behelde, and loe, a blacke horse, and he that sat on hym hadde a payre of balaunces in his hande.
- 6 And I hearde a voyce in the myddes of the foure beastes saye : A measure of wheate for a penie, and thre measures of barley for a penie, and oyle and wine see thou hurt not.

And

- 7 And when he had opened the fourth
scale. I hearde the voyce of the fourth
beast say, come and see.
8 And I looked, and behold a pale horse,
& his name that sat on him was death,

and heell folowed after hym, and power
was geuen vnto them ouer the fourth
part of the earth, to kyll with sworde, &
with hunger, and with death, and with
the beastes of the earth.



- cxii. b. 9 And when he had opened the fift scale,
I sawe vnder the altur the soules of
them that were kyllled for the worde of
God, and for the testimonie which they
had.

- 10 And they cryed with a loude voyce,
saying: How long tarpest thou Lorde,
holy and true, to iudge and to auenge

- our blood on the that dwell on y earth:
11 And long whyte garmentes were ge-
uen vnto euery one of them: and it was
sayde vnto them, that they shoulde reste
yet for a litle season, butyll the number
of their felowes, and brethren, and of
them that shoulde be kyllled as they
were, were fulfilled.



- 12 And I behelde when he had opened
the sirt scale, and loe there was a great

earthquake, & the sunne was as blacke
as sackcloth made of heere, & the moone
waxed

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warded all euen as blood:

- 13 And the starres of heauen fell vnto the earth, euen as a figge tree casteth her vntimely figges When she is shaken of a myghtie wynde.
- 14 And heauen banished awaye as a scroule When it is roulled together, and all mountaynes and yles Were moued out of their places.
- 15 And the kynges of the earth, and the great men, and the ryche men, and the

chiefe capitaines, and the myghtie men, and euery bonde man, and euery free man, hyd them selues in dennes and in rockes of the hylles:

- 16 And sayde to the hylles & rockes, fall ^{Ose. x. b.} on vs, and hyde vs from the ptesence of ^{Luk. xxiii. d} him that sitteth on the throne, and from the wrath of the lambe:
- 17 For the great day of his wrath is come: and who is able to endure:

The. vij. Chapter.

4. 9. He seeth the seruantes of God sealed in their foreheades, out of all nations and people, 15 which though they suffer trouble, yet the lambe feedeth them, lea-
deeth them to the fountaynes of luyng water, 17 and God shall wype awaye all teares from their eyes.



- 1 And after that, I sawe **A** fourre angels stande on the fourre corners of the earth, holding the fourre wyndes of y^e earth, that the wynde shoulde not bloube on the earth, neither on the sea, neither on any tree.
- 2 And I sawe another angell ascende from the ryng of the sunne, which had the seale of the luyng God, and he cryed With a loude voyce to the fourre angels to whom polver was geuen to hurt the earth and the sea,
- 3 Saying: Hurt not the earth, neither the sea, neither the trees, tyll we haue sealed the seruantes of our God in their foreheades.
- 4 And I hearde the number of them **W**hich were sealed: And there were sealed an C. and xliiii. thousande, of all the tribes of the chyldren of Jsrael.
- 5 Of the tribe of Iuda were sealed. xij. thousande. Of the tribe of Ruben were sealed. xij. thousande. Of the tribe of Gad were sealed. xij. thousande.
- 6 Of the tribe of Aser were sealed. xij. thousande. Of the tribe of Nephthali were sealed. xij. thousande. Of y^e tribe of Manasses were sealed. xij. thousande.
- 7 Of the tribe of Simeon were sealed xij. thousande. Of y^e tribe of Levi were sealed. xij. thousande. Of y^e tribe of Issachar were sealed. xij. thousande.
- 8 Of the tribe of Zabulon were sealed xii.

- xiij. thousande. Of the tribe of Ioseph were sealed. xiij. thousande. Of the tribe of Benjamin were sealed xiij. thousand.
- 9 After this I behelde, and loe a great multitude which no man could number of all nations, and kindredes, and people, and tongues, stode before the throne, and before the lambe, clothed with long whyte garmentes, and palmes in their handes,
- 10 And cryed with a loude voyce, saying: Saluation be ascribed to hym that sitteth vpon the throne of our God, and vnto the lambe.
- 11 And all the angels stode in the compasse of the throne, and of the elders, & of the foure beastes, and fell before the throne on their faces, and worshypped God,
- 12 Saying, Amen: Blessyng, and glorie, and wisdom, and thankes, & honour, and powber, and myght, be vnto our God for evermore, Amen.
- 13 And one of the elders answered, saying vnto me: what are these which are arrayed in long whyte garmentes: and whence came they?
- 14 And he sayde vnto hym, Lord thou wotest. And he sayde to me: These are they which came out of great tribulation, and haue washed their long robes, and made them whyte by the blood of the lambe.
- 15 Therefore are they in the presence of the throne of God, and serue hym daye and nyght in his temple, and he that sitteth in the throne, wyll dwell among them.
- 16 They shall hunger no more, neither thirst, neither shall the sunne yght on them, neither any heate.
- 17 For the lambe which is in the myddes of the throne shall feede them, and shall leade them vnto fountaynes of lyving water, and God shall wype awaye all teares from their eyes.

¶ The .viij. Chapter.

1 The seuenth scale is opened, there is silence in heauen. 6 The foure angels blowe their trumpettes, and great plagues folowe vpon the earth.

- 1 **A**ND When he had opened the seuenth scale, ther was silence in heauē about the space of halfe an houre:
- 2 And I sawe the seuen angels standyng before God, and to them were geuen seuen trumpets.
- 3 And another angell came and stode before the altier, hauyng a goldenenser, and much of odours was geuen vnto hym, that he shoud offer of the prayers of all saines vpon the golden altier



which was before the throne.

4 And the smoke of the odours which came

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came of the prayers of all saintes, ascended by before God, out of the angels hande.

5 And the angel toke the senser, and fylled it with fire of the aulter, and cast it into the earth: and voyces were made, and thundrynges, and lyghtnynges, & earthquake.

6 And the seven angels whiche had the seven trumpettes, prepared them selues to blowe.

7 The first angell blew, & there was made hayle & fire, mingled with blood, and they were cast into the earth, and the thirde part of trees was burnt, and all greene grasse was burnt.



8 And the seconde angell blew, and as it were a great mountayne burning with fire was cast into the sea, and the thirde part of the sea turned to blood.

9 And the thirde part of the creatures whiche were in the sea, and hadde lyfe, dyed, and the thirde part of shippes were destroyed.



10 And the thirde angell blew, and there fell a great starre from heauen, burning

as it were a lampe, and it fell into the thirde part of the ryuers, and into fountaynes

taines of Waters :

D II And the name of the starre is called Wormelwood, and the thirde part was turned to Wormelwood, and many men dyed of the waters, because they were made bitter.

12 And the fourth angell blew, and the thirde part of the sunne was smytten, and the thirde part of the moone, and the thirde part of starres, so that the

thirde part of them was darkened: and the day was smitten, that the third part of it shoulde not thyn, and lyke wise the nyght.

31 And I behelde, and hearde an angell fleyng through the myddes of heauen, saying with a loude voyce, Wo, Wo, Wo to the inhabitors of the earth, because of the voyces to come of the trumpe of the thre angels which were yet to blowe.



The .ix. Chapter.

1 The fift and sixt angell blowe their trumpettes, the starre falleth from heauen.
3 The locustes come out of the smoke. 12 The first wo is past. 14 The foure angels that were bounde are loosed. 18 And the thirde part of men is kylled.

A I the fift angell blew, and I sawe a starre fall from heauen vnto the earth: and to hym was geuen the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and the smoke of the pit arose, as the smoke of a great fornaice, and the sunne and the ayre were darkened by the reason of the smoke of the pit.

3 And there came out of the smoke locustes vpon the earth, and vnto them was genen power, as the scorpions of the earth haue power.

4 And it was commaunded them that they shoulde not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue

not the seale of God in their foreheades.

5 And to them was commaunded that they shoulde not kyll them, but that they shoulde be vexed five monethes, and their paine was as the payne that cometh of a scorpion when he hath stong a man.

6 * And in those dayes shall men seke death, and shall not fynde it, and shall desire to dye, and death shall flee from them. Esaia. ii. d. Ofec. x. c. Luk. xxiii. d.

7 And the similitude of the locustes was like vnto horses prepared vnto battayle, and on their heades were as it were crownes lyke vnto golde, and their faces were as it had ben the faces of men.

8 And they had heere as the heere of women, & their teeth were as the teeth of Lions.

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Lions.

9 And they had habbergions as it were habbergions of iron, and the sounde of

their wynges was as þe sounde of charrettes when many hoxes runne together to batayle.



- 10 And they had tayles lyke vnto scorpions, and there were stynges in their tayles: and their power was to hurt men fife monethes.
- 11 And they had a king ouer them, which is the angell of the bottonlesse pytte, whose name in the hebrue tongue is Abaddon, but in þe Greke tongue Apollyon, [that is to say, a destroyer.]
- 12 One woe is past, & beholde two woes come yet after this.
- 13 And the sixt angell blew, & I hearde a voyce from the foure hornes of the golden altier, which is before God,
- 14 Saying to the sixt angell whiche had the trunipe: Loose the foure angels which are bounde in the great riuer Euphrates.
- 15 And the foure angels were loosed, whiche were prepared for an houre, for a day, for a moneth, and for a yere, for to slea the thirde part of men.
- 16 And the number of horsemen of warre were twentie thousand times ten thousande, & I hearde the number of them.
- 17 And thus I sawe the hoxes in a vision, and them that sate on them, hauing fierie habbergions of a lacinct colour, and byrnistone, and the heades of the hoxes were as the heades of lions, and out of their mouthes went forth fire, and smoke, and byrnistone.
- 18 And of these three was the third part of men kylled [that is to say] of fire, smoke and byrnistone, which proceeded out of the mouthes of them.
- 19 For their power was in their mouthes, & in their tayles: for their tayles were lyke vnto serpentes, and had heades, & with them they dyd hurt.
- 20 And the reminaunt of the men whiche were not killed by these plagues, repented not of the dedes of their handes, that they shoulde not worship deuyls, and idoles of golde, and syluer, & brasse, and ston, and of wood, whiche neither can see, neither heare, neither go:
- 21 Also they repented not of their murder, & of their forterie, neither of their fornication, neither of their theft.

The Angel hath the booke open, & he sweareth there shalbe no more tyme, he geueth the booke vnto Iohn, which eateth it vp.



21



AND I sawe another myghtie Angel come downe fro heaue, clothed with a cloude, and y raynebowe vpon his head, and his face as it were the sunne, and his

feete as it were pillers of fyre.

2 And he had in his hande a litle booke open, and he put his ryght foote vpon the sea, and his left foote on the earth:

3 And cryed with a loude voyce, as whē a Lion roareth: And when he had cryed, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: and I hearde a voyce from heauen, saying vnto me: seale vp those thynges which the seuen thunders vttered, and write them not.

5 And the Angel which I sawe stande vpon the sea and vpon the earth, lyst vp his hande to heauen,

6 And swaie by hym that lyueth for euermore, which created heauen and

the thynges that therin are, & the earth and the thynges that therin are, and the sea, and the thynges which therin are, that there shoulde be no longer tyme.

7 But in the dayes of the voyce of the seuenth Angel, when he shall begyn to blowe, even the misterie of God shalbe finished, as he declared to his seruantes the prophetes.

8 And the voyce which I hearde from heauen, spake vnto me agayne, & sayde:

* So, and take the litle booke which is open in the hande of the Angel, which standeth vpon the sea and vpon y earth. Ezech. ii. c.

9 And I went vnto the Angel, & sayde vnto hym, geue me the litle booke. And he sayde vnto me, take it and eate it vp, and it shall make thy belly bitter, but it shalbe in thy mouth as swete as hony.

10 * And I toke the litle booke out of the Angels hande, and ate it vp, and it was in my mouth as swete as hony: and assoone as I had eaten it, my belly was bitter. Ezech. iii. c.

11 And he sayde vnto me, thou must prophesie agayne among the people, and nations, and tongues, & to many kinges.

The Reuelation

¶ The .xj. Chapter.

1 The temple is measured. 3 Two witnesses rapt by by the Lorde, are murdered by the beast,
11 but after reccaured to glorie. 15 Chyrlie is exalted, 16 and God is prayed by the .xxiii. elders.



- A**1 And the was geuen me a reede lyke vnto a rod, and the angel stode by, saying: Rise & meate y temple of God, & the aulter, and them that worshippeth therein:
- 2 But the court which is without the temple, cast out, and meate it not: for it is geuen vnto the gentiles, and the holy citie shall they treade vnder foote fourtie and tibo monethes.
- 3 And I wyl geue poluer vnto my tibo witnesses, and they shall prophesie a thousande, tibo hundzed, and thre score dayes, clothed in sackcloth.
- 4 These are tibo olive trees, and tibo candlestickes, standyng before the God of the earth.
- 5 And yf any man wyl hurt them, fyre shal proccade out of their mouthes, & consume their enemies: And if any man wil hurt them, this wyse must he be kylled.
- 6 These haue power to shut heauen, that it rayne not in the dayes of their prophesying: and haue power ouer waters, to turne them to blood, and to smite the earth with all maner plagues, as often as they wyl.
- 7 And whē they haue finished their testimony, the beast that cometh out of the bottomlesse pit, shall make warre against them, and shal overcome them, and kyl them.
- 8 And their bodyes shall lye in y streates of the great citie, which spiritually is called Sodome and Egypt, where our Lorde was crucified.
- 9 And they of the people, and kinredes, and tongues, and they of the nations, shall see their bodyes thre dayes and an halfe, & shall not suffer their bodyes to be put in graues.
- 10 And they that dwel vpon the earth shal reioyce ouer them, and be glad, and shall sende gyftes one to another: for these tibo prophetes vexed them that dwelt on the earth.
- 11 And after thre dayes and an halfe, the spirite of lyfe [commyn]g from God, shall enter into them: And they shall stande vp vpon their feete, & great feare shall come vpon the which salve them.
- 12 And they shall heare a great voyce from heauen, saying vnto them, come vp hyther. And they shall ascende vp to heauen in a cloude, and their enemies shall see them.
- 13 And the same houre shall there be a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shalbe slaine names of men seven thousande: and the remnaunt shalbe afraide, and geue glorie to the God of heauen.
- 14 The seconde wo is past, and beholde the thirde wo wyl come anon.

And

- 15 And the seventh angell blewe, & there were made greete voyces in heauen, saying: the kyngdomes of this worlde are our Lordes, and his Christes, and he shall raigne for euermore.
- 16 And the .xliij. elders which sit before God on their seates, fel vpon their faces, and worshipped God,
- 17 Saying: we geue thee thanks, O Lord God almyghtie, which art, and wast, and art to come: for thou hast receaued thy great myght, & hast raigned.
- 18 And the nations were angrie, and thy

wrath is come, and the tyme of the dead that they shoulde be iudged; And that thou shouldest geue rewarde vnto thy seruauntes the prophetes and saintes, and to them that feare thy name, small and great, and shouldest destroy them which destroy the earth.

- 19 And the temple of God was opened in heauen, and there were seene in his temple the arke of his testament: and there folowed lyghtninges, and voyces, and thundringes, and earthquake, and much hayle.

¶ The .xij. Chapter.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fyghteth with the Dragon which persecuteth the woman. 11 The victorie is gotten, to the comfort of the fapthfull.



- 1 And there appeared a great wonder in heauen: A woman clothed with the sunne, & the moone vnder her feete, and vpon her head a crowne of iulue starres:
- 2 And she was with chylde, and cryed, trauelyng in birth, and payned redy to be deliuered.
- 3 And there appeared another wonder in heauen, for beholde, a great redde dragon, hauing seuen heades, and tenne hornes, and seuen crownes vpon his heades.
- 4 And his tayle dyue the thirde part of the starres of heauen, and cast them to the earth: And the dragon stood before the woman which was redy to be deliuered, for to deuoure her chylde as soone as it were borne.
- 5 And she brought forth a man chylde, which shoulde rule all nations with a rodde of yron: And her sonne was taken vp vnto God, and to his throne.
- 6 And the woman fled into wildernesse, where she had a place prepared of God, that they shoulde feede her there a thousande two hundred and threescore days.
- 7 And there was a battayle in heauen, Michael and his angels fought with the dragon, and the dragon fought and his angels,
- 8 And preuailed not, neither was their place founde any more in heauen.
- 9 And the great dragon, that olde ser-

pent, called the deuyl & Satanas, was cast out, which deceaueth all the world: And he was cast into the earth, and his angels were cast out with him.

- 10 And I hearde a loude voyce saying in heauen: Nowe is made saluation, & strength, & the kingdome of our God, & the power of his Christ: For the accuser of our brethren is cast downe, which accused them before our God day & nyght,
- 11 And they ouercame hym by the blood of the Lambe, and by the worde of their testimonie; and they loued not their lyues vnto the death.
- 12 Therfore reioyce heauens, and ye that dwell in them. yea to the inhabitants of the earth, and of the sea: for the deuyl is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.
- 13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which brought forth the man chylde.
- 14 And to the woman were geuen two winges, of a great Eagle, that she myght flee into the wildernesse into her place, where she is nourished for a tyme, tymes, and halfe a tyme, from the presence of the serpent.
- 15 And the serpent cast out of his mouth water after the woman as it had ben a fludde, that he myght cause her to be carped away of the fludde.
- 16 And the earth holpe the woman, and the earth opened her mouth, and swallowed by the ryuer which the dragon cast out of his mouth.

And

17 And the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which

kepe the commaundementes of God, & haue the testimonie of Iesus Christe.

18 And I stood on the sea sande.

The .xij. Chapter.

1. 8. The beast deceaueth the reprobate. 2. 4. 12. and is confirmed by another.
17 The priuiledge of the beastes marke.

¶



And I sawe a beast ryse out of the sea, hauing seven heades, and ten hornes, & vpon his hornes ten crownes, and vpon his head the name of blasphemie.

And the beast which I sawe, was like a Leopard, and his feete were as the feete of a beere, and his mouth as the mouth of a Lion: And the dragon gaue hym his powver, and his seate, and great authoritie.

And I sawe one of his heades, as it were wounded to death, and his deadly wounde was healed: And all the world wondered after the beast.

4 And they worshipped the dragon which gaue powver vnto the beast, and they worshipped the beast, saying: who is lyke vnto the beast: who is able to warre with hym:

5 And there was geuen vnto hym a mouth, that spake great thynges and blasphemies, and powver was geuen vnto hym, to do .xliij. monethes.

6 And he opened his mouth vnto blasphemie agaynst God, to blasphemie his name, and his tabernacle, and them that dwell in heauen.

7 And it was geuen vnto hym to make warre with the saintes, & to ouercome them: And powver was geuen him ouer all kindredes, and tongues, and nations,

8 And al þe dwell vpon the earth, worshipped hym whose names are not writte in the booke of lyfe of þe lambe, which was killed from the begynnyng of the world.

9 If any man haue an eare, let hym heare.

10 He that leadeth into captiuitie, shall go into captiuitie: * He that killeth with a sworde, must be kyled with a sworde. Gene. xliij. Math. 26. Here is the patience and the fayth of the saintes.

11 And I behelde another beast coming vpon out of the earth, and he had two hornes lyke a lambe, and he spake as dyd the dragon.

12 And he dyd all that þe first beast coulde do in his presence, & he caused the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he dyd great wonders, so that he made fyre come downe from heauen on the earth in the syght of men.

14 And deceaued them that dwell on the earth, by the meanes of those signes which he had powver to do in the syght of the beast, saying to them that dwell on the earth, that they shoulde make the image of the beast which had the wounde of a sworde, and dyd lyue.

15 And he had powver to geue a spirite vnto the image of the beast, that the image of the beast shoulde speake, and shoulde cause that as many as woulde not worship the image of the beast, shoulde be kyled.

16 And he made all both smal & great, rich & poore, free & bonde, to receaue a marke in their right hand, or in their foreheads.

17 And that no man myght bye or sell, saue he that had the marke or þe name of the beast, other þe number of his name.

18 Here is wisdom. Let hym that hath witte, count þe number of the beast: For it is the number of a man, & his number is sixe hundred threescore and sixe.

The .xiiij. Chapter.

1 The notable companie of the lambe. 5 One angel announceth the Gospel. 8 Another, the fall of Babylon. 9 And the thirde warneth to flee from the beast. 13 Of their blessednesse which dye in the Lorde. 18 Of the Lordes haruest.

¶



And I looked, and lo, a lambe stood on the mount Sion, and with hym an hundredth fourtie and foure thousande,

hauing his fathers name written in their foreheads.

2 And I hearde a voyce from heauen, as the sounde of many waters, and as

of Saint Iohn.

the voyce of a great thunder: And I hearde the voyce of harpers harpyng with their harpes:

- 3 And they song as it were a newe song before the throne, and before the foure beastes, & the elders, and no man coulde learne that song, but the hundreth and fourtie & foure thousande, which were redeemed from the earth.

- 4 These are they which were with womē, for they are bigg folowe the lambe whitherso he goeth: These were redeemed being the first frutes vnto the lambe.

- 5 And in their mouthes was guile: For they are without the throne of God.



- 6 And I sawe another angell flee in the middes of heauen, hauyng the euerglastyng Gospell, to preache vnto them that sit and dwel on the earth, and to all nations, and kinredes, and tongues, and people,

- 7 Saying with a loude voyce: * Feare God, and geue honour to hym, for the houre of his iudgement is come: and worshippinge hym that made heauen and earth, and the sea, and fountaynes of water.

- 8 And there folowed another angell, saying: Babylon is fallen is fallen that great cite, for she made all nations drinke of the wyne of the wrath of her fornication.

- 9 And the thirde angell folowed them, saying with a loude voyce: If any man worshippinge the beast and his image, and receaue his marke in his foreheade, or on his hande,

- 10 The same shall drynke of the wyne of the wrath of God: yea, of the pure wyne which is powred in a cup of his wrath: And he shalbe punished in fyre & brim-

stone, before the holy angels, and the lambe.

- 11 And the smoke of their tormenteth by euermore: And they rest day nor nyght which worship the beast and his image, and whoso receaueth the prynt of his name.

- 12 Here is the patience of the saintes: I are they that kepe the commaundmentes of God, and the sayth of Iesus.

- 13 And I hearde a voyce from heauen, saying vnto me, Write: Blessed are the dead, which hereafter dye in the Lorde. Euen so sayth the spirite, that they rest from their laboures, and their workes folowe them.

- 14 And I looked, and beholde a whyte cloude, and vpon the cloude one sitting lyke vnto the sonne of man, hauyng on his head a golden crowne, and in his hande a sharpe sickle.

- 15 And another angell came out of the temple, crying with a loude voyce to hym that sat on the cloude: * Thrust in thy sickle & reape, for the time is come to reape: for the harvest of the earth is ripe.

And

The Reuelation

16. And he that sat on the cloude thrust in his sickle on the earth, and the earth was reaped.

17 And another angell came out of the temple which is in heauen, hauing also a sharpe sickle.



18 And I sawe another angell came out from the altar, which had powver ouer fyre and cryed with a loude crye to hym that had the sharpe sickle, and sayde: Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth, for her grapes are ripe.

19 And the angell thrust in his sharpe

sickle on the earth, and cut downe the grapes of the vineyarde of the earth, and cast them into the great wynefat of the wrath of God.

20 And the wynefat was troden without the cite, and blood came out of the fat, euen vnto the horse bridles, by the space of a thousand & sixe hundredeth furlonges.

The. xv. Chapter.

1 Seuen angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

A 1 **A**ND I sawe another signe in heauen, great & marueylous, seuen angels hauing the seuen last plagues, for in them is fulfilled the wrath of God.

2 And I sawe as it were a glassie sea mingled with fyre, and them that had gotten the victorie of the beast, and of his image, and of his marke, and of the number of his name, stande on the glassie sea, hauing the harpes of God.

3 And they sang the song of Moyses the seruant of God, and the song of the lambe, saying: Great and marueylous are thy workes O Lorde God almightie, iust and true are thy wayes thou hyng of saintes.

4 Who shall not feare thee O Lorde, and glorifie thy name: for thou only art holy: And all gentiles shal come and

worship before thee, for thy iudgements are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of testimony was open in heauen:

6 And the seuen angels came out of the temple, which had the seuen plagues, clothed in pure and byght linnen, and hauing their brestes girded with golden girdels.

7 And one of the foure beastes, gaue vnto the seuen angels seuen golden vials, full of the wrath of God, which lyeth for euermore.

8 And the temple was full of the smoke of the glorie of God, and of his powver: and no man was able to enter into the temple, tyll the seuen plagues of the seuen angels were fulfilled.

Esa. xlii.
Ier. li. a.

by the riuer which the Dragon cast out of his mouth.

17 And the Dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandments of God, and haue the testimony of Iesus Christ.

18 And he stood on the sea sand.

The xiiij. Chapter.

1. 8 The beast deceiue the reprobate; 2. 4. 12 and is confirmed by another. 17 The priuiledge of the beastes marke.



And I saw a beast rise out of the sea, hauing seven heads, and tenne hornes, and upon his hornes tenne crownes, and upon his heads, the name of blasphemie.

2 And the beast which I sawe, was like a Leopard, and his feete were as the feete of a Beare, and his mouth as the mouth of a Lion: and the Dragon gaue him his power, and his seate, and great authoritie.

3 And I sawe one of his heads as it were wounded to death, and his deadly wounde was healed: and all the world wondered after the beast.

4 And they worshipped the Dragon which gaue power vnto the beast, and they worshipped the beast, saying, who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth, speaking great things, and blasphemies, and power was giuen vnto him, to doe fourtie and two moneths.

6 And hee opened his mouth vnto blasphemie against God, to blasphemie his name, and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the saintes, and to ouercome them: And power was giuen him ouer all kindes, and tongues, and nations.

8 And all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of the lambe, which was killed from the beginning of the world.

9 If any man haue an eare, let him heare.

10 He that leadeth into captiuitie, shall goe into captiuitie: hee that killeth with a sword, must be killed with a sword. Heere is the patience and the faith of the saintes.

11 And I behelde another beast coming by out of the earth, and hee had two hornes like a lambe, and hee spake as did the Dragon.

12 And hee doeth all that the first beast could doe in his presence, and he causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And hee doeth great wonders, so that he maketh fire come downe from heauen on the earth in the sight of men,

14 And deceiue them that dwell on the earth, by the meanes of those signes which hee had power to doe in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which hath the wound of a sword, and did liue.

15 And he had power to giue a spirite vnto the image of the beast, that the image of the beast should both speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And hee causeth all, both small and great, rich and poore, free and bond, that he shoulde giue them a marke in their right hand, or in their foreheads.

17 And that no man might buy or sell, saue hee that had the marke, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is six hundred threescore and sixe.

The xiiij. Chapter.

1 The notable companie of the lambe. 6 One angel announce the Gospel. 8 Another the fall of Babylon. 9 And the third warneth to flee from the beast. 18 Of the Lords haruest.



And I looked, and lo, a Lambe stood on the mount Sion, and with him an hundred fourtie and foure thousand, hauing his fathers name written in their foreheads.

2 And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder: and I heard the voyce of Harpers, harping with their Harpes:

3 And they sung as it were a new song before the throne, and before the foure beastes, and the Elders, and no man coule learne that song, but the hundred and fourtie and foure thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins: These are they which followe the Lambe whither soeuer hee goeth: These were redeemed from men, being the first frutes vnto God, and to the Lambe.

5 And in their mouth was founde no guile: for they are without spot before the throne of God.

6 And I sawe another Angel flee in the middelt of heauen, hauing the euerlasting Gospel, to preach vnto them that dwell on the earth, and to all nations, and kindes, and tongues, and people,

7 Saying with a loude voyce, * Feare God, and giue gloie to him, for the houre of his iudgement is come: * and worship him that made heauen and earth, and the sea, and fountaines of waters.

8 And there followed another angel, saying, * Babylon is fallen, is fallen, that great cite, for shee made all nations drinke of the

25 b b b. i.

wine

The Epistle on Inno-centes day.

Psal. 146. 6.

Actes 14. 15.

Esay. 21. 8.

Ierein. 51. 8.

wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voyce, If any man worship the beast and his image, & receiue his marke in his forehead, or in his hand,

10 The same shall drinke of the wine of the wrath of God: yea, of the pure wine which is powred in the cup of his wrath, & he shall be punished in fire and brimstone, before the holy angels, and before the Lambe,

11 And the smoke of their torment ascen- doeth by euermore: And they haue no rest day nor night which worship the beast and his image, and whosoever receiuethe the print of his name.

12 Here is the patience of the saints: Here are they that keepe the commandments of God, and the faith of Iesus.

13 And I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead, which die in the Lorde. Euen so sayeth the spirit, that they may rest from their labour, and their workes follow them.

14 And I looked, and beholde a white cloud, & vpon the cloud one sitting like vnto the sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another angel came out of the temple crying with a loud voyce to him that sat on the cloud: Thurst in thy sickle and reape, for the time is come to reape, for the harvest of the earth is ripe.

16 And he that sat on the cloud thurst in his sickle on the earth, and the earth was reaped.

17 And another Angel came out of the temple which is in heauen, hauing also a sharpe sickle.

18 And another angel came out from the altar, which had power ouer fire, and cried with a loud cry to him that had the sharpe sickle, saying, Thurst in thy sharpe sickle, and gather the clusters of the vineyarde of the earth, for her grapes are ripe.

19 And the angel thurst in his sharpe sickle on the earth, and cut downe the vineyard of the earth, and cast it into the great winesat of the wrath of God.

20 And the winesat was troden without the cite, and blood came out of the sat euen vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

The xv. Chapter.

The song of them that overcome the beast.



And I sawe another signe in heauen great and marueilous, seven Angels hauing the seven last plagues, for in them is fulfilled the wrath of God.

2 And I sawe as it were a glassie sea, mingled with fire, and them that had gotten the victorie of the beast, and of his image, and of his marke, and of the number of his name, stand on the glassie sea, hauing the harpes of God,

3 And they sing the song of Moses the ser- uant of God, and the song of the Lambe, say- ing, Great and marueilous are thy workes, Lord God Almighty, * iust and true are thy wayes, thou king of saints.

4 * Who shall not feare thee, O Lord, and glorifie thy name? for thou onely art holy: And all Gentiles shall come, and worship before thee, for thy iudgements are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of the testimonie was open in heauen:

6 And the seven angels came out of the temple, hauing the seven plagues, clothed in pure and bright linnen, and hauing their breasts girded with golden girdles.

7 And one of the foure beasts gaue vnto the seven Angels seven golden vials, full of the wrath of God which liueth for ever- more.

8 And the temple was full of the smoke of the glorie of God, and of his power, and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

The xvj. Chapter.

1 The angels powre out their vials full of wrath, 6 and what plagues follow thereof. 15 Admonition to take heed and watch.



And I heard a great voyce out of the temple, saying to the seven Angels, Goe your wayes, powre out the vials of the wrath of God vpon the earth.

2 And the first Angell went, and powred out his viall vpon the earth, and there fell a noisome & a sore botch vpon the men which had the marke of the beast, and vpon them which worshipped his image.

3 And the second angel shed out his viall vpon the sea, and it turned as it were into the blood of a dead man: and euery liuing thing dyed in the sea.

4 And the third angell shed out his viall vpon the riuers and fountaines of waters, and they turned to blood.

5 And I heard the angell of the waters say, Lord, which art, and wast, thou art righte- ous and that holy one, because thou hast giuen such iudgements:

6 for they haue shed out the blood of saints and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthe.

7 And I heard another out of the altar, say, Euen so Lord God Almighty, true and righteous are thy iudgements.

8 And the fourth angel powred out his vial on the Sunne, & power was giuen vnto him to bere men with feruent heate of fire.

9 And men boiled in great heate, and blas- phemed the name of God, which hath power ouer these plagues, and they repented not to giue him glorie.

10 And the fifth angell powred out his viall

Recl. 3. 13.

Mat. 13. 39.
Or, dried.

shall vpon the seate of the beast, and his king-
dome waxed darke, and they gnewe their
tongues for sorowe,

11 And blasphemed the God of heauen,
for their sorowes, and for their sores, and re-
pented not their deedes.

12 And the first Angell powred out his vi-
all vpon the great riuer Euphrates, and the
water thereof dried vp, that the way of the
kinges of the east should be prepared.

13 And I sawe three vncleane spirits like
frogs, come out of the mouth of the Dragon,
and out of the mouth of the beast, and out of
the mouth of the false prophet.

14 For they are the spirits of devils wor-
king miracles, to goe out vnto the kings of
the whole world, to gather

unto the battell of that great day of God
Almightie.

15 * Behold, I come as a thiefe. Happie is
he that watcheth, & keepeth his garments,
least hee walke naked, and men see his filthi-
nesse.

16 And hee gathered them together into
a place, called in the Hebrue tongue Arma-
gedon.

17 And the seventh Angell powred out
his viall into the aire: and there came a great
boyce out of the temple of heauen, from the
throne, saying, It is done.

18 And there followed boyces, thun-
dings, and lightnings: and there was a
great earthquake, such as was not since men
were vpon the earth, so mightie an earth-
quake, and so great.

19 And the great citie was diuided into
three partes, and the citie of the nations fell:
And great Babylon came in remembrance
before God, * to giue vnto her the cup of the
wine of the fiercenesse of his wrath.

20 Euery Ile also fledde away, and the
mountaines were not found.

21 And there fell a great haile, as it had
bene talents, out of heauen, vpon the men,
and the men blasphemed God, because of the
plague of the haile: for the plague thereof
was exceeding great.

The xvij. Chapter.

3 The description of the great whore, 8 and her sinnes,
and punishment.



And there came one of the seuen
Angels, which had the seuen
vialls, and talked with mee, say-
ing vnto me, Come, I will shew
vnto thee the iudgement of the
great whore, that sitteth vpon many wa-
ters:

2 With whome haue committed forni-
cation the kings of the earth, and the inhabi-
tants of the earth are drunken with the wine
of her fornication.

3 So he caried me away in the spirit into
the wilderness: & I saw a woman sit vpon a
scarlet coloured beast, full of names of blas-
phemy, hauing seuen heads, and ten hornes.

4 And the woman was arrayed in purple
and scarlet colour, and decked with gold, pre-
cious stone, and pearles, hauing a cuppe of
golde in her hand, full of abominations and
filthinesse of her fornication.

5 And in her forehead was a name writ-
ten, a myserie, great Babylon, the mother of
whoredome and abominations of the earth.

6 And I sawe the woman drunken with
the blood of the saints, and with the blood of
the Martyrs of Iesus: and when I saw her,
I wondered with great maruell.

7 And the Angel sayde vnto mee, Where-
fore maruest thou? I will shewe thee the
myserie of the woman, and of the beast that
beareth her, which hath seuen heads and ten
hornes.

8 And the beast that thou sawest, was, and
shall ascend out of the bottomlesse
pit, and goeth into perdition, and they that
dwell on the earth shall wonder (whose
names are not written in the booke of life
from the beginning of the world) when they
beholde the beast that was, and is not, and
yet is.

9 And here is a meaning that hath wite-
dome. The seauē heads, are seuen moun-
taines, on which the woman sitteth: they are
also seuen kings.

10 These are fallen, & one is, and the other
is not yet come: And when he cometh, he
must continue a short space.

11 And the beast that was, and is not, is
euen the eight, and is one of the seuen, and
goeth into destruction.

12 And the ten hornes which thou saw-
est, are ten kings, which haue receiued no
kingdome as yet: but receiue power as kings
at one houre with the beast.

13 These haue one minde, and shall giue
their power and strength vnto the beast.

14 These shall fight with the Lambe, and
the Lambe shall ouercome them: * for he is
the Lord of Lords, and the king of kings, and
they that are on his side, are called, and cho-
sen, and faithfull.

1. Tim. 6. 1
apoc. 9. 16.

15 And hee sayth vnto mee, The waters
which thou sawest where the whore sitteth,
are people, and folke, and nations, & tongues.

16 And the ten hornes which thou sawest
vpon the beast, are they that shall hate the
whore, and shall make her desolate, and na-
ked, and shall eate her flesh, and burne her
with fire.

17 For God hath put in their hearts to
fulfill his will, and to doe with one consent,
for to giue their kingdome vnto the beast, vntil
the words of God shall be fulfilled.

18 And the woman which thou sawest,
is that great citie which reigneth ouer the
kings of the earth.

The xvij. Chapter.

3. 9. The louers of the world are sorie for the fall of
whore of Babylon: 20 But they that be of God
cause to reioyce for her destruction.

Abh h h h h



Esa 21. 19.
iere. 51. 8.

And after that, I sawe another
angell come from heauen, ha-
ving great power, & the earth
was lightened with his glory.

2 And he cried mightily with
a strong voyce, saying, * Great Babylon is
fallen, is fallen, and is become the habitati-
on of devils, and the holde of all foule spirits,
and a cage of all uncleane and hatefull birds:

3 For all nations haue drunken of the
wine of the wrath of her fornication, and the
kings of the earth haue committed fornicati-
on with her, and the merchants of the earth
are waxed rich of the abundance of her plea-
sures.

4 And I heard another voyce from hea-
uen say, Come away from her my people,
that ye be not partakers of her sinnes, & that
ye receive not of her plagues.

5 For her sinnes are gone vp to heauen,
and God hath remembred her wickednesse.

6 Reward her euen as she rewarded you,
and giue her double according to her works,
and powre in double to her in the same cuppe
which she filled vnto you.

Esa 47. 8.

7 And as much as she glorified her selfe,
and liued wantonly, so much more ye in for
her of punishment and sorow: for shee said in
her heart, I sit being a queene, * and am no
widow, and shall see no sorow.

8 Therefore shall her plagues come in one
day, death, and sorow, and hunger, and shee
shall be utterly burnt with fire, for strong is
the Lord which iudgeth her.

9 And they shall bewaile her, & the kings
of the earth shall lament for her, which haue
committed fornication with her, and haue
liued wantonly with her, when they shall see
the smoke of her burning:

10 Standing a farre off for feare of her
punishment, saying, Alas, alas, that great ci-
tie Babylon, that mightie citie, for at one
houre is thy iudgement come.

11 And the merchants of the earth doe
weepe and waille ouer her, for no man buy-
eth their ware any more.

12 The ware of golde, and silver, and pre-
cious stones, and of pearle, and raynes, and
purple, and silke, and scarlet, and all thyne
wood, and all maner vessels of yvorie, and
all maner vessels of most precious wood, and
of yasse, and yzon, and marble,

13 And Cynamome, and odours, & opn-
ments, and frankincense, and wine, and oile,
and fine flower, and wheate, and beasts, and
sheepe, and horses, and charets, and bodies
and soules of men,

14 And the apples that thy soule lusted
after, are departed from thee, and all things
which were daintie and had in price, are de-
parted from thee, and thou shalt finde them
no more at all.

15 The merchants of these things which
were waxed rich, shall stande a farre off from
her, for feare of the punishment of her, wee-
ping and wailing,

16 And saying, Alas, alas, that great ci-
tie, that was clothed in raynes, and purple,
and scarlet, and decked with golde, & precious
stones, and pearles:

17 For at one houre so great riches is
come to nought. And euery they that shippes,
and all they that occupie shippes, and ship-
men, and as many as worke in the sea, stood
a farre off,

18 And cried when they sawe the smoke
of her burning, saying, What cite is like vnto
this great citie?

19 And they cast dust on their heads, and
cried, weeping, and wailing, and saying,
Alas, alas, that great citie, wherein were ma-
ried all that had shippes in the sea, by reason
of her costlinesse, for at one houre is she
desolate.

20 Repose thee her thou heauen, and
holy Apostles and Prophets, for God hath
giuen your iudgement on her.

21 And a mightie angell tooke vp a stone
like a great millstone, and cast it into the sea,
saying, With such violence shall that great
citie Babylon bee cast, and shall be found no
more at all.

22 And the voyce of harpers, and musici-
ans, and of pipers, and trumpeters, shall be
heard no more at all in thee: and no craftes
men, of whatsoeuer craft he be, shall be found
any more in thee: and the found of a mill, shall
be heard no more at all in thee:

23 And the light of a candle shall shine no
more at all in thee: and the voice of the byrde
grome and of the byde, shall be heard no more
at all in thee: for the merchants were the
great men of the earth, and with thine en-
chantment were deceived all nations.

24 And in her was found the blood of the
Prophets, and of the saints, and of all that
were slaine vpon the earth.

The xix. Chapter.

Praises are giuen vnto God for iudging the whore.



And after these things, I
heard a great voyce of much
people in heauen, saying, * Al-
leluia: saluation, & glory, and
honour, and power, bee ascri-
bed to the Lord our God:

2 For true and righteous are his iudge-
ments, for hee hath iudged the great whore
which did corrupt the earth with her forni-
cation, & hath thoroughly auenged the blood
of his seruants of her hand.

3 And againe they say, Alleluia: and her
smoke rose vp for euermore.

4 And the foure and twentie Elders, and
the foure beastes fell downe, and worshipped
God that sat on the throne, saying, Amen,
Alleluia.

5 And a voyce came out of the throne, say-
ing, Praise our Lord God all ye that are his
seruants, and yee that feare him both small
and great.

6 And I heard as it were the voyce of
much

much people, even as the voice of many waters, and as the voice of strong thundings, saying, Alleluia: for the Lord God omnipotent reigneth.

7. Let vs be glad and reioyce, and giue honour to him: for the marriage of the Lambe is come, and his wife hath made her selfe readie.

8 And to her was granted that she should be arrayed with pure & goodly raines: for the raine is the righteousness of saints.

9 And he saide vnto mee, Write, * Happie are they which are called vnto the supper of the Lambes marriage. And he saide vnto me, These are the true sayings of God.

10 And I fell at his feete to worship him: And he saide vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren that haue the testimonie of Iesus. worship God: for the testimonie of Iesus, is the spirit of prophetic.

11 And I saw heauen open, and behold a white horse, and he that sat vpon him was called faithful and true, and in righteousness he doth iudge and make battell.

12 His eyes were as a flame of fire, and on his head were many crownes, and he had a name written, that no man knew but hee himselfe.

13 * And hee was clothed with a vesture dypt in blood: and his name is called the word of God.

14 And the armies which were in heauen followed him vpon white horses, clothed with white and pure raine.

15 And out of his mouth goeth a sharpe sword, that with it he should smite the Heathen: and hee shall rule them with a rod of iron: and hee treadeth the winevat of the fiercenesse and wrath of Almighty God.

16 And he hath on his vesture, and on his thigh a name written, * King of Kings, and Lord of Lords.

17 And I sawe an Angel stande in the Sunne, and he cried with a loude voyce, saying to all the soules that sit by the middes of heauen, Come and gather your selues together vnto the supper of the great God:

18 That yee may eate the flesh of kings, and the flesh of high captaynes, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bond men, and of small and great.

19 And I sawe the beast, and the kings of the earth, and their armies gathered together, to make battell against him that sat on the horse, and against his army.

20 And the beast was taken, and with him that false prophet that wrought miracles before him, with which hee deceiued them that receiued the beastes marke, and them that worshipped his image. These both were cast quicke into a pond of fire, burning with brimstone.

21 And the remnant were slaine with the

sword of him that sat vpon the horse, which sword proceeded out of his mouth: and all the soules were filled with their flesh.

The xx. Chapter.

2 Satan being bound for certaine time, 7 and after lee loose, vexeth the Church grievously.



And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And hee tooke the Dragon, that olde serpent, which is the deuil and Satan, and he bound him a thousand yeeres,

3 And cast him into the bottomlesse pitte, and hee shut him vp, and set a seale on him, that hee should deceiue the nations no more, till the thousand yeeres should be fulfilled: and after that, hee must bee loosed for a little season.

4 And I sawe thrones, and they sat vpon them, and iudgement was giuen vnto them: and I sawe the soules of them that were beheaded for the witness of Iesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had taken his marke vpon their foreheads, or in their hands, and they liued and reigned with Christ a thousand yeeres.

5 But the other of the dead men did not liue againe vntill the thousand yeeres were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: for on such the seconde death hath no power, but they shall bee the priests of God, and of Christ, and shall reigne with him a thousand yeeres.

7 And when the thousand yeeres are expired, Satan shalbe loosed out of his prison:

8 And shall goe out to deceiue the nations which are in the foure quarters of the earth, * Gog and Magog, to gather them together to battell: whose number is as the sande of the sea.

9 And they went vp in the plaine of the earth, and compassed the tents of the saintes about, and the beloued citie: and fire came downe from God out of heauen, and deuoured them:

10 And the deuil that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shalbe tormented day and night for euermore.

11 And I saw a great white throne, and him that sat on it, from whose face fled away both the earth & the heauen, and their place was no more found.

12 And I saw the dead both small & great stand before God: and the booke was opened: and another booke was opened, which is the booke of life: and the dead were iudged of those things which were written in the booke, according to their deedes.

13 And the sea gaue vp her dead which were in her: and death and hell deliuered vp the dead which were in them: and they were iudged.

Ezec. 39. 11.

Apoc. 3. 5.
and 11. 17.
Phil. 4. 3.

indged euery man according to his deedes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not founde written in the booke of life, was cast into the lake of fire.

The xxi. Chapter.

3. 14 The blessed estate of the godly, 8. 27 and the miserable condition of the wicked.

Esaï 65. 17.
2. pet. 3. 13.



And I sawe a new heaven, and a newe earth: for the first heauen and the first earth were banished away, and there was no more sea.

2 And I John sawe the holy cite newe Hierusalem, come downe from God out of heauen, prepared as a bride garnished for her husband.

3 And I heard a great voyce out of heauen, saying, Beholde, the tabernacle of God is with men, and hee will dwell with them; and they shalbe his people, and God himselfe shalbe with them, and be their God.

4 * And God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there be any more paine: for the former things are gone.

5 And he that satte vpon the throne sayde, Behold, I make all things newe. And hee said vnto me, write: for these words are true and faithfull.

6 And he sayde vnto me, It is done: I am Alpha and Omega, the beginning and the ende. * I will giue vnto him that is a thirst of the well of the water of life freely.

7 He that ouercommeth, shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the feareful, and vnbeleueing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liers, shall haue their part in the lake which burneth with fire & brimstone: which is the second death.

9 And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come hither, I will shewe thee the bride, the lambe's wife.

10 And he caried me away in the spirit to a great and high mountaine, and hee shewed me the great cite holy Hierusalem, descending out of heauen from God,

11 Having the glory of God: and her shining was like vnto a stone most precious, euen like a Jasper, cleare as Christall:

12 And had a wall great and high, and had twelue gates, and at the gates twelue Angels, and names written, which are the names of the twelue tribes of Israel.

13 On the East side thre gates, and on the North side thre gates, and towarde the South thre gates, and from the West thre gates.

14 And the wall of the cite had twelue foundations, and in them the twelue names of the Lambes twelue Ap. Hes.

15 And he that talked with me, had a golden reede to measure the cite withall, and the gates thereof, and the walles thereof.

16 And the cite lieth foure square, and the length was as large as the breadth: and hee measured the city with the reed twelue thousand furlongs, and the length, & the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, and fourtie, and foure cubites, by the measure of man, that is, of the Angell.

18 And the building of the wall of it was of Jasper, and the cite was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the cite were garnished with all manner of precious stones. The first foundation was Jasper, the second Saphire, the thiro a Chalconie, the fourth an Emeraude,

20 The fift Sardonic, the sixth Sardijs, the seuenth Chrysolite, the eight Beryl, the ninth a Topas, the tenth a Chrysoprasus, the eleuenth a Jacinct, the twelfth an Amethyst.

21 The twelue gates were twelue pearls, euery gate was of one pearle, and the streete of the cite was pure golde, as it were shining glasse.

22 And I sawe no temple therein: for the Lord God Almighty, and the Lambe, are the temple of it,

23 * And the cite hath no neede of the Sunne, neither of the Moone to lighten it: for the glory of God did lighten it, and the Lambe is the light of it.

14 * And the nations of them which are saued, shall walke in the light of it: and the kings of the earth doe bring their glory and honour vnto it.

25 * And the gates of it shall not be shut at all by day: for there shall be no night.

26 And they shall bring the glory and honour of the Gentiles vnto it.

27 And there shall in no wise enter into it any vncleane thing, neither whatsoeuer worketh abomination, or maketh lies: but they onely which are written in the lambes booke of life.

The xxii. Chapter.

1 The riuer of the water of life. 9 The angel will not be worshipped.



And he shewed mee a pure riuer of water of life, cleare as Christall, proceeding out of the throne of God, and of the Lambe.

2 In the midst of the street of it, and of either side of the riuer was there wood of life, which bare twelue manner of fruits, and gaue fruit euery moneth: and the leaues of the wood serued to heale the people withall.

3 And there shall be no more curse, but the throne

Esaï 60

Esaï 60

Esaï 60

Phil. 4.
apoc. 11.
and 20